



# The Ceylankum

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*From the Editor...*

**T**ime marches on as they say and before you know it, we go to press for the second issue of the Journal for 2012. Number J58 and the math tell us that The Ceylankan is a tad over 14 years of age. Only a teenager, one may well say. Indeed. More importantly, it is growing up robustly. That is in no small way due to our dedicated readers, obliging contributors (may their tribe increase!) and, of course, the handful of people who work behind the scenes to ensure the journal sees the light of day. What would an editor do without such people?

Nothing gives your editor more encouragement than receiving letters from readers. This issue is replete with such feedback and the journal is all the more enriched as a result. Keep those letters coming in; they not only make interesting reading, but also help flash a beam of new light on a topic under discussion.

Also, we have jazz aficionado Stuart de Silva who brings alive some of the great names of Ceylon (Sri Lankan) show business

as he traces the music scene of the mid-1930s to late 1960s – especially the genre of jazz music. Having started a passion for music as a very young lad, there's perhaps no one around who can rekindle memories of those halcyon musical days than Stuart. So get into the swing of things with Stuart's All that Jazz on page 6.

Thiru Arumugam writes about A River for Jaffna which was the subject of his talk at the last Sydney General meeting. Neville Jayaweera continues the second part of his series on A memorable evening with General Sir John Kotalawela – intriguing as you may well imagine.

In his own inimitable style, Brian Parker introduces the reader to another Japanese friend, one Mr Tatsuguchi who replaces his previous crony Mr Takeda. We wonder if the Budweiser helped cement the newcomer's mateship with Brian.

Meanwhile Vama Vamadevan gets into some Criminal Conversations as Tony and Srini Peries file an interesting report on the 2012 Galle Literary Festival which they enjoyed immensely. Also Tony Saldin concludes his tale on the killing of Keppetipola Dissawe.

All that and more are on offer for your reading pleasure. Keep us in the know.

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## 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 Ceylankan** 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

### *'Heritage Alive!'*

Congratulations for the new changes to The Ceylankan journal. The badge is a great addition, it symbolises what the society is all about – Keeping Our Heritage Alive.

DERRICK NUGARA (*Gordon, NSW*)

### *Devoured!*

Received The Ceylankan and devoured it straight away. The new presentation is very good and the contents very absorbing. Great!

VAMA VAMADEVAN (*Wattle Grove, NSW*)

### *All about Laxapana*

It was with much interest that I read Tony Peries' short letter to the Editor in the last issue of The Ceylankan. I worked on Laxapana Group, Maskeliya, between the years 1961 to 1971 and was Manager of the estate during the construction of the Mousakelle Dam and the flooding of the Maskeliya Valley.

With the demolition of the Old Tea Factory, Laxapana too had a brand new Tea Factory built by Walker Sons & Co. This factory was more conventional, having 14 troughs for the withering process, seven on either side of the building but on the first floor.

After a few teething problems, our teas too improved markedly and I put this down to the position of the factory, new and modern machinery resulting in better manufacturing procedure, improved standards of green leaf, and an excellent Factory Officer. But, of greatest interest to me was the position of the new Tea Factory, which I felt was in an excellent position and this did not come about by chance.

During the first four years of my stay on Laxapana I worked as an Assistant Superintendent under Mr. Wilfred Bond who gave me an important assignment, viz, to maintain daily records of the minimum and maximum temperatures from three different locations. After a year or two, and having studied the figures, he decided on the new site which was a small hillock, and which had to be flattened at quite a large expense using two bulldozers. This was money well spent. I mention this because it happened nearly 50 years ago and I doubt whether any of the current owners or employees are aware of the thinking and immense wisdom

that went into the choosing of this site; common sense and great foresight which has borne much fruit.

FRED KRELTSZHEIM (*Vermont South, Vic.*)

### *On Keppettipola*

Your journal reached me a few days ago. I have read it from cover to cover and I must congratulate you on another tour de force.

The article by Saldin was most fascinating, the jewel in the crown, so to say. It provided such detailed information on the 1818 uprising that it probably exceeded even Wimalananda Tennakoon's book which is probably the definitive work on the subject. The detailed research with which the whole piece was backed up was quite impressive. I shall be grateful to you to pass on my comments to Saldin.

The piece was also of some personal interest to me. I had served in the Uva province, first as an AGA from 1958 -1960 and then as GA in 1963 before proceeding as GA to Jaffna. The GA's 20th century Residency in Badulla, had been in the 1800s the barracks of the Red Coats who garrisoned Uva and crushed the 1818 rebellion. Two large rooms upstairs had been the officers' quarters and the two large receptions downstairs, the men's barracks. Among their legacy was a 2" cannon which they had probably forgotten to cart away.

I have read GA Wilson's daily diaries up to the morning he left on the ill-fated expedition to capture Keppettipola in 1818 and was shot down at Passara. His diary is a very poignant one. His young wife, on arrival by sailing ship in Colombo from England, had journeyed up all the way to Badulla on horseback, palanquin and on foot, taking more than three weeks on the journey, but succumbed to fever within a week of reaching Badulla. With an amazing stoicism, Wilson records in his daily diary, the steady deterioration of his wife's illness, and then her passing away within a week of arrival. It was on the day after his wife died that he left Badulla with a platoon of Red Coats, on the orders of Governor Brownrigg, in search of Keppettipola, and was shot down with bows and arrows, by a crowd of armed Veddahs who had joined the rebels. The spot where Wilson fell, and the elu a few hundred feet below the road where he went for a wash, were marked by a pillar and an inscription up to the time I served in Uva.



One of the things that struck me about the villages of Uva was that, unlike in other upcountry provinces where the villages all nestle in the valleys, in Uva, even in the 1960s, they were still perched on the crest of steep and inaccessible hills, where a 150 years earlier their ancestors had fled to escape the Red Coats. This was mostly so in the Viyaluwa, Madulseema, Lunugala and Wellassa areas where the suppression of the uprising was utterly brutal and ferocious. Even when I visited these villages in the early 1960s, the older men and women would relate to me how their grandfathers and grandmothers had been afraid even to light fires for cooking their meals and were forced to live on raw uncooked leaves (keppettiya kola) for fear that cooking smoke would attract the Red Coats.

I am sure Saldin would love to know these facts, for supplementing his already well researched narrative.

Incidentally, during my time in Peradeniya in 1952 there were two Saldin brothers, Tuna and Baba. I wonder whether the author Tony Saldin is connected to them or is even one of them! Regardless, please convey to him my congratulations on a well documented article.

NEVILLE JAYAWEERA (Kent, UK)

#### ***Benjamin Bailey's visit to Jaffna***

At the 19 February 2012 CSA Sydney meeting, Dr R K de Silva gave an interesting illustrated talk about Benjamin Bailey (1791-1853) who had an ecclesiastical career in Ceylon and also introduced his book, *Poetical Sketches of the Interior of Ceylon*, London, 2011 (see Synopses of Meetings in this issue). Benjamin Bailey travelled on horseback, mainly in the up-country areas of Ceylon between 1832 and 1834 and wrote about 200 sonnets and verses, underpinned by grief at the loss of his wife who died a few months after they arrived in Ceylon in 1832. A typical sample is as follows (de Silva, p. 287, verse 8):

*"O may we meet before the throne,  
With hearts so pure they cannot sever;  
And never, never be alone,  
But live in love and joy forever!"*

In 1846 Bailey was promoted from Senior Colonial Chaplain to Archdeacon but in August 1849 he wrote a letter to a friend in England in which he said (de Silva, p 16):

*I have been a widower for 17 years of the 18 years since I left Portsmouth for India. I have three grand-children, and am now on leave of 18 months for my health which of late has suffered a great deal. I would retire from my Chaplaincy if I could get a decent provision, for which I must yet wait. I am Archdeacon, but without any emolument...*

So, did he have the title of Archdeacon, but was paid the salary of a Chaplain? Or perhaps he was on no-pay leave. He recovered from his long illness and in 1851 he made a visit to Jaffna which is not mentioned in de Silva's book. This visit has been recorded in Ebenezer Cutler's *Life and Letters of Samuel Fisk Green MD*, New York, 1891, p. 79, in which he quotes from a letter from Dr Green:

*"Rev B Bailey, the Bishop's Chaplain and committee who comes from Colombo to examine the schools in Jaffna, supported by Government educational grants, gives incidentally a most eulogistic account, in his Report, of the medical educational operations 'of the medical gentlemen attached to the Mission;' speaks of one of my former students (Gould), now in connection with the Government Hospital, as possessing 'acquirements quite equal to those of the majority of young men who enter the medical profession in England' and recommends a grant."*

The two important points are Bailey's unsolicited encomium of the calibre of Dr Ira Gould, a Ceylonese trained in medicine in Jaffna, as being professionally equal to English Doctors, and the recommendation for a Government grant of 50 Pounds per annum for American Missionary Dr Green's Medical School. The grant continued for over 30 years and was doubled and quadrupled during that period. Dr Gould was trained by Dr Green's predecessor, Dr Nathan Ward MD, who was an American Missionary Doctor in Jaffna from 1833 to 1846. After Dr Green's arrival in Jaffna in 1847, Dr Gould assisted Dr Green in his Manipay Hospital. In September 1850, P A Dyke, the Government Agent, Jaffna, opened the Friend-in-Need Society Hospital in Jaffna Town (now the Jaffna General Hospital) and Dr Gould joined the staff of this Hospital. Dr Green records that Dr Gould had a very successful career there and carried out cataract operations, amputations and also was an Obstetrician. No doubt Bailey would have met Dr Gould in this Hospital.

THIRU ARUMUGAM (Castle Hill, NSW)



## Our Readers Write

(Continued)

### *What's in a name?*

Reading the article by Nirranjan de Silva Deva Aditya, titled "A tribute to my father (The Ceylankan, February 2012) brought back memories which had been dormant for a number of years.

I recollect Nirranjan as a schoolmate at St Joseph's College, and am glad to note the heights he has risen to as a politician in his adopted country.

Secondly, it reminded me that there was a copy of the book "ADITYAWANSA" in my father's collection of books which I dutifully shipped to Melbourne. I approached it with trepidation, due to Nirranjan's description that it was in "high Sinhalese and Pali." Much to my surprise I found that it was written in plain Sinhala with a number of notations in English and published around 1903. What prompted my father to keep a copy may have been that his mother too had the same clan name of Thakura Arthadeva Aditya Guardiyawasam Lidamulage as did many thousands of de Silvas who originated from Moratuwa, but never used it.

The book was compiled by Gabriel de Silva and financed by John Clovis de Silva of 'Lynnbank' Alston Place Colombo, a prominent plumbago merchant in his day. Incidentally his granddaughter Miriam, married my father's brother and lived down the street from us. Another not so fond memory was attending piano lessons at my aunt's house when I would rather play cricket on a Saturday morning.

Having indulged myself with these memories, let me add my comments. Thakura is mentioned in the Mahawansa as the slayer of Mitta, the usurper of the Sinhala Throne. He was along with many others a migrant from Jaipore in India.

Aditya was one of his descendents who, during the time of King Bhuvanekabahu VII, was granted land in Moratuwa to guard the coast against the landing of mercenaries to help Mayadunne during the wars for the Sinhala Crown.

*Twentieth Century Impressions of Ceylon* (pages 667 and 668) under the title 'A Historic Clan' gives the details of an account written on Ola leaf, which gives the history and instructions given by Additya on his death bed. According to this Aditya's father was the only child to his father who married into the Rankotdivela Waluwa in the Four Korales. Aditya married his cousin Siribara Menike who was in the service of the queen at Jayawardenapura. He was the personal body guard to the king and fought in a number of battles and was wounded. He fought in the battle at Gurubewila and made friends with the Portuguese Captain de Silva. Aditya named his son Pedro de Silva in his honour at baptism. The Lindamulage de Silva line can be traced down from Pedro de Silva as they are named for about 10 generations after in the *Twentieth Century Impressions of Ceylon*.

LANCE FERNANDO (Camberwell, Vic.)

### *Your views are valuable!*

*Keep those letters coming in dear readers. We value them. Let us know what you think. Please keep them as brief as possible.*

*Letters may be edited because of length and/or content.*

## Trincomalee Harbour

History records that Horatio Nelson arrived in Trincomalee Harbour on board the HMS Seahorse in 1775. He was just a teenager at the time and was a midshipman. Much later, as an Admiral in the British Navy, Lord Nelson recalled the harbour as "the finest harbour in the world."

In size, Trincomalee is the world's largest natural harbour, with its 53 kilometers of shoreline, locked in by hills on three sides and sheltered by islands on the fourth.

Legend has it that this may have been the port Mahinda landed on his way to Mihintale to

introduce Buddhism to the kingdom of Anuradhapura.

The first recorded European landing was made in 1617 by a Dutch-sponsored Danish ship. Then came the Portuguese, again the Dutch, then British and even the French, until 1795 when the British finally secured the harbour as its first possession in Ceylon.

During WWII, 'Trinco' (as it was often called) was home base for the Allies' East Asian fleets. The Japanese staged an air assault on the harbour on April 8, 1942, but the Allied Forces forestalled the Japanese and turned them away.

