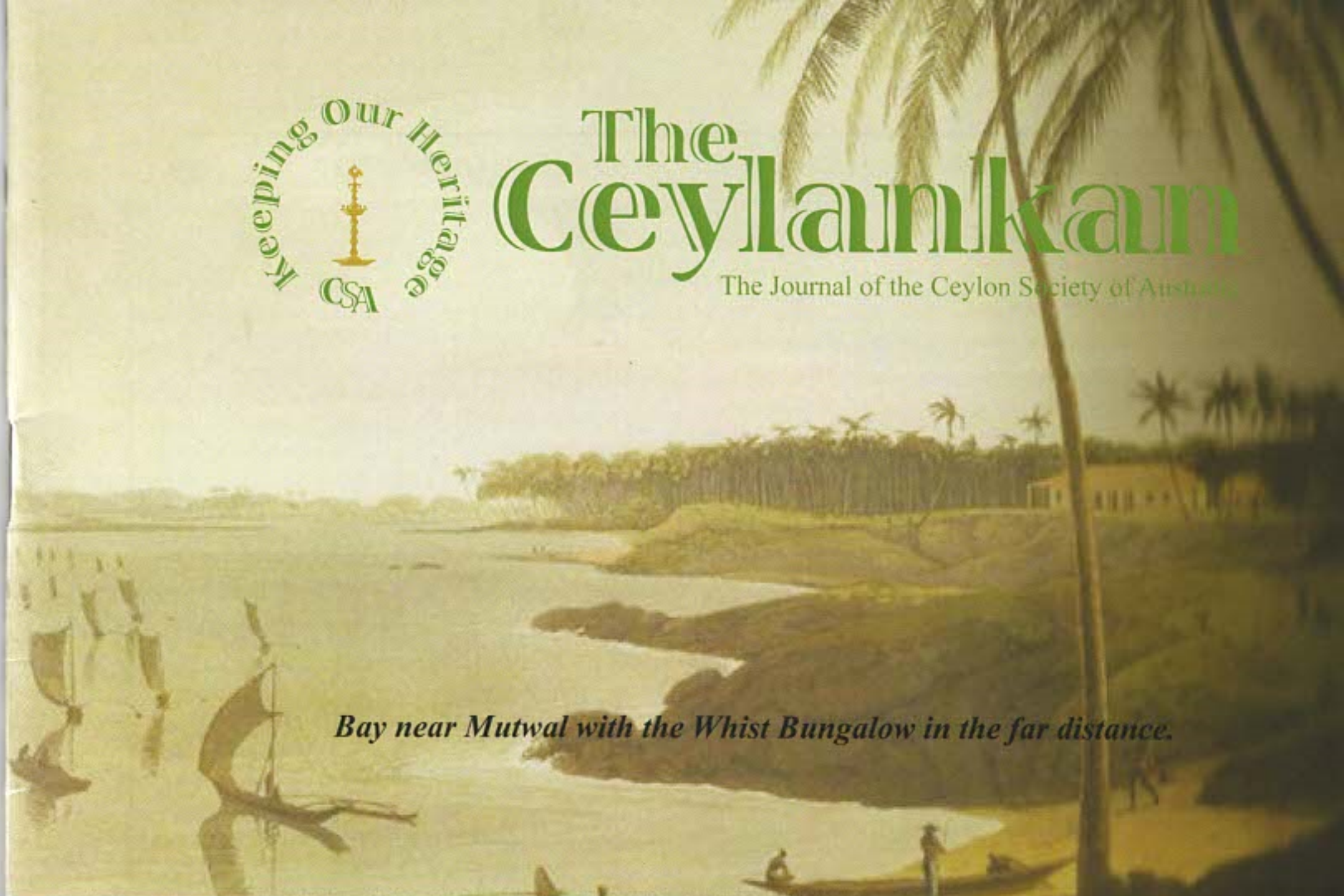


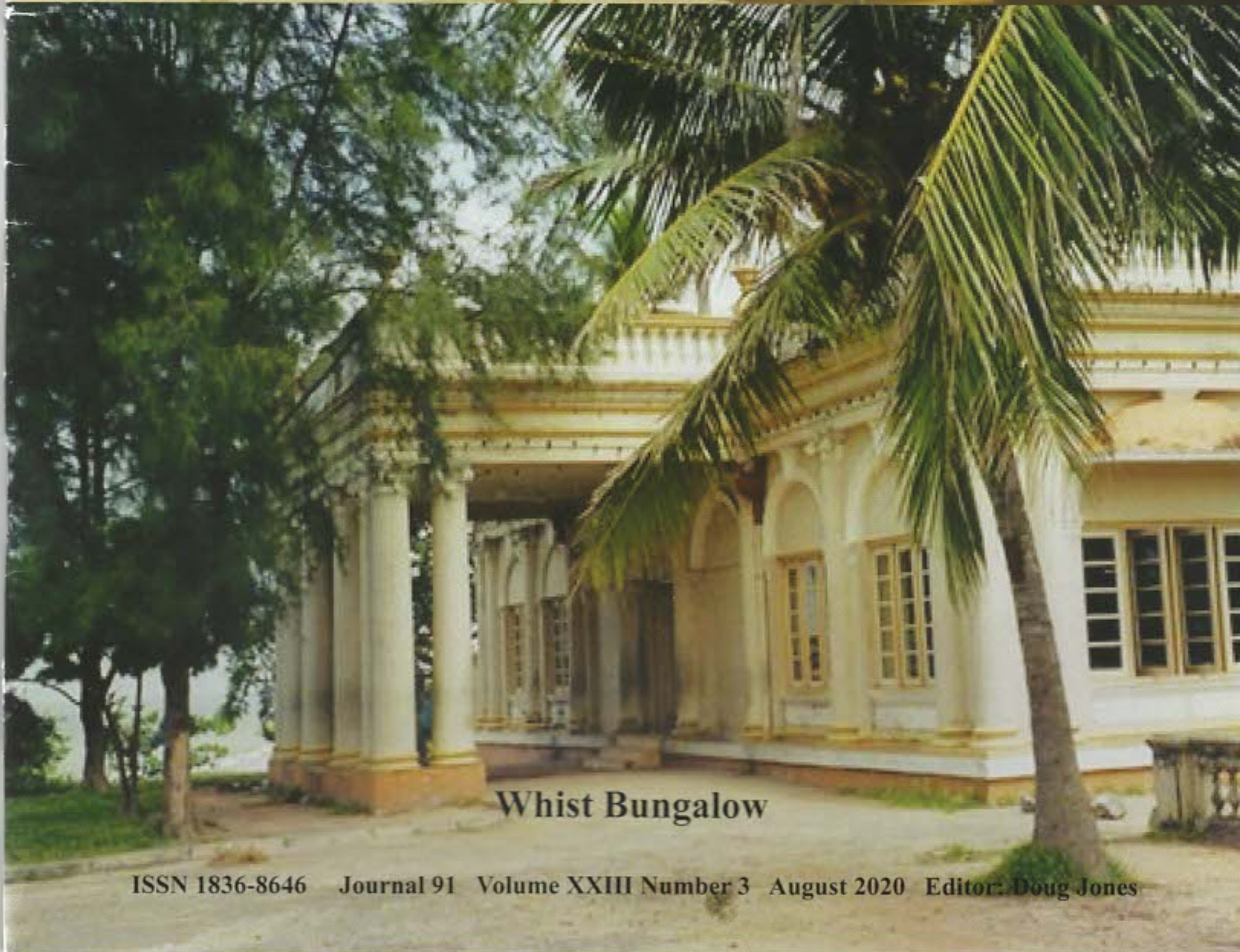


The Ceylanikaum

The Journal of the Ceylon Society of Australia



Bay near Mutwal with the Whist Bungalow in the far distance.



