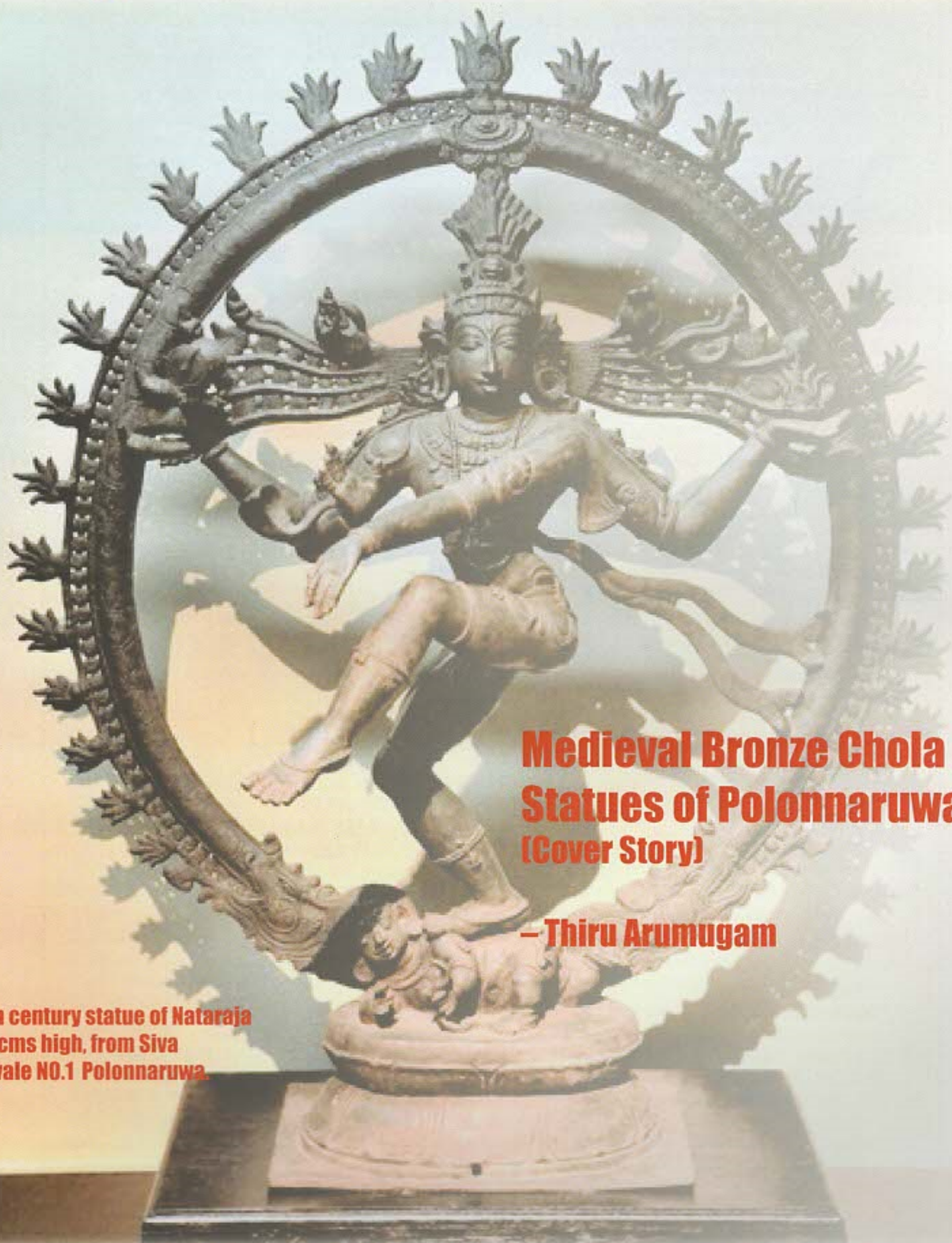




The Ceylanikaum

The Journal of the Ceylon Society of Australia



**Medieval Bronze Chola
Statues of Polonnaruwa
(Cover Story)**

— Thiru Arumugam

• 11th century statue of Nataraja
90 cms high, from Siva
Devale NO.1 Polonnaruwa.



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The Ceylankam



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From the Editor

The response received in relation to our February issue (J81) with the new design of full colour cover was not exactly enthusiastic. Received some comments of a few passing words from several readers. However, one letter from the newest CSA member Lalith Karunaratne (from the USA) was a cover to cover appreciation of the contents of the entire Journal. It is published in the Letters column here because it is an objective viewpoint of what the writer (also a reader at the same time) is looking forward to in future issues.

Be that as it may, we will continue with the new look Journal and keep striving to maintain high standards of quality in content and design throughout as we move on. Here we depend to a considerable extent on the support of our readers. Rest assured, your support with literary contributions of erudite, most readable writing has been what makes the Journal sought after. Issue after issue, we have great examples of quality writing from members from the Colombo and Melbourne Chapters, not excluding Sydney, of course. This is what makes The Ceylankan unique. Quality, quarter after quarter.

Without further ado, let's take a look of what we have for you in this issue. On our cover this time we have Thiru Arumugam's magnificent photograph of the 90 cm high 11th Century statue of Nataraja from Siva Devala No1, in Polonnaruwa. Thiru has earned a considerable reputation for his deep research into the stories he writes and the factual accuracy of his writings, impeccable use of the language - the hallmarks of a true historian. You will enjoy

his treatment of the subject matter and the numerous photographs in "Medieval Bronze Chola Statues of Polonnaruwa".

Meanwhile Somasiri Devendra, well-known Naval Officer of Sri Lanka (now retired) takes a nostalgic look through his spyglass at the historic hand-over by the British of the Trincomalee Naval base 60 years ago to the RCyN. He records the momentous occasion for our edification.

Another much-looked forward to and prolific writer to the Journal Hugh Karunanayake, in an exclusive note, points out that Ceylon soldiers were awarded decorations for their contributions to the World Wars. Elsewhere he looks at the beginnings of a historic landmark of the Colombo suburb of Wellawatte - Arethusa College and rightly calls it the "educational nursery of the Burghers of Wellawatte". Great reading.

Former Royal College sportsman Eardley Lieversz chronicles the devotion of the ubiquitous gram vendor outside schools - Kadalay, as the seller came to be called and whose nickname stayed with him as a trademark throughout his lifetime. His devotion to and intimate knowledge of sport at the College is legendary. A must read.

Meanwhile, M. Asoka T. de Silva continues his third part of his Classical writers series. Also, we are able to offer you a little known glimpse of those almost forgotten people who ensured our villages were administered to run smoothly as Tissa Devendra picks them out from hiding.

All this and the usual fare is served for your delectation. Enjoy!



Ceylon Society of Australia

The Ceylon Society of Australia (CSA) is a not-for-profit organisation, incorporated in Australia and its main objectives are to study, foster and promote interest in the cultural heritage of Sri Lanka, especially the post-medieval period when the country was first exposed to globalisation.

It is non-political, non-partisan as well and endeavours to steer clear of controversial issues. The CSA is a gathering of like-minded people, open to receiving and imparting new ideas, who greatly enjoy a quarterly meeting in reasonably modest surroundings. While Sydney is home to the parent body, looking after the needs of the society in all of NSW and the ACT, the Melbourne Chapter covers members in Victoria, the Colombo Chapter tends to CSA members in Sri Lanka. Quarterly meetings are held in Sydney, Melbourne and Colombo where members and others from the public interested in Sri Lankan culture and heritage are invited. Young people are specially welcome. Meetings are concluded with a brief question time and a social of short eats and tea/coffee. Admission to these meetings is free, while a small donation to defray expenses is appreciated.

The flagship of the CSA is the quarterly publication *The Ceylankan* which is much-looked forward to by members and others of the society and is distributed to members worldwide. The articles published are authored by members and other writers solicited from outside sources. All opinions expressed are those of the individual writers and do not reflect those of the Editor or the CSA. Articles may be reproduced in other publications but must be appropriately credited to this journal and carry suitable acknowledgement thereof.

Our Readers Write

Nostalgic stories from the Old Country

Received the latest copy of *The Ceylankan* magazine. The Hayman story and the birth of St Thomas College, Gurutalawa, are very interesting. Learnt a lot about the Seafood Industry and the Sri Lankan elephants too.

Gordon Jeyaratnam's life story too caught my eye. In that article there is a mention of his bypass surgery in the USA. In fact, late Dr Don Michael's eldest daughter is married to my cousin here in LA and I plan on sharing this edition with her after I'm done. Also enjoyed reading James Morton's observations of his wife's telephone conversations and her Sinhala idioms.

It's a great magazine full of nostalgic stories from the old country. Like the new format too with the colourful cover. Looking forward to receiving the next edition.

LALITH KARUNARATNE (Thousand Oaks, California, 91362 USA)

Dr R.L. Hayman - outstanding intellect

It was a pleasure to read Thiru Arumugam's interesting article in J81 (February 2018 issue) of *The Ceylankan* on a great person I had ever encountered. That is Dr R. L. Hayman. A gentleman of outstanding intellect, great dedication and incredible generosity, Dr Hayman contributed immensely to St Thomas' College, both Mount Lavinia and to his beloved STC Gurutalawa, (founded by him) in terms of education, infrastructure and in many other areas.

My elder brother, the late Elmo (Ananthan) joined STC Gurutalawa in 1948 as a student in Upper Fourth (Grade 7). I accompanied my father and Elmo from Kalmunai (our home at that time, 25 miles south of Batticaloa) to Gurutalawa in our Vauxhall 14 motor vehicle. My father (himself an old boy of St. Thomas College, Mutwal) met up with Dr Hayman and Rev. Foster (the chaplain) at the school. Our very pleasant personal encounters with the genial Dr. Hayman and his charming wife Mary during the early 1950s were most enjoyable. They spent a good part of their Easter vacation in the Batticaloa district, commencing with the Circuit Bungalow (motel) perched on a hill at Vakaneri (20 miles north of Batticaloa) providing beautiful views all around. We had also spent a few enjoyable holidays at this location. The Haymans would then proceed southwards to Amparai and Arugam Bay. On the way there, they had to pass Kalmunai. At my parents' invitation they would stop for lunch at our home. On one occasion Rev. Foster also accompanied them. Elmo, home for the Easter vacation from Gurutalawa, was naturally very excited and so were all his siblings, including me. Our very new home at that time, on their first visit, did not have

electricity and was rather warm. My younger siblings and I were commissioned to keep them comfortable by using the manual fans. Fortunately, on their latter visits we had electricity and the fans were operational.

Thiru's article also invoked pleasant memories of my brief two-year spell in the HSC at St Thomas' Mount Lavinia (first in College B and then College A). Our History teachers, Mr F. J. Senaratne (European History) and Mr L. A. H. Arndt (Ceylon History) were unique in their different approaches to History. They did not dwell on the text books as they assumed we will read them anyway but encouraged us to look beyond and research other sources. I enjoyed Mr Arndt's stimulating introductions to various allied topics which broadened our outlook and helped me to win the College HSC prize for Ceylon History. I am not sure whether it was an "Eton" tradition, our term examination marks in each subject were marked out of a total of 200 instead of the normal 100.

The head of the school at STC was called "Warden" and not Principal. The Warden during my time was Canon R.S. de Saram, a strict disciplinarian, affectionately called "Kunchi" but well respected with a towering personality. Although strict, he was very alert and supportive to the needs of every student. He was a past pupil in the Mutwal days of the school along with my father. The connection helped me to gain entry to the school without the ritual of an "entrance exam".

My two years at STC was as a boarder and belonged to Miller House. The other houses were Chapman, Coplestone and Claughton, perhaps all named after past Wardens. Each boarding house dormitory had a senior section located upstairs and the junior section downstairs, with only 18 to 20 students in each section. The day students were also divided into houses, with hundreds in each House. However, when it came to inter-house competitions especially in Sports, the Boarders fared better. In my time, Miller House won the Soccer and Hockey competitions. I was in the winning Soccer team. Contrary to expectations, Coplestone won the inter-house debating competition and the winning team was headed by my late brother Elmo.

Boarders who were Christian took an active part in the religious activities in the school chapel, serving as "altar boys" on a roster in the daily dawn and weekend services. In the Christmas Carol services (modelled on King's College, Cambridge University), both boarders and day scholars participated.

On a visit to College in December 2013 for the Christmas Carol service, I was saddened to note that the number of boarders had dwindled to a handful. The old vibrant Boarding House system in STC, Mount Lavinia which embodied the traditions of the independent Eton College Boarding School in England appears to have waned.

REX OLEGASEGAREM, East Ryde, NSW.

Return of Trincomalee naval base to RCyN 60 years ago: a footnote to history – through a spyglass by **SOMASIRI DEVENDRA**

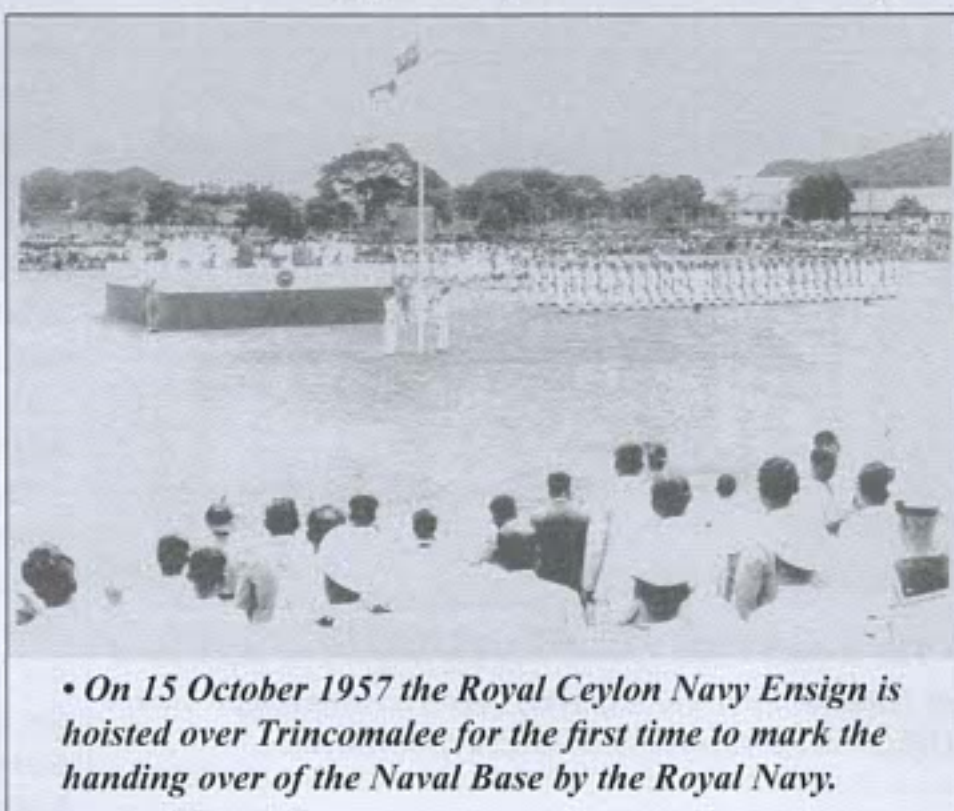
Sixty years ago, on 15 October, the last major “Base” of the Royal Navy in Ceylon was handed back to Ceylon. The White Ensign of the Royal Navy (RN) was brought down for the last time and that of the Royal Ceylon Navy (RCyN) hoisted in its place. It was a matter of great importance politically, which had the effect of pushing the small RCyN into the deep end. With hindsight it is worthwhile revisiting the event to review the issues that seemed to be of world-shaking importance back then.

A new Government, elected in 1956, advocated a defence/foreign policy which had a major impact on the Navy. This called for the re-negotiation of the “Defence Agreements” which had been reached between Ceylon and the British when ‘Dominion Status’ was granted in 1948. Under these Agreements, British bases of considerable size were permitted to be maintained, under British control, to protect Ceylon from external threats while looking after purely British regional interests. These bases were, mainly, the Katunayake airport, the Communication facility at Welisara and the Dockyard at Trincomalee. The Naval Port of Trincomalee itself, however, had been already placed under the control of the Royal Ceylon Navy.

The Government in power in 1948, it was said, had gone along with these Agreements to satisfy a pre-condition for the grant of Dominion Status and, therefore, their very presence posed an ever-present possibility of British re-intervention in Ceylon politics. To the new Government this was wholly unacceptable and the take-over of the bases was considered essential to make the country truly free. In a geo-political scenario where the world was divided into “Western” and “Eastern” power blocs, the new Government was very committed to a stand of “co-existence” in world politics: a policy, not merely of neutrality, but of “Non-Alignment” to power-blocs and of being equally friendly with all. The presence of the British bases was considered as compromising this stand. The Prime Minister Mr S.W.R.D. Bandaranaike articulated the stand of his Government several times in Parliament and elsewhere: “I have dealt with the dangers of the presence of bases in countries, including Ceylon.” (*House of Representatives*, 2 August 1956). “..... the present Government of Ceylon has expressed its intention that the bases in Ceylon of Britain should cease to exist.” (*Commonwealth Press Association*, London, 5 July 1956.)

“The last remnants of colonialism in this country have been removed; the bases will no longer exist. On 15 October this year, the base at Trincomalee will be handed over to Ceylon by the British Government. That will be one more step towards full freedom – the removal of rather stubborn remnants of Colonialism. I hope Katunayake will also be taken over.” (*House of Representatives*, 24 July 1957)

“Today our Independence is complete two weeks ago, at a simple but historic ceremony, the



• On 15 October 1957 the Royal Ceylon Navy Ensign is hoisted over Trincomalee for the first time to mark the handing over of the Naval Base by the Royal Navy.

Trincomalee naval base was handed over to Ceylon. Today we have taken that agreement a step further.” (*Speech at Katunayake Airport*, 01 November 1957)

The take-over of the Trincomalee base

Thus, on 15 October 1957, the British flag was hauled down for the last time in the RN base at Trincomalee. This was considered a move of great significance and carried out with maximum media coverage. The Prime Minister and the entire Cabinet of Ministers were present, as were 63 Members of Parliament who came in a gaily decorated special train. But one man’s meat is another’s poison: the Royal Navy Dockyard employees who were being laid off were demonstrating outside the Dockyard gate. The demonstrators were demanding jobs: with the closure of the RN Base a large number of civilian workers – mostly Tamils – had been laid off. A move to settle some of them in Polonnaruwa only added fuel to the smouldering fire of communal disharmony. Subsequently, however, they were absorbed to the Public Service and Private Sector, in limited numbers, as promised by the Prime Minister.