Source: APA Publications & Google



*Sri Lankan Jazz musician STUART De SILVA recalls his passion for music from childhood days and how he was lured into the world of Duke Ellington, Gerry Crake and ...*



• *Thelonious Sphere Monk*

## ALL THAT JAZZ!

JAZZ – the word has never been clearly defined. At an interview someone asked Thelonious Sphere Monk (an American jazz pianist and composer and considered one of the giants of American music) “How would you define Jazz?” He answered: “Man, I don’t have to define it. I PLAY it. All you critics and non-players have to do is LISTEN!” No truer words have been spoken.

I was born on the same day that piano virtuoso Art Tatum recorded his devastatingly stunning version of Tiger Rag. (He never ever played or recorded it again).

My earliest memories are of my father telling me that, in my first year of life, I would wake up in the middle of the night howling and crying and the only way he could get me to shut up was to stumble in the dark (we had no electricity in Nugegoda then) to the piano and play Hoagy Carmichael’s “Little Man You’ve Had A Busy Day”. Yes, my father, Herman, came from a musical family, where my grandmother played piano, grandfather drums, dad and his sister (Cora) played piano with his brother Algernon (Uncle “Joy”) the banjo. Dad, before I was born, played for the Silent Movies at the Empire Cinema in Slave Island. He had a style of playing that I was to only recognise later when I first heard Errol Garner – those chunk-chunk-chunk left hand chords, while the right hand improvised. We had a wind-up gramophone on which he played his 78 rpms, from Duke Ellington to James P Johnson, Fats Waller, Albert Ammons and Pete Johnson, the Ink Spots, Mills Brothers, Teddy Wilson and Billie Holiday and many others.

Because of my growing interest in music, he got me studying Classical piano when I was four-years old under the Hungarian Hugo Wagn. He and his brother Victor were then living in Ceylon. It was Victor who started the first Symphony Orchestra in Colombo in 1939. My lessons with Hugo ended when I was nine-years old. He walked in 15 minutes early for my lesson and heard me playing a Boogie Woogie. Tearing at his hair, screaming at my parents “He’s playing that jungle music. I can no longer teach him.” He walked out. I never saw him again till 1959. I was on a bus in London with Rudy Bernardo and saw and recognised him. Naturally,



• *Stuart de Silva (right) at the keyboard with Alston Joachim on bass guitar.*

we got off the bus, went and had some beers and told him of my career in Jazz. He was happy to hear of my Doctorate in Music at the Juilliard School at Lincoln Centre, in New York.

In the late 1940s, Gerry Crake on alto, brother George on tenor and other brother Ben on baritone saxophones, with Dudley Pereira as vocalist, rehearsed at my grandparents’ home in Girton School Road, Nugegoda, for the band that was to soon become the Crake Brothers. My dad played some piano (with Gerry clueing him on chords), grandpa on drums and uncle Joy on banjo. Naturally, I was there.

That was my first introduction to a music that was to become for me a very fruitful career of 45 years as a professional Jazz pianist around the world.

In 1949, that Great Entrepreneur of Show Biz in Ceylon, Donovan Andree, held a Talent Quest at his Carnival at the Sinhalese Sports Club (SSC). I entered and won all of Rs 100, a fortune at that time. He then spoke to my dad, who was a regular at the Nite Club, and offered to book



me with a trio in his Nite Club, as intermission pianist to Gerry Crake's Band. What a blast!

That same year, he had brought the Kamala Circus to perform in Colombo. In that circus, there was a Trapeze Act, The Flying Bernardos. That was Barney and his wife, son Rudy and daughter Colleen. Rudy and Barney also played in the band. Sadly, Colleen contracted a disease, died and was buried at Kanatte. The Family Bernardo did not want to leave Ceylon and Donovan got them Ceylon Citizenship.

The trio I had in the Nite Club was Barney Bernardo, (the father) on bass (he also played trombone) and Rudy on drums. The gig was only on Friday and Saturday, so it would not interfere with my schooling at Royal College. He even had his driver, Ian Dias, pick me up and take me home.

Gerry's band had, to the best of my recollection, Gerry on altosax and clarinet, George Crake, tenor sax, Derek Evarts on tenor sax, Ben Crake, baritone, Latif Miskin or Louis Miskin, trumpet (they alternated) Tony "Rocky" Latham, bass. Rudy Bernardo, drums, doing a double gig with my trio.

Here were the giants of the Ceylon Jazz scene. What an exposure for a 14-year old. I lapped it up.

Then, the same year, Gazali Amit had heard me, came home and got permission from my parents for me to join his Quartet in Radio Ceylon broadcasts. The group was Gazali, guitar, Jimmy van Sanden, bass and Cass Ziard, drums and me on piano.

In 1951, Donovan Andree brought a Variety troupe led by Marie Bryant, "The Harlem Blackbirds". (She had been the choreographer on Nat King Cole's TV series in the US). This was an all African-American cast of fabulous dancers, comedians and tap-dancers, whose entire repertoire was to the accompaniment (recorded, and sometimes played by Gerry Crake's Band) of pure Jazz.

Then in 1953, we had the Horrie Dargie Quintet, the Australian Jazz Quartet, and Max Wildman's Band, with whom our own Charmaine Poulier sang (she later married Reuben Solomon and moved to Sydney, where she was to write her fantastic series of books on Asian cuisine).

In 1955, to a venue at the bottom of Eighth Lane, Bambalapitiya, Donovan brought a troupe from Paris, "The Parisian Follies". One of the people in the show was Jazz solo pianist

Aaron Bridges (African-American, then living and playing in Paris), who had studied under Art Tatum and Billie Strayhorn. Naturally we became good friends and he visited our home on many an occasion, showing me different chord voicings on the piano. His regular gig in Paris was at the Mars Club, an American-owned spot just off the Champs Elysees, a hang-out for showbiz folks, mainly visiting Acts and expatriate Americans living in Paris. Ironically, five years later, I would take over his gig there and stay on at the Mars for four years, playing seven nights; Art Simmons and I sharing the solo piano spots.

Also in the troupe was Duke Diamond, a fantastic jazz tap dancer, who was to later appear in a sequence in the original movie "Moulin Rouge" as an acrobat and tap dancer.

In 1951, Radio Ceylon inaugurated the Commercial Service, bringing two Australians, Clifford Dodd and Graham Evans to take charge. They wanted a greater emphasis on Jazz in their broadcasts. To this end, they negotiated a



• The legendary Teddy Weatherford leader of the resident band at GFH from 1937 to 1942.

deal with Gillette to sponsor a weekly live Jazz programme for a period of 52 weeks. Gazali Amit got the gig. With Gazali, guitar, Jimmy van Sanden, bass, Cass Ziard, drums and myself on piano, and two vocalists who alternated, Yolande Wolff, who was to make her name in US jazz circles as Yolanda Bavan, and Bill Forbes. The group was called "The Airwaves", as was the live broadcast programme every Saturday-night.

The contract was for a whole year, but Gazali moved on, Mervyn Cherrington took the guitar seat, Jimmy van Sanden left for the US and Tony Blake came in on bass. Sometime later,



Mervyn left for the UK and Percy Bartholomeusz came in on guitar. Again, a great learning curve.

I worked at Donovan's night clubs, with a short break from 1953 to 1955, with my trio, right up the Purple Orchid Room in Victoria



• *Paul Gonzalvez on the saxophone.*

Park, when I left Ceylon in 1958 on a scholarship from Dave Brubeck to Berkeley College in Boston.

Teddy Weatherford's Band at the Galle Face Hotel (GFH) was a legendary band under a legendary leader. Weatherford had been in Asia since 1930, in Shanghai, Burma, Indonesia and Bombay (India). In 1937, he was working in Cricket Smith's band, playing piano and singing at the Taj Mahal in Bombay (other reports have the same band in Java, Indonesia at that time), when they moved to the GFH, Colombo as resident Band from July 1937 through 1942.

Story has it that Weatherford took over the band from Smith for this contract and they arrived in Colombo in July 1937.

The band that played in Colombo had Reuben Solomon (altosax and clarinet), Rudy

Cotton (tenorsax), Rudy Jackson (altosax and clarinet), Louis Moreno (trumpet and violin) Paul Gozalvez (tenor, from 1940 to 1942), Tony Gonzalvez, (bass) Trevor McCabe or Luis Pedroso (drums). There was a second trumpet, who could have been George Banks (Nepalese born: Pushkar Bahadur Buddaprihiti) and trombonist George Leonardi. On guitar was Cedric West, who, with George Banks, came out of Burma with Reuben Solomon's Jive Kings in the early 1930s.

My father had befriended Weatherford and (from 1939 to 1942) took me to the GFH to hear the band in their Sunday afternoon shows. Weatherford also visited our home on many occasions.

Paul Gonzalvez the tenor player who was later with Duke Ellington and featured at Newport in that fantastic "Diminuendo and Crescendo in Blue" solo, told me in Paris that he was stationed in Colombo with the US Army and that he did play in Weatherford's Band 1940 to 1942. Other reports have him stationed in Bombay, but, from what he told me personally, I'll stick with this.

Rudy Jackson, alto sax and clarinet, was in Duke Ellington's first band, I think from 1916. I know he recorded with Duke in 1926 and left Duke's Band in 1927.

Rudy Cotton came back with his own Band to play for Donovan, around 1952, either at the SSC or Burgher Recreation Club (BRC). Jimmy Emmanuel, piano player, who stayed on in Sri Lanka till his recent death, came over with him. They both, together with Luis Pedroso were in Louis Moreno's Muchachos at Donovan's Silver Fawn in Union Place in 1940, where Erin de Selfa started singing, aged 16, known as Dinah of the Red Tails. The Band there was the Red Tails Minstrels.

Moreno, Pedroso and Reuben Solomon, together with Mario Manricks were in Sacha Borsteins's band "Sacha and his Melodists" at the GFH, with Mickey Borstein, on piano and our own Frosty Vanlangenberg on bass. Moreno also played vibraphone. Mickey Borstein took over the piano chair from Ossie Halpern around 1955/1956 when he left the Band.

There are people who have claimed that Buck Clayton played with Weatherford in Colombo, but records show this cannot be true. Till 1937, he was leading his own band at the Canidrome in Shanghai, but left China just before



the second Sino-Japanese war and returned to the US in 1937, the year Weatherford came to Colombo. That same year he joined Willie Bryant's Band and while on a tour date in Kansas City, joined Count Basie, where he remained, recording with Lester Young, Buddy Tate, Ben Webster, Billie Holiday, the master Joe Jones, Freddie Green (the rhythm guitarist who never took a solo) and others in the band, with Basie on piano.

At the Polski Hotel in Slave Island, owned by Greg Roskovski's mother, was another Jazz piano player: Dr Jazz. Also African-American, he played a lot of Fats Waller, Willie "The Lion" Smith, James P. Johnson. I was taken often to hear him. He too was a friend of my dad.

Through the war years, when Colombo was part of South East Asia Command (SEAC), there was a radio band called the Squadronaires, who did concerts and radio broadcasts. They were British, but played a lot of Glenn Miller, Benny Goodman, Shaw arrangements. I never got to meet them, but did get to hear them live. Great music!

At the time of the "Airwaves", I had connected by letter with Bud Powell followers "Dizzy" Saldano in Bombay and Toshiko Aiyoshi in Tokyo. Strangely, Toshiko was at Berkeley two years before me and "Dizzy" one year before. We never met.

In early 1953, my father and I bought the remaining two-year lease from Julius Mather on the Pigalle Nite Club in Colpetty (three-storey building next to Kreme House), with Donovan Andree's blessing, help and advice.

I had a Trio, with Wadham Dole and Tony Blake. The Club operated as a Members Only Club, open six days a week, Monday's off.

Of the Members were Mike Wilson, Sampath Nandalochana and Viswa Selvaratnam, all keen Jazz afficianados. After some discussions, we decided to turn Monday's into a Jazz Club night. With the backing of the USIS in Miller's Building, and a great deal of help from Ms. Diana Captain (Soli's sister), who worked there as Manager, we managed to secure an Affiliation Agreement with International Jazz Club in New York to run under their banner.

The Office bearers were Mike, Viswa, Sampath (Treasurer & Accountant) and myself. This Committee was Notarised and Registered, a requirement under the Agreement with New York.

To say it was a success will be an understatement. A lot of the musicians named above would turn up to sit in.

In 1955, when the lease ended, with Sardha Ratnavira (jeweller and gem merchant and fabulous artiste) signing a new lease with Maliban, I went back to playing at Donovan Andree's Purple Orchid Room in Victoria Park with my Trio. From that time on International Jazz Club ( IJC ) was held on Sundays, morning and afternoon, at the Greenhouse, the other Room at Donovan's, where he had his foreign Shows.

I continued to play and the IJC Committee remained the same until I left Ceylon on the Brubeck Scholarship in 1958. When I left, Wadham Dole took my place on the Committee. Subsequently, IJC made way for Jazz Unlimited under Tommy and Mahes Perera and is still going solidly strong.

*(Editor's note: Stuart de Silva, a member of CSA is a Sydney resident. A past pupil of Royal College, Colombo, Stuart holds a Doctorate in Music from the prestigious Julliard School, New York. He has been a professional jazz musician from 1949 until retirement in 1965. Stuart continues to keep in contact with many of his jazz musician friends worldwide).*

## WELL DEFINED

**School** – A place where parents pay and children play.

**Life Insurance** – A contract that keeps you poor all your life so that you can die rich.

**Nurse** – A person who wakes you up to give you sleeping pills.

**Marriage** – It is an agreement in which a man loses his bachelors degree and a woman gains her masters...

**Divorce** – Future tense of Marriage.

**Tears** – The hydraulic force by which masculine will power is defeated by feminine water power.

**Lecture** – An art of transferring information from the notes of the Lecturer to the notes of the students without passing through "the minds of either".