Whist Bungalow



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The Ceylankam

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From the Editor

One thing the Corona-19 pandemic has done is to make the world stop and take notice. Daily routines have been interrupted beyond recognition, leaving life as we knew it in utter chaos. A life-sized debt of gratitude we owe to the thousands of health workers volunteering worldwide to ensure effects of the virus are kept at a minimum, risking their own lives and well-being to do so.

The CSA has not been immune from the side effects of the pandemic. Our well-attended quarterly Public Meetings, that were scheduled to take place in May and August 2020 had to be cancelled. Providentially, the insidious grasp of the Corona did not prevent the publication of *The Ceylankan* and we are delighted to bring you the third uninterrupted issue for you to enjoy.

This August 2020 issue hopefully maintains your expectations. We have been able to include a valuable and most readable collection of articles - in no small way due to the loyal, erudite contributors we are privileged to have.

Without much ado, we have Thiru Arumugam with whom our readers are well acquainted for his carefully researched contributions. This time he delves into a village intrinsically entwined with Sri Lankan lore - the village of Baddeginnie located in Australia; in Victoria's north east. He visited the village 163 years after its foundation, to write this story first-hand and record the village photographically as it is today.

Next we have "Grandpa's Grandpass" by CSA's Vice-President Dr Srilal Fernando - a story of the author's own ancestry, that will bring fond memories to many readers. It certainly did bring to your Editor heaps of nostalgia because, as a schoolboy, he roamed around many of the locales

mentioned therein and are still vivid in his mind. Delightful reading!

Earlson Forbes traces the history of the time Sir John Kotelawala, the third Prime Minister of Sri Lanka, made extended official visits to Australia, New Zealand and Thailand. On his lengthy 21-day trip, Sir John visited four States and the ACT in Australia, inspected educational institutions, primary and secondary industries and was chief guest at official lunches and Civic Receptions befitting a national dignity. In New Zealand, he was accorded formal honours extended to visiting Heads of Government. He attended an official celebration of 60 years of the formal establishment of diplomatic relations with the Kingdom of Thailand. When he returned to Sri Lanka his political life saw a drastic change.

In our Cover Story we feature founding father of the Ceylon Society and stalwart writer to the journal, Hugh Karunanayake penning in his own inimitable style, the story of Whist Bungalow that graced the beachside suburb of Mutwal. This is one of three stately homes that were built by Henry Augustus Marshall, the Civil Servant, working in his private capacity. The others are Rock House and Modera House.

Tissa Devendra has taken on an inspiring subject in looking at Sinhala Place Names. His puzzlement is inspiring - I say that advisedly because the author invites his readers to probe further afield, searching for names that may have missed his eagle eye. Something worth delving into, don't you think? And tell us what you discover.

There's plenty of other worthwhile reading matter - there is our Octagenarian who moans his days as a beleaguered bank clerk; have a stint with the innovative basketball coach who had his team don polka dot guernseys at a big match and how former Sri Lankan cricket captain Anura Tennekoon on launching his book receives a heart-warming tribute from Somasunadram Skandakumar.

Enjoy!

From the Past - Vama Vamadevan on Samuel Baker: CSA Newsletter No 3 1998

The name of Samuel Baker (1821-1893) looms large in the colonial history of Sri Lanka. He spent eight years here prior to going to Africa and is best remembered for his efforts to make Nuwara Eliya a 'Little England'. He established a farm which the writer visited while serving as Assistant Superintendent of Police, Nuwara Eliya in 1964. It was at that stage in a sad state of neglect and delapidation. This farm should be made a monument to the efforts and contributions he made to Ceylon, for it was here that Samuel Baker experimented with rare strains of cattle, horses, other strains of livestock and vegetables. If Nuwara Eliya is today the Garden City of Sri Lanka, it is by no small

measure due to the efforts of this man. His name is commemorated in the "Baker's Falls" situated about 20 km south of Nuwara Eliya.