The Prime Minister, who had come by air to China Bay, was duly advised and he was, most fittingly, brought to the Base by sea, coming ashore at the Admiralty House pier.

(This "sea borne landing" was immortalised in a famous cartoon at the time. Commodore Royce de Mel, the Captain of the Navy, was depicted rowing a boat, "HMCyS Vijaya" with the Admiral of the Fleet, Mr S.W.R.D. Bandaranaike peering – like Nelson – through his telescope. The ocean full of 10 000 unemployed and sinking demonstrators and the caption read: "Ceylon expects every man will find some duty").

The RCyN had made arrangements to accommodate 2000 invitees at the ceremony. A special dais had been constructed to accommodate the VIPs. Representing the U.K. on the dais on this



• *The British High Commissioner inspecting the Guard of Honour after the handing over ceremony. The Guard Officer is Lt. (now Admiral) D.B. Goonesekera.*

historic day were: Acting U.K. High Commissioner T.L. Crosthwaite, MBE; Vice Admiral H.W. Biggs, KBE, CB, DSO, and Captain C.C. Suther, RN, S.B.N.O. Ceylon (Senior British Naval Officer).

Representing Ceylon were: Hon. S.W.R.D. Bandaranaike, Prime Minister; Mr G. de Soyza, CMG, OBE, Permanent Secretary, Ministry of Defence and External Affairs, Commodore G.R.M. de Mel, OBE, A.D.C. (Captain of the Navy), Commander I.P. Murray, RCyN, Naval Officer-in-charge, (Trincomalee) designate, Commander R. Kadirgammara, MVO, RCyN and Commander (S) K.M. Martinus RCyN.

In harbour the two Fleets were represented by the Cruiser HMS "Ceylon", (Captain M.E. Butler Bowden OBE); HMS "Loch Alvie", (Commander W.I. Campbell); Minesweeper HMCyS "Vijaya", (Lieutenant Commander D.C. Ingleton, RCyN.) (One is struck by the small number of VIPs on the dais, given the fact that the entire Cabinet and most MPs were invitees. Equally striking is that, with the exception of the Prime Minister, all were officials, not politicians. If this happened today.....!)

After the inspection of a RCyN Guard of Honour by the Acting High Commissioner, the Royal Ceylon Navy ensign was hoisted over Trincomalee for the first time.

(Worth noting is that the flag hoisted was the Ceylon Navy ensign and not the National flag; and that the flag brought down was the Royal Navy ensign and not the Union Jack. Apparently, contrary to common belief, the Base had not been British sovereign territory which was ceded on this occasion. The Base was transferred from the Royal Navy to the Royal Ceylon Navy: both Commonwealth Navies.)

The Prime Minister and the Acting High Commissioner then spoke. Referring to the naval historical significance of this occasion, the Acting High Commissioner commented: "....that the ceremony takes place during the term of the one hundredth holder of the distinguished post of Commander-in-Chief, East Indies and that the flagship of the East Indies Squadron anchored in the Bay was 'Ceylon'. It is with pride that we see this Base transferred to the Royal Ceylon Navy which can develop to make it, in its turn, a fitting contribution to the security and well-being of your country."

The Prime Minister, emphasising the significance to Ceylon of this occasion, said: "The ceremony today marks another milestone in the long but not uninteresting history of Trincomalee to which briefly but happily His Excellency [the acting U.K. High Commissioner] has just made reference. The relationship between the United Kingdom and Ceylon goes back to a period of over 140 years. It is a somewhat chequered history but may I say one that, on the whole, can be considered a happy one."

"Nearly ten years ago an important step was taken in the relationship between our two countries when Ceylon demanded and was granted Dominion status, a position of equality in the Commonwealth of Nations and, as His Excellency has mentioned, the Naval Base of Trincomalee which was used during the last war continued to be used thereafter. When my Government assumed office a little over a year ago, in pursuance of our foreign policy, we requested the Government of the United Kingdom to hand over the Naval Base of Trincomalee to us. This step was not taken in a spirit of hostility."

"Our foreign policy which is based on friendship, co-operation with all nations and non-alignment with any of the power blocs of the world, necessitated such a step if such a policy was in fact to be effective..."

"You have witnessed today a simple but, I venture to think, a very impressive ceremony which will further strengthen the freedom of our country and equally strengthen those bonds of friendship between the United Kingdom and ourselves ..."

The Base in History

Trincomalee had been occupied by the British since 1796, when it had been captured from the Dutch during the Napoleonic wars to secure a safe haven for the fleet in the eastern coast of India during the inter-monsoonal cyclonic periods and formally ceded to Britain at the Treaty of Amiens in 1802, which stated, *inter alia*, that: "Clause 3 – His Britannic Majesty restores to the French Republic and to her allies, viz., to His Catholic Majesty and Batavian Republic, all the possessions that formerly belonged to them, and that have been conquered and occupied by the British forces in the course of the present war, with the exception of the Island of Trinidad and the Dutch possessions on the Island of Ceylon."

Clause 4 -

Clause 5 – The Batavian Republic cedes and guarantees in full property and sovereignty to his Britannic Majesty all the possessions and establishments in the Island of Ceylon that before the war belonged to the Republic of the United Provinces and to their East India Company"

Its central complex, therefore, went back to 150 years or more and the buildings were historic ones. Admiralty House, now Navy House, dates back to Dutch times but was always used by the British as the official residence of the Commander-in-Chief of the RN East Indies Squadron. It carries a board naming all those who held that post and, at this point in time, it makes interesting reading and is included as an Appendix (below).

Commanders-in-Chief, East Indies Station: 1744-1957

Commodore Curtis Barnett, Died while in command 1744; Edward Peyton 1746; Rear Admiral Thomas Griffen 1747; Hon. Edward Boscawen 1748; Commodore William Lisle, Died on way home, 1752; Rear Admiral Charles Watson, Died while in command 1757; George Pocock 1760; Charles Stevens, Died while in command 1760; Samuel Cornish 1761; Commodore Hon. John Byron 1764; Sir John Lindsey 1769; Rear Admiral Sir Robert Harland Bert 1771; Commodore Edward Hughes 1774; Sir Edward Vernon 1777; Vice Admiral Sir Edward Hughes 1779; Sir Hude Parker, Lost at sea on voyage out 1782; Commodore Andrew Mitchell 1785; Hon. William Cornwallis 1788; Commodore Peter Rainier 1794; Rear Admiral Sir Edward Pellew, Western portion on STN, 1804; Sir Thomas Troubridge, Eastern portion of STN, Lost at sea, Rear Admiral Peter Rainier 1808; William Drury, Died in Madras while in command 1810; Captain Broughton, Acting after Rear Admiral Drury's death 1811; Rear Admiral Sir Samuel Hood, Died at Madras while in command 1812; Sir George Burlton, Died in Madras while in command 1816; Sir Richard King, Bart 1818; Sir Henry Blackwood, Bart 1820; Commodore Grant, Died while in command 1823; Goe, Acting after Commodore Grant's death 1825; Sir James Brisbane 1825; Rear Admiral Sir James Gage 1827; Sir Edward Owe 1829; Vice Admiral Sir John Gore 1832; Rear Admiral Sir T. Bladen Capel 1835; Sir F. Maitland, Died while on Station 1838; Commodore Sir John Brewer 1840; Vice Admiral Sir W.Parker 1842; Commodore Henry D.U.G.Chads, 1843; H.Blackwood 1844; Rear Admiral Sir J.T.Cochrane 1845; Sir F.A.Cotlier, Bart 1848; Commodore Sir J.H.Plumridge 1849; Rear Admiral Charles Austen, Died while on Station, 1850; Commodore G.R.Lambert 1852; Rear Admiral Sir Fleetwood Pellow 1853; Sir James Sterling 1853; Sir Michael Seymour 1858; Commodore B.R.Dabla 1859; Edgell 1859; Rear Admiral Sir James Hope 1859; Commodore Lord John Hay 1862; Vice

Admiral A.L.Tupper 1862; Commodore Frederik Montessor 1865; Charles Hillyar 1865-1867; Sir Leorold Heath, K.C.B. 1867-1870; Rear Admiral James Cockburl 1870-1872; Sir Arthur Cummings, C.B. 1872-1875; Reginald MacDonald 1875-1877; John Corbett, C.B. 1877-1879; William Gore Jones 1879-1882; Sir William Hewett, V.C., K.C.B. 1882-1885; Sir Frederick Richards, K.C.B. 1885-1888; Hon. Edmund Fremantle, C.B. 1888-1891; Frederick Robinson 1891-1892; William Kennedy 1892-1895; Edmund Drummond 1895-1898; Archibald Douglas 1898-1899; Day Bosanquet 1899-1902; Sir Charles Drury K.C.S.I. 1902-1903; George Atkinson-Willes 1903-1905; Vice Admiral Sir Edmund Poe, K.C.V.O. 1905-1907; Commodore Sir George Warrender, Bart, C.B., M.V.O. 1907-1909; Rear Admiral Sir Edmund Slade, K.C.V.O., K.C.I.E. 1909-1912; Hon.Sir Alexander Bethell, K.C.M.G. 1912-1913; Vice Admiral Sir Richard Pierse, K.C.B. 1913-1916; Sir Rosslyn Wemyss, K.C.B., C.M.G. M.V.O. 1916-1917; Ernest Gaunt, K.C.B., C.M.G. 1917-1919; Sir Hugh Tothill, K.C.M.G., K.C.V.O., C.B. 1919-1921; Lewis Clinton Baker, K.C.V.O., C.B., C.B.E. 1921-1923; Herbert W.Richmond, C.B. 1923-1925; W. Maurice Ellerton, C.B. 1925-1927; Bertram Thesiger, C.B. C.M.G. 1927-1929; Eric John Arthur Fullerton, C.B., D.S.O., M.A. 1929-1932; Sir Martin Dunbar-Nasmith, V.C., K.C.B. 1932-1934; Sir Frank F.Rose, K.C.B., D.S.O. 1934-1936; The Hon.Sir Alexander R.M.Ramsay, K.C.B., K.C.V.O., D.S.O. 1936-1938; James Fownes Somerville, C.B., D.S.O. 1938-1939; Ralph Leatham, C.B. 1939-1941; Vice Admiral Sir Geoffrey Schomberg Arbutnot, K.C.B., D.S.O. 1941-1942; Admiral Sir James Fownes Somerville, G.C.B., C.B.E. D.S.O. 1942-1944; Sir Bruce Austin Fraser, G.C.B., K.B.E. 1944; Sir Arthur John Power, C.B.E., K.C.B., C.V.O. 1944-1945; Vice Admiral Sir Clement Moody, K.C.B. 1945; Sir Arthur F.E.Palliser, K.C.B., D.S.C. 1946-1947; Sir Charles H.L.Woodhouse, K.C.B. 1948-1949; Admiral Sir Geoffrey N. Oliver, K.C.B., D.S.O. 1950-1951; Sir William Slater, K.C.B., D.S.O., D.S.C. 1952-1953; Vice Admiral Sir Charles Norris, K.B.E., C.B., D.S.O. 1954-1956; Hilary Worthington Biggs, C.B., D.S.O. 1956-1957.

NOTES

Periods with historic significance:

1744-1796: British navy was not present in Ceylon
1802: Ceylon is made a Crown Colony 1803:
1802: Treaty of Amiens when the British returned all Dutch colonies captured in the Napoleonic wars but kept Ceylon;
1812: Completion of construction of Dockyard/naval base at Trincomalee.
1818:Treaty of Versailles
1937-1946: Ceylon Volunteer Naval Force in existence and operating. In 1943-46, was under the administrative and operational control of RN as Ceylon RNVR;
1946-1950: Ceylon RNVR operated under the same name but under the control of the Ceylon Government.
1948:Ceylon becomes a self-governing Dominion within the British Commonwealth. Defence treaties signed with Britain, whereby British Bases were continued to exist.
1950:Royal Ceylon Navy formed.
1957: Defence treaties with Britain abrogated and Trincomalee is taken over by the Royal Ceylon Navy.
In 1968, a group of archaeologists and historians were on tour in Ceylon, guided by Brigadier Sir Mortimer Wheeler, sometime Director General of Archaeology in India and, after Partition, of Pakistan.

I showed them round this building (Navy House aka Admiralty House) and one of the party said that the "Rear Admiral Charles Austen" on the list was a brother of Jane Austen. He is buried in Trincomalee town old cemetery and details of him and the tomb are found in J.P.Jewis' "Tombstones and Monuments of Ceylon".

It was also said that "Commodore Hon. John Byron" was the grandfather of the poet Lord Byron(1788-1824).



• *Siva Devale No. 2 in Polonnaruwa, a medieval Hindu temple built during the Chola occupation in the 11th century.*
(Photo: Thiru Arumugam)

Medieval Bronze Chola Statues of Polonnaruwa by Thiru Arumugam

Medieval Polonnaruwa

The Chola dynasty reached the zenith of their power in South India from the 9th to the 13th centuries AD. At the peak of their power they controlled the whole of South India from the Deccan Plateau right down to the southernmost tip of India. Their greatest King was Rajaraja I who ruled from 985 to 1016 AD. He had territorial ambitions outside India and sent expeditions to the Maldives, Indonesia, Malaysia and Ceylon. In 993 AD, his forces overran Anuradhapura and had control of the whole of northern, north-central and north-western parts of Ceylon. Anuradhapura had been the capital of Ceylon for over a 1000 years but he decided to move the capital to Polonnaruwa. The reasons for this change were probably because of easier access to the port city of Trincomalee and because the Mahaweli Ganga could be used to launch expeditions to try to bring central Ceylon also under their control.

In the year 1070 AD, there was a rebellion in the Chola Kingdom in South India and large sections of the Chola garrisons in Polonnaruwa were withdrawn to India to fight the insurrection. Vijayabahu I who was in south Ceylon, seized this opportunity to raise an army and succeeded in

re-capturing Polonnaruwa, thus ending the Chola occupation of Ceylon which had lasted 77 years.

Ruins of medieval structures which can be seen in Polonnaruwa today, mostly built during the subsequent reigns of Parakramabahu I (1153 to 1186 AD) and Nissankamalla (1187 to 1196 AD), include Parakrama Bahu's Palace and Audience Hall, Kiri Vihara, Lankatilaka, Vatadage, Atadage, Alahana Pirivena, Gal Vihara, Latamandapa, Rankot Vihara, Tivanka Pilimage, Menik Vihara, Potgul Vihara, Dalada Maluwa, Thuparama, Hatadage, Satmahal Prasada, Pabulu Vihara, Demala Mahaseya and Nelum Pokuna.

Hindu Temples

In Polonnaruwa today, we can also see the ruins of about 15 Hindu temples. These consist of eight Siva Devales, five Vishnu Devales, a Kali Temple and a Temple for Ganesha. Most, but not all, of these temples were built during the Chola occupation in the 11th Century. Vijayabahu I who conquered Polonnaruwa in 1070 AD, married a Princess from India; he sent his sister to marry a Indian Prince, and monarchs who succeeded Vijayabahu I also had wives from India. In addition, the kings who ruled from Polonnaruwa got down

many mercenary troops from South India. There were also in Polonnaruwa, many traders and merchants from South India. There was thus a significant Hindu population in Polonnaruwa and some of the Hindu temples there were built in the century or two which succeeded the Chola occupation.

Polonnaruwa continued to be the capital until it was abandoned and the capital moved to Dambadeniya in the 13th Century. The reason why it was abandoned is not clear but it could have been due to malaria. When it was abandoned the jungle tide grew over it until the ruins were discovered by British archaeologists in the 19th Century. The restoration of the Polonnaruwa ruins commenced in the closing years of the 19th Century and the first decades of the 20th Century.

The medieval Hindu temples of Polonnaruwa were built of brick and stone. While the stone



• *Polonnaruwa Siva Devale: Siva as Chandrasekerar 11th century, 45 cms high.*

components such as pillars and paving have survived, most of the brickwork has disappeared. It was only a few decades ago that the sacred city area was fenced off by the Archaeological Department and a charge made for admission. Until then, the surrounding villagers had been carrying off the loose bricks for building their homes.

Of the Hindu temples, Siva Devale No. 2 was

built entirely of stone. It has been restored and stands totally intact. A legible inscription on the inside wall states that it was built during the reign of the Chola King Rajendra I (1012 to 1044 AD) and the temple named after his mother Vanavan Mahadevi. This temple is, therefore, about a 1000 years old. The ruins of the other Hindu temples consist mainly of the stone components, such as pillars and paving.

Bronze Sculptures

During the restoration of what remained of these temples, some interesting bronze artefacts were discovered, buried in the ground adjacent to the temples. These turned out to be classic examples of early Chola-style bronze statues of rare quality, equalling the best of early Chola bronze statues extant in India. In fact, Archaeological Commissioner C. E. Godakumbura who discovered the bronze statue of *Karaikkal Ammai* (Revered Mother from Karaikkal), adjacent to Siva Devale No. 5 in 1960,

has declared that this is the finest bronze statue of this female Saint to be found anywhere in the world, including Indian temples and museums and other foreign museums. These bronze statues were discovered during excavations at Siva Devale Nos. 1, 4 and 5 in 1907; at Siva Devale No. 5 in 1960; at Vishnu Devale No. 4 in 1975; and at excavations at the Kali Temple during the Cultural Triangle excavations. Typical examples, now in the Colombo and Polonnaruwa Museums, are shown on the front and back covers of this Journal.



Ganesha, 11th century, 81 cms high, Siva Devale No. 5, Polonnaruwa,

The method by which these statues are cast has remained basically unchanged over the last 1000 years. If the proposed bronze is that of a deity, the dimensions, proportions, pose, ornaments and hand gestures are defined in the *Shilpa Sastras*, an ancient text on architecture and arts. It is for this reason that, for example, statues of Nataraja, the dancing form of Siva, are generally similar except for the details. In Swamimalai, a village close to Thanjavur, Tamil Nadu, the former capital of the Chola Kingdom, there are *Sthapathis* (master craftsmen) who continue to make bronze statues by the same ancient process. These craftsmen claim to be descendants of the craftsmen who made bronze statues for great Chola King Rajaraja I, over a 1000 years ago.