• Sketch of Jaffna Peninsula (Sri Lanka) showing River for Jaffna project area.

THIRU ARUMUGAM makes  
a water-tight case for...

## A River for Jaffna

**T**he Jaffna Peninsula which is the northernmost tip of Sri Lanka, has an area of about 1000 square kilometers (km) and being relatively flat has no rivers and is totally dependent on the annual rainfall of about 1270 mm, of which about 87 per cent falls during the north-east monsoon from October to December, for recharge of the water table in the underground aquifer. In the past, water was drawn from wells for domestic and agricultural use by well sweeps, but from the 1950's onwards pumps have been used to draw water from these wells. There are about 100,000 wells in the Peninsula. This over pumping for agricultural use has drawn down the fresh water stored in the limestone aquifer resulting in sea water percolating into the wells through the fractured limestone, as no part of Jaffna is more than about 15 km from the sea.

Of the 1000 sq km area of the Jaffna Peninsula, about 60 per cent is occupied by residential usage, home gardens, roads, parks, public buildings etc. about 13 per cent (13,700 hectares) is cultivated with food and subsidiary crops and about 13 per cent (13,000 hectares) is cultivable with rain-fed rice paddy. 4 per cent of the land is not arable due to soil salinity and the balance 10 per cent of the Peninsula is occupied by two lagoons. At present about 30 per cent of the wells in the Jaffna Peninsula are saline. Recent reports from agricultural experts state that more than 4500 hectares of fertile agricultural land have turned saline and have become unsuitable for cultivation.

It is anticipated that due to climate change causing rising sea levels and drought the present trend of losing arable land in the Jaffna

Peninsula due to soil salinity will progressively increase, causing further losses in food production. It is therefore necessary to consider what urgent measures could be undertaken to combat climate change and maintain (and increase) food production in the Jaffna Peninsula. An appropriate solution is to complete the 'River for Jaffna Project'. Construction work on this project was carried out in the 1950s, but it was never completed due to lack of funds.

Within the Jaffna peninsula there are two large lagoons, the Vadamarachchi lagoon and the Upparu lagoon with surface areas of about 77 and 26 square km respectively. These are large shallow lagoons and cover a significant proportion (10 per cent) of the peninsula's land area of 1000 square km. These lagoons have openings to the sea and are salt water lagoons but



during the north-east monsoon rain water from their catchment areas also collects in them. The total catchment area of these lagoons is about 50 per cent of the area of the Peninsula.

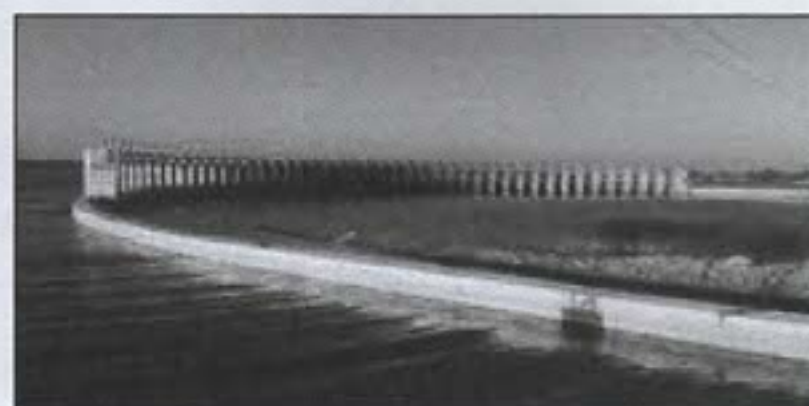
Paddy cultivation in the Jaffna Peninsula is essentially rain-fed cultivation. Cash crops and market garden crops are, however, irrigated using well water. The British Colonial Secretary, Sir James Emerson Tennant in 1859 has described market gardening in Jaffna as follows and his description remains basically unchanged to this day except that pumps have, for the most part, replaced well sweeps:

"In the immediate vicinity of Point Pedro (and the description applies equally well to the vicinity of Jaffna and the western division of the peninsula in general), the perfection of the village cultivation is truly remarkable; it is horticulture rather than agriculture, and reminds one of the market gardens of Fulham and Chelsea more forcibly than anything I have seen out of England. Almost every cottage has a garden attached to it, wherein are grown fruit-trees and flowers, the latter being grown in great quantities for decoration and offering in the temples. Each is situated in a well-secured enclosure, with one or more wells. From these night and day, but chiefly during the night, labourers are employed for raising water by means of vessels (frequently woven of palm leaves) attached to horizontal levers; something like the sakkias used by the peasants on the Nile for a similar purpose, except that in Jaffna two persons at least are required for each well, one of whom walks back and forward along the lever, whilst the other below directs the bucket in its ascent and empties its contents into a reservoir, whence by removing a clod of earth with the foot, it is admitted into conducting channels, and led to the several beds in succession. The value of these wells is extreme in a country where rivers and even the smallest stream are unknown, and where the cultivators are entirely dependent on the rains of the two monsoons. But such has been the indefatigable industry of the people in providing them, that they may be said to have virtually added a third harvest to the year, by the extent to which they have multiplied the means of irrigation around their principal towns and villages."

The earliest known recorded observation about improving the fresh water situation in the Jaffna Peninsula was made nearly 350 years ago in a recently translated report by the

Dutch Captain Hendrile van Reede, who had accompanied the Dutch Governor of Ceylon, Rijckloff van Goens, on a visit to Jaffna in 1665 in which he states: "A dike to contain the sea at Condemanaer and Navacolli, with sluices to claim the rain water and a canal to the salt pans at Nieweli would create more useful arable land."

Van Reede suggests a barrage at Thondamannaru and another at Navatkuli (Ariyalai) to convert Vadamaradchi and Upparu lagoons into freshwater lagoons, and a separate canal for salt water from the sea to the Upparu salterns. He was a remarkably perceptive man



**• Ariyalai Barrage has been reconditioned and has new gates. Upparu is now a fresh water lagoon fed with rainwater from a 220 sq km catchment area.**

to realize this on a casual visit to Jaffna. Only a Dutchman with their long history of land reclamation would have thought of this scheme.

In 1879, the Northern Province Government Agent, Twynham, proposed that dams be constructed to prevent salt water from entering the lagoons, but before it could be implemented there was a severe cyclone and flooding, possibly a tsunami caused by the eruption of the volcano Krakatoa in Indonesia in 1883 which caused severe flooding in Jaffna and Twynham withdrew his proposals. He feared that if the dams had been already constructed, the flooding would have been much worse.

In 1916 the Government Agent, Horsberg, suggested that as an experiment the culverts where the Point Pedro – Chavakacheri road crosses the Vadamaradchi lagoon be temporarily blocked by wooden gates, thus making the upper reaches of Vadamaradchi lagoon a freshwater lagoon. The work was done in 1920 and the scheme operated successfully for four years. Although it was decided to make the scheme permanent, this was never done, possibly



due to the great depression which followed and placed the Government in serious financial difficulties.

In the 1930s and 1940s the Divisional Irrigation Engineer, Webb, produced detailed plans for barrages at Thondamannaru and Ariyalai. The scheme was supported in the State Council by Balasingham who was a member of the Council, but the war intervened and construction work on the Thondamannaru Barrage commenced only in 1947 and was completed in 1953, and the Ariyalai Barrage was completed in 1955. After a few years the wooden gates and stop logs perished and sea water passed through them freely.

If we are to increase the availability of fresh water in the Jaffna peninsula we need to look at sources alternative to rain in the peninsula. South of the peninsula is the sea water Elephant Pass Lagoon which is relatively shallow but has a surface area of about 77 square km. It has a catchment area of about 940 square km in the mainland Vanni, mainly consisting of the Kanakarayan Aru and three smaller streams. During the north-east monsoon these streams discharge the surplus rain water from the Vanni into the Elephant Pass lagoon. From this lagoon this fresh water flows into the sea through the eastern end at Chundikulam and formerly also through the western end Elephant Pass bridge, and is at present being wasted.

During the 1960's a scheme was proposed to utilise the monsoon rain water running to waste from the Elephant Pass lagoon, for the benefit of the Jaffna peninsula.

#### **Key points of the River for Jaffna Project**

Key points of the scheme and details of the work done at that time are as follows: • Close off the openings in the road and rail bridges in the Elephant Pass causeway at the western end of the Elephant Pass lagoon to prevent fresh water going to the sea from this end. This work was completed. • Build a bund at the eastern end of the Elephant Pass lagoon at Chundikulam to prevent fresh water going to the sea at that end and also provide a spillway to discharge excess flood water to the sea. This work was completed and Elephant Pass lagoon became a fresh water lagoon for a few years but unfortunately the bund was breached by subsequent heavy floods, thus allowing sea water access since then. • Excavate a 12 metre wide, 4 km long channel, called the Mullian Link Channel, from the northern



*• Sunrise at Elephant Pass. Converting this lagoon to fresh water will enhance farming in the Jaffna peninsula to the north and the Vanni in the south.*

side of the Elephant Pass lagoon to convey fresh water from the Elephant Pass lagoon to the southern end of the Vadamarachchi lagoon, including regulatory gates to control the flow. Unfortunately this work was never completed. About 80% was completed when funds ran out and work stopped. • Refurbish the existing Thondamannaru Barrage (where the northern end of Vadamarachchi lagoon joins the sea) to make it watertight, and improve the discharge gates to allow for discharge of flood water. This will make Vadamarachchi lagoon a fresh water lagoon. This work was carried out but a few years later the wooden stop logs perished and allowed sea water to enter the lagoon. • Provide a spillway and gates at the southern end of Upparu Lagoon where it connects to the sea, near Ariyalai. This will make Upparu lagoon a fresh water lagoon. The spillway and gates were constructed but a few years later the wooden stop logs perished and allowed sea water to enter Upparu lagoon.

It can be seen from the above that the scheme was only partially completed in the 1960's and the main key element of the Mullian link channel to convey fresh water from Elephant Pass lagoon to Vadamarachchi lagoon was never completed. In the brief period that Vadamarachchi and Upparu were fresh water lagoons the benefits to the peninsula were noticeable and many saline wells became potable water wells.

#### **Benefits of the project**

The benefits of completing this project include



the following:

- About 13,000 hectares of land can be cultivated with paddy in the Jaffna peninsula. The area presently cultivated is about 8000 hectares due to soil salinity and other reasons. This cultivation is entirely rain fed unlike paddy cultivation on the mainland which is watered by irrigation channels. As it is rain fed, the yield per acre in Jaffna is very poor and is only about one-third of the average yield per acre on the mainland. If the Vadamarachchi and Upparu lagoons become fresh water lakes, the water table and water quality in the wells will improve, and using lift irrigation it will be possible to irrigate these paddy fields without depending purely on the rain and the paddy land now lying fallow can also be cultivated. The potential for improvement in yield and rice production is staggering.
- About 4400 hectares of land bordering the Vadamarachchi and Upparu lagoons are uncultivable at present as they are saline. When these become fresh water lagoons, after the salt is leached out of the soil, it will be possible to cultivate this land with cash crops and paddy.
- There will be a dramatic improvement in the water quality of the 30% of the Jaffna wells which are now saline. In many cases the water will become suitable for domestic use and agricultural use, increasing the acreage under agricultural cultivation.
- In the existing wells it will be possible to increase the amount of daily pumping without the water going saline, thus increasing agricultural cultivation and livestock production.
- Fresh water prawn farming can commence on the banks of the lagoons, with potential for export earnings.
- Converting Elephant Pass lagoon into a 77 sq km fresh water lagoon will provide fresh agricultural possibilities on both sides of the lagoon i.e. the Jaffna peninsula side on the north, as well as the Vanni side on the south, once the salinity has been leached out of the soil.

#### **Work needed to complete the scheme**

K Shanmugarajah who was Chief Engineer of this project in the 1970's has written a comprehensive book on this project in 1993 titled *Water Resources Development Jaffna Peninsula*. The book details the history of the project, contains detailed designs, details of the work carried out and work remaining to be done. Detailed cost estimates have also been included. Implementation of the project involves the following steps:

#### **Step 1: Thondamanaru Barrage**

This barrage has now been completely repaired and refurbished about two years ago with steel gates and new lifting gear. The barrage is



• *Thondamanaru Barrage.*

now watertight and Vadamarachchi lagoon has become a fresh water lagoon fed with rain water from its 300 sq km catchment area. The benefits are already beginning to appear as this extract from the Island newspaper of 10 March 2012 shows: *"Finally the delegation visited the Vallai region to observe the onion cultivation where the lands were found unsuitable for onion cultivation. The Governor (Chandrasiri) was able to make his own personal observation as to how the construction of the water prevention bund at Thondaimannaru by the Irrigation Department was successful in changing the former high salinity lands into fertile agricultural lands."*

#### **Step 2 : Recondition Ariyalai Barrage**

This Barrage has been completely repaired a few months ago and refurbished and new gates fitted. This makes Upparu lagoon into a fresh water lagoon fed with rain water from its 220 sq km catchment area.