Sir Samuel came from an aristocratic English family which had close connections with Royalty (Queen Victoria). His elder brother was John Garland Barker - born in 1822 - who in his early life managed his father's farm in Mauritius and was assisted by Samuel. In 1846 Samuel visited Ceylon and was completely swept off his feet by the beauty of the hill country, its verdant vegetation, salubrious climate and breathtaking views.

Sir Samuel White Baker was the author of two books on Ceylon: *The Rifle and the Hound in Ceylon* and *Eight Years Wandering in Ceylon*.

Our Readers write

Santhasami, Lord Soulbury's son

I was very happy to read the excellent article on Santhasami, Lord Soulbury's son, in the last issue of *The Ceylankan* (J90: May 2020). I am of course not surprised at the excellence of it since all Thiru Arumugam's articles, without exception, are well researched and written.

A few things come to my mind about Santhasami. Whenever Santhasami came to Colombo, he always stayed with us. His letters to us would be addressed as 'My friend'. He would come invariably about the purchase of the tractor, its repairs or some other matter related to the Chenkalady Ashram.

My wife, Isha, would take particular care to get the room ready. In the morning, she would find that the bed sheet was not in the least crumpled. Only later she realised that he didn't wish to use the comfort of the mattress. He slept on the floor!

On another occasion he needed to attend the UK Embassy on Galle Road, Colpetty. He brought his coat and wanted Isha to do a few stitches. Isha felt sad but offering to getting him a new set would have been insulting.

I offered to make an appointment. He said 'no, we will go and stand on the pavement like anyone else'. It was a long queue, the gate had still not been opened and so for an hour or two, we enjoyed looking at the passing office traffic. The queue moved slowly and then we reached the counter. The lady looked at his passport and then at him, a little puzzled. A second look and she disappeared. There was a Viscount in the office, unannounced! All work came to a standstill, the High Commissioner rushed out, invited him in and paid him all the respects. That was Santhasami!

Yogaswami moved among the people, as though he was one among them; barefooted, the umbrella under his arm etc. Once the umbrella accidentally pricked a mad old lady. She turned around asked him whether he didn't know how to carry the umbrella? Swami had later laughingly said 'we can learn even from the mouth of a mad woman', or something to that effect.

Swami was keen, among other matters, about food self-sufficiency. During the war he even got many of his disciples to import rice from India. Later he got Mr Srikhanta to start the Educated Young Farmers project in Killinochi. It was a virtual impossibility convincing the educated youngsters to go there. Mr Srikhanta would go regularly, sit and eat with them etc. Today they all are grateful to him, since they all are doing well and some of the children are in the professions. I believe one of Swami's intension in starting the EP Ashram was to also encourage the educated youth to take to farming. Perhaps the LTTE war disrupted it all.

Thiru refers to his dear father putting out his cigarette as Yogaswami was coming into the Bookshop. Isha is reminded of a similar incident. She and her sister Neela were practising dancing at Satchit's Arasady Road house. They saw Satchit arriving with Yogaswami. They hurriedly packed up everything and virtually stood to attention. She says Swami could not have seen or heard them practising. But as he was coming up the steps, He said 'Ulaham Oru Nadaha Medai' (All the World's a Stage). He knew!

SAMY PASUPATI, Russell Lea, NSW 2046

Write to us

Your letters are important!

Do you have a point of view to share with our readers? Can you shed some new light on a topic discussed? Is there anything you like or dislike about an item published in the magazine or have a different opinion to voice? You are most welcome to express your views in a constructive way in the Letters' column.

Please keep them brief. Letters may be edited because of length and/or content.