A typical example is Devasenapathy Sthapathy who can trace his direct lineage to eight generations of sthapathis. A description of the method used in making the bronzes, which is called the 'lost wax method', is described below in his own (edited) words, from which it can be seen that each casting is a one-off and cannot be repeated since the mould is destroyed in the casting process:

"When a mixture of rosin powder, bees-wax and groundnut oil is heated we get a solid substance. This is called 'wax'. When exposed to heat this becomes very flexible. Using this flexible substance, the required image with full details is moulded. This is called the wax model.

Alluvial soil (from ant hills) is mixed with water to form a paste. The wax model is given a coating of this paste. Then a mixture of clay and sand is applied as a second covering. During this process, iron rods are inserted to strengthen the mould. To

avoid breakage, iron bindings are inserted. The mould is then kept out in the sun to dry it out.

This mould is then heated using dried cow dung cakes as fuel. The wax inside the mould melts and is drained out through the runner path provided at the bottom of the mould, thus creating a hollow image inside the mould.

The required quantity of bronze, which is a mixture of copper, brass and lead in the ratio 10:2:1/10 is placed in a crucible and heated till it melts. Simultaneously, the mould is also heated. When it becomes red hot it is buried in sand to avoid breakage. The liquid hot metal in the crucible is poured into the mould through the runner until it is full. The mould with the liquid metal inside is allowed to cool. When cool, the clay coating is broken with a hammer and removed. We now get a rough figure metal image which is chiselled, filed, engraved and polished. After carving out the finer details like ornaments, dress etc., we get a fine finished piece."

Canberra Nataraja

To get an idea of the approximate value of the medieval bronze Nataraja statues in the Colombo and Polonnaruwa Museums, we can consider the Nataraja bronze statue which was exhibited in the National Gallery of Australia, Canberra, from 2008 to 2014. For convenience, let's call this the Canberra Nataraja. In 2008 the National Gallery of Australia wished to expand its collection of medieval Indian bronze statues. They found that Subhash Kapoor, who ran an art dealership called "Art of the Past" in New York, had a 900 year old Chola Nataraja bronze for sale. The Gallery asked Kapoor about the provenance i.e. the history of ownership of the statue, and he produced certificates to show that it was purchased by a Sudanese diplomat from the Fine Art Museum in Delhi in 1970 and a letter from the widow of the diplomat dated 2003 confirming that she was now the owner of the statue and a subsequent sale receipt for the statue showing that Kapoor had purchased the statue from



• Polonnaruwa Siva Devale
No. 5, Sundaramurti 11th
century, 53 cms high.

the widow. These were accepted as satisfactory proof of ownership by the Gallery and the purchase by the Gallery was concluded in 2008 at a price of 5.6 million dollars.

This was the most expensive purchase that the National Gallery of Australia had ever made and it was proudly displayed in the Gallery. A few years later, the Indian authorities informed the Australian Government that the Canberra Nataraja had been stolen from a

Hindu temple in Sripuranthan in Tamil Nadu in 2006 and exported to Kapoor in New York using forged export documents because antiquities older than 100 years cannot be exported from India.

Meanwhile, the Indian authorities obtained an extradition order and extradited Kapoor from New York to Tamil Nadu to face charges of theft of 28 artefacts from two Indian temples. The American manager of Kapoor's New York art dealership also confessed that the certificates of provenance of the Canberra Nataraja were all forgeries. However, the National Gallery of Australia maintained that they would not return the Canberra Nataraja to India unless Kapoor was convicted of the theft.

This was the situation in March 2014 when ABC TV ran a 45-minute "Four Corners" program exclusively about the Canberra Nataraja. The program described the history of the purchase and then moved to clips of the temple in India from where the Nataraja was stolen. The program also interviewed Kapoor, who was in custody, on his way to the courthouse for the trial. Kapoor insisted on his innocence and claimed that he was framed. The trial has not yet been concluded.

In September 2014, then Prime Minister of Australia Tony Abbott went to India to finalise the contract with the Indian Government for the sale of many millions of dollars worth of Uranium for use as fuel by India in their nuclear power stations. At a news conference in Delhi, attended by Prime Minister Modi, Abbott formally handed over the Canberra Nataraja to India. At the same news conference, he also returned



• Polonnaruwa Siva Devale
No. 4, Parvati 11th century,
56 cms high

an ancient stone statue of Siva as *Ardhanarishwara*, a composite androgynous form of Siva and his consort Parvati, depicted as half male and half female, split vertically down the middle. This was stolen from the Vriddhachalam temple in Tamil Nadu and had been purchased from Kapoor by the Art Gallery of New South Wales, Sydney, in 2004.

The largest Nataraja bronze statue in the Polonnaruwa Museum is slightly larger and also older

than the Canberra Nataraja. Therefore, if the Canberra Nataraja was worth 5.6 million dollars in 2008, the Polonnaruwa Museum Nataraja must surely be worth close to 10 million dollars today.

(Photos courtesy Colombo and Polonnaruwa Museums, Prof. A Seneviratna and Thiru Arumugam).



Ceylon's role in the World Wars

An exclusive from HUGH KARUNANAYAKE

ANZAC Day customarily observed on 25 April to commemorate the role of Australia and New Zealand in the World Wars I and II often disregards the significant role played by thousands of Ceylonese and British living in Ceylon who served valiantly in the war, risking life and limb. There were many contingents from the schools in Ceylon as well. Of those who did battle in the front from Ceylon, there were three who were bestowed with the highest Military Award for valour—the VICTORIA CROSS (or the VC). They are Major S.W. Loudoun Shand, killed in action on 01 July 1916; Second Lieutenant B.A. Horsfall, killed in action 27 March 1918 and Lieutenant W.A. Shelton Agar awarded the VC in July 1919. Their photographs are shown below.



Major Stewart Walter Loudoun-Shand, V.C. – Born in Colombo, Ceylon, 08 October 1879. Killed Fricourt, France/July 1, 1916. Late of Galaha Co., Colombo. Went home in October 1914. Received commission Yorkshire Regiment 10th Battalion. Wounded, France, February 1916. Killed 01 July 1916. Posthumously awarded VC for conspicuous gallantry. When under heavy fire he leapt on parapet, was shot many times but had himself propped up and died encouraging his men.



Second Lieutenant R.A. Horsfall 1st Bn, The East Lancashire Regiment. Born on 4 October 1887, in Colombo, Ceylon (now Sri Lanka). The youngest son of Mr W F Horsfall, he was educated at St Thomas' College, Mount Lavinia in Ceylon and at Sir William Borlase's Grammar School, Marlow, in England, after which he returned to Ceylon, where he worked as a rubber planter, an accountant, and a civil servant in the Public Works Department. Wounded May 1917. Killed in action 27 March 1918. Awarded the Victoria Cross.



Lieutenant W.A. Shelton Agar an officer in both the First and Second World Wars. Son of late Mr John Shelton Agar was born in Kandy, Ceylon, on 4 January 1890. Joined Navy early in the war. Awarded V.C. for naval operations against Bolsheviks and the sinking of the cruiser *Oleg* in July 1919. Australian cricketer Ashton Agar, whose mother is Sri Lankan, is a descendant of Lt. Agar.

Brief Biographies of Classical Writers and Historians who wrote on Sri Lanka - Part III

By M. Asoka T. De Silva

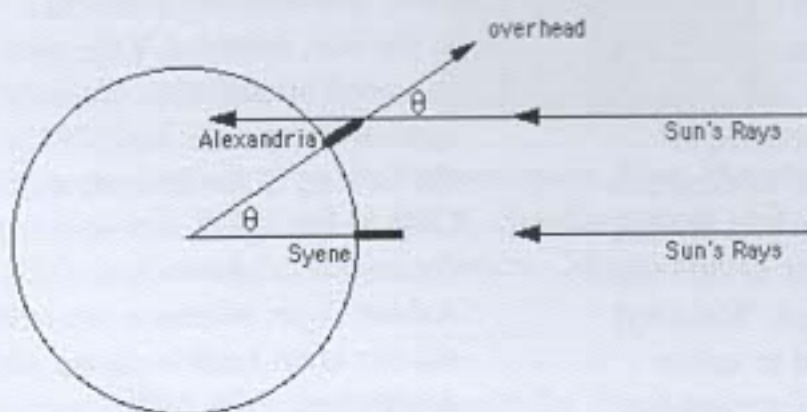
This is the third instalment of an exclusive four part series by the author who is the Treasurer of the CSA's Colombo Chapter. He is a retired scientist with numerous scientific books to his name.

Eratosthenes (276 – 194 BC)

Eratosthenes the Geographer was born in the North African town of Syene (now Libya). He studied under a number of influential Greek scholars, and through those connections he ended up moving to Alexandria to be the tutor for a future king of Egypt (Ptolemy IV.) After the death of the head librarian, Eratosthenes got the job, and was in charge of the greatest library of antiquity.

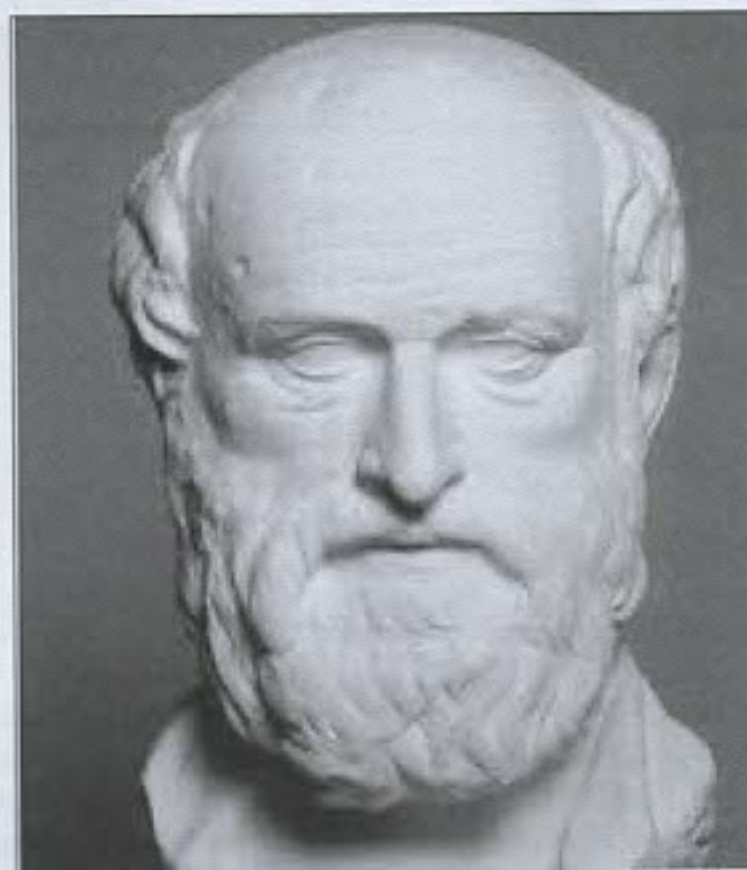
Eratosthenes made the first accurate measurement of the size of the earth. He did this with a little bit of geometry, and the knowledge that, due to the curvature of the earth, if the sun is seen as directly overhead at one place at a particular time, the sun could not be directly overhead at a different place at the same time. Eratosthenes had heard that on the summer solstice, at exactly noon in the town of Syene, a stick cast no shadow, and one could see the reflection of the sun in the bottom of a well. This meant that the sun was directly overhead at this time. Eratosthenes knew that the sun was never directly overhead where he lived in Alexandria. He also knew that Syene was due south of Alexandria. He realized that if he knew the distance between the two cities, and the angular distance between the sun overhead, and the sun in Alexandria on the summer solstice, he could easily find the size of the earth.

At the summer solstice, Eratosthenes measured the angle between straight overhead and the sun in Alexandria. He found that angle to be 7.2°. He also hired someone to measure the distance between Syene and Alexandria, which was found to be 5000 stadia. The only assumption he makes is that the rays of light from the sun hitting the earth are essentially parallel.



Calculating the size of the earth is then just some simple geometry. In the diagram above, Syene and Alexandria are on the circumference of the earth. The 7.2° is also the angular separation between the cities, and the arc-length between them is 5000 stadia. Therefore one can say: $7.2/360 = 5000/c$.

Solving for the circumference 'c', one gets 250,000 stadia for the circumference of the earth. His accuracy depended on what was really meant by a "stadia," as there was considerable debate as to how long this really was. A stadia was the length of a Greek Stadium. Unfortunately, there was no single standard size. Historians put a range of 157.2 to 166.7 meters



• *Eratosthenes.*

for the length of a stadia, giving a range of 39,300 km to 41,680 km for the circumference of the earth. (The accepted value today is about 40,000 km, through the poles.) On a side note, Eratosthenes also invented a procedure to find prime numbers that is still called the "Sieve of Eratosthenes".

Eratosthenes unfortunately had also gone astray in his measurements related to South Asia, and had placed Ceylon at a distance of 7 days sailing from South India and assigned to the Western Coast an extent of 5,000 stadia (500 miles). His southernmost

parallel passed through the Island, and it stretched to the "Cinnamon Land" on the east coast of Africa.

Fa-Hien (337 – ca. 422 AD)

Faxian also romanized as Fa-Hien, Fa-hsien, Fa Xian, et al. was a Chinese Buddhist monk who travelled by foot all the way from China to India, visiting many sacred Buddhist sites in what are now called Xinjiang, China, Pakistan, India, Nepal, and Sri Lanka between 399 and 412 AD to acquire Buddhist scriptures. His journey is described in his important travelogue, *A Record of Buddhist Kingdoms, Being an Account by the Chinese Monk Fa-Xian of his Travels in India and Ceylon in Search of the Buddhist Books of Discipline*. He visited India during the reign of Chandragupta II, and was known for his pilgrimage to Lumbini, the birthplace of Gautama Buddha in modern Nepal. Faxian claimed that demons and dragons were the original inhabitants of Ceylon (Sri Lanka).

On Fa-Hien's way back to China, after a two-year stay in Ceylon, a violent storm drove his ship onto an island that was probably Java. After five months there, Faxian took another ship for southern China but, again, it was blown off course and they ended up landing at Laoshan in what is now the Shandong peninsula in northern China, 30 km east

of the city of Qingdao. He spent the rest of his life translating and editing the scriptures he had collected.

He also wrote a book on his travels, filled with accounts of early Buddhism, and the geography and history of numerous countries along the Silk Roads at the turn of the 5th century AD. Fa-Hien visited India in the early fifth century AD. He is said to have walked all the way from China across icy desert and rugged mountain passes, and entered India from the north-west, and reached Pataliputra. He took back with him Buddhist texts and images sacred to Buddhism.

The following is from the introduction to a translation of Fa-Hien's work "Memoirs of Eminent Monks" by James Legge:

His surname, they tell us, was Kung, and he was a native of Wu-yang in P'ing-Yang, which is still the name of a large department in Shan-hsi. He had three brothers older than himself; but when they all died before shedding their first teeth, his father devoted him to the service of the Buddhist society, and had him entered as a Sramanera, still keeping him at home in the family. The little fellow fell dangerously ill, and the father sent him to the monastery, where he soon got well and refused to return to his parents. When he was ten years old, his father died; and an uncle, considering the widowed solitariness and helplessness of the mother, urged him to renounce the monastic life, and return to her, but the boy replied, "I did not quit the family in compliance with my father's wishes, but because I wished to be far from the dust and vulgar ways of life. This is why I chose monkhood." The uncle approved of his words and gave over urging him. When his mother also died, it appeared how great had been the affection for her of his fine nature; but after her burial he returned to the monastery.

On one occasion he was cutting rice with a score or two of his fellow-disciples, when some hungry thieves came upon them to take away their grain by force. The other Sramaneras all fled, but our young hero stood his ground, and said to the thieves, "If you must have the grain, take what you please. But, Sirs, it was your former neglect of charity which brought you to your present state of destitution; and now, again, you wish to rob others. I am afraid that in the coming ages you will have still greater poverty and distress;—I am sorry for you beforehand." With these words he followed his companions into the monastery, while the thieves left the grain and went away, all the monks, of whom there were several hundred, doing homage to his conduct and courage.

When he had finished his noviciate and taken on him the obligations of the full Buddhist orders, his earnest courage, clear intelligence, and strict regulation of his demeanour were conspicuous; and soon after, he undertook his journey to India in search of complete copies of the (Vinaya-pitaka).



• *Fa-Hien at the Ruins of Ashoka Palace.*

It is said in the end that after his return to China, he went to the capital (evidently Nanking), and there, along with the Indian Sramana Buddha-bhadra, executed translations of some of the works which he had obtained in India; and that before he had done all that he wished to do in this way, he moved to King-chow (in the present Hoo-pih), and died in the monastery of Sin, at the age of eighty-eight, to the great sorrow of all who knew him. It is added that there is another larger work giving an account of his travels in various countries.

Such is all the information given about our author, beyond what he himself has told us. Fa-hien was his clerical name, and means "Illustrious in the Law," or "Illustrious master of the Law." The Shih which often precedes it is an abbreviation of the name of Buddha as Sakyamuni, "the Sakya, mighty in Love, dwelling in Seclusion and Silence," and may be taken as equivalent to Buddhist. It is sometimes said to have belonged to "the eastern Tsin dynasty" (A.D. 317-419), and sometimes to "the Sung," that is, the Sung dynasty of the House of Liu (A.D. 420-478). If he became a full monk at the age... of twenty, and went to India when he was twenty-five, his long life may have been divided pretty equally between the two dynasties.

Fa-Hien is known to have said that Sze-tsen-kwo, a Chinese appellation for Sri Lanka, meaning a Kingdom of Lions), was originally inhabited not by men, but by demons and dragons. Fa Hien arrived in Sri Lanka in 412 AD, and visited Anuradhapura the following year during the reign of Mahanama. He had lived in a cave, now known as Fa-Hien's Cave, and was deeply engaged in the study of Buddhist texts.