#### **Step 3 : Complete Mulliyan Link Channel**

Complete excavation of Mulliyan Link Channel, form bund and roadway, causeway and provide control regulator. When this work is completed, water can flow from Elephant Pass to Vadamarachchi and Upparu lagoons as required. No immediate plans for carrying out this work have been indicated.

#### **Step 4 : Complete Spill cum Causeway at Chundikulam**

At the eastern end of Elephant Pass lagoon at Chundikulam, complete the spill cum Chundikulam causeway, zoned embankment, and flanked embankment with gravel road. The spill plus causeway will be 2100 metres long and the bund 1400 metres long. When this work is completed Elephant Pass lagoon will become a fresh water lagoon. No immediate plans for carrying out this work have been indicated.



### Attempts to get approval

In October 2007 at the Annual Sessions of the Institution of Engineers, Sri Lanka, held in Colombo, a Resolution was passed unanimously. The Resolution urged the Government to complete the River for Jaffna Project. This Resolution was conveyed to the Government.

A presentation on the 'River for Jaffna Project' was also made by the writer in November 2007 in Colombo at the Nobel Peace Prize winning Pugwash Organisation's Workshop on *Learning from Ancient Hydraulic Civilizations to combat Climate Change*. A resolution worded as follows was passed at this Workshop, proposed by Ambassador Jayantha Dhanapala, President, Pugwash Conferences on Science and World Affairs and seconded by D L O Mendis: "*This Pugwash Workshop resolves to recommend to the Government of Sri Lanka that the project known*

*as A River for Jaffna that was started some fifty years ago, and almost completed, but is now in a state of disuse and abandonment, should be restored without delay, as a most important step towards including Sri Lankans of the Jaffna peninsula in the development and enjoyment of the natural resources of the country, thereby contributing to early achievement of a durable peace.*"

It is hoped that the Government will carry out the remaining work on this project without delay, namely the Mulliyan link channel and the Chundikulam bund and spillway. When this project is finally completed there will be a complete transformation in the agricultural productivity of the Jaffna Peninsula and the quality of life will also be greatly improved by solving to a large extent the problem of salinity in wells.



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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 any inaccuracies being brought to his attention.

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*In this second part of his article, the author recalls that he expressed his horror at what he was told by the former Prime Minister of Ceylon (1951- 1956). Imbibe the colour and drama of those events that were unfolded on ...*

## A memorable evening with General Sir John Kotalawala PC, KBE, CH, Kt. St J.

by NEVILLE JAYAWEERA



In Part 1 of these reminiscences I recounted Sir John's colourful account of Dudley Senanayake's, and of his own involvement, in the planning of the attempted *coup-de-tat* of 1962. Although much of Sir John's narrative was laced with his racy vocabulary, I do not doubt that he was speaking the truth. As the dramatic narration progressed through the evening I stopped him halfway and said: "Sir John, what you are telling me now opens a new window on the history of those times and I think that they should be preserved for future historians. Will you therefore agree to my ghost-writing your autobiography, or at least to writing up that part of it that has to do with the attempted coup?"

To which he replied in characteristic fashion: "What is the use men! Dudley is dead and it will not be fair by him and many of the other fellows still living may not like my spilling the beans."

I responded: "Then, would you mind my taking down notes and writing them up some time in the future?" He not only assented but agreed even to speak into a tape recorder provided it will not be made public except posthumously, which led a few months later, when Sir John returned to Sri Lanka for his winter holiday that year, to the Marga Institute recording his whole story on tape. It was during that holiday that he invited me and my wife round to one of his famous egg hopper breakfasts at Kandawela, his Ratmalana estate, and in the presence of several other invitees proceeded to regale us with the comedy of how Dudley hid under a tablecloth, fearful of a police raid on the plotters! Indescribably hilarious though Sir John's demonstration of the incident was, it helped to add flavour and credibility to the whole Dudley story.

### *The attempted coup –the basic facts*

I am digressing now! It is my intention in Part 2 of these reminiscences to relate how Sir John claimed to have influenced the Privy Council of the UK to get the coup detenus acquitted. However, before I get there, I think I should dwell a while on the attempted coup story as a whole, so as to provide a backdrop to a

proper appreciation of Sir John's claim to have intervened in the legal process at the highest level.

I will not give a nuts and bolts account of the attempted coup but refer readers to several excellent accounts of it that appear on the Internet under the browser rubric "Attempted coup in Ceylon 1962", particularly the Wikipedia account for a factual narration, DBS Jeyaraj's excellent article titled "Operation Holdfast" for a minutely detailed day-by-day account and another by R. K. Balachandran of the Hindustan Times under the title "Significance of the abortive 1962 military coup in Ceylon" for a critical evaluation.

For the purpose of this article I will merely say that the coup was an attempt by a caucus of about 26 army and police officers and three civilians to effect a change of personnel in the government at the highest level. That was it! There was no revolutionary mass movement to back it up with and neither were there any economic or political blueprints for a new political or economic order. It was just an attempt to oust key personnel from seats of power and leave events to take their course thereafter!

It is hardly credible that intelligent adults, and mind you, among whom were an Oxford graduate and several senior army and police officers, would have been capable of such a farcical adventure. It was devoid of imagination, it lacked any understanding of what the political/cultural/social upheaval



of 1956 was all about, and worst of all, as an initiative launched by military men, it was quite amateurish, in that, it had no contingency plan, or a plan "B" to be put into operation, if plan "A" went awry. In the event, plan "A" did go awry, but the counter strike by the coup leaders was to go home and climb into bed!

The basic operational plan was to arrest the Prime Minister Mrs Sirimavo Bandaranaike and some senior members of her cabinet, hold them incommunicado in various comfortable locations, hand over the government to the Governor-General Sir Oliver Goonetilleke, set up a Ruling Council which was to include Dudley Senanayake and Sir John and then go home to their erstwhile billets! No one was to be shot at dawn, there was to be no violence whatever, none of the plotters were to hold any office and the arrested personnel were to be treated with utmost respect and even be served with meals specially ordered from Galle Face Hotel. By any criteria, it was a most extraordinary coup! Rather like a match played at Lords cricket grounds than a military takeover of a nation's government.

If one can overlook the primary felony, that in the very act of moving against the government, the plotters had violated the first obligation of the military and the police to be absolutely loyal to the government in power; all the plotters seem to have been thorough gentlemen! If I may caricature them a bit, they seem to have been 'gin and tonic' and 'whiskey on the rocks' gentlemen. They appear to have been bound by an *esprit de corps* which left no room for anything vulgar or coarse and their personal conduct seems to have been impeccable, at least at the start. However, as the investigations progressed, a few broke rank and grovelled! On the other hand, the senior officers, i.e. the principal instigators, had stood absolutely steadfast in fully accepting the whole blame themselves. Images of Alec Guinness in "Bridge over the River Kwai" come to mind! Significantly, not one among them breathed a word either about Dudley's or Sir John's involvement, although the investigators, who knew of their complicity, had done their best to build a case against them.

To many of those born in the late 1950s and in the subsequent years, the attempted coup is mostly hearsay. On the other hand, to those of us who lived through the experience as adults and came very near to being sucked into it, such as

I and a few others, it was a significant moment in the unfolding of modern Sri Lankan history. Even though the coup only revved up its engines and barely taxied up the runway, it was a hugely significant watershed. Let me explain why.

### *Attempted coup – the watershed*

Basically, the coup had as its undeclared endgame to plug,

and if at all possible, to reverse, the still molten energies spewing out of the volcano of the General Election 1956. The 1956 result was more than just an elections victory for the party led by Mr Bandaranaike. It was a revolution without

the tumbrels. It was for Sri Lanka's history what the French Revolution had been for France and Europe, a complete turnaround in social and political values, and its effects continue to reverberate through contemporary SL history. In the event, the plotters not only failed in their endeavour but helped to give those energies a new impetus

The attempted coup generated in the minds of the new ruling party, and in the minds of its social and cultural following, a strong paranoia. They now believed, as never before, that the political and socio-economic class which had held power in the country for several hundred years before 1956, will leave no stone unturned to reverse the gains of 1956 and ride back to power. They felt therefore that the gains of 1956 were still under threat, and that they should therefore be entrenched structurally and that mechanisms should be put in place to make a reversal to the *status quo ante*-1956, impossible.

Accordingly, the first strategic move in that direction was to remove the Governor-General Sir Oliver Goonetilleke from office and install in his place, Mr William Gopallawa, a relative of Mrs Bandaranaike. The second strategic move was to install Mr N.Q.Dias, a senior member of the Ceylon Civil Service whose commitment to the gains of 1956 was absolute, as Permanent Secretary of Defence and External Affairs, from where he could control the armed



• Governor-General  
Sir Oliver Goonetilleke



forces. The third strategic move was to speed up nationalisation policies so as to undermine the economic base of the pre-1956 power structures, not least, because most of the coup plotters came from Roman Catholic and Christian schools, the schools take over policy was also accelerated.

Very quickly, N.Q. Dias got down to his task of creating a new security framework for the post-1956 political class. Because the upper layers of the army and the police were mostly Roman Catholic or Christian, he decided to carry out a massive cull to remove them and install in their places officers drawn from Buddhist schools. He redeployed army units so as to ensure that only regiments which had not been implicated in the attempted coup were given critical responsibilities, such as mounting bodyguard to the Prime Minister and garrisoning Colombo.

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*If 1956 had failed completely to erase the old colonial heritage, the failed coup of 1962 ensured that it would never be resurrected. The coup attempt was the last gasp of the ancient regime but it was totally suicidal for that class. They dug themselves a hole from which they never climbed out.*

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Three other far reaching effects of the failed coup, albeit delayed by 10 years until the ruling party had won a two-thirds majority in Parliament, were the abolition of the Constitution handed down by the departing British in 1948 and replacing it with a Republican Constitution, with a home grown President as the Head of State replacing the erstwhile Governor-General appointed by the Queen of England, and along with it, the repudiation of the Privy Council's jurisdiction over the citizens of the new Republic.

Overall therefore, the attempted coup, far from reversing 1956, accelerated it, and also ensured that the political and social values that propelled the plotters were irretrievably buried. If 1956 had failed completely to erase the old colonial heritage, the failed coup of 1962 ensured that it would never be resurrected. The coup attempt was the last gasp of the ancient regime but it was totally suicidal for that class. They dug themselves a hole from which they never climbed out.

### *The legal process*

Eventually, 24 men were charged with conspiracy to overthrow the government. Their religious and ethnic backgrounds make for interesting speculation. Of the 24 charged, 21 were Roman Catholics/Christians and only one was a Buddhist. Ethnically, 12 were Sinhala, six were Tamils and six were Burghers. When one joins the dots a pattern seems to emerge, and it was not lost on the ruling party. The reaction of the government was that the coup was a move inspired and directed by Catholic Action and by Christians as a whole.

Since no shots were fired and no initiatives had been taken by the conspirators to get the coup off the ground, the government felt that the current law was inadequate for obtaining a conviction. Therefore, the government put in place a new law called "The Criminal Law Special Provisions Act of 1962" which allowed hearsay as evidence and it was given retrospective effect. The government also opted for a Trial-at-Bar instead of a Trial-by-Jury.

However, at the first sitting of the court, the judges dissolved themselves because, in their opinion, they had been appointed by the Executive when it had no power to do so. The second court also dissolved itself because one of the judges declared himself compromised. The third court sat for 324 days and convicted 11 of the 24 accused and sentenced them to 10 years in jail and their properties were to be confiscated by the state.

The convicted men appealed to the Judicial Committee of the Privy Council which acquitted them all. The following constituted the grounds for the acquittal: (1) the Special Act of 1962 was *ultra vires* the Constitution of Ceylon; (2) the Special Act had denied to the accused a fair trial; (3) the Special Act had been specifically designed to convict the accused and was, therefore, bad in law; and (4) the accused did not have the protections that they would normally have had under general criminal law.

### *Sir John's version of the acquittal*

At this point I think I should switch to the dramatic mode. Sir John (SJ): "I had no doubt in my mind that all these poor chaps were guilty. They were as guilty as hell, but then, so were Dudley, Oliver [Sir Oliver Goonatileke, the Governor-General] and I, but we were free and they were in prison! That was not fair and we



felt terrible for the wives and families of the poor blighters (*sic*) they were all gentlemen and now we were the bastards (*sic*). We were in the planning of this thing from the very beginning and we had to do something to get them out. We arranged with most of the Queen's Counsel (QCs) and solicitors who appeared for the accused not to charge any fees and Dudley and I even made some contributions from our private funds towards the upkeep of the families of some of the detenus. However, that was not enough. Oliver (i.e. Sir Oliver Goonatilleke) and I put our heads together to work out a scheme, somehow to get these buggers (*sic*) out. I am sure you will be horrified by what I have to tell you, but what to do men! (*sic*)

Neville Jayaweera (NJ): No sir! I am all ears!