Our beaches on the East Coast



• Serene Nilaweli •

Think of the East coast of Sri Lanka; Trincomalee and Batticaloa first come to mind. Trincomalee is famous for its large natural harbour and Batticaloa for the "Singing Fish" in its lagoon. Wide beaches stretch along the coast and at places the water is so shallow that you can walk a kilometre out to sea.

Multicoloured shells of all sizes are washed up on the shore or can be picked from the seabed. There are coral reefs, creeks and wide lagoons. Travel along the coast is leisurely, principally because the number of vehicular ferries you have to take.

The main beach resorts are Nilaweli, north of Trincomalee, Kalkudah, north of Batticaloa and the great surfing centre of Arugam Bay to the south. One point to remember when enjoying the swim in the clear blue waters off the coast is keep an eye out for rays, spiny sea urchins and groups of Portuguese man-of-war which drift towards the shore from around early July.

(Source: Odyssey Illustrated Guide to Sri Lanka)

Baddaginnie Today

by Thiru Arumugam

The February 2017 issue of this Journal carried an article titled "How did the village Baddaginnie in Victoria get its name?". The article described the history of this village and how it got its name from the Sinhala word meaning 'hungry'. A visit was made to this village in north-east Victoria recently and this article describes with numerous photographs what Baddaginnie looks like today 163 years after it was founded.

J G W Wilmot was an Englishman who arrived in Ceylon in 1844, aged only 14 years. He was a direct descendant of Sir R J Wilmot-Horton who was Governor of Ceylon from 1831 to 1837. At about this time the Ceylon Government sold about 300,000 acres of upcountry forested areas to British Coffee Planters for the nominal sum of about a Pound an acre. The first task of the Planters was to clear the forest and survey the land allotment. J G W Wilmot got interested in this job of Surveying and over the years he became quite skilled at it. It seems likely that he worked in the Dimbulla area. In 1852, after eight years in Ceylon, Wilmot heard about the gold rush in inland Victoria in Australia and decided to try his luck there as a gold prospector.

Wilmot had only limited success and in 1855 he gave up prospecting and accepted the post of District Surveyor in Benalla, a town about 110 km south-west of Wodonga and about 198 km north-east of Melbourne. An assignment given to him in 1857 was to survey the land for a new settlement about 12 km south-west of Benalla. To carry out the survey, he needed a team of survey labourers and for this purpose he recruited locally a group of Ceylonese who were unemployed and broke. They were probably sailors who had jumped ship in Melbourne and joined the gold rush, but by this time surface alluvial gold in streams had run out and they found nothing and ran out of money for food. They had gone to the surrounding farmsteads patting their stomachs and asking for food saying 'Baddaginnie'. Wilmot with his knowledge of Sinhala named the new settlement Baddaginnie, a name it retains to this day.

Wilmot completed his surveys and the Government put up for sale 40 half acre lots on 04 July 1857. The lots were on both sides of the main road from Melbourne to Benalla. The upset price was eight Pounds per lot. Water was available in the nearby Folly Creek. Baddaginnie had been established. In 1861 the population of Baddaginnie was 32 persons, rising to 276 in 1911. The 2016 census gives the population as 345 persons living in 161 dwellings. All dwellings are detached houses, there are no flats or apartments in Baddaginnie. Employment opportunities in Baddaginnie are very limited and most of those in employment



• Figure 1. Welcome to Baddaginnie.

have jobs outside in neighbouring towns like Benalla and Violet Town. They travel to work by car as there is no public transport serving Baddaginnie.

Early industries were grazing, a quarry, vine growing and timber and by 1905 Baddaginnie had a Railway Station, Post Office, Village Hall, Primary School, Hotel, a Butter Factory and Creamery and a row of shops in the High Street. All that remains of these today are the Primary School, Village Hall and a single small shop. The welcoming sign to Baddaginnie can be seen in Figure 1.