Ferguson, John (1842-1913)

John Ferguson, C.M.G. was Editor of the Ceylon Observer and the General Representative of the

Ceylon Legislative Council. His elder brother was considered the oldest newspaper editor in Asia in his time, as Editor of the 'Ceylon Observer'. John Ferguson became the Editor of the 'Ceylon Observer' later, as well as of the oldest Asian journal on agricultural research, the 'Tropical Agriculturist', and the 'Ceylon Handbook'.



• John Ferguson.

He was the Vice-President of the Ceylon Branch of the Royal Asiatic Society, and the President of the Ceylon Christian Literature Society. He read a paper titled "Ceylon: Its Attractions to Visitors and Settlers", at a meeting of the Royal Colonial Institute, in April, 1896. He also authored the book titled "Ceylon in 1903", which describes the progress of the Island since 1803.

(All photos: Google)



Hidden from history – village notables of Colonial Ceylon

by TISSA DEVENDRA

I write today of forgotten people whose voices have not echoed through time and whose deeds have been hidden from history. These are those officials who once lorded it over little villages in late Colonial Ceylon. These are vignettes retrieved from memory and oral history...

My career in government service began just five years after Ceylon extricated itself from British rule. I had the good fortune to work in District Kachcheries, far from big cities, and staffed by old stagers most of whose working life had been in the Colonial era - when the Government Agent (GA) was king and politicians

his humble supplicants. When I retired 30 years later, these roles had been reversed. The great advantage of working in these old Kachcheries was the rich store of anecdotes of a lost 'way of life' that I learned from their veteran officers. Another source of such knowledge was during my field trips to distant hamlets and the long evening conversations, of bygone days,

with Village Headmen on the verandah of the Circuit Bungalow, my temporary home during 'circuits'.

What I write here is no official report but, rather, some vignettes rescued from the mists of fading memory.

The centre of local/village government, from olden days, had been the Gam Sabhava (Village Council) composed of local worthies chosen, apparently, by consensus - not by divisive elections (no thanks to Donoughmore). The Sabhava was staffed by a small handful of officers assigned to them by the Government in Colombo. The most important of these was the Sanitary Inspector, popularly called 'Santy Bode Mahattaya', harking back to the earlier institution of the Sanitary Board, composed of officials. It is hard to imagine what were the 'sanitary' problems that these officers (and their successor Public Health Inspectors) had to deal with in these farming villages where the garbage was organic and 'bio-degradable' (in today's jargon) - as were toilet habits. But these officials tramped the village roads to, hopefully, improve village sanitary habits.

Perhaps the most interesting job was that of the 'Atender Opisera' (Attendance Officer). Even in that era a benevolent Colonial government had been determined to educate the natives and decreed that school education was compulsory. In true colonial tradition, a disciplinary mechanism was established

*An AO's duty was
to stalk paths and
fields looking for
truant schoolboys
engaged in raiding
fruit trees, splashing
in waterways and
such interesting
boyish pursuits.*

to impose this regulation. An Attendance Officer (AO) was appointed to the "catchment area" of every village school. His duty was to stalk stealthily along footpaths and fields looking out for truant schoolboys engaged in raiding fruit trees, splashing in waterways and such interesting boyish pursuits. Once collared, the miscreant was smacked with the cane the AO carried and hauled off to school to sit alongside his 'tame' but envious class mates.

The Village School Headmaster (HM) was an imposing figure dressed in cloth and coat. The school occupied a long hall surrounded by half walls with one lockable room for stores. The classes ranged from Standards 1 to 5. Students sat on long benches and wrote at long communal desks. No individual desk or

chair was available to them. The school's minuscule staff, apart from the HM himself, consisted of his wife, a young Assistant and the lady Dancing Teacher, fondly called 'Natana Miss' by her pupils. The 'Grow More Food' campaign of WW II days heralded the glory days of the village school and its HM. The school's dusty compound was dug up and converted into vegetable 'beds' watered from the school well which quenched schoolboy thirst. Before long, these blossomed into flourishing growths of assorted vegetables, grown from seeds distributed by the Agricultural Officer. I seem to remember a 'Best School Garden Competition' in each Education Region, where the school gardens were inspected by an Agricultural Officer and the winning school was awarded a trophy. The HM also had it good, as he was entitled to sell the school's produce in the local 'pola'. Bookish studies, inevitably, declined in importance.

The designation 'headman' is nowadays associated with primitive tribes in the wilds of Papua and the Amazon. However, in Colonial Ceylon, and till 1956, the Village Headman (VH) was the uncrowned king of the village. He was appointed by the Government Agent (GA) from a traditional leading family in the area, in order to ensure that the VH received customary respect from villagers. The VH's office was his home and flaunted a bright blue metal sign board topped with the British Crown and carrying his designation of 'Village Headman' in English and, below it, 'Gam Mulaadaeni' in Sinhala. The VH was also empowered as a 'Peace Officer' entitling him to handle the duties of a police officer in villages where there was no Police Station.

The VH, as the sole representative of the Government had a uniform of a crimson sash with a large brass badge of office to be worn at formal functions. The VH carried out a bewildering variety of duties that required official approval. These ranged from mediating in boundary disputes and domestic strife to the protection and maintenance of government buildings as well as the apprehending of petty offenders and the implementation of government directives. He also had to 'orchestrate' the field visits of senior Kachcheri officials on official duty. The VH himself was occasionally summoned to the distant District Kachcheri. The government had, considerably, provided for the VH's welfare with a spartanly equipped hostelry grandly designated 'Headman's Lodge'. It was staffed with the Lodge Keeper-cum-Cook. In this latter capacity, he eked out his meager stipend by providing 'take-away' lunches and dinners to bachelor Kachcheri officials.

The Registrar of Marriages was also an important official, though not very busy as the registration of births and deaths was done at District level. As a mature and well educated gentleman who presided over an important 'rite of passage' he was respectfully honoured with the traditional,

though non-official, title of Registrar 'Ralahamy'. He performed this duty in his home which proclaimed his designation in white lettering on a black wooden signboard. The front veranda was furnished with a few straight-backed chairs opposite his desk, for the registering couple, flanked with a small cupboard for assorted forms and a wooden Notice Board on which were pinned Notices of Marriage. Not uncommonly, the Registrar was a kinsman of the VH.

The most important of the buildings that had to be maintained by the VH was the Village Tribunal building. This was a fair-sized squarish 'open' building. A waist high wall surrounded by a verandah enclosed the podium and desk of the presiding officer. Below this were two wooden railed 'docks', one was for the prosecuting officer, complainant or witness while the respondent/ accused stood in the other. A little room behind the presiding officer's podium provided him privacy (and lunching) space. The half-walled verandah gave inquisitive sightseers a close-up view of the proceedings. The Village Tribunal (VT) was headed by the VT President, a provincial Proctor



• *Preparing Ayurvedic medicines.*
(Photo courtesy Wikipedia)

who preferred a quiet life in the countryside to the intellectual thrust and parry of a Magistrate's Court. The cases he adjudicated were minor misdemeanours, petty crimes, assaults, land disputes and domestic troubles - too problematic for the VH to settle but not complicated enough to require formal judicial action. Generally speaking, VT proceedings were straightforward, commonsensical and devoid of "law points". Sentencing or acquittal was prompt. No lawyers were permitted to argue here. Looking back at these Tribunals what strikes me as even more significant is that all proceedings were in Sinhala - fully understood by all the participants - unlike in the 'English Only' of the higher Courts.

The Government Dispensary provided modern medical care in the village as distinct from the traditional Ayurveda of Vedaralas. The Dispensary was staffed by a Government Apothecary - a qualified Medical Practitioner, though not a Medical Graduate. He was a transferable officer, but often served many years in the same village, by popular demand. The

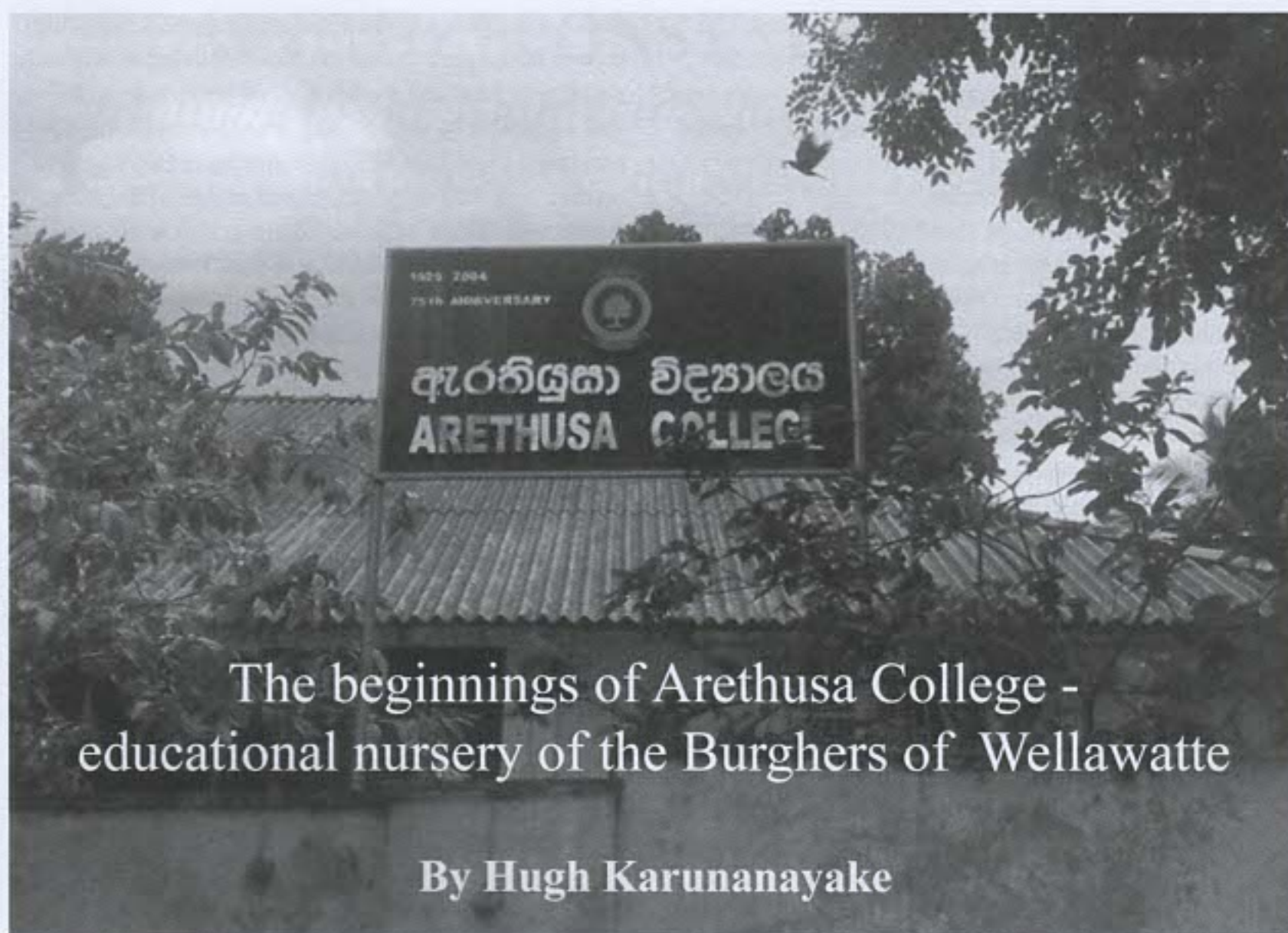
Dispensary was a small well built building equipped with a chairs, benches and cupboards. There were no beds as there were no indoor patients. The Apothecary, respectfully addressed as 'Dosthara Mahattaya', rendered first aid and attended to the ailments of village folk. Every morning a little cluster of 'patients' sniffing, coughing, moaning and whimpering, sat on the verandah benches till the 'Dosthara Mahattaya' arrived to attend to them. His sole Assistant was the Dispensary's basically trained Hospital Orderly who, in addition to dressing wounds, also served as dispenser of the few basic prescribed 'medicines' stocked in the Dispensary. The Apothecary was assigned a comfortable little official bungalow near the Dispensary. It was traditional that the kitchen lady who prepared his meals also shared his bed at night.

The Sub-Postmaster 'Tappal Mahattaya' was the village's main link with the outside world. He was a 'son of the village' and not a permanent Government officer, though he received a stipend for his services and earned a commission from the sale of stamps and Postal Orders - the most popular, and simple, method of cash transfer in that era. An accessible room in the SPM's house was furnished as the Post Office, separated from the public by a wooden counter and a brass grill behind which business was took place. An old jam jar full of gum was on the counter for pasting envelopes, receipts etc. There was also a damp purple stamp pad for illiterate villagers' thumb prints on official forms. The Post Office was equipped with the only telephone in the village - used mainly by local officials. The SPM's sole assistant was the Postal Peon who collected village addressed mail from the town Post Office, helped him to sort out letters and, most importantly, ride his bicycle delivering letters at their homes - a people-friendly service of a 'nanny state'.

On the outskirts of the village was the PWD compound where a sort of 'line room' housed a gang of 'Indian' Tamil labourers, employed by an Overseer addressed by villagers as "Writer Mahattaya" (I never learnt the origin of this inexplicable 'clerical' term for a field officer). The Overseer lived alone in a house nearby and was reputed to be accumulating wealth to be given as dowry to his daughter expected to marry a CCS man from Jaffna. This compound contained heaps of rubble, bags of cement, tubs of tar and wheelbarrows - 'tools of trade' in the repair of roads, and government buildings in the village - the school, Dispensary and VT courthouse.

I briefly toyed with including the Railway Station Master in this story - but did not do so as the Railroad did not pass through this village and the nearest Station was in a town and no SM lived here.

I hope I have given readers a flavor of those notables who ran the village in late Colonial Ceylon - but whose actual 'way of life' does not feature in official records or learned research.



The beginnings of Arethusa College - educational nursery of the Burghers of Wellawatte

By Hugh Karunanayake

Arethusa College Wellawatte, celebrated the 75th Anniversary of its founding in 2004, thereby acknowledging that the school was founded in 1929. The accompanying photograph of the commemorative board (above) set up in the school celebrating its 75 years of existence confirms this. The events leading to the establishment of the school though somewhat obscure are, however, interesting and I have endeavoured to look into its past history and put together this summary which traces the origin and the early days of foundation of the school which has provided excellent teaching and nurturing of young men and women for generations. Indeed, many émigrés from Sri Lanka to Australia during the 1940s, 1950s and 1960s and now firmly settled in various parts of Australia have had their education in this school which is little known despite its excellent record as an educational institution.

In mid-20th century Ceylon, as the country was then known, there was an estimated Burgher population of around 40 000 of which approximately 20 000 lived in the Western Province. The larger concentrations were in the areas of Wellawatte, Bambalapitiya, Havelock Town, Dehiwela, Pamankade, where the community was a dominant cultural force in the Anglicisation that was taking place covertly through educational and religious institutions. The Burgher community was influential and pervasive as many Burghers held responsible positions in government and mercantile sectors mainly

during the pre-independence era. The preponderance of Burghers in Colombo South comprising the Bambalapitiya, Wellawatte, and adjacent areas was acknowledged by the Delimitation Commission of 1954 which made Colombo South a multi-member seat in Parliament so that the Burgher community could elect a member to represent its interests like the multi-member Colombo Central seat which enabled the Moors and Malays to be represented in Parliament. Unlike in the case of the Moors and Malays, whose members voted *en bloc* to elect their representatives, the Burgher voters of Colombo South never elected a Burgher member as they did not field a candidate to represent them, and their votes were instead split between the two major political parties. Most Burgher children attended schools in Colombo South including St Peters College, Holy Family Convent, St Mary's College, Dehiwela, and St Lawrence School, Wellawatte. There were also the schools run by the consistories of the Dutch Reformed Church, viz. Lindsay College and Arethusa College, Wellawatte.

While there was a general tendency over the years for Burghers to move from the Dutch Reformed Church to the Anglican and Catholic churches for their spiritual ministrations, the number of Burghers living in the Wellawatte area still loyal to the Dutch Reformed Church was substantial and felt the need for a school for the fast-growing Burgher population. One hundred and ten years ago, in 1908, a Sunday School was started in "Lytleton" the spacious home of Dr

E.L. Christoffelsz in Frances Road, Wellawatte. The class was organised by Mr James Claessen with 20 children on the roll at commencement. Four years later in 1912 the Sunday school having expanded, operated out of St Lawrence School and later moved to the Wesleyan School in High Street.

Ten years later, in about 1918, the consistory recognising the need for holding Church Services in Wellawatte, rented out the school hall of a private school called Kings College, located then at the intersection of Moors Road with Galle Road, Wellawatte, presumably in the property which was later a timber yard operated by a Don Charles. The first service to be conducted was on Sunday 11 August 1918, 100 years ago, by Rev. G.H.P. Leembruggen. The attendance had been very encouraging and the hall filled to capacity. There were 66 adults and 15 children present and it was believed that there would have been more, as many arriving late had gone away believing there were no more seats available. The Annual Report for the year ending 30 June 1919 from the Bambalapitiya-Wellawatte Consistory revealed that there were 130 adult members and 138 Sunday school children from 52 families in its membership. Average attendance in a congregation



• *The Dutch Reformed Church, now called the Christian Reformed Church, Wellawatte.*

was 59. The Kings College Hall being located too close to the noisy Galle Road and lacking in space for an expanding flock, the Consistory began looking for alternative accommodation for a church cum Sunday school.

The Dutch Reformed Church, now called the Christian Reformed Church, Wellawatte.

On 20 October 1919 the Consistory decided to buy a house named "Arethusa" at 363 Galle Road Wellawatte. It belonged to Dr John Driberg, Municipal Medical Officer. Its grounds covered 3 roods, 25 perches. The asking price was Rs 17 000. It was on 1 May 1920 that vacant possession was secured. While the consistory was keen to set up a secondary school in the premises, the foundation work

posed a challenge. Fortunately, there was a fledgling school in the area called the New College, Wellawatte and it was founded by Mr J.V. Dharmarajah who was agreeable to transferring his students to the new premises. On 1 July 1931, the Arethusa Boys School opened formally at Arethusa and assumed the name Arethusa College with Mr Dharmarajah as its first Principal. (For reasons unknown to the writer, the official record suggests that the foundation year was 1929, but no evidence in support has been found). Part of the newly acquired premises was used as the school and the rest of the building was the Arethusa Church. Eight years later in July 1939, the school had expanded to 160 students of which 115 were Burgher and 80 Presbyterians. Of the 80 Presbyterians, 27 were on special concession and 22 were educated free. The time was ripe for it to move to its own premises at 25 Daya Road, off Hampden Lane, in a property large enough for a school and also a sports arena.