S.J: You know that I am a member of the Privy Council (PC) though not of the Judicial Committee of the Council. I still am, though out of office. As a member of the PC, over the year, I had developed very friendly relations with many members of the Judicial Committee. They loved attending the weekend parties hosted by my then housekeeper Mrs. Frances Smith and I would join them in shooting parties as well. Even before the detenus had appealed to the Privy Council I had been narrating to them, quite casually, at every opportunity, while playing golf or over drinks, that Mrs Bandaranaike's government was strongly biased against Roman Catholics, Christians and Tamils and that the government had gone to great lengths, even to put new laws on the statute book, to convict the coup suspects. I targeted two or three members of the Judicial Committee who, I knew were Roman Catholics, with my story. Of course, I never referred to the appeal as such, or to any of the accused, but just let them have some background information. Eventually, even though the accused were acquitted on the law rather than on the facts, I am quite sure that my background briefing of the PC members had a lot to do with their frame of mind and the final verdict. So, there! What do you think?

N.J: Sir! Pardon my saying this, but I must confess that I am absolutely horrified at what you have just told me. Personally, I do not think that the Privy Council was swayed by your attempt to influence them because the grounds on which they acquitted the detenus were legally 100 per cent sound and there was

no evidence of bias in their judgement. Even though the verdict would have pleased you and the others, it does not follow that it was the outcome of your attempts at subversion. It has since been established in all civilised countries that retroactive legislation can never be valid. So, even without your intervention, the legality of the case could not have survived scrutiny by an impartial body. However, what does horrify me is that a former Prime Minister of my country had tried to subvert his host country's judiciary at the highest level, even by trying to corrupt its most senior judges! I find that quite shocking!!" Sir John guffaws, pours me another drink and continues to lecture me on the realities of politics and government .

S.J: I say Jayaweera! You are living in a world of your own! Someday you will have to face reality.

N.J: Well sir, I think I have already seen enough of it and I hope I will never have to be a part of it.

S.J: Ok! ok! It is getting a bit chilly here. Shall we go in for supper?

Sir John's butler ushers us to a table laden with a four-course gourmet meal.

*(The next instalment will recount Sir John's narration (over Cognac, Stilton and coffee) of how he personally influenced the shaping of the Soulbury Constitution and the granting of Independence.)*



### **Punster at work**

- Practice safe eating – always use condiments.
- Shotgun wedding – A case of wife or death.
- A man needs a mistress just to break the monogamy.
- A hangover is the wrath of grapes.
- Dancing cheek-to-cheek is really a form of floor play.
- Does the name Pavlov ring a bell?
- Condoms should be used on every conceivable occasion.
- A boiled egg in the morning is hard to beat.
- He had a photographic memory that was never developed.
- A midget fortune-teller who escapes from prison is a small medium at large.
- Once you've seen one shopping centre, you've seen a mall.





## Meals Ammi Made

### BEEF OLIVES

by Chrisanthe Fernando

1kg beef  
30g cooking oil  
1 tbl. Worcester or any cooking sauce  
1/2 tsp. mustard paste  
1 tsp. corn flour  
1 tsp. sugar  
Pepper & salt to taste  
Sausage meat or minced bacon  
600ml (1 pint) boiling water

### Preparation

Slice the beef as thinly as possible into pieces about 8 cm (3 inches) long and 5 cm (2 inches) wide. The slices need to be thin but not too thin as they may start tearing apart when you cook it. Season each piece with salt and pepper. Place a little sausage meat or minced bacon on the centre of each slice, roll them up folding the ends over, and tie round with a piece of thread.

Pour the cooking oil into a saucepan and brown the rolls, then add the water and let it simmer very slowly until the meat is tender. Take the rolls out and remove the thread. Add the sauce, mustard paste and sugar to the gravy, thicken with the corn flour and bring to the boil. Add the rolls into the gravy and serve while still warm.

This dish can be enjoyed with rice or bread.

## The Old Stuff – a major export!

Arrack was a major export item from Colombo in 1814 as shown by this list of items in a London auction. (Courtesy Thiru Arumugam)

*By Order and for Account of the Lords  
Commissioners of His Majesty's  
Treasury.*

**FOR SALE**  
BY  
**THE CANDLE,**  
AT  
**No. 38, Mincing-Lane,**  
ON  
**FRIDAY, 4th NOVEMBER, 1814,**  
At One o'Clock precisely,  
THE FOLLOWING GOODS, VIZ.

100 Casks Arrack	<i>George's Consignees for 1815</i>
35 Bales Chaya Root	
30 Casks Cocoa Nut Oil	
213 Logs Satin Wood	
135 Logs Iron Wood	
400 Palmetra Rafter	
70 Bales Tobacco	

*Part of the Cargo of the Emma, from  
Columbo.*

### Congratulations and a Warm Welcome to our New Members

HAROLD & DAPHNE CHRISTIE-DAVID,  
Northbridge, NSW.  
DR CHRISTIE & FAITH GUNARATNAM,  
Canterbury, VIC.  
HONORINE & ERROL GUNASEKERA, Port  
Headland, WA.  
CHRISTOPHER & CHRISANTHI  
WETTASINGHE, Castle Hill, NSW.

### Gift Subscription from Fred Kreltszheim to

SIVA SIVALINGAM, Glen Waverley, Vic

### Conference

The confusion of one man multiplied  
by the number present.

### Politician

One who shakes your hand before  
elections and your confidence after.





**Evolution of Technological  
Innovtions in Ancint Sri Lanka**  
By M Asoka De Silva and  
invitation chapters by W.I. Siriweera  
and Somasiri Devendra.

A Vijitha Yapa Publication - February 2011  
Centre for Endogenous  
Research and Development  
Price: SLR 1,200/-)  
ISBN 978-955-665-140-9  
**REVIEWED by**  
**Stefan D' Silva**



The Evolution of  
Technological Innovations in  
of Ancient Sri Lanka is a 432 page, hard cover  
book. Part A of the book deals with technological  
evolutions through certain periods of history  
in Sri Lanka and Part B of the book deals  
with the evolution of traditional fisheries and  
shipbuilding.

The book is well illustrated with 165  
colour photographs and drawings and gives  
the reader that additional perspective on the  
technicalities discussed. As a publication it is one  
of Vijitha Yapas' best.

The contents of the book reflect and  
brings together an enormous amount of detailed,  
analytical scientific research found across the  
various depositories in Sri Lanka and the World.  
It is clear that the author and the invited scholars  
have strived (and succeeded) to set a central  
platform for any younger academics wishing  
to pursue further knowledge in the disciplines  
discussed and make further contributions to  
the amazing technological evolutions evident  
throughout the history of Sri Lanka. It would  
certainly be the 'quick reference guide' for any  
budding academic. Not to mention any lay person  
who may have an interest in any particular era of  
history or, people like myself who has developed  
a keen interest in traditional fishing craft, fishing  
methods and the design of Stupas in Sri Lanka.

The focus of the book is the endo-  
genous evolution of ancient skills, technologies,  
traditions, culture and social developments in Sri  
Lanka - to what it is today. Indeed the  
book's introduction provokes serious thought  
on the concept of Western Science and the  
impact of colonisation in relation to developing  
indigenous sciences, traditions, social order  
and technologies.

The first few chapters introduce the  
reader to the arrival of a scientific culture in the  
Asian region and commences with the prehistoric  
era and Stone Age culture in ancient Sri Lanka.  
The chapters progress through the Bronze  
Age, the Sinhala Steel and Iron Age, ancient  
hydraulics, Environmental conservation (in  
relation to cultivation and farming systems) and  
the structural features of Stupas. The information  
in each chapter is detailed and well presented.

The first chapter of Part B educates  
the reader on ancient fisheries and traditions in  
freshwater fisheries. Chapter nine delves into  
the marine archaeological history and sea craft  
design/construction

While the book is primarily the work  
of scholars for scholars and collates facts and  
technical information about the topics mentioned,  
I personally was thoroughly interested in the  
historic localities and archaeological sites  
mentioned throughout the book. Travelling  
through rural Sri Lanka will now bring new and  
invigorated interests, for example, the excavated  
furnaces at the Sigiriya-Dambulla Alakolavava  
village site or noting the shape of the plough used  
by a paddy farmer and marvelling at the water  
management by ancient engineers in certain parts  
of the country.

This publication does not deserve to be  
relegated to the library shelves of scholars alone.  
It is an interesting and informative publication  
that can nurture knowledge for all things  
Sri Lankan.

CSA members will note that the author  
Mr Asoka De Silva, is the Treasurer of the  
Colombo Chapter and one of the invitation  
authors Mr Somasiri Devendra, is the former  
President of the Colombo Chapter.

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## JOURNAL REPRINTS

Wish to bring your collection of The  
Ceylankan up-to-date? Yes, you can! Reprints  
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and handling. P&H within Australia is \$5.00;  
Asia/Pacific \$10.00; rest of the world \$15.00  
per package of up to 5 issues. Contact Hugh  
Karunanayake Int. + 61 2 9980 2494 or hkaru@  
optusnet.com.au



## Mr. Tatsuguchi takes over...

as BRIAN PARKER meets his new side-kick



It must have been on my third or fourth visit to Japan, for Fairfax, that Mr. Takeda was waiting for me in the foyer of The Palace Hotel. It was quite a surprise because I do not like being met, in a tired and sweaty state, after a long journey. I used to catch the Sunday morning JAL flight to Tokyo, arriving at The Palace Hotel around nine pm. I could then unpack, shower, sort out my papers, have a leisurely supper and be bright-eyed and bushy tailed for the next morning.

"Takeda-san, do we have a problem?"

I asked.

"Parker-san I have come to tell you that I have been transferred from Nikkei International to our PR Company. I start to-morrow."

"What about the program?" I asked.

Mr. Takeda turned and signalled to a much younger man. "May I present Mr. Toyoshi Tatsuguchi." He was shorter than Mr. Takeda, had a 'pudding basin' haircut, large spectacles and an abundance of teeth. He bowed and presented me with his business card.

A Japanese businessman is considered 'faceless' without a card.

"Ah! I'm sorry Tatsuguchi-san, all my cards are in my case. I'll give you my card to-morrow morning at the office. Do we have a full program of sales calls?" I asked.

He bowed again. "Full program. To-morrow morning in the office to discuss program, then we catch the 12 noon Shinkansen to Osaka." I offered them a drink but thankfully they refused saying as it was Sunday night they had to get home.

As the Bullet Train rocketed south from Tokyo, I suggested that we have a beer, only to find that the only available brand was Budweiser. Mr. Tatsuguchi was about to find out my general thoughts on most things American, particularly Budweiser. I took a mouthful and said. "Cat's piss!"

Tatsuguchi-san nodded thoughtfully but did not comment, but thereafter on that, and subsequent visits, whenever we had a beer he would enquire. "Cat's piss?"

Mr. Takeda was from Osaka and had previously told me how the people were nicer, the food was better, in fact it was superior in every way to Tokyo. Mr. Tatsuguchi on the other hand was a proud Tokyo man. On our second morning in Osaka, as we walked to our appointment, we saw a very expensive Italian Sports car parked erratically with one wheel up on the footpath and the nose sticking out too far. As we passed, Mr. Tatsuguchi made a loud noise. "Harrumph! Look at this Parker-san. Osaka style parking!" He said with disdain. It's the same the whole world over, be it Sydney / Melbourne, London / Manchester or even Up Country / Low Country!

A day or so later, Mr. Tatsuguchi told me that we had half an hour to kill until our next appointment and asked if I'd like a cup of tea. He took me to the Musica Tea House and there in the window was the biggest Sri Lankan Devil Mask that I have ever seen, surrounded by packets of 'Ceylon' tea. Inside I was introduced to Mr. Toshiki Horie (pronounced Hoe-ee-ai) who apart from running the Tea House was a tea importer who called his Company The Nuwara Eliya Tea Import Co. He had also written books on tea. It was typically considerate of Mr. Tatsuguchi to take me there, knowing how long I had lived in Sri Lanka.

My 16th and last visit to Japan was in 1997 but I continued to be in regular contact with both Messrs Takeda and Tatsuguchi.

It was with great sadness that I received an e-mail from Mr. Takeda, at the beginning of 2011 to say that Toyoshi Tatsuguchi had died of a stroke, aged 51 years.

I will always remember Tats' sense of humour, which was quite 'Goonish'. One day we were returning to the office after lunch, when I spied a hairy, unkempt vagrant.

"Tatsuguchi-san you shouldn't allow your salesmen to be seen like that after a big lunch!"

"He not our salesman." He said in all earnestness. "He..... our President!"

© Brian Parker



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## Smile

A curve that can set a lot of things straight.

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*There was growing discontent among Kandyans who believed Governor Brownrigg had reneged on a promise to place Ehelepola on the throne of Kandy, his betrayal of the terms of the Kandyan Convention in regard to Buddhism were some of the reasons that led to*

## The 1818 Rebellion & the execution of Keppetipola Dissawe

We continue the story by **M D (TONY) SALDIN**

**S**ome months earlier, Keppetipola Dissawe had the Sacred Tooth Relic spirited away from under the very noses of the British sentries at the Dalada Maligawa.

Ehelepola Maha Nilame continued to outrightly condemn the rebellion, but Adigar Molligoda poisoned the minds of the British that Ehelepola was secretly involved. This issue became an embarrassment to Governor Brownrigg who banished Ehelepola and several other chiefs involved in the rebellion, to Mauritius. It transpired later that Ehelepola was secretly helping the rebels.