Victorian Railways

The railway system in Australia was developed by each State independently before Federation. Therefore, each State could choose its own railway system gauge i.e. the spacing between the rails. New South Wales chose standard gauge with a rail spacing of 4 ft 8½ in, which is the most popular spacing in the world and is used in UK and USA. However, Victoria chose a broad gauge with a spacing of 5 ft 3 in. As a matter of interest, the rail gauge in Ceylon is even wider with a gauge of 5 ft 6 in and this added considerably to the cost of the up-country line as the curves of the track had to have a larger minimum radius.

Construction of the broad gauge north-east railway line from Melbourne to

Wodonga, which is on the New South Wales

border, was com-

pleted in 1873. Baddaginnie Station, which is on this line, was open for passenger traffic on 19 February 1882. A photo of Baddaginnie Station in 1905 can be seen in Figure 2.

Meanwhile, New South Wales completed the standard gauge railway from Sydney to Albury, which is on the Victorian border, in 1881. Victoria completed the link between Wodonga and Albury



• Figure 2: Former Baddaginnie Station in 1905. (Courtesy Museum Victoria.)

in 1883 and from 20 August 1883 it was possible to travel all the way by train from Melbourne to Sydney and vice versa. However, passengers had to get down with their luggage at Albury and change to trains with a different gauge. Albury Station therefore had to have a platform long enough to take two full length trains. The platform at Albury is 455 m (1493 ft) long and it is the longest covered railway platform in Australia. It was only in 1962 that an additional track in standard gauge was constructed by Victoria between Melbourne and Albury and it became possible to travel between Melbourne and Sydney without changing trains.

The railway station at Baddaginnie really opened up the village. Express trains between Melbourne and Sydney did not stop at Baddaginnie, stopping only at Benalla, 12 km away.



• **Figure 3 : Site of former Baddaginnie Station**

However, slow trains between Melbourne and Sydney stopped at Baddaginnie. The express steam engine train between Melbourne and Sydney took about 19 hours and the slow train took about 24 hours. Nowadays, express diesel engine trains take about 11 hours.



• **Figure 4 : Train passes site of former Baddaginnie Station. (Courtesy James Brook).**

With timber logging declining in Baddaginnie, goods traffic from the Baddaginnie Station declined. Also, with increasing motor car ownership, there is at present about one car per adult in Baddaginnie; passenger

traffic also declined. Inevitably, on 05 July 1978 Baddaginnie Railway Station permanently closed down and was subsequently demolished. The site of the former station can be seen in **Figure 3**. The platform was on the left of the picture and there was a goods siding behind it. **Figure 4** shows a goods train passing the site of the former station.

Baddaginnie Shop

In its heyday a century ago, Baddaginnie had a row of shops in the High Street. The main road from Melbourne to Wodonga passed through the centre of Baddaginnie and in the days of horse-drawn traffic, horses were changed here. Now the two-lane dual carriageway, M31 Melbourne to Sydney Hume Freeway bypasses Baddaginnie and is just over one kilometre to the south-east. There was only one shop remaining in



• **Figure 5 : The only shop in Baddaginnie.**

the recent past and that too closed down in 2015 and became the "Baddaginnie Opportunity Store" (**Figure 5**). It is run along similar lines as a charity shop and is staffed by local community members. It is open only on Saturday mornings. Proceeds of sales go towards neighbourhood projects.

Figure 6 shows a part of the interior of the Baddaginnie Opportunity Store. A poster in the shop window of the Store describes itself as "Purveyors of Fine Pre-loved Ephemera". Loosely translated this means that they sell only second-hand items. This



• **Figure 6 : Part of interior of the Baddaginnie Shop.**

means that Baddaginnie does not at present have a grocery store and residents who wish to buy even basic items like bread and milk have to drive to Violet Town or Benalla 12 km away.