In the early years at Daya Road, the school was under the charge of its first principal Mr E.C. Anthonisz and later Mr D.R. Thomas, a visionary educationist who ran the school admirably, catering to the needs of the local population. A diminutive but dapper personality who lived in Nugegoda, he did not own a car and travelled by bus to Kirillapona and trudged his way along Havelock Road, then 67th Lane (now Kalyani Road) to school. He was a familiar sight to the locals who held him in great respect. Always in formal attire complete with "pork pie" hat and carrying a brief case, he made a great impression. (Although I did not attend Arethusa College, many of my neighbouring friends did, and they affectionately referred to him as "Tommy"). The grant-in-aid provided by the government helped recruit and maintain the services of quality staff. Two decades later, the school was handed over to the government and now runs as a government school. It has continued to provide excellent education and counts among its past pupils many distinguished men and women. The school has produced outstanding sportsmen especially in boxing where it holds the proud record of winning the coveted Stubbs Shield. Although not having a rugby team of its own, many boys from Arethusa turned out to be excellent rugby players for the major Colombo teams. The ethnic composition of the school roll has seen some significant changes. With the exodus of the Burgher community to overseas destinations and to relocation to areas outside Colombo, the number of Burgher children have been reduced to a very insignificant number. The number of students from the Moor community has increased and that change seems to reflect the change in the ethnic composition of the area as a whole. In 2009 the old boys of the school organised an "Arethusa Walk" to show the world that they are proud of their *alma mater* and grateful for the education they received.

ELAINE HEPPONSTALL – *outstanding graduate of the Kathleen School of Dressmaking*

by Geraldine de Saram-Jansz

The Kathleen School of Dressmaking, brainchild of UK trained Kathleen La Brooy, daughter of Colombo businessman Rosslyn Koch, as her family recalls, began just after the war in the mid-1940s. Initially in her Havelock Road home, its opening was enthusiastically received by the ladies of Colombo who until then had sewn their own clothes and those of their children. Now here was a new technique being offered. Olga Koch, Kathleen's sister-in-law, an accomplished dressmaker herself, assisted



• Elaine Hepponstall.

her. Olga will be remembered as one half of the ballroom dancing duo Harry and Olga Koch.

The school's rapid growth in the 1950s and 1960s soon required more space so a large extension was added to Kathleen's parent's home Glenrose on Havelock Road. Phyllis

Rebert – later Mrs Dally Modder – was Acting Manager during these years. As the popularity of the school grew, Kathleen established branches in such major towns as Kandy, Galle, Matara, Negombo, Panadura, Moratuwa, Gampaha and Jaffna town, sending a couple of her best teachers to Paris and London for extra training.

Kathleen was the first in the country to hold fashion shows at the Galle Face Hotel and it goes without saying that a diploma from the school was highly prized.

On Kathleen's death, the family gifted the school to Phyllis (Misso) Ranasinghe at which time it relocated to New Bullers Road (now Baudhalokha Mawatha). And while the school continued for a few years longer, the late 1970s witnessed a decline in its popularity with the arrival of huge garment factories.

Vilma La Brooy, Elaine Hepponstall's daughter recalls her mother taking a course in scientific dressmaking with the Kathleen School of

Dressmaking on the family's return to Colombo, after being stationed for two years in Kankasanturai.

Graduating from the school, Elaine ventured into bridal gowns – her first attempt, under Kathleen's supervision was sewing a wedding gown for Christine Vandort who married Charles Spledeinde in 1950. Vilma remembers the undertaking, as a labour of love, as she helped her mother to stack rows and rows of ½ inch Valenciennes lace on white organdy. The organdy had several widths that were gathered to fit into the blouse, then trimmed with the same lace. The whole dress lined in pale pink.

Following this initiation, Elaine's expertise was in great demand as she undertook fashioning dresses for the entire bridal entourage, bridesmaids and mothers; besides bridal gowns for her own family, her two daughters, grand daughters and grand daughters-in-law and friends of friends. By this time having been introduced to Ceylon's social scene, she also fashioned dresses for Yvonne Gulamhussein and her friends. Recalling one occasion when she made 400 elaborate masks of different shapes and sizes decorated with coloured sparkles for a Masked Ball organized by the latter.

Her family remembers Elaine showing them pictures of her brides that she kept in a special wedding album. A grand daughter recalled that Elaine was frequently referred to as one of Ceylon's most talented dressmakers.

Elaine and her husband emigrated to Australia where, like many new arrivals, she took work outside the home. On returning home and looking to the needs of her family, she was once again involved in bridal dress making. Elaine passed away in Melbourne in 2003.

Author's note: I am indebted to Stephen a Brooy Kathleen's son her niece Hilary Meynert for details on the school and Elaine's daughter Vilma La Brooy for family details.



• Kathleen La Brooy.

The unique bond between *Kadalay* and Royal College sport

by EARDLEY LIEVERSZ

Dr David Ponniah, Warden of St. Thomas' College remarked in the Thomian souvenir of 2003 that the Royal-Thomian involved people affiliated to the two schools "... coming together to play and witness a game of cricket." Implied in his remark was that the nostalgia and collective traditions of the spectators provided an indispensable backdrop to what went on in the middle.



• *Thangiah Ponniah (aka Kadalay).*

However, the greatest character to grace the Royal-Thomian encounters neither studied nor taught at either of the schools, but was a humble gram seller, who was affectionately known as *Kadalay*.

T.M.K. Samat was to sport writing in the 1960s what Neville Cardus was to Anglo-Australian cricket literature. Along with Bertie Wijesinghe, his erstwhile colleague at the *Ceylon Observer*, Samat covered the Royal-Thomian matches of the period, with great insight and evocative prose. According to Samat, in the mid-1930s Thangiah Ponniah (*aka Kadalay*) worked as a dressing boy for jockey Don Benjamin. Thangiah's duties were to prepare the jockey and saddle the horse before every race. He

subsequently worked as a ball picker on the Royal College tennis courts. However, he came from a family of gram sellers resident in Slave Island and this was to be his main profession.

Kadalay arrives at Royal

Although Kadalay claimed to have been a follower of Royal College cricket since 1937, when Pat McCarthy was playing, he came to Royal in 1947 as a 21-year boy to assist the female gram seller Kadalay Achchi. (Although he couldn't remember the year, he remembers M. Kasipillai as Royal's cricket captain.) He used to sell vadai next to Kadalay Achchi and also collected debts for her. Subsequently he was allowed to sell gram by himself but only outside the college premises. It was only following the death of the Kadalay Achchi, in the early 1960s, and when his black beard had turned white, that he started selling inside the college premises. At the 10.15 a.m. interval he parked his box in an area triangulated by the hostel, cycling shed and the west wing. This area is now occupied by a large three storied building similar to the east wing of the school. His association with Royal ended in 1991, the year he passed away.

Mixing business with sport

Kadalay's business was contained in a glassed wooden box, about two feet long and a foot wide, with glass panelled sides. In this was contained a selection of "taste" gram, thambappu (boiled) konde and bola kadalay with slices of newspaper to wrap up the gram and lime to give "taste". Although gram was his mainstay, he also sold a variety of vadai (masala and isso with a prawn on top) and coconut toffee. In the 1960s all his products sold at 5 cents a piece.

Kadalay would deftly fill the paper cones with gram and neatly stack them on a side during slack periods. His fingers were small and well-shaped, and lacked the roughness of a manual worker.

During cricket matches at Reid Avenue, he was wont to park his business in the vicinity of the jam fruit tree at the point at which the two walls which separated Royal from Thurstan College intersected. On Saturdays, he sometimes arrived at the grounds unencumbered after fortifying himself with spirits. As a result he was more vocal in his comments. Not unlike his loyalty to Royal, Kadalay's attire was consistent - white shirt and sarong. He only shaved his white beard after obtaining white collar employment in the late 1990s which returned him to the clean shaven state that attended his arrival at Royal. In the 1970s he lived in the school's old cycle shed although where he lived before that is a mystery.

Kadalay symbolised the ecumenical spirit of the times. He communicated mainly in English and Sinhalese, the only concession to his Dravidian ancestry being the manner in which he addressed everyone as "Dorai". To all those who knew him, he was simply the best supporter and friend Royal ever had. His identity was trans-ethnic.

An ubiquitous presence at sporting fixtures

Not only did Kadalay not miss a Royal-Thomian match, he hardly ever missed a game of cricket or rugby, even turning up when Royal played in Kandy. Kadalay was known to clear the cigarette butts, empty liquor bottles and other telltale items from the dormitories of St. Anthony's and Trinity Colleges, prior to the arrival of the master-in-charge in the morning. At Asgiriya in 1964, it was Kadalay who warned the vice-captain of the cricket team and a future Royal cricket captain, then a fresher, of a plan to harm them. And during sparsely attended third term cricket games at Reid Avenue, Kadalay's presence lent importance to the proceedings.

Whether it be cricket, rugby, athletics or any other sport, attended by all manner of VIPs, it was Kadalay mingling in the outer that completed the picture. He was to major sporting events what the Oval's ivy covered scoreboard was to the Royal-Thomian's aesthetic setting. Kadalay also made his presence to minor sporting fixtures. Tissa Atapattu recalls being padded up to bat in a Royal "A" fixture against St. Peters at Reid Avenue in 1953. Kadalay who was standing by him commented in Sinhalese that "Today we can boil two eggs in Mr. Atapattu's stomach" in reference to "butterflies in the stomach" which Tissa had difficulty in suppressing. The laughter all round relaxed the player who subsequently fared well with the bat.

It is very likely that Kadalay attended more sporting encounters involving Royal College than any other Royalist. His association with Royal sport was so complete that it buried all other associations he may have had. Almost nothing is known of his parents and siblings. As a result of his ubiquitous presence he developed a sporting wisdom which qualified him to comment on the state of games. He often picked cricket, rugby and relay teams ahead of the official selection and was very vocal when players who did not meet his approval were picked. Punithakumar, one of a family of six Royal hookers between 1963 and 1973, recalls that if there was a pivotal scrum in which Royal lost the ball and her opponents capitalised on the mistake and went on to win, he reminded you the next day in no uncertain terms the cost of losing the ball in critical play. His cry "Ennah Dorai" said it all.

By the early 1950s Kadalay was already a Royal institution and icon. His exuberance was exemplified in 1961 at the end of the public schools 4 x 400 relay. When Darrell Lieversz gained the baton

for the final lap Royal were running third. However, he gained ground to win the relay for Royal. Kadalay embodied Royal's elation by running up to Darrell, hugging him and carrying him off his feet, spikes and all. Kadalay was also a vociferous supporter of the Royal boxing team at Stubbs Shield encounters. He was familiar with every punch in the boxing manual and advised the Royal boxer on the most appropriate punch to use while the fight was on. After the bout, if the Royal boxer had won, he took all the credit for the win. He attributed a loss to the boxer's failure to follow his instructions and urged him to train harder and not bring shame upon Mr. Danton Obeyesekere, the legendary Royal boxing coach.

Making his mark on the Royal-Thomian

During his 43 year association with Royal, Kadalay witnessed four Royal wins over STC (1951, 1969, 1983, 1990) and possibly a fifth (1991), and was present at four Royal defeats at the hands of STC (1952, 1953, 1964 and 1988). During this period, the Royal-Thomian was played at the Oval and the SSC grounds. Kadalay's reaction to Royal's wins in 1951 and 1990 isn't known to the writer. In 1983 he is reported to have led the celebrations and to have carried Royal's cricketers around the ground. However, he was in his element in 1969 and took credit for Royal's win.

Before the 1969 Royal-Thomian T.M.K. Samat interviewed Kadalay who remarked that in order to win, all Royal had to do was to capture the wickets of Jayasekera, Kariyawasam, Wijeysooriya and de Saram quickly. Samat later observed that Kadalay did much to protect his prediction.

The glory of his prediction

Sensing that pitch invasions would lose Royal time and derail Royal's attempts to capture the remaining Thomian wickets in 1969, he used his authority to restrain Royal's enthusiastic supporters. Around 5.30 pm on the second day, the last Thomian pair were at the crease, Royal were on their way to a victory they had waited for 18 years and Kadalay knew that only something that wasn't cricket would thwart Royal.

When an appeal was made unsuccessfully against the last Thomian pair, a large contingent of Royalists invaded the field and pitch. Fearing that this would encourage the Thomians, who had nothing to lose, Royal's captain raced towards the Royal boy's tent and urged the stewards to control the Royalists and prevent a repeat of such an incident. The captain's eye caught that of Kadalay whose look captured the seriousness of the situation. That Kadalay could subsequently keep the Royalists behind the barrier at such a pivotal stage in the game speaks volumes for the respect Royalists had for him.

According to an article by Samat which appeared after the game, Kadalay spent the evening

following Royal's win at the beer stall of the Royal Fair basking in the glory of his prediction. Old boys from all walks of life shared a drink with him. Doctors, lawyers, businessmen and other distinguished old boys left their addresses with him in case he needed their assistance. (Such help was needed in the early 1980s when he was put out of school and a case filed against him. Kadalay won the case and it is said that prosecution lawyer, defense lawyer and the judge were all old Royalists.)

There was no finer testimony to the iconic status of Kadalay than that Royalists, young and old, treated Royal's first win over STC in 18 years as his personal triumph. After all no one had cheered, encouraged and championed Royal's cricketers for as long as Kadalay, and if anyone deserved to savour this particular moment, it was him.

While Kadalay was being interviewed a car stopped and the occupant put his hand out to offer his congratulations. The moment the car left, Kadalay remarked to Samat that he didn't need help from anyone. All he wanted was that kind of acceptance and to be identified as part of Royal. This then is what made Kadalay such a special figure. Although he never studied or taught at Royal, and emerged from a humble background, through his devotion to the cause of Royal sport, he became so well-known, that he embodied the school's greatest sporting moments more than the players involved.

Kadalay worked out his priorities. To have accepted an offer of white collar employment would have separated him from his beloved Royal and his interactions with Royalists. Hence, as long as he had enough to get by he was happier being close to his school.

Royal benefited from Kadalay's decision for there was no one better placed to pass on traditions, anecdotes and folklore from one generation to another. No one had more credibility than Kadalay who himself had long since passed into Royal folklore. Many an old boy with a distinguished sporting record relied on Kadalay to convey his past glories to the present generation.

Tissa Atapattu states that Kadalay boosted his ego and that of all Royal sportsmen who visited the school. He referred to Tissa as "Appay Mahaththaya, Mr. Atapattu" and made him and others like him feel like they were the best Royal had produced. Kadalay could recall in detail every tackle Tissa made or missed, when he dropped the ball or made a good run as wing three quarter, and his triumphs and failures in pole vault. I am certain that many other old boys had similar experiences.

Most significantly, Kadalay treated Royalists equally regardless of whether they were stars or only played house sport. He would make a person who never made the first XI special by recalling some obscure performance in a house cricket match.

He defined the times

As was the case with many of our masters, we came to appreciate Kadalay after we left school, and after his death. In retrospect, we realise how much he defined the times and made them unique. All prestigious schools produced great sportsmen and scholars, and had excellent teachers. But Royal also had Kadalay. How many schools could boast a character like him? It was Kadalay, not so much Royal's sporting and academic achievements, important as they are, which made Royal and Royalists special.

Playing the game

Niranjan Selvadurai remarked that Kadalay may not have read of books and men but he always played the game. More precisely, he read the game better than most. Hence, his views on games and sportsmen are particularly valuable.

Kadalay's views on Royal's finest were recorded in the 1974 Royal cricket souvenir. Although he is likely to have altered his views in the next 17 years, they are still worth mentioning for what they reveal about him.

Kadalay's best bowler, fielder, all-rounder and wicket-keeper were Asita Jayaweera, Lorensz Pereira, Nanda Senanayake and S.D. Jayaratne respectively. Although he is recorded in the souvenir as stating that Vijay Malalasekera was Royal's best batsman, he is also reported to have said the best batsman Royal produced never played in either the Royal-Thomian or for the First Eleven. His name was Sarath Kodagoda.

His favourite captain was Jagath Fernando whom he said played for the sake of the game. In 26 years of cricket (1947-1973) his most memorable Royal-Thomian was that of 1969 for the team spirit Royal demonstrated.

According to Royal's rugby fraternity Kadalay's favourite ruggerites were Lionel Almeida, Maurice Anghie, Lorenz Pereira and Jagath Fernando. He vividly recalled Maurice and Lorenz weaving and side stepping at Nittawella in 1958 before touching down. Other highlights for him were Lakdasa Dissanayake's drop goals which nailed Trinity in 1964. And he was positively thrilled when Royal whacked Trinity in 1968 - whether it be at Longdon Place, Havelock Park, Nittawella, Asgiriya, Bogambara or Peradeniya.

Kadalay was wont to follow Royal's linesman during junior and senior games admonishing the boys in blue and gold to "jump for the ball and run, run, run", and being ecstatic when points were scored. Kadalay used to say that Rahula Silva was the most deadly boxer Royal ever produced. He also had a high regard for the Henricus and Anghie brothers, and Padde Withana who prematurely gave up hitting with leather for hitting at leather and played in the famous 1962 cricket XI.

A man of principle

In addition to his knowledge of sport and memories of great moments in Royal sport, Kadalay stood out because of his dignified bearing. Even when under the influence he behaved with complete decorum and never went overboard. He was an example to many a schoolboy who was inclined to show off by acting the fool and exceeding the boundaries of harmless mischief.

Never did he think of hurting other people in business. Jayantha Wickremasuriya observes that although there were enough opportunities for him to compete with Balloon Man (aka Bella) before Francis came into the scene, Kadalay never expanded his "business territory". Kadalay was content to stick to his niche market. Kadalay never fought with others although Bella and Francis had several altercations. And Bella's son, with the help of some old boys, looked after Kadalay in his final days.