Death sentences were passed on both Keppetipola and Madugalle. Both tried to commute their sentences to banishment, but failed. Dr Henry Marshall's record of the last moments of the two chiefs is touching as described by M A Durand Appuhamy in his book, *The Rebels, Outlaws and Enemies to the British (Colombo, Author, 1990)*.

"Early in the morning of 25th of November, 1818, Keppetipola and Madugalle were in compliance with their own request, taken to the Dalada Maligawa, or temple of the sacred tooth relic. At the request of Keppetipola, and by permission of His Excellency Sir Robert Brownrigg, Mr Sawers met him at the temple. Kneeling before the priest, upon the threshold of the sanctuary, the repository of the sacred relic, the Chief detailed the principal meritorious actions of his life, such as benefits he had conferred on priests, together with the gifts he had bestowed on temples, and other acts of piety. He then pronounced the Proptannawah, or last wish; namely, that on his next birth, he might be born on the mountains of the Himalayas, and finally obtain Nibbana, a state of partial

annihilation. Having concluded his devotions he was addressed by the priest, who in an impressive tone, pronouncing a benediction, the last words of which were as follows: 'As sure as a stone thrown up into the air returns to the earth, so certain you will, in consideration of your religious merits, be present at the next incarnation of the Buddha, and receive your reward.' The scene between the Chief, and the priest was most solemn and impressive. The Chief, who had continued kneeling, rose and turned round to Mr Sawers, addressed in the following words: - 'I give you a share of the merit of my last religious offering' - and forthwith unwinding his upper cloth from his waist he presented it to the temple, jocularly observing, that although it was both foul and ragged, 'the merit of the offering would not on' those accounts be diminished, it being all he had to give. He then requested Mr Sawers to accompany him to the place of execution, which was kindly and respectfully, declined.

"Madugalle's devotions were conducted in a similar manner, but although he had evinced great bravery in the field, he lost self possession on this occasion. When the priest had given him his benediction, he sprang forward, and rushed into the sanctuary, where he loudly craved mercy for the sake of the relic. He was instantly dragged from behind the dagoba by Lieut. Mackenzie, the fort adjutant, with the assistance of some of the guards.

Keppetipola who conducted himself with great firmness and self possession, and was greatly surprised at the pusillanimity of his fellow prisoner, in the most dispassionate manner observed that Madugalle acted like a fool. He then, in a firm and collected manner shook hands with Mr Sawers, and bade him farewell.

"The prisoners were then taken to the place of execution which was near to the Bogambara tank about a mile distant from the temple. Here they requested to be provided with water for the purpose of ablution, which was brought to them. Keppetipola then begged to be allowed a short time to perform the ceremonies of his religion. This request being granted, both the prisoners washed their hands and face. Keppetipola then tied up his hair in a knot on the top of his head and sat down on the ground, beside a small bush, grasping it at the same time with his toes.

From the folds of his cloth which encircled his loins, he took a small Bana potha or prayer book and, after reciting some prayers



or verses, he gave the book to a native official who was present, requesting him to deliver it to Mr Sawers, as a token of the gratitude he felt for his friendship and kindness, when they were officially connected at Badulla, - Mr Sawers as Agent of the Government, and Keppetipola as Dissawe of Uva.

"The Chief continued to repeat some Pali verses; and, while he was so employed, the executioner struck him on the back of his neck with a sharp sword. At that moment he breathed out the word Arahan, one of the names of the Buddha. A second stroke deprived him of his life and he fell to the ground a corpse. His head being separated from his body, it was, according to Kandyan custom, placed on his breast.

"Madugalle continued to evince great want of firmness: and being unable to tie up his hair, that operation was performed by the Heaigha Kangaan, the chief public executioner. The perturbed state of his mind was evinced by the convulsive action of the muscles of his face. He earnestly begged to be dispatched by means of one blow, and then finally pronounced the word Arahan. In consequence of his not having sufficient resolution to bend his head forward, it was held by one of the executioners. After the first blow of the sword he fell backwards; but he was not deprived of his life until he received the second stroke."

That Madugalle flinched when faced with the jaws of death is both understandable and pardonable.

### **Wilbawe**

Wilbawe escaped into the jungles and lived with the Veddhas. He was subsequently captured by the British in 1830, 12 years after the rebellion and released without any punishment being imposed on him because of a time lapse..

### **PROLOGUE**

#### **Descendants**

Some years ago, I interviewed a direct descendant of the famous hero Monarawila Keppetipola Dissawa. He is Basnayake Nilame Chandrawansa Chandrasekera Keppetipola Mudiyanse Ralahamylage Manendra Keppetipola of Dodantale Walauwa, in Mawanella. Originally a walauwa belonging to the Molligoda clan, it was re-named Dodantale Walauwa due to an interesting episode. A brahmin from India was on his way to Kandy with a shoot from the sacred Bo tree in Buddahgaya. To enable the shoot to

have a plentiful supply of moisture, the Brahmin had placed the young plant on an orange which was carefully carried inside a bowl. When the Brahmin reached Mawanella he noticed that the plant had already taken root inside the orange and he decided to plant the young bo tree within the grounds of the Molligoda estate close by. Hence the name Dodantale i.e. Dodang (orange) and taliya (bowl).

Incidentally the English sea-captain Robert Knox, Jr. was a state prisoner at Dodantale Walauwa for a short period, on the orders of the then reigning Kandyan Monarch Rajasinghe II in the mid -17th century.

Through Manendra I was able to learn that as soon as the British declared Keppetipola as a rebel, the Keppetipola family converted their ancestral Walauwa in the village of Keppetipola on the Mawanella-Rambukkana Road in the Kegalle District into a Viharaya, to ensure that the British could not touch it.

Manendra had several tales to tell me about his legendary ancestor. A skilled swordsman, the Dissawa could cleanly slice through a thick banana tree with one blow of his sharp sword, and it would take several minutes for the trunk to fall. From time to time he would display his swordsmanship to British Military officers who visited his Walauwa

It was Manendra's father, Madduma Bandara Keppetipola who received the skull of Keppetipola Dissawe which was returned to Ceylon by the British, after the island gained independence. The skull was transported on a gun carriage from Colombo port to Kandy and ceremonially buried with military honours at Bogambara opposite the Dalada Maligawa.

### **References:**

- (1) *The Rebels, Outlaws & Enemies to the British by M.A. Durand Appuhamy.*
- (2) *The Great Rebellion of 1818 by Professor Tennakoon Vimalananda, Head, Dept of History, Vidyalankara University.*
- (3) *The Kandyan Wars - The British Army in Ceylon by Colonel Geoffrey Powell.*





# Obituary notice in the London Times

LONDON February 7, 2012

Today we mourn the passing of a beloved old friend, Common Sense, who has been with us for many years. No one knows for sure how old he was, since his birth records were long ago lost in bureaucratic red tape. He will be remembered as having cultivated such valuable lessons as:

- Knowing when to come in out of the rain;
- Why the early bird gets the worm;
- Life isn't always fair;
- And maybe it was my fault.

Common Sense lived by simple, sound financial policies (don't spend more than you can earn) and reliable strategies (adults, not children, are in charge).

His health began to deteriorate rapidly when well-intentioned but overbearing regulations were set in place. Reports of a six-year-old boy charged with sexual harassment for kissing a classmate; teens suspended from school for using mouthwash after lunch; and a teacher fired for reprimanding an unruly student, only worsened his condition.

Common Sense lost ground when parents attacked teachers for doing the job that they themselves had failed to do in disciplining their unruly children.

It declined even further when schools were required to get parental consent to administer sun lotion or an aspirin to a student; but could not inform parents when a student became pregnant and wanted to have an abortion.

Common Sense lost the will to live as the churches became businesses; and criminals received better treatment than their victims.

Common Sense took a beating when you couldn't defend yourself from a burglar in your own home and the burglar could sue you for assault.

Common Sense finally gave up the will to live, after a woman failed to realise that a steaming cup of coffee was hot. She spilled a little in her lap, launched a lawsuit and was promptly awarded a huge settlement.

Common Sense was preceded in death,

- by his parents, Truth and Trust,
- by his wife, Discretion,
- by his daughter, Responsibility,
- and by his son, Reason.

Not many attended his funeral because so few realised he was gone.

If you still remember him, pass this on. If not, join the majority and do nothing.

## Slumbering sub-editors?

Seems like the tailpieces have it as headliners take forty winks!

## Federal Agents Raid Gun Shop, Find Weapons

Store Owner Arrested Previously

By Brian Barber  
World Staff Writer

On July 2, undercover narcotics agents served a warrant at this home, **\_\_\_\_\_**

Federal agents on Monday





# A visit to the Galle Literary Festival 2012 - SRINI & TONY PERIES reporting



Many readers will be aware that the Galle Literary Festival has attracted increasing publicity in recent years, not least because of the very well-known writers, from overseas as well as Sri Lanka, who attend. The December/January period is the time we choose to visit Sri Lanka and we thought 2012 the year to take in the Festival, which has a comprehensive website showing details of



• John Boyne speaking at the Hall de Galle.

past programs as well as the next in line.

Despite earlier promises, the full programs for 2012 was not available until early December and when we were able to print it out, the details were in a most confusing format. We had luckily looked for accommodation in Galle as early as June when the best known hotels (Jetwing Lighthouse and Amangalla/N.O.H.) were quoting US \$500 a night, room only. As the Five- star Colombo hotels charge under \$200 for bed and full breakfast, we booked at the Unawatuna Beach Resort, only about 15 minutes from Galle, for \$125 including breakfast and dinner. All meals are served buffet style and are of good quality with chefs on hand for egg hoppers etc. The rooms are very adequate and service is good.

The Festival website promised tickets would be on sale 01 December but they were not in fact available until early January, when helpful relatives bought us season tickets for Rs.10,000 each: daily tickets are Rs. 2000. The Festival runs over five days Monday – Friday

but Day 1 is full of welcome parties etc. so we went Tuesday to Saturday. On the morning of the 19 January we set off for Galle driven by our reliable chauffeur, Jayathilleke. We were eagerly looking forward to the drive on Sri Lanka's first major Expressway, which was excellent but not the one-hour slog to its entry, snaking our way through the outer suburbs of Colombo to Kottawa and the log jam of cars, SUVs, three-wheelers, motorbikes, buses, both private and government owned, which all charge to the top of any queue on any day. The Galle Expressway took one hour to traverse.

Undulating mellow green paddy fields interspersed with small bushes of low country tea appear on the side and slightly wintering plantations of rubber trees broke the monotony of the 120 kilometres of freeway. On some stretches there was evidence of huge slabs of rock cut to construct the road, which took two years to build. We were curious to ascertain what the short patches of green scrub were and soon found out they were cinnamon – we were traversing “the Kurudu Hathakmaya”, the cinnamon mile.

The main events are held in the Hall de Galle which is quite spacious with air-conditioning and fairly comfortable seating but its location within the narrow confines of the Fort means acute congestion prevails during Festival hours. Some events were held at the Maritime Museum, Jetwing Lighthouse and Amanagalla, lunches and dinners with individual writers were held in various restaurants around Galle, admission being around Rs.10,000 which we thought a bit expensive!

All the talks we attended were at the Hall de Galle where young volunteers controlled entry/exits. The doors were usually opened about 15 minutes before proceedings commenced giving ample time to secure a seat and the audience was asked to clear the hall after each event. The crowd that turned up to hear Richard Dawkins was so large that the organisers opened the doors early and we secured seats only because of the kindness of a girl who was holding two seats for friends but gave them to us when they were late arriving.



A well-produced Guide to the Festival, including a map and photographs was given free to season ticket holders. Just outside the Hall de Galle there was a temporary bookshop where writers' works were on sale and a tent where speakers signed their books soon after they spoke. A refreshment tent was also set up there. We heard from several ladies that only two toilets were available to them and one malfunctioned regularly.

Besides the talks and panel discussions, there were cookery demonstrations (e.g. The Fort Ladies on Galle cuisine) and classes, one on Thai Street Food by David Thompson, the acclaimed Australian guru of Thai food. Concerts, films and Workshops were included in the Program, all in all apparently carefully selected and well balanced. Guided walks round Galle were also on offer.



• *Some of the visitors at the festival outside the hall. Profiled among them (at extreme left) is CSA member Pauline Gunawardene.*

Among the host of writers from overseas, were Simon Sebag Montefiore, John Boyne, D.B.C. Pierre, Joanna Trollope, Nayantara Sahgal and Juliet Nicholson while the Sri Lankans included

Romesh Gunsekara, Ashok Ferry, Randy Boyagoda and Roshi Fernando. Every participant is not listed by us.

The events we attended attracted full halls where audiences were polite and appreciative as indicated by the applause. Most of the talks lasted 45-50 minutes with about a 20-minute question time, following which inevitably brought a few smart alecs to their feet, but were well handled by the speakers though to our amusement, one rather objectionable character was shut up by the audience. Young and old were there from Colombo so we met a few friends, and one of our members, Pauline Gunewardene from Sydney. There was a sprinkling of obvious foreigners and of course, the occasional intellectual with long hair, horn rims, cloth shoulder bag and sandals. We heard of, but did not read, a rude article in a Colombo paper saying the audience was: "The usual Colombo 7 types, an English speaking elite" which we felt was unfair as it was a mixed crowd including many students and Galle residents, English speaking naturally, but hardly elite.