Another extract from the same poster and describes how Baddaginnie got its name as follows: "Baddaginnie is situated 12 kms west of Bennalla on the Bennalla-Baddaginnie Road. Previously this was part of the Hume Highway the original route between Melbourne and Sydney. The name Baddaginnie is Ceylonese (Sri Lankan) for 'empty belly' or 'hungry' and was given in the 1840s by Surveyor J G Wilmott, who had previously worked in India and Ceylon".

Village Hall

In February 1898 an Incorporated Body was registered in Melbourne by local residents and it was named the Baddaginnie Jubilee Hall Inc. The organisation built a Village Hall near the railway Station in 1898. It was called the Baddaginnie Jubilee Hall, after the Diamond Jubilee 60th Anniversary which occurred in 1897 on the accession of Queen Victoria to the throne. The



• **Figure 7: Baddaginnie Village Hall.**

Hall was recently renovated and is in good condition. It is available for hire by local residents for meetings, functions and celebrations. The Hall can be seen in **Figure 7**.

Primary School

Baddaginnie has had a Primary School continuously since 1876. The Peranbin Primary College has four



• **Figure 8 : Baddaginnie School.**

Campuses in Baddaginnie, Swanpool, Violet Town and Strathbogie. It describes itself as a Campus although the dictionary definition of Campus is University buildings and grounds (see **Figure 8**.)

Post Office

A Post Office was opened in Baddaginnie about 1871.

It closed down a few decades ago due to lack of business. All that remains are some outdoor Post Office Boxes and a Posting Box (see **Figure 9**).

A Telstra Public Phone Booth is

also installed in the High Street.

Baddaginnie Fire Brigade

There has been a fire-fighting League, Brigade or Unit in Baddaginnie since 1901. The Baddaginnie Fire Brigade comes under Victoria's Country Fire Authority (CFA) which provides fire-fighting and emergency services in rural Victoria. It is one of the world's largest volunteer-based emergency services with over 50,000 volunteers on call. The Baddaginnie Fire Bri-



• **Figure 9 : Post Office Boxes in Baddaginnie.**

gade also maintains the Fire Danger Rating Indicator in the High Street (see **Figure 10**). At the time the photo was taken, the fire danger was high. Recently funds were raised for a second fire engine and the two engines can be seen putting out a roadside grass fire,



Figure 10 : Fire Engines dousing a grass fire. (Courtesy Baddaginnie Fire Service)

possibly caused by a casually tossed cigarette butt.

"Baddaginnie Run" Wines

The pride of Baddaginnie is the "Baddaginnie Run" wine. These quality single vineyard boutique wines are from a small 24 hectare vineyard in the foothills of the Strathbogie Ranges. The vineyard was established in 1996. It is a family owned business and the Directors are the couple, Winsome Mc Caughey and Snow (Edward) Barlour. Snow is Professor of Horticulture and Viticulture at the University of Melbourne and uses his specialist knowledge to good use in the cultivation of the vines.

Sam Plunkett is the Wine Maker. Over the years Sam has won over 400 medals for his wines in wine shows, including a Trophy for the Best Shiraz in Australia in 2010.

Baddaginnie Run wines have won 60 wine awards in Australia. Varieties currently in production are Reserve Shiraz, Estate Shiraz, Rosé and Verdelho. All Red wines spend up to 24 months or more in French or American Oak Barrels.

Wines are sold Australia-wide and are also exported to China and USA. The label of a bottle of Baddaginnie Run wine can be seen in **Figure 11**. The logo is an engraving created by leading Australian artist Tim Jones titled "From the land, for the land – a virtuous cycle" and represents the regenerative power and cycle of nature.

Baddaginnie has existed with its Sinhala name for 163 years and will no doubt continue to exist. It is unlikely to expand as its population has been virtually static for a century and it will continue to be a 'dormitory village' with the bulk of the residents



• **Figure 11 : "Baddaginnie Run" Shiraz.**

Grandpa's Grandpass

by Dr Srilal Fernando

Though I was born in Panadura, a small village south of Colombo, my parents moved to a property in Colombo to facilitate my travelling to school. The property was located between Grandpass and Mutwal and formed part of a large estate called Mahawatte which was a grant of 58 acres to my grandfather's grandfather's grandfather, Renaldus D'Andrado in 1788.