A self-made Royalist

While most Royalists merely passed through, Kadalay's links with Royal were more enduring. Apart from the small minority of old boys who devote their lives to either coaching at the school or participating in organising committees, many of us lose interest in the school after leaving it. Our enthusiasm is greatest when in junior school or when hogging the limelight.

To Kadalay, however, Royal was his whole life. Because his association with the school was voluntary and wasn't derived from membership of the student or school body, or any family links, Kadalay's devotion to Royal was bereft of self-aggrandisement or ego.

Kadalay had to carve his own path to glory without the inbuilt advantages alumni had. In this manner he became a genuinely self-made Royalist, although an honorary one.

A generous spirit

Although poorer than his clientele there was many an occasion when Kadalay lent students bus fare. The mother of one particular student whose son once lost his bus fare and was rescued by Kadalay, was always grateful to him. When Kadalay's obituaries appeared in the local papers she cut them out and sent them to her son who was domiciled in Singapore.

The end of a 43 year association

In the late 1980s, when in his late fifties, Kadalay obtained employment at a business run by ex-Royalist entrepreneurs and housed at Vauxhall Street. He used to reside on the premises of Royal College. A former prefect and house captain used to collect him after dropping his son off at school and take him to work. He did not have any specific job to perform and he used to sit at a desk at the entrance to the office more like a guest relations officer. When he passed away in 1991 he was back at Slave Island where it is believed he was born.

Kadalay was last seen on 9 March 1991 at SSC grounds on the occasion of the old-boys match. People had noticed how weak he looked. He passed away a week later, on 17 March, the day after Royal beat STC by 9 wickets. It appears that he was too ill to attend the Royal-Thomian. It is not known whether he followed the game or not, and if he did, what his emotions were on hearing the news. One thing's for sure. With good health the years 1990 and 1991 would have been the highlight of his life. Two successive Royal wins in the Royal-Thomian would have exceeded the wildest fantasies of a person who devoted his life to Royal cricket and sport.

Thangiah Ponniah gave his all for Royal and contributed much to her sporting camaraderie. In return Royalists either looked after him or cherished his example. We are all the richer for having represented Royal on the playing field with him in the audience or simply having had exchanges with him on matters of sport. We will never see the likes of him again. Kadalay's legacy is not reflected in school records or honour rolls. It is etched in the hearts of everyone who knew him. Kadalay rest in peace wherever you are.

Note: The author acknowledges the contributions of Niranjana Selvadurai, Edward Silva, Pryan Fernando, Nirmal Hettiaratchy, Punithakumar, Mithila Gunaratne, Darrell Lieversz, Brian Lieversz, Kusum Perera, Jayantha Wickremasuriya, Tisara Gunasekera, Tissa Atapattu, Prasanna Mendis, Randolph Baptist and T.M. K. Samat. Edward Silva filled me on Kadalay's involvement in Royal's boxing events. He also provided the background material required to kick start the article. Niranjana Selvadurai and Pryan Fernando provided many profound insights into the character of Kadalay. Mithila Gunaratne made useful editorial suggestions. Tisara Gunasekera sent me copies of obituaries on Kadalay. Darrell Lieversz, Tissa Atapattu and Punithakumar provided me with anecdotes of their dealings with Kadalay. Kusum Perera took me deep into the botanical subtext of Kadalay's business and acted as a sounding board for my ideas. I am also grateful to Jayantha Wickremasuriya for correcting me on Kadalay's product range and educating me on sidelights of Kadalay's business. Finally, the interviews Samat had with Kadalay, before and after the 1969 Royal-Thomian and which appeared in the local press, contained invaluable information on Kadalay's past and how he wished to be seen. Kadalay unites old-Royalists from far flung regions which is testimony to the irrevocable grip he continues to have on our psyches and the manner in which he is intertwined with our memories of school days. (NOTE: Eardley Lieversz was winning captain of Royal College team that defeated St Thomas' College in 1969).

(Article is published courtesy of the author.)



BOOK REVIEWS

Loveena

by Mohan Raj Madawala

ISBN: 978-955-1690-01-1

Publisher: Biso Publications

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• Mohan Madawala

Reviewed by Capt. Elmo Jayawasrdene

The story of how the name 'Mount Lavinia' came about is known mostly to people who are interested in history. The details, of course, are quite hazy and



without much historical evidence. There is talk about how Governor Maitland permitted 'Rodi' women to cover their upper bodies in response to a plea made by his 'Rodi' girlfriend Lovina. There is also talk about how he ordered a tunnel to be dug from his residence to the outer area to help Lovina visit him secretly in his stately seaside mansion which today stands as the 5-star Mount Lavinia Hotel. Maitland obviously

did not want to advertise to the world that Lovina was playing 'hangi muththan' with him. Of course, when a folklore based sensuous story such as Lovina's is brought out, there could always be different versions. The exaggerations and distortions by various narrators do give contrastive anecdotes with contradictory interpretations. Yet there is a lot of truth behind the amorous details of Lovina and Thomas Maitland. I am not trying here to separate the grain from the chaff. Mine is simply a literary appreciation. I am just reviewing a book I read which is very well-written and beautifully presented and is a definite page turner.

It is not just the love story, but a lot more; about that period and the people and especially the life and ways of the 'Rodi' Clan of which we know very little.

This book written in Sinhala would be a very interesting read to a lot of people. It should most cer-

tainly be translated to English and Tamil. OK Author Mohan Madawala, that is your call.

The narrative begins with Punna, a beautiful young village girl who was Lovina's great grandmother. To me, she is the spark of the story. Of course, Lovina takes prominence as her qualification for fame is 'more gossip' being the paramour of the Governor. Yet, Punna is the star. Let me tell you about her and a little of the fascinating story that author Madawala unfolds. What is loosely known in history and what is carefully created by the writer is cleverly woven together. That is what makes the book a beautiful read. This is 18th century Kanda Udarata. Punna catches King Narendrasinghe's eye while he is strutting his lands with his entourage. 'Lust at first sight' and he takes her back with him to the palace to be a concubine. Now enters Gascoigne to the scene (better known among us as Daskon of the 'sakman karana maluvedi bandi haada' fame) He is a palace prince and a close friend of the King. Gascoigne, of course, is French and may have been a source of nocturnal nourishment for some palace ladies including the queen. He engages in a bit of 'jilmal' with newcomer Punna too, and the young concubine ends up carrying Daskon's child. The King is not in the sharing business especially when it comes to his women. He throws Punna out of the palace and adds to the punishment the supreme insult of down-grading her to a Rodiya by caste. Punna then goes to live with a 'Rodi' Clan in their hamlet in Udugalpitiya, Kaduganawa. Here her name is changed to Punni and she is given to the old man Baiya as his woman by the Hulawali (leader of the clan.) Daskon's son is born to Punni in the 'Rodi' village, a boy named Sisira. Junior Daskon Sisira in adulthood has a woman who bears him a daughter Pinchi. Lovina is Pinchi's daughter by a white-skinned man called Aponsuwa. That is the ancestry of Maitland's lover Lovina. It was the Governor who in romantic melody started calling her Lavinia. Punna who became Punni hangs out in the pages from the beginning to the last page. Punni is a beautifully crafted character, fascinating by any standard and Madawala sure made the mix of fact and fiction a totally readable 'faction' giving the reader a good glimpse of forgotten ways of living, especially of the 'Rodi' people.

I do not think during the time the events took place they wrote records covering what went on behind the curtains of colonial palaces. Certainly not of illicit 'love magic' of 'Rodi' dancers and Governors. No scribe would dare record the romance of the all-powerful Governor of the Maritime Provinces and his Rodi girlfriend. It was 'Rule Britannia' time where the British Raj was almost royalty. Perhaps what we have in story form here is the residue of what may have really taken place.



Melbourne Chapter 18 March 2018

A well attended meeting of the Melbourne Chapter was held on Sunday 18 March at the Mount Waverley Community Hall. Chapter Convenor Hemal Gurusinge presided.



The speaker for the evening was Bill Mackie, an Australian resident with a three generation connection with the tea industry in Ceylon. He spoke of the family connection with Ceylon commencing with his grandfather Copland Mackie (born 1860) who in 1909 moved to

Colombo to manage Eastern Export Co, a subsidiary of Fraser, Ramsay & Co which later merged with Harrisons & Cros field to form Harrisons, Ramsay & Co. He retired in 1921 and died in Melbourne. His son William Copland (Bill) Mackie worked in Ceylon from 1912 where he joined the tea plantations first as an SD and later as PD first at Dunally Estate and later Galaha Estate. He was a keen sportsman and held the high jump record for Ceylon at the time. The family moved to Victoria in 1927.

The presentation was divided into two parts, the first on the family and its life and connections with the tea industry, and the second part on the story of the life of Gladys Forbes sister of Copland Mackie who was married to Col OB Forbes Chairman of Forbes and Walkers. She was a close personal friend of Lionel Wendt and was an accomplished pianist who was President of the Ceylon Music Society from 1938 to 1948.

It was a fascinating presentation for which we are grateful to Bill Mackie. It took the audience back to the days of colonial rule, and gave us a glimpse of life in those spacious days. Illustrated with period photos, and well documented facts, the talk kept the audience spellbound, and appreciative of the detailed presentation. The material presented was of great historical value, and for the benefit of readers of *The Ceylankan* we have planned to present a summary of the talk in two parts which we hope to publish for the August and December issues of the journal.

– Report from Hugh Karunanayake

Colombo Chapter 9 March 2018.

FURNITURE FROM THE ANCIENT PERIOD TO THE KANDYAN KINGDOM

**or The Evolutionary History of Furniture
in Sri Lanka.**

Talk by Ayesha Abdur-Rahman, PhD.

This short presentation is based on the chronologically survey of archaeological artifacts to address the evolution of Sri Lankan furniture that examines evolution, design and usage, until the contact with European colonial powers in Kandy. Based on the author's dissertation research, which examines historical evidence to narrate the history of how Sri Lankan furniture has developed. This lengthy study has not been researched previously by scholars, and explains the significant history of furniture in Sri Lanka. Sri Lanka has evidence of megalithic burial sites that were created during the proto and early historic periods, and scholars believed that early rock shelter monasteries are linked to this earlier period, and in the early stages of Buddhism monks dwelt in rock shelters. All monasteries within densely forested jungle areas and can be considered forest monasteries.

The talk was in three parts, Part A. Early period – stone furniture, Part B. Representational furniture – from wall painting, and painted objects, and Part C. Extant wooden furniture found in the Kandyan Kingdom. Numerous images were shown to illustrate the lecture. The first part examined ancient isolated jungle meditation forest sites, illustrated with images of existing stone furniture found mainly in the dry forests of rajarata. A short survey of meditation sites depicts stone beds and reclining structures that confirm these were resting places. Four types of stone furniture were found. 1) Mahinda guha in Mihintale, Vessagiriya, Garandigala, Yahangala, and Kimbulugala, represent gal andan flat beds and contoured sleeping surfaces. 2) Another form is found in the Western Monasteries, Ranmasu uyana, Mihintale, Kaludiya pokuna. 3). Sigiriya has several gal asana (large beds/seats). A similar bed is also found in Ritigala. 4) Brick and mortar seats are found in the ancient Pidurangala monastery near Sigiriya. Four categories presented are stone beds - gal andan, slab reclining seat with curved back rests providing lumbar support, stone slab platform seats (asana) and brick and mortar seats with backrests.

No evidence is left of ancient wood or ivory furniture, or of the sumptuous furnishings that were used in ancient times, as none of these materials have survived. In order to quantify a history of the ancient and middle historical period, stone furniture, and fragmental remains of wall painting from the 12th century are examined. These representations reveal

the luxury of furniture and furnishings for the early period.

Part B. Furniture representation is found on wall paintings, with the earliest evidence being 12th century Tivamka. Representational furniture forms are found in wall painting fragments the earliest in Tivamka dating to the 12th century Polonnaruwa period. After Tivamka evidence is scant and whatever wall painting have disappeared or destroyed. The fragments at Tivamka show us details of some seats that were painted on the walls. The fragments are small and only certain spots are visible. Three distinct types of seats, a set with a back rest, a hexagonal platform seat and a rectangular plinth platform. Also some type of beds, and a cart are represented. The Divided Kingdoms did not leave any trace of furniture. and a cloth painting depicts a stone or wooden stool. Forms of furniture representation are also found in stone and wood, and on vihara wall paintings from the early Kandyan period.

Part C. Extant wooden furniture is found in the Kandyan Kingdom, and objects were selected from several viharas in the district. This research analyses what represents the Kandyan furniture tradition in terms of style and design, as well as questions Kandyan tradition and its historical precedence. The hypothetical discussion is the impact of European style on traditional furniture from Kotte to Kandy, and this analyses the changes that evolved due to the transmission of cultural and stylistic influences.

The European presence influenced the lifestyle of the people, marking a change in the styles and manners, and the material culture of Sri Lanka. The south Indian Nayyakers through marital ascendancy become the final rulers of the new Kandyan Buddhist kingdom. Within this framework Sri Lankan culture and tradition further evolves. Due to a diverse socio-cultural background new influences were assimilated into old traditions creating a hybridity, which dictates the new convention of tradition. During the 18th century medieval influences prevailed, with minor differences between the arts of India and Sri Lanka. Indian artisans and some of their materials were used in arts and crafts and architecture of this island. In 1908 Coomaraswamy writes "Sri Lankan art was essentially modest and the art of a poor people". Traditional forms are not severely impacted by European style, but rather by a south Indian style that evolved. Some furniture designs resulted in a form of hybridization as diverse styles and forms amalgamate and eclecticism sets in. Varying hybrid style examples exist.

Kandyan furniture. Various stimuli came from the Indo-Portuguese, and Vijayanagar influences. India's Malabar Coast, and Kerala with the trading ports and colonies of the Portuguese and Dutch further influence Sri Lanka, bringing new ideas, transmissions and material cultural influences. The Nayakkar

presence and eventual Nayakkar Buddhist Kandyan kingdom provides the fertile intermingling of design and aesthetic to create a hybridity. The artisan and craftspeople that originated from diverse backgrounds created these hybrid styles and forms. Thus Sri Lankan traditional forms were juxtaposed with south Indian and European styles, producing new Kandyan styles. What remained in the late 19th century is, in Coomaraswamy's words, "The true art discoverable in Ceylon today." Influences have come down through the centuries and have had a strong impact on art and the decorative arts in Sri Lanka. Various antecedents, stimuli, creativities, and innovations have impacted the development of furniture. The causes impacting the historical development of furniture are anthropometry and ergonomics, design concepts based on usage, and the conceptualization of monastic furniture forms.

In conclusion four forms are documented. 1. Indigenous /traditional forms (early, stone beds and seats), and representational seats from Tivamka, and Suriagoda RMV. 2. Traditional forms (wooden squared leg bed forms, lacquer work lathe turned legs, and lion head backrest from painting representations). 3. Derivative forms. Derived from South Indian sources and defined by detachable 'S' shaped leg types seen in stools and low tables such as the round seat three-legged (mukkali), and rectangular table with four legs (vankku). 4. Hybrid forms. Indo-Portuguese and South Indian Nayakker-Kerala presence, led to a transmission of stylistic variations in furniture. The disseminated form develops as hybridisation.

In conclusion it is hoped that this broad study of object based art historical research can prove helpful in providing guidelines for the continuing analysis of objects from specific periods through this chronological timeline.

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Peace talks

This morning I had another talk with the German Chancellor, Herr Hitler, and here's the paper which bears his name upon it as well as mine... "We regard the agreement signed last night and the Anglo-German Naval Agreement, as symbolic of the desire of our two peoples never to go to war with one another again"

Neville Chamberlain; Speech at Heston Airport, 30 September 1938. In London Times 1 October 1939.

My good friends, this is the second time in our history that there has come back from Germany to Dowling Street peace with honour. I believe it is peace for our time. We thank you from the bottom of our hearts. And now I recommend you to go home and sleep quietly in your beds.

Neville Chamberlain; Speech from window of 10 Downing Street, 30 September 1938, In The Times 1 October 1938.

Synopsis of meeting
Sydney 3 March 2018
The Peopling of Sri Lanka: A Long
Perspective
By S.U. Deraniyagala

Human Evolution

Life forms, from their inceptions some three billion years before the present (BP), evolved with the prime target of survival, extending to survival of progeny. Each form almost invariably ends in extinction due to pressures from environment and competing life forms. At present this drama is being enacted by three main protagonists: the environment, humans with their technology and microbes. The manner in which humans evolved, and are evolving, is determined by the interactive outcome of these three factors.

From a common ancestor, humans are known to have separated from the apes at ca. 6 million BP, a mere speck in the evolutionary time scale. From ca. 3.8 million (BP) these humans commenced manufacturing tools, known from stone artifacts, to enhance survival capabilities. This constitutes the birth of technology. Increase in brain capacity and complexity was paralleled by increased sophistication in tool manufacture and other cultural traits, leading to the progressive subjugation of environmental forces towards the betterment of human survival.

In due course, at ca. 2 million BP, humans had advanced technology to enable them to disperse beyond their original homeland in Africa. They were in the northern Indian sub-continent by then and in South India, near Chennai, by 1.6 million BP.

Lower sea levels during most of the Pleistocene geological period, dated from ca. 2.58 million to ca. 11,700 BP would have connected India to Sri Lanka by a land bridge across the Palk Strait. Since there had been no environmental barrier to check human dispersal between India and Sri Lanka during these periods of low sea levels, it can be assumed that the humans present near Chennai at ca. 1.6 million BP had dispersed to Sri Lanka as well, although substantive evidence has yet to be unearthed.

Early Stone Age

The Early Stone Age of Sri Lanka (Lower Palaeolithic) has not been conclusively identified in Sri Lanka, although there are indications of its existence in alluvial gravel deposits, known as the Iranamadu Formation (IFm), in the north of the island.