Simon Sebag Montefiore spoke about his recent non-fiction best seller "Jerusalem, The Biography". The book is enormous and we were luckily able to borrow it to read (too quickly) before we left Sydney. An ancestor of Simon, Sir Moses Montefiore was one of the first Jewish MPs in Britain in the 19th century and supported the Jewish community in Jerusalem lavishly - that city still has an area called the Montefiore villages. Simon spoke of the difficulty of researching the book which is neutral in its view of the Israel/Palestine situation.

John Boyne talked about the "Boy in the Striped Pajamas", a multi-award winner which was made into a notable film. He spoke of establishing a plot and setting it down. The book deals with a friendship between two very young boys, during World War II, one in a concentration camp and the other the son of a high ranking Nazi officer. One of Boyne's most recent books is a fantasy for children and young adults.

Nayantara Sahgal (niece of Nehru, daughter of Vijayalakshmi Pandit and first cousin of Indira Gandhi) on "Prison and Chocolate Cake" and "Nehru: Civilising a Savage World". This was an interview recorded for the Canadian Broadcasting Corporation. The first mentioned book was a best seller in its time but is hardly remembered now. An author of several novels



set in India, she insisted that India continues as Nehru intended, a secular state adhering to its traditions in a fast moving modern world.



• Frolicking off the coast nearby is a pod of uninhibited dolphins.

Katherine Frank dwelt on her new book "Crusoe: Daniel Defoe, Robert Knox and the creation of a myth". This was a well presented talk by a highly articulate author but Tony thought Knox's background of the shipwreck and imprisonment in the Kandyan Kingdom too far removed from the fictional Crusoe for the thrust of the book to be plausible.

Richard Dawkins spoke about his life and work. He and his wife, Lalla Ward (the latter a

notable actress) read from his latest book, "The Magic of Reality", a fantasy for young adults. An enormous crowd attended the talk, with many sitting and standing on the floor. He was a compelling speaker who had the audience enthralled.

The Literary Festival Panel on "Writing Political Realities into Fiction and Journalism". The participants were Ellah Alfreya (Deputy Editor of "Granta" magazine), "Granta" contributors Romesh Gunsekera and Susan Minot, and Pakistan's veteran journalist Irfan Hussein. Not every participant could be listed here.

In conclusion, we ought to mention that the 117th issue of the U.K. literary publication "Granta" was launched during the Festival: previous launches were confined to the U.K./U.S.A. The Festival was supported by numerous sponsors, the headline one being the Hong Kong Bank with other notables: Sri Lankan Airlines, the British Council, the Netherlands and Norwegian Embassies, and Jetwing Lighthouse Hotel, Galle.

(Any errors and omissions are entirely attributable to the writers of this article.)



Ceylon Police DIG (Retd.) VAMA VAMADEVAN indulges in some intriguing

## Criminal conversations

"Kuthchi...Kutchi...Kutchi..." this is not just a cacophony of sound you hear in the Pettah in Colombo. It is a signal sent out to a gang, in the language of the criminals, warning the members of the underworld of the arrival of a Beat Constable or a plain clothes policeman. The Police are the biggest occupational hazard to those of the underworld.

Criminal conversation is the *lingua franca* of the members of the underworld for the purpose of their profession. Laypersons are oblivious to the existence of this language when they go on their shopping rounds in the Pettah. However, this is common parlance to the criminals and the Police who interact with them.

It is intriguing to know the organisational ability and knowhow at the disposal of gangs operating in the Pettah. The pick-pocket, the cat-burglar, the kappan karaya or a thug are mere

limbs of a vast organisation of gangs operated by powerful underworld tycoons.

The vocabulary of the criminal was born out of necessity, to enable these gangs to operate undercover, free from the beat constable and the plain clothes man who are their biggest obstacles. A full glossary of this vocabulary is a long and dreary one varying from place to place and even from time to time. By the use of this language, a gang tips off its members of the arrival of the Police, or signals an order to its members to close in on a victim. An accurate understanding of criminal conversation is therefore a *sine qua non* to fight crime in the bowels of the Pettah underworld.

The abode of criminals in the Pettah and other parts of the city's underworld are referred to as 'Korriyawa' (Korea). This word originated after the Korean war. The fire gaps created



during the Second World War as part of the Civil Defence program mushroomed into shanties and vice dens in the post war period. Life in these infernos of vice and violence held out the same perils as in Korea - where there are two warring korriyawas; they go to the extent of calling them North and South korriyawa. The Henamulla camp is one such Korriyawa.

Pickpockets move on the streets of Pettah in groups and ply their lucrative trade with the skill and craft worthy of their syndicate. The 'Banda Comes to Town' type who arrives by one of the night mail trains from the provinces and descends at the Fort Railway station is a pickpocket's dream. These types have a habit of walking up and down looking for a restaurant for a cuppa. It does not take time for one in the gang to spot such a person and the gang member shouts out 'krakaya' (meaning a suitable victim). On this signal the gang closes in like vultures on a carcass. The leader of the gang known in the underworld as 'set karana miniya' then gives the command 'Navadiya'. The members of the gang only know too well the details of this command and get at the quarry and give him a once over.

If the krakaya turns out to be a toughie in his own merits and the operation seems likely to turn out a dismal failure, the 'set karana miniya' gives the command 'Jimal' and the gang will dissolve into thin air. If any of the underworld asks what happened, the gang member will say 'Nondivuna'. This means the operation was abandoned. Pickpockets hate confrontations and would rather abandon an operation rather than run the risk of losing face. In the underworld there is scant regard for losers.

A thug is referred to as a 'Nagaraya', that is one who knows the wiles of the city. These Nagarayo have an innate aversion for witnesses. When they decide a witness needs a bit of roughing up the Nagaraya gives the command 'by porce danda one', which is self explanatory. Nagarayo know the virtues of acting in self defence under the law, and will seek provocation before they act. Perched on a parapet wall he merely shouts out the command 'Nakkal damu' and one of the gang will do a 'Kassal wade' meaning a provocative act. This will infuriate the victim who will start the fracas. The gang will then descend on him and rearrange his face, often leaving it looking like a dog's dinner.

Cat burglars and thieves have no truck with thugs. Theirs is a calling that requires more

brain than brawn. When they want to get into action the word is passed round that there is a 'toys wade' meaning simple job. If resistance is anticipated the additional command 'Hartal dande onne' is given in which event the members turn up armed with weapons. Their array of weapons includes the kris knife, galkatas and knuckle dusters.

The tout who preys on tourists is called 'Kannukaraya'. That is a person who makes pillars out of people. This breed lures tourists promising them pleasures of the flesh, and having taken their generous dollars leave them at the front of the hotel and slip out through the back door.

Ladies on their shopping sprees also get their fair share of attention. The voluptuous curvaceous buxom ladies are referred to as 'Dodge' after the extravagant American car. Ladies of easy virtue are called 'Re Kurrullo' (meaning 'night birds') and to pass remarks at ladies is known as 'Awwa Danawa'.

Even conventional names of persons have no place in the underworld. They opt for aliases such as 'Maru Sira', 'Atha kota', 'Kata puncha' and the like. Such names are not totally random selections, they can indicate physical deformities or peculiarities of appearance with a comical twist.

Criminal language is in a constant state of metamorphosis because it has to cope with the changing pressures exerted by the long arm of the law. The police are an occupational hazard to the members of the underworld and these techniques are tools in their trade.

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## WE NEED SPEAKERS

The Society welcomes knowledgeable and academic persons to speak at our meetings in Sydney, Melbourne & Colombo. You may have potential candidates for speakers in your families, among 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 M.D. (Tony) Saldin 2440 769.



## SYNOPSIS OF MEETINGS

Sydney - 19 February 2012.

Dr. R.K.de Silva spoke about his latest publication which reproduces in full Rev. Benjamin Bailey's Poetical Sketches of the Interior of Ceylon which is a 400 page leather bound manuscript dating from the 1840's which Dr de Silva picked up at an antiquarian bookshop in London about 30 years ago.

Bailey was born in England in 1791 and interestingly, Dr de Silva's research revealed that there were two individuals by that name born in that year in England, both members of the Church Missionary Society. Prior to Dr de Silva's researches, the British Library had catalogued 24 Items in their records as if only one such person existed but they have now made the necessary amendments.

One Bailey was sent to Kerala in 1816 where he translated much ecclesiastical material into the local Malayalam and was in his way a remarkable man.

The "Ceylon" Bailey lived in Hampstead for a time in the house of Charles Brown, where the English poet John Keats also lived and was the meeting place of some of the young literati of the era, among them Lamb and Wordsworth. Later, Keats shared rooms at Oxford for two months with Bailey, then studying for his degree in Theology.

Bailey married the daughter of a Scottish Bishop and she accompanied him to Ceylon where he was sent by the Church Missionary Society as the Senior Colonial Chaplain in 1832. She died soon after their arrival in Ceylon, leaving her husband grief stricken as reflected in some of his poetical sketches. Bailey travelled around the Island on horseback between 1832 and 1834, during which time he wrote most of the 200 sonnets and verses in his manuscript, and accompanying notes. He was struck by the beauty of the countryside and places that most impressed him are recalled in verse.

There were several rebellions in Ceylon in the years following Bailey's arrival, with the most serious in 1841. He was deeply affected by these and wrote ten letters critical of the Government to the "The Ceylon Times", under the pseudonym "Vetus" and six of these letters dating from 1850 are in Appendix 4 of the speaker's book. The letters were rightly attributed to Bailey and he was forced to resign

his appointment, returning to England where he died in 1853, while in receipt of a minute pension.

Bailey had a wide circle of friends in Ceylon, who arranged a memorial for him and his wife in St Peter's (Garrison Church as it then was) in the Fort. The Keats catalogue in the London Metropolitan Archives provides much information about Bailey including letters and poems, several of which are illustrated. Also included is the complete list of contents of Bailey's scrapbook which is in the Houghton Library at Harvard Library in the U.S.A.

Dr de Silva answered a few questions from the appreciative audience.

— Srin Peries

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### Colombo 24 February 2012

The meeting was chaired by Mohan Rajasingham, the newly elected Vice-President. Secretary Tony Saldin introduced the Guest Speaker Mr Asiff Hussein as a well-known writer and journalist who had written a number of books, some of which were *The Lion and the Sword – An Ethnological study of Sri Lanka*, *The origins of the Sinhala Language*, *Sarandib – An Ethnological study of the Muslims of Sri Lanka* and *Zeylanica, a study of the Peoples and Languages of Sri Lanka*.

The topic for the evening was a presentation on "The Origins of the Muslims of Sri Lanka"

**The Moors**, Sri Lanka's largest Muslim ethnic group, are basically the descendants of Arab traders and settlers who inter-married with local Sinhalese and Tamil women. The Sinhala term for Moor *Yonaka*, *Yona*, *Yon* occurring for instance in the Kokila Sandesa in the verse *ran-van-yon-liya* 'golden complexioned Arab damsels' has its origins in the Prakritic or Middle-Indo-Aryan *Yona*, originally used to denote a Greek from Ionia in present-day Turkey but extended to Western Asians, including Arabs by Indian writers. The Tamil appellation for the Moors *Sonagar* has a similar origin from Prakrit *Yona* > *Jona* > *Cona* > *Sona*.

Oral tradition recorded by Sir Alexander Johnston in his contribution on the Moors in the Transactions of the Royal Asiatic Society (1827) has it that the first Muslims who settled in the country, were, according to the tradition which



prevails among their decedents, a portion of those Arabs of the House of Hashim who were driven from Arabia in the early part of the 18th century by the Umayyad Caliph Abd-al Malik bin Marwan, and formed settlements at Trincomalee, Jaffna, Mantota-Mannar, Kudiraimalai, Puttalam, Colombo, Beruwala and Galle

Anthropometrical evidence also suggests a close connection with the broad-headed, aquiline-nosed Yemeni type of man. The Moors have been shown to have a tendency towards brachycephaly (broad-headedness) with a mean Moor cephalic index of 78.14 and also possess the trait of leptorrhiny, having the narrowest noses of any of the races of Sri Lanka with a low mean nasal index of 67.70.

Epigraphic evidence suggests Arabic was commonly spoken by the country's Muslims. Noteworthy is the Arabic gravestone inscription in Kufic characters concerning an Islamic cleric named *Khālid Ibn Abu [B]aqāya* dated the Hijri year 337 A.H. (C.948 AC).

Seven other stones, including five gravestones inscribed in Arabic dated from the 8th – 16th century A.C. have been discovered. The earliest tombstone discovered at Hemmatagama in the Kegalle District bears the Hijri date 133 A.H. (C.750 AC).

The fact that the Moors have traditionally been business people engaged in maritime trade also agrees with the idea that the Moors are descended from Arab traders. The colloquial Sinhala term *marakkala* is a loan from the Tamil *marakkalan* 'sailor' 'master of a ship' (fr. *T.marakkalam* < *maram-kalam* 'wooden vessel', 'ship').

Old Moor names such as Malimige Aijdroes Lebbe occurring in a Dutch Tombo and Mahamado Naina Markair Pakier Malimiar borne by a head Moorman of Galle in the 1840s also suggest a connection with seafaring, the name Mālimiār and the ge-name Mālimige having its origins in the Tamil *mālumi* 'captain of a vessel', 'pilot' which in turn may have its origins in the Arabic *muallim* 'master'.