Middle Stone Age

The Middle Stone Age (Middle Palaeolithic) has been excavated from similar gravel deposits of the IFm near Bundala in the southeast (Deraniyagala 1992, 2007). It has been dated at these sites to ca. 130,000 and 80,000 BP; but further confirmation using the latest dating techniques is awaited. Numerous sites potentially of the IFm have been documented from the IFm

in the north, northwest and southeast of the island. The humans responsible for the Middle Stone Age of Sri Lanka would have been pre-modern forms of *Homo sapiens* (known from Morocco from as early as 270,000 BP). The lack of survival of organic remains in the gravels of the IFm has precluded a more precise statement on this topic. A major research programme is envisaged to investigate these deposits

Microlithic Age

The Microlithic Age succeeded the Middle Stone Age in Sri Lanka, although the nature of the transition has not been established so far. It is characterized by the production of small (less than 2cm long) flake tools. Some of these have been re-flaked after their initial detachment into specific forms, such as triangles and lunates, which are called geometric microliths. Hence, this phase of the Stone Age is aptly termed the Microlithic Age. These small stone tools (mostly of quartz) would have been hafted on to handles or shafts of bone or wood, as demonstrated in the technology of Australian Aborigines up to the 19th century.

Sites belonging to the Microlithic Age are found throughout Sri Lanka. Some have been intensively investigated in recent times, notably the caves of Fa Hien-lena, Batadomba-lena and Kithulgala Beli-lena in the lowland rainforests (Perera 2010, 2013). They have been securely dated from ca. 45,000 to 5,500 BP. A wealth of information has been forthcoming from these excavations, as well as from earlier ones, notably in the shore dunes of the IFm overlying the gravels with Middle Stone Age artifacts near Bundala, and the open-air camp sites at Embilipitiya and Bellan-bandī Palassa near Uda Walawe.

The subsistence mode of these Microlithic Age humans, popularly referred to as Balangoda Man, was based on hunting and gathering (Deraniyagala 2007). A large spectrum of fauna was exploited, ranging from humble molluscs to larger game such as sambar deer and wild pigs. Small mammals such as monkeys and squirrels tended however to be dominant. The plants gathered included canarium nuts and wild bananas in the rainforests. *Dioscorea* yams would have played a very important role in the daily caloric intake; as indicated by ethnographic accounts of Vadda subsistence; but the analytical procedures have yet to be applied for their identification from prehistoric contexts.

Numerous shell-midden camps of the Microlithic Age, dotting the coast, mostly in the south, have been documented (Perera 2010). The majority have been dated to the post-Pleistocene mid-Holocene at ca. 6,000 BP; the earlier ones probably having been weathered out. This field of research has yet to be assayed systematically.

The Microlithic Age in Sri Lanka, from its earliest horizons at ca. 45,000 BP onwards, has yielded evidence of the use of ornaments such as shell and shark-tooth beads and pendants. It is noteworthy

that the working on some of the microliths such as Balangoda Points (somewhat resembling Australian Pirri Points) denote a highly developed aesthetic, well beyond the demands of mere function.

In general one could affirm that the life-style of Sri Lanka's Microlithic humans would have been very similar to that of the Australian Aborigines – after making due allowance for environmental determinants such as climate, water availability and vegetation.

Sri Lanka has yielded a relatively large sample of humans from Microlithic contexts, ranging in from ca. 38,000 to 5,500 BP. They have been intensively analysed by biological anthropologists in the U.S.A. (Kennedy 2000; Hawkey 2002). The conclusion has been that they are genetically close to modern Melanesians, with a more distant link to Australian Aborigines; and that they have a much closer relationship to post-18th century Vaddas than they do to other population groups in Sri Lanka. The occasional occurrence of archaic traits in the physical make up of Balangoda Man also indicates the persistence of genetic traits derived from pre-modern *Homo sapiens* akin to the Denisovans of East Asia. A parallel situation appears to have existed at Kow Swamp in Australia where archaic traits were noted from humans as recent as ca. 10,000 BP.

The first migrations of anatomically modern humans (*Homo sapiens*) from Africa, where they are known to have evolved by ca. 200,000 BP as evidenced from Ethiopia, are thought to have occurred after ca. 75,000 BP. So far the earliest secure dates for their presence in Asia stem from Borneo at ca. 45,000 BP and Fa Hien-lena in Sri Lanka at ca. 38,000 BP or earlier. However, there is a possibility that they reached Asia at an earlier date. Some of the sites with microliths made by anatomically modern humans within the coastal sands of the IFm near Bundala in Sri Lanka could be as early as ca. 75,000 BP. Sri Lanka is considered to be a key region for solving the problem of when anatomically modern humans first spread out of Africa into Asia.

In summary, Sri Lanka during its Stone Age from over 130,000 BP would have been a receptacle for racial admixture with numerous waves of arrivals from peninsular India. This would have been facilitated by the existence of a land bridge across the Palk Strait during most of this period, the last separation having occurred a mere 7,000 years ago. Even thereafter, prehistoric man would have had the technology to cross the strait. The genetic make up of these prehistoric humans, the ancestors of the Vaddas, would have been complex in the extreme, the result of innumerable populations impinging on each other, with the fittest surviving.

New Stone Age

This phase, also termed the Neolithic, is characterized by the advent of farming. Animals and plants had been domesticated, increasing the carrying capacities of

the environment resulting in population increase and permanent settlements as against the temporary ones of foraging hunter-gatherers on the move.

Sri Lanka has an acute dearth of evidence relating to this phase. So far only two sites have yielded evidence of its existence. Pollen cores analysed from the peat swamps of the Horton Plains have indicated the progressive domestication of cereals from ca. 17,000 BP, peaking at ca. 10,000 BP, accompanied by the herding of what were probably cattle (Premathilake 2003). No artifacts were found in these contexts: they are likely to have been of the Microlithic phase. The other site is Matota (Mantai) in the northwest where domesticated goats were found in a horizon dated to ca. 3,800 BP (Joglekar 2013). The data from the Horton Plains, once indubitably confirmed, would place Sri Lanka in the forefront of investigations into the origins of agriculture from a global perspective.

Early Iron Age

Unlike in the case of the New Stone Age, the presence of an Early Iron Age, characterized by the use of iron tools, manufacture of high-grade pottery, breeding of animals (including horses) and paddy cultivation, has been firmly established in Sri Lanka. Notable is the earliest settlement at Anuradhapura at ca. 2,900 BP (900 BC) where the existence of a settlement exceeding ca. 60 acres has been discovered (Deraniyagala 2007). A few other settlements which were much smaller have also been documented. This phase correlates with the pre-writing protohistoric Iron Age of peninsular India.

The Early Iron Age of Sri Lanka clearly represents a major cultural, if not physical, impulse from the sub-continent. It is likely that with the advent of iron technology it became possible to farm the heavy soils in the plains of the Dry Zone, thus making it an area of attraction for settlers with a more advanced technology than the microlith users who would have been assimilated genetically or pushed into refuge areas unsuitable for farming, namely the rainforests of the Wet Zone and the central mountains to survive as the ancestors of the Vaddas. Those who were assimilated would have contributed significantly to the genetic make up of the present-day Sinhala population of the island.

Historical Period

The Early Iron Age of Sri Lanka developed into its Early Historic phase, marked by the appearance of writing at ca. 500 BC (Deraniyagala 1992), which marked a huge advance in the ability to store and transmit knowledge selectively. It was as important a step in the island's cultural evolution as the advent of iron technology with the Early Iron Age.

From 500 BC onwards cultural impulses appear to have arrived from India from further and further afield. Certain North Indian pottery categories have been found in Anuradhapura and the writing

represents an Indo-Aryan Prakrit ancestral to the modern Sinhala language. So far no examples of writing in Tamil have been found among these early 500 BC inscriptions from Anuradhapura, despite claims that Tamil inscriptions of a similar date have been excavated from 'Megalithic' graves in South India (Rajan et al. 2013). This anomaly can only be resolved through further excavations on both sides of the Palk Strait. There is a vast amount of data yet to be retrieved from the Citadel of Anuradhapura. Only .001 per cent of its contents have been excavated so far.

Since the inception of the historical period, the steady development of agricultural (irrigation) technology and long distance trade made Sri Lanka increasingly attractive to its South Indian neighbours. Face to face conflicts ensued, ending with the demise of the sophisticated Dry Zone civilisation, marked by the fragmentation of centralized authority during the Mediaeval period from the 12th century AD onwards. These events would have been accompanied by an increasing South Indian presence on the Island, with its inevitable socio-cultural and genetic impact on the peoples of Sri Lanka.

From the 16th century, European colonial impulses became increasingly dominant in Sri Lanka: the Portuguese, Dutch and finally the British. Their cultural influence has been much more radical than anything that preceded them, the totality of which has resulted in a cultural hotchpotch, with regional variations, that characterizes present-day Sri Lanka.

The overview presented above of the genetic and cultural transformations undergone by Sri Lankan populations since several hundred-thousand years ago should suffice to indicate clearly that Sri Lanka has perhaps one of the most diverse mixes of both traits, cultural and genetic, in the world. The genetic impact would have been significant, which only detailed genetic mapping of the entire island can hope to delineate, if at all minimally. The question arises whether Sri Lankans have any grounds for racism, whether total or qualified, and if so in what guise. Recent advances in molecular genetics, namely in the field of epigenetics, have recognized the ability of inheriting acquired traits from one generation (or indeed a person) to the other, thus complicating the answer. However, against the backdrop of what is stated in the present paper, the overarching answer should be clear. Above all, it needs to be sensible: common sense is the surest way forward.

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Minutes of the First Meeting of the Colombo Chapter 2018

The first meeting was held on 9 March 2018 at the Organisation of Professional Associations, Colombo. The meeting commenced at 5.30 pm. with 35 members and guests attending, notwithstanding impending rain. On welcoming those present, the President introduced the Guest Speaker Dr Ayesha Abdur-Rahman, a decorative art historian and founder of Lanka Decorative Arts. Dr. Abdur-Rahman gave an informative and interesting talk on Sri Lankan Furniture – From the Ancient Period to the Kandyan Kingdom. The talk was based on Dr. Abdur-Rahman's doctoral dissertation, **Sri Lankan Furniture up to the Colonial Period**, Post Graduate Institute of Archaeology, University of Kelaniya and the power point presentation was punctuated by illustrations gathered by the speaker during the research. The talk was followed by a lively discussion. The Secretary proposed the vote of thanks.

Prior to and after the talk, Mr. Frederick Medis held a sale of Ceylon books, a percentage from the proceeds he would donate to the society.

The meeting was followed by refreshments and fellowship which continued till approximately 8.00 pm.

Anandalal Nanayakkara
Honorary Secretary.

Second General Meeting 2018 Sydney 27 May

The second General meeting of the Ceylon Society of Australia for 2018 will be on Sunday 27 May, commencing 6.30 PM at the Pennant Hills Community Centre hall, Ramsay Road (off Yarrara Road). Parking is available at the rear of the Pennant Hills Public Library. Members and their guests are welcome. The guest speaker for the evening is **Harry Solomons** of Kingsgrove Sports Centre. He will speak on

"The development of Cricket in Sri Lanka over the past 70 years".

Harry Solomons was born in 1947 and attended St Aloysius College, Galle. His cricket career included a representative match for Ceylon Schools against London School Boys. He played cricket for the Galle Cricket Club while still a schoolboy. Following school he worked as a tea and rubber plantation Manager in the Kelani Valley district.

He emigrated to Australia in 1973 and founded the now famous specialist cricket store Kingsgrove Sports Centre, at which such eminent Australian cricketers as the Waugh twins Steve and Mark and Michael Clarke worked. He was also responsible for the careers of other players such as Doug Walters, Allan Border, Mark Taylor, Michael Slater, Steve Smith, Len Pascoe, Greg Matthews and the like. He is also a sponsor of NSW and Junior cricket for 35 years. He has over the last three decades assisted SL cricket and SL cricketers.

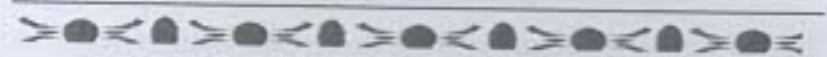
His latest achievement was to be selected in the Australian 70s National team to tour England in August this year. He has been playing Veterans Cricket for NSW over the past 20 years. However, he rates his greatest achievement as organising the World Golden Oldies Cricket festival in SL in 2006, following the Tsunami where 500 cricketing visitors from all over the world participated in a weeklong Festival of Cricket. Each of the 35 teams visiting SL played at least one match in a famous SL test ground.

He will talk on: • The development of SL cricket from its infancy to its current status in the international arena; • The historic rise of SL cricket from its initial introduction to the Island by the British in the colonial days to its honour of winning the World Cup in 1996. • The development of the game from its initial nursery of the affluent Colombo schools to the hundreds of local and less privileged outstation and village schools that now supply the bulk of SL international players. • A brief description of the great SL Internationals, coaches and administrators that have been responsible for the rise of SL cricket. **Social:** A brief question time from the audience will be followed by a social. Those able to are requested to please bring a plate of non-sweet savory finger

food. Avoid cakes with icing please as the general preference is for plain cakes, sandwiches and savoury pastries.

To avoid duplication of food items please contact our Social Convenor Chandra Senaratne on (02) 9872 6826. As an alternative a donation to the CSA to help defray costs could be made at the meeting.

Sunimal Fernando
Hon. Secretary
Ceylon Society of Australia
22 April 2018



Congratulations and a Warm Welcome to our New Members

NEW MEMBERS

• Mrs Shiranee Niranjela Gunawardana, 26 Mountview Parade, Hornsby Heights NSW 2077; • Kamalika Peiris, 4 Pedris Road, Colombo 3 Sri Lanka. Mr Lalith Wijesurendra, 26/50-56 Boundry Road, Chester Hill NSW 2161; Mr Neil Horadagoda, 12 Aristida Court, Mount Annan NSW 2567; Mrs Diyanithi Sivathondan (Arun) 157 The Boulavarde Strathfield, NSW 2135; Mrs Eswary Balasubramaniam (Bala) 49A The Crescent Homebush NSW 2150; Mrs Ranji Thanigasalam 63B Barker Road Strathfield NSW 2135; Mr Sadha Ranasinghe (Sriyani) 47 Avandina Crescent, Greensborough Vic 3088; Dr Tilak Weerasinghe (Lalitha) 13/9-23 Bruce Avenue Killara NSW 2071.

GIFT SUBSCRIPTIONS

From Michael Berman (NSW) to • Lalith Karunaratne, 2170 Peak Place, Thousand Oaks, California 91362 USA.

From Hugh Karunanayake (Vic) to Dr Ken Rajendra, Pamankade Lane, Colombo 6, Sri Lanka.



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

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

OBITUARIES

Dr Ravi Pereira (died 14. 2. 2018)

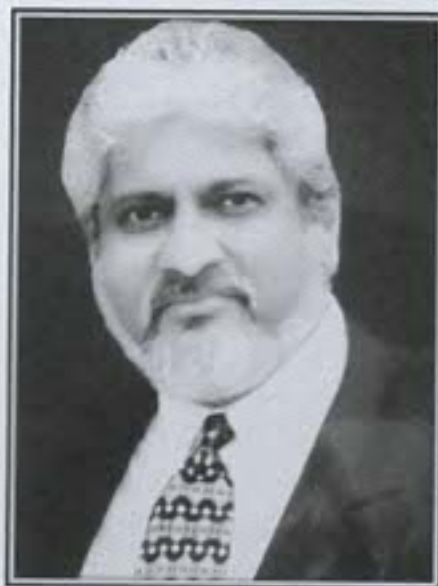
Leaving all of his friends, only sister, colleagues and relations in shock, Dr Ravi Pereira succumbed to a massive heart attack on the night of 14 February.

He was truly a Gentle Giant, with a heart large enough to match his ample frame. In my close association with him, there was not a single occasion when he showed the slightest trace of anger. But he was able to feign it in fun. I recall an occasion when he and I ordered Chocolate Ice Cream. The waiter apologetically said "Sir Chocolate ivaray, Vanilla Gentadha?" Yakko, venenta oney ne. Minihek vage keling hitagena genawa, oiy!" A hefty tip was left as compensation. With the gift of an ample vocabulary, fine diction and a hilarious talent for mimicry, he was great company. Courteous, gracious and understanding, he was most kind to his employees and had nothing but praise for them. Easy with his purse and generous to a fault, whenever he visited us, he did so with a firm injunction to come "Atha wana wana".

An aspect not known to many, was his deep attachment and study of the Dhamma. The famous Bhikkhu Kashyapa of the Vajiraramaya was his paternal uncle and Ananda Pereira, a prolific writer in his time, was his cousin. Ravi practiced his faith without ostentation or ritual. We would have active discussions when issues relating to Buddhist practices (and malpractices) presented themselves.

Ravi remained unmarried and ran an appropriately equipped "bachelor pad". He lived well.

His academic and employment records were outstanding. A product of St Thomas' College, he secured an Honours Degree in Botany and proceeded to Maryland University where he obtained an M.Sc and researched for his Ph.D. He is a Chartered Chemist and Member of the Institute of Chemistry. After postgraduate studies, his interests veered towards Biochemistry. He immersed himself in activities concerning Environmental, Water Quality and Urban Planning. This led him to several Consultancies with International and National Organisations. Till recently, he was engaged in the revision and refinement of reports on many aspects in many countries for Aid Agencies and Private Companies. He has worked at The National Aquatic Research Agency (NARA) and The National



Dangerous Drugs Control Board. He also served as Board Member of The Central Environment Authority (CEA). He was a Life Member of The Sri Lanka Association for the Advancement of Science serving in several of its Committees. He was also a Fellow of the National Academy of Sciences (NASSL).

Farewell, Dear Friend of a good many years – May your sojourn in Samsara be Peaceful and Short.

– DR. UPATISSA PETHIYAGODA
(The Island, 19 February 2018)

Dr Gamini Nanayakkara 3 September 1934 – 17 January 2018

On the 01 January this year I had the customary call from Gamini in the UK to wish me for the New Year. He sounded tired and was out of breath but managed



to convey his wishes and I knew he was in trouble, health wise. He added ominously that he feels that he may not last much longer. His words did not shock me. A couple of months earlier he phoned me to say that he had been diagnosed with

malignant tumours in the lung and that he was under treatment with chemotherapy in the tablet form. Being a practical man of sound medical expertise, he told me that he does not hold much hope but will try it any way. He passed away on 17 January and as a very close friend of mine, his loss was sad and difficult to come to terms with.

Gamini and I first met in Form 1A of Royal College in January 1946. Although World War II was over in 1945, the school was still away from its home in Racecourse Avenue. Our classroom, together with Forms II and III were in Carlton Lodge in Turret Road (presently known as the Capri Club) the one time residence of Leo Boon Watt the Burmese Ambassador who shot his wife dead in the same premises years later. The rest of the school was in the adjoining Turret House, the home of Col. T.G. Jayawardene and *Sudassana* across the road, the home of Sir Gerard Wijeyekoon.

Gamini joined Royal College from Ladies College while I came though from Royal Prep School. Interestingly, there were a few boys who joined Royal from Ladies College that year. Among them Bryan Wickremeratne, Dr Lakshman de Silva and Colin Abeysinghe of whom Bryan and Lakshman, like Gamini, are members of the Ceylon Society of Australia.

Those friendships first struck 72 years ago have lasted through the years and those who survive still meet and share our memories and have become close friends with the extended families as well. We

had a wonderful reunion of the Class of 1946, 60 years later, in 2006 with 18 of the 41 classmates then living overseas attending, with their wives to a sumptuous dinner at the Colombo Hilton. Gamini took a key role in organising the attendance of the seven classmates who travelled from the UK.

Gamini played rugby for Royal as a wing forward and later represented CR & FC and was an Honorary Physician for the Club after he passed out as a doctor. Early in his days as a medical student he was diagnosed with a malignant reticulum cell sarcoma and the prognosis gave him less than a year to live. With intensive radiotherapy which left his left arm damaged and useless, he recovered miraculously. He resumed his medical studies with great determination and completed them successfully.

He met and married the love of his life Kusum and the couple migrated to the UK in the 1970s. There he completed his specialisation in psychiatry and worked as a consultant psychiatrist for several decades. Blessed with two lovely daughters Mala and Ishanthi, the family resided first in Welwyn Garden City, then Hayward Heath and later in Harpenden in Hertfordshire where they lived for many years in a spacious two storied home with an extended garden. Almost two decades ago he lost his life's partner Kusum, who fell victim to the dreaded cancer and left Gamini to battle through life literally single handedly, he having lost the use of his left arm. His determination and courage was as resolute as his simplicity and sincerity. Right up to his final illness, he was able to drive his motor car and do everything else that ambidexterity would otherwise make easier. Beyond his stoicism was his sincerity and his desire to be of help to anyone that needs. Very affable by nature, he loved company especially of his old school mates and would never miss an opportunity to socialise. A sincere man who felt for those less fortunate than he, Gamini was a generous benefactor to charities. He was deeply moved by the destruction caused by the 2004 Tsunami in Sri Lanka and took upon himself to assist those affected, in his own way. He identified a coastal family whose home was washed away and who had no wherewithal to emerge from the destruction. He not only got the house completely rebuilt and fitted out, but undertook the task of supporting the family through regular assistance for their sustenance and the educational needs of the children. He would have been tremendously pleased to know that one of the children in the family successfully went through University and graduated.

Within the last three decades Gamini did an annual trip to Sri Lanka where he unfailingly attended the two Bradby Shield games and the annual dinner for former rugby players from Royal College. His annual visit also included a dinner he would host either at the Trans Asia or the Cinnamon Grand for all

his close friends and their wives, usually a gathering of around 60. A generous host, I recall his hospitality in Colombo and when I visited him at Harpenden on many occasions. He would on some occasions in Harpenden take the trouble to invite mutual friends for a meal that he would host. In 2011 he decided to sell his home in Harpenden and bought himself an apartment close to his daughter Ishanthi and family living in Oxford where he spent the last seven years.

Born on 3 September 1934, Gamini was the younger of the two sons of V.S. Nanayakkara, Colombo's Municipal Treasurer who lived at "Sunnymead", Campbell Terrace, Colombo. His elder brother Raja (a few years senior in school) former Conservator of Forests, lives in retirement in Sri Lanka. He also has three sisters of whom Manel lives in Geneva, Nelun in Cambridge and the younger sister Sri Ranjani in Sri Lanka. A devoted family man, he doted on his daughters Mala and Ishanthi whom he adored.

Gamini enrolled as a member of the Ceylon Society of Australia in 2001 and remained a loyal and interested member for nearly 15 years until his move to Oxford. With his demise, I have lost a close and sincere friend with whom our friendship endured over seven decades. Thanks to email and Skype we have been in constant contact over the past two decades, but his demise is a tremendous loss.

He is survived by his siblings; his daughter Mala, married to Daniel Wood, and grandson Alexander; daughter Ishanthi married to Mark Bratby, and grandsons Miles and Thomas.

May he attain the supreme bliss of Nirvana.

—HUGH KARUNANAYAKE

We need speakers

The CSA welcomes professionals, members or non-members interested in speaking at our public meetings on a subject of their choice and expertise and interest to members. Meetings are held in Sydney, Melbourne and Colombo, quarterly in February, May, August and November of each year. Dates can be arranged to suit the availability of speakers. Overhead projections and public address facilities can also be made available.

If our readers know of anyone among family members, friends and others as suitable speakers at our meetings living in or visiting Australia, they are invited to share their knowledge with like minds. An enthralled audience is always assured.

Have anyone in mind? Please contact CSA President Pauline Gunewardene on 0419 447 665 (email paulineg@ozemail.com.au) or Melbourne Chapter Convenor Hemal Gurusinghe (Mob) 0427 725 740 (email: hemguru@hotmail.com) or Colombo Chapter Secretary Anandalal Nanayakkara +077 3272989 (email: anandalal10@gmail.com)

Origin of Rugby at St Joseph's College, Colombo



• Long time CSA member Michael Berman (middle row, third from left) played centre row in the first St Joseph's College Rugby team that played in the official inter-school fixtures in 1955 against Royal and St Thomas' Colleges at the CR & FC grounds at the Racecourse, against Trinity College in Kandy and St Peter's College in Bambalapitiya.

The team was made up of: Back Row- Rene Don Bernard (centre), Ethelbert Ohlmus (breakaway) Gamini Weerasekera (second row), Frank Sebastianpillai (forward), Idris Lye (lock forward) Rushmore Wendt (breakaway), Rex Stanislaus (winger).

Middle Row: Shirley Boteju, Terrence Pereira (prop), Michael Berman (centre), Christo Arendtsz (stand-off), Tony Perera (second row), Cecil Dharmaratne (scrum half), Shirley Poppenbeek (prop), Christo Panambalana (winger), Raja Senanayake (winger).

Seated: Annesley Abeyasinghe (Master-in-Charge), Neville de Andrado (winger), Mahendra Dias (Captain) (second row), Very Rev. Fr Peter A. Pillai (Rector), Joe Ekanayake (Prefect of Games), Lalith de Mel (hooker), Mr Percy de Silva (Coach).

Absent: Bryan Symons (centre), Noel Wijeratne (prop).

CORRECTION

Gordon Jeyaratnam Duraisamy - an outstanding gentleman

Four paragraphs on page 17 in the February issue (J81) of the Journal had been left out in the article authored by Samuel Thevabalan Arnold titled *Gordon Jeyaratnam Duraisamy - an outstanding gentleman*. For this inexplicable error the Editor apologises unreservedly to the author and readers for any inconvenience and/or embarrassment caused. The four offending paragraphs starting with last paragraph on page 17 is reproduced here for the benefit of readers. Regretably, constraints of space prevent reproduction of the entire article here. See below:

Marriage to Cathrine Sevanayaki Jebaratnam

As per the custom in Jaffna, marriage was arranged for Gordon to an accomplished young lady Catherine

Selvie only child of Mr M R M Jebaratnam and Mrs Lily Pooranam Backus. Selvie was an outstanding product of Uduvil Girls College under the Principalship of Miss Ariam Hudson Paramasamy. Much against the wishes of the Principal for Selvie to go for University education, the parents wanted her to be married.

The handsome engineer Gordon led his bride Selvie to the altar at the Manipay Church on 22 August 1953. It was a grand wedding with the reception at the Bride's ancestral home at Anaicottai. Their wedded life lasted 64 years when Gordon entered eternity. Their life together covered Colombo and Jaffna in Sri Lanka and Sydney in Australia. They

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Their wedded life lasted 64 years when Gordon entered eternity. Their life together covered Colombo and Jaffna in Sri Lanka and Sydney in Australia. They had two sons Suhen married to Nirmala Nadarajah (Sydney) and Ravin married to Dharshana Emerson (Toronto). They had two granddaughters and three grand-sons and became great-grand-parents to a boy and a girl.

Famed engineer

At the inauguration of the Ceylon Transport Board (CTB) in 1957, he joined on secondment to the nucleus of the organisation. He did a study of the Bombay State Road Transport Board Central Workshops in Poona and Bombay in 1962. He later resigned from the CTB and joined the Ceylon Cold Stores Ltd. In 1979, he was sent to Melbourne, Sydney and Singapore in connection with the company's imports and exports. He resigned in 1983 and took up a consultancy appointment in Jaffna.

Gordon's medical miracle - coronary bypass surgery in USA

Gordon, Selvie and family were strong in their Christian faith. They would always refer to the six surgeries Gordon had in his lifetime and the healing. When anyone inquired after his health, he would say "God is good all the time."

CSA Membership subscriptions for 2017 -2018

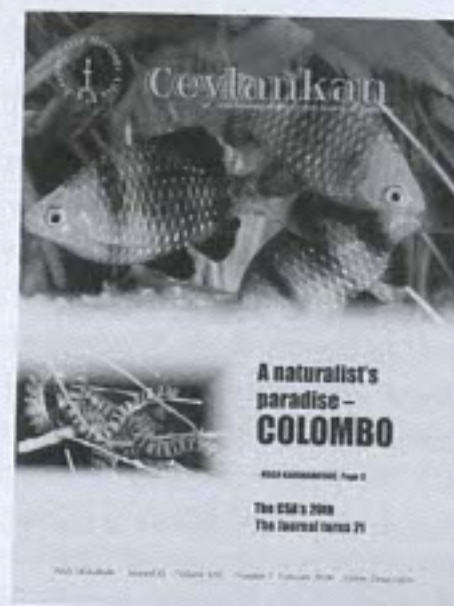
Now that we are all well into 2018 and as you only know too well 2019 would be on us at before we know it. We would like to urge all Members who have not yet paid their Membership Subscriptions to please arrange payment, together with any arrears where applicable. If you are unsure about the current status of your Membership Subscriptions, please contact our Treasurer Deepak Pritamdas on 0434 860 188 or email him on deepakpsl@yahoo.com. Payment methods are as follows: Australian dollar cheques are to be drawn in favour of the Ceylon Society of Australia or you can pay by Bank Transfer to the CSA Bank Account at the Commonwealth Bank: BSB 062308 Account No.10038725 and make sure to include your name as remitter.

For payments from overseas, if you have difficulty in sending payment in Australian dollars, you could please send a bank draft or bank transfer in US dollars or Pounds Sterling. We regret that personal cheques in foreign currencies are not acceptable. Since our bank charges us \$10 Australian dollars for converting a foreign currency payment to Australian dollars, please add \$10 Australian dollars to the total and convert to US dollars by multiplying by 0.77 or by sending by Pounds Sterling, multiply by 0.55. These multipliers reflect the current rates of exchange used by our bank. For overseas bank transfers our Commonwealth Bank Swift Code is: CTBAAU2S.

Please post cheques to Deepak Pritamdas, P O Box 489, Blacktown NSW 2148 Australia. Email: deepakpsl@yahoo.com.

As you know the CSA is a not-for-profit organisation, depending entirely on members' subscription payments for its continued existence. That is why your serious attention to this matter is important.

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Makings of comedy

All I need to make a comedy is a park, a policeman and a pretty girl.

Charlie Chaplin in My Autobiography (1964)

Advertising in The Ceylankan

For some time, CSA members and others have indicated an interest in using the Journal to promote their goods and services. However, we have been maintaining the ideal of the founders of the CSA, that the Journal must not be made a means for commercial profit, but only a vehicle for research, study and broadcast of the rich heritage and culture of Ceylon/Sri Lanka.

Now, with the constant rise in costs of delivery of the Journal to members worldwide, we need to look at additional sources of revenue. Accordingly, the Committee has decided to accommodate advertising and promotional matter in the form of loose-leaf flyers, but not as part of the body of the Journal.

Suitable material, in keeping with the non-political, non-partisan aims and ideals of the CSA, will be considered. All such copy is to be submitted to the Editor for consideration.

Once accepted, the advertiser will need to supply the printed flyers in sufficient number for inclusion in that particular issue of the Journal.

The cost of inserting such flyers is \$500 per issue of the Journal, paid in advance.

Changed your address lately?

Have you changed your contact details lately? – home address, email, landline telephone and Mobile number? If so, please contact Treasurer Deepak Pritamdas so our records can be updated and we can ensure the Journal will be mailed to you without interruption.

Contact Deepak on Mobile 0434 860 188 or email him on deepakpsl@yahoo.com.

Idiots at work!

We recently had to have the garage door repaired and called in a local trader. He told us that one of our problems was that it did not have a 'large' enough motor on the opener.

I thought for a minute and said that we had the largest one made at that time, a 1/2 horsepower. He shook his head and said, 'You need a 1/4 horsepower.'

I responded that 1/2 was larger than 1/4. His reply to me was: 'NOOO, it's not. Four is larger than two.'

We haven't used that repairman since.

When my husband and I arrived at a car dealership to pick up our car after a service, we were told the keys had been locked inside it.

We went to the service department and found a mechanic working feverishly to unlock the driver's side door.

As I watched from the passenger side, I instinctively tried the door handle and discovered that it was unlocked.



Recent donations to the CSA library

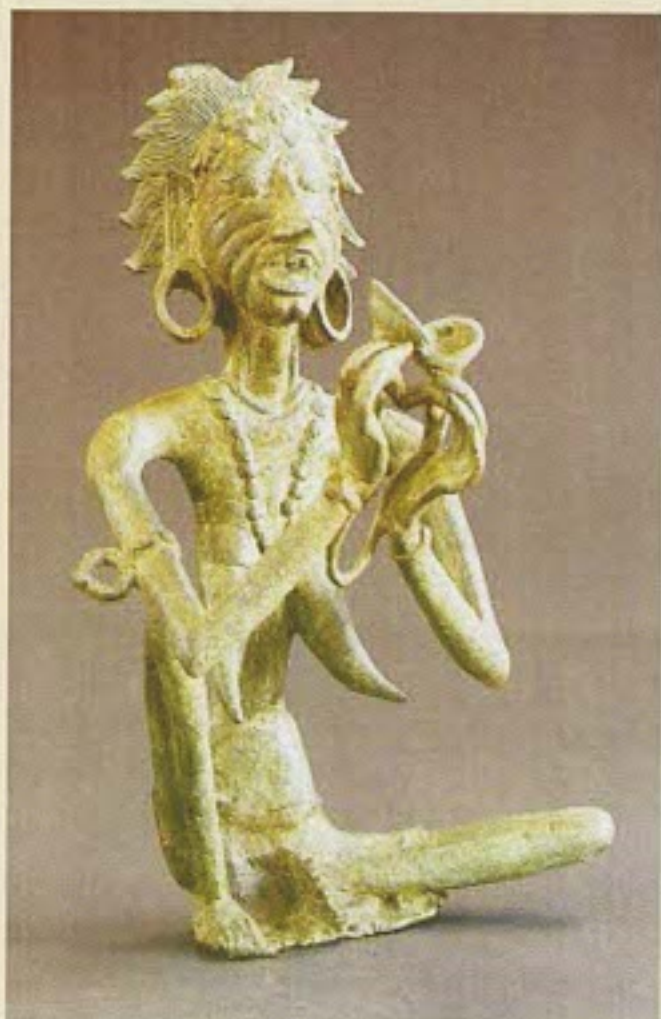
The following books were kindly donated to the library by CSA member Ernest Macintyre:

- Elephant Complex - Travels in Sri Lanka by John Gimlett; • The Brown Sahib by Tarzie Vittachi;
- Sri Lanka - Voices from a War Zone by Nirupama Subramanian; • Sri Lanka: The Holocaust and After by L.Piyadasa; • Cinnamon & Frangipani by Ashley Gibson; • It Was The Babblers' Nest... by C.Felsing;
- Sri Lanka - Biography of An Island by Eric Meyer;
- A Lankan Mosaic - Translations of Sinhala and Tamil Short Stories I- edited by Ashley Halpe', M.A.Nuhman, Ranjini Obeyesekere; • From Adam's Peak to Elephanta; • Sketches in Ceylon and India by Edward Carpenter; • Ceylon and Her People by N.E.Weerasooria; • The Sinhala Peasant by Tilak Hettiarachchy; • War & Peace in Sri Lanka by Rohan Gunaratna; • Food and the People by R.L.Brohier;
- JR the People's President by Eamon Kariyakarawana and Neil Sri Wijesinghe.
- A Tale of Three Buddhas and Other Writings by Tissa Devendra; donated by the author.
- Thondeswaram (Devinuwara - Dondra) by Thiru Arumugam; donated by the author.

Books from the CSA **Bookshelf** are available for borrowing by members. Some of these books have been donated by members and friends out of their goodwill and kindness (as in Bookshelf above) while some others are donated by authors who have held book launches to promote their books at CSA general meetings.

While a complete list of the books in the library will be published from time to time, please note that only new additions will be listed on a regular basis as when books are received.

Medieval Bronze Chola statues of Polonnaruwa



• Karaikkal Ammaiyar 11th century statue, 28 cms high found in Siva Devale No. 5 in Polonnaruwa.



• The 140 cms high, 12th century statue Nataraja found in Siva Devale No.5 in Polonnaruwa.

Classic examples of early Chola-style bronze statues of rare quality, equalling the best of early Chola bronze statues extant in India. See Page 8 for the full story of these statues and the Siva Devales of Polonnaruwa.



• Polonnaruwa Siva Devale No. 5, Sivakamasundari 12th century, 96 cms high.



• Polonnaruwa Siva Devale No. 5, Siva and Uma 12th century, 90 cms high.



• Polonnaruwa Siva Devale No. 5, Vishnu 12th century, 75 cms high.