However there is considerable evidence to show that miscegenation with other races has taken place throughout the ages. E.B Denham in his Ceylon at the Census of 1911 (1912) observes "Amongst the Moors in Colombo and Galle at the present day there must be a fairly considerable infusion of Sinhalese blood; the number of Sinhalese women married to or living with Moors

is fairly large". We also know that the Moors of Akurana trace their descent to three Arabian mercenaries who espoused Kandyan women during the reign of King Rājāsinha II (1635-1687). Upcountry Moor families also bear typical Kandyan ge-names like *Vidānalāge-gedara*, *Muhandiramlā-gedara*, *Vedarālage-gedara*, *Kosgaha-gedara*, *Liñde-gedara* and *Gal-gedara*. Such names, at least in some instances, were probably borne by the Sinhalese ancestress of these Moor families who passed it down to their offspring, thus ensuring their continuity.

Many Moors may also, however, have Sinhalese ancestry acquired in the paternal line. As G.A.Dharmaratna (The Kara-Goi Contest. 1890) observed well over a century ago: "*The Moors add to their number poor Sinhalese boys and girls who are duly received into their community*". Paul E. Pieris (Ceylon. The Portuguese Era. Vol. II. 1914) also tells us that: "*The purchase of boys from parents who are too poor to maintain them, for the purpose of bringing them up as Mohammedans, is still a popular practice among the Moors*".

### The Malays

Sri Lanka's Malays are largely descended from political exiles including nobles and chiefs as well as soldiers, from the Indonesian archipelago who were brought over to the island during the period of Dutch occupation which lasted from 1658-1796. However, a few Sinhala vocables of Malay origin may suggest that Malays were settled in Sri Lanka well before the Dutch period. For instance *olu* (head) which seems to have been in existence for quite some time and even occurs in the 13th century Saddharma-Ratnāvaliya. This term has its origins in the Old Malay *hulu* (since replaced by the Sanskrit *kapala*) or a dialect such as Sundanese (spoken in Java) where *ulu* means 'head'. Another probable loan from Malay is the Sinhala term for 'kite' *sarungalaya* which seems to be connected to the Sundanese *sarenkol* 'a small tubed bamboo, crooked at every joint, diverging at some angle from the preceding one' or *sarang* 'cross laths of split bamboo', it being understood that bamboo is ideal for making kite frames.

The local Malay language is more akin to that of Indonesia than that of Malaysia as for instance in such usages as *bangsat* 'bedbug' (Malaysian *pepijat*), *sendok* 'ladle', 'spoon' (Malaysian *sudu*, *kerinjal* 'kidney' (Malaysian



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*gingal*) *jillek* 'ugly' (Indonesian *jelek*, but Malaysian *buruk* or *hodoh*), *dukun* 'midwife' (Malaysian *bidan*), *jimat* 'amulet' (Malaysian *azimat*), *dogol* 'stupid' (Malaysian *bodoh*), *gampang* 'easy' (Malaysian *mudah*). Some local Malay usages such as *dami* 'straw' show Javanese influence rather than Standard Malay which uses *jerami* for straw.

#### Memons

The Memons are relatively recent migrants from the Kathiawad Peninsula of Gujarat, Western India who arrived in Sri Lanka during British colonial times, mainly as textile merchants. Their traditions indicate that they were converts

to Islam from the Hindu Lohana community in Sind. This is supported by the fact that their language, Memani is a dialect of Sindhi rather than Gujarati. The physical features of the Memons also indicate they are of a medium- to-tall stature, mostly fair-skinned, fine-featured people with prominent noses, thin lips and ample body hair showing affinities with the peoples of Sind.

#### Bohras

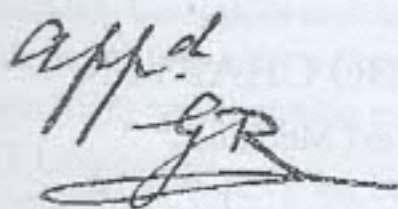
The Bohras are Shias of the Dawoodi Sect. They arrived in Sri Lanka during British colonial times. They are believed to be converts from the Hindu Nagar Brahmins of Gujarat whom they closely resemble. It is very rarely that we learn of Brahmins converting to Islam and the circumstances leading to it should merit further study.

The Treasurer Asoka de Silva, while proposing the vote of thanks, complimented the speaker on his very interesting topic and the lively questions and answers that followed. The meeting then adjourned for fellowship.

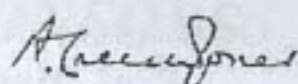
— M.D.(Tony) Saldin

### BREAKING NEWS!

King George VI grants independence to Ceylon by his initials 'G R' (for George Rex) on a memo from his Secretary of State for the Colonies, Arthur Creech Jones.  
(Courtesy Thiru Arumugam)



Mr. Secretary Creech Jones, with his humble duty to the King, begs to submit for Your Majesty's approval that the attached copies of The Ceylon Independence Act, 1947, The Ceylon Independence Order in Council, 1947 and The Ceylon Independence (Commencement) Order in Council, 1947 be presented to the Government of Ceylon by His Royal Highness the Duke of Gloucester on the occasion of the opening by His Royal Highness of the first session of the Parliament of Ceylon to be held after the coming into operation of the Ceylon Independence Act.



Colonial Office,  
The Church House,  
Westminster, S.W.1.

## OBITUARIES

**With deep regret we record the deaths of and offer heartfelt condolences to the families of the following members of the CSA:**

**SEETHA AYRANGANI NUGAWELA**  
passed away in Sri Lanka

Beloved wife of Colonel Derrick Nugawela and loving sister of Lakshman Perera, late Doreen and Malini, Savitri, Sunethra and Shirani.

Col. Nugawela is a long standing member of the CSA.

**MERVYN RUPERT DE SYLVA**  
passed away in Sydney on 23 April 2012, aged 99 years. Husband of the late Thelma, father & father-in-law of Pauline & Laki, Suzette & Brian, Roderick & Suzanne, Caryl & their families.

Mervyn was a member of the CSA since 2002.





## NEXT SYDNEY MEETING Sunday 27 May

starting at 6.30 PM at the Pennant Hills  
Community Centre, Ramsay Road (off Yarrara  
Road & opposite Pennant Hills Railway Station).

MEMBERS & THEIR GUESTS ARE  
WELCOME

The guest speaker of the evening is **Earlson  
Forbes** who will speak on the subject:

### **The Burghers of Ceylon the White Australia Policy**

Mr Forbes will briefly trace the origins and make  
up of Sri Lanka's (formerly Ceylon) Burgher  
Community and the impact of Australia's post-  
World War II Immigration policy on the future  
of these Burghers. His presentation will be both  
interesting and thought provoking.

Earlson (Earl) received his tertiary  
education at the University of Ceylon Peradeniya,  
from which institution he graduated with a  
History Honours Degree. The first decade of  
his working life was spent at the Department  
of Inland Revenue, Sri Lanka, where he held  
various technical positions at executive level.

In the mid 1970s he took the then  
unusual decision of accepting a contract  
to work in Western Samoa as an Advisory  
Officer, Department of Inland Revenue. In  
time, he rose to the position of Commissioner  
of Inland Revenue, Western Samoa. As Head of  
the Department, Earl's responsibilities were to  
administer a range of direct and indirect taxes in  
that country. A research paper he authored at the  
time titled, '*Fiscal Policy and Tax Structures in  
Western Samoa*', was published by the prestigious  
*International Bureau of Fiscal Documentation*,  
*Amsterdam*. Earl made a significant contribution  
to the establishment of The Commonwealth  
Association of Tax Administrators (CATA),  
which has its headquarters in London, U K.

At the end of his tour of duty in  
Western Samoa, Earl moved on to Papua  
New Guinea where he held the office of Chief  
Assessor, Papua New Guinea Taxation Office.

In 1986, Earl and his family migrated  
to Australia as permanent residents. Earl secured  
a position in The Australian Taxation Office  
and served out his working life at the ATO.

In the ATO he held various technical  
positions in the Appeals and Review and GST  
Advisings Sections.

Post-retirement he has turned his mind to  
writing and research. Earl's interest also turned to  
the White Australia Policy and the effect it had on  
the Ceylonese Burgher community. He will share  
his findings with fellow members and their guests  
on the night.

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

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## COLOMBO CHAPTER

Next Meeting  
scheduled for 27 July 2012

The guest speaker is London-based  
**Dr Shihan de Silva Jayasuriya.**

whose topic will be  
***Portuguese ballads,  
Kaffrinha and Baila***

The starting time is 5.30pm as usual  
VENUE and other details will be notified  
when available.

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## MELBOURNE CHAPTER

Next Meeting  
**scheduled for 20 May 2012**  
Guest speaker is Associate Professor

**Prof. Martin Mulligan**  
who will talk on

***"2004 Tsunami in Sri Lanka and good  
practice in rebuilding communities  
after the disaster"***

Prof. Mulligan arrived in Sri Lanka on 26  
December 2004, for a family holiday not



knowing of the tragedy that was already unfolding all around the coast. He decided that he should use his skills and experiences as a social researcher to make a study of post-tsunami recovery so that the world might learn more from the disaster. Four years later, he was able to complete a study for AusAID, conducted with his RMIT colleague Dr Yaso Nadarajah, and this resulted in the publication of a book in 2012 on lessons to be learnt in terms of social recovery.

Dr Mulligan was keen to find and analyse examples of good practice in rebuilding shattered communities. The book, published by Routledge in New Delhi, is titled *"Rebuilding Communities in the Wake of Disaster: Lessons from Sri Lanka and India"*.

Recently, Prof. Mulligan stepped down as the Director of the Globalism Research Centre at RMIT University, where he specialised in research on the sustainability of local communities in the face of growing global challenges. He has conducted studies in Australia, Sri Lanka and India for agencies such as AusAID, VicHealth and Australian Council for the Arts. He is now a Senior Lecturer in the Environment and Planning program at RMIT University.

The 2nd speaker for the evening will be

### **Ted Chen**

(PhD Student from University of Melbourne)  
will also present his research work on  
*"Tsunami Architecture & Post-Conflict  
Housing in Sri Lanka"*

**Remember start time is 5:30 p.m. at  
St Scholastica's Community Centre  
(behind St Scholastica's Church)  
348 Burwood Highway, BURWOOD  
(Melway 61 D6)  
For enquiries contact  
Hemal 0427 725 740**

## **OUR SPONSORS**

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• *Lions Club of Bankstown, NSW, Australia, courtesy of our President Lion Harry de Sayrah, OAM JP; and*  
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## **DATES FOR YOUR DIARY**

### **SYDNEY**

**Sunday 27 May** - Public Meeting  
(details on pages 34-35)

**Sunday 26 August** - Public Meeting  
Speakers: Prof. Raja Bandaranayake &  
Dr. Don Wijeratne

**Saturday 25 November** - AGM/  
DINNER

*All above meetings will be at the new  
venue Pennant Hills Community Centre  
(Enter via Car Park on Ramsay Road  
(opp. Pennant Hills Railway Station)  
Pennant Hills.*

## **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 to promote these materials on their behalf. No charges apply to members, **but donations are encouraged from all using this service.** Regrettably, items can be listed only in three (3) consecutive issues. Please contact the editor for further details.

### **Laws...laws... laws**

- **Law of Probability** - The probability of being watched is directly proportional to the stupidity of your act.
- **Law of Random Numbers** - If you dial a wrong number, you never get a busy signal and someone always answers.
- **Variation Law** - If you change lines (or traffic lanes), the one you were in will always move faster than the one you are in now (works every time).
- **Law of the Bath** - When the body is fully immersed in water, the telephone rings.





## HMS TRINCOMALEE

*With the distinction of being the oldest British warship afloat to this day, HMS Trincomalee, not surprisingly, still looks majestic with her towering structure. She has been listed as part of the National Historic Fleet's Core Collection and is accepted as the perfect tribute to historic seafaring tradition of "Hartpool's Maritime Experience". She has become the centrepiece of this historic dockyard museum of Hartlepool in the UK since 1987.*

*HMS Trincomalee visited her namesake port in 1819 during her first voyage to England, though she was actually named after the Battle of Trincomalee in 1782 between the British fleet led by Vice-Admiral Sir Edward Hughes and French Navies of Admiral Bailli de Suffren, off the port of Trincomalee on the east coast of Ceylon (Sri Lanka).*

*According to The Bombay Dockyard and the Wadia Master (1955), she was built near the teak forests of Malabar in India in 1817 by Jamshedji Bamanji Wadia (a member of Wadia family of master shipbuilders). In teak, because of oak shortages in Britain due to shipbuilding drives for the Napoleonic Wars. She was ordered on 30 October 1812 from India for the British Navy and was finally launched on 12 October 1817. On completion she was sailed to Portsmouth Dockyard, where, on arrival on 3 April 1819, was promptly laid up in reserve.*

*HMS Trincomalee finished her Royal Navy service as a training ship, but was 'reduced to reserve' in 1895 and sold for scrap two years later on 19 May 1897. However, she was then purchased by George Wheatley Cobb, restored, and it served the British well during the Crimean War (1852-1857) and World War II (1939-1945). After serving as a hulk, she was restored to her original appearance, and now takes pride of place as a museum ship.*

(Sources: [zoroastrian.org.uk](http://zoroastrian.org.uk) and Wikipedia)



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