Delving into the family papers, the originals of which are in the Sri Lanka National Archives, was a fascinating journey into the history of the family and the areas around Grandpass. The documents form a folio called the D'Andrado Manuscripts, and these were published in the National Archives Journal Vol II of 1984 edited by J.H.O. Paulus, retired Government Archivist. Among these papers are the Act of Appointment of Renaldus D'Andrado as Mudaliyar dated 15th January 1787, his last will, a plan of partition of his estate among his descendents, and the genealogical table of the de Fonseka, D'Andrado and related families. He was also nominated as one of the executors of his will by the Maha Mudliyar, the redoubtable Nicholas Dias Abeysinghe, a remarkable man who died in 1795. The book *Chieftains of Ceylon* by J.C. Van Sandon has an account of him.

All six children of my grandfather Francis Samuel de Fonseka, had land along Mahawatte Road. I grew up there and on return from England, built a house on the lawn of my mother's property. My grandfather, however, never resided in Mahawatte, choosing to live in a house called "St Patricks" overlooking the Kelani River, close to the former country residence of Dutch Governors. His eldest son Patrick John de Fonseka was born on St Patrick's Day.

Grandpass derives its name from the Portuguese who called it Grande Passo, and in British times came to be known as Grandpass. Before the arrival of the Europeans, it was called Nagalagam Tota implying that it was a place of crossing the Kelani River even then. The road that runs from the river is called Nagalagam Street and joins Grandpass Road which continues to Pettah and Colombo Fort. In British times and till the 1950s, trams ran along Nagalagam Street from Grandpass to Fort. As a child, I recollect travelling in this tram. This was later replaced by trolley

buses which ran along Prince of Wales Avenue, later named Sirimavo Bandaranaike Mawatha. The name Grandpass suggested that there existed a small pass and indeed there was one called Petit Pas. It was at the point where there was a sluice gate over the San Sebastian Canal close to the present Colombo



• Ferry crossing at Grandpass.

Kachcheri. A painting of the original building De Uytvlucht on the Rijksmuseum in Amsterdam shows a splendid building which in 1852 was altered and now forms the Colombo Kachcheri. A painting of the sluice gate by J.L.K. Van Dort in 1888 exists in the Royal Institute of Linguistics and Anthropology in Leidan.

San Sebastian Canal is a man-made canal which connected the Kelani River to the Beira Lake. In older times the Beira Lake was much bigger than it is now, and connected to the Colombo Harbour close to the place where the old Parliament building stands. It was the most important waterway through which export produce was transported for shipping. Parts of the waterway still exists, but landfill has made it narrow and since the advent of the road transport, its commercial importance has deteriorated.

San Sebastian Canal joined the Kelani River at Grandpass and this became the hub where all produce transported along the river in flat bottom barges (Paruwas) was transferred on to the canals. Cinnamon, food, sand and building products were transported this way.

Grandpass was also the main ferry across the Kelani River. It was the main Gateway to Colombo and the caretaker of the ferry had an important role to play and became an income generating source for the Dutch Company. His duties included checking the locals for arms and ammunition. Iron, gunpowder and saltpetre could not be transported into the city and duties were imposed. Arrack transported into the city was taxed at this point. A toll was charged for the use of the ferry.

Baddaginnie Today
(continued from Page 7)

of working age having employment in neighbouring towns.

(Note: Unless otherwise acknowledged, photos are by the author).

In British times it continued its importance and in 1822, the river was spanned by a "bridge of boats", a pontoon bridge which was in use till 1895. A painting of this, by the Irish artist Andrew Nicholl in 1848 is in the Colombo Museum. An original sketch done by him, now in my possession is reproduced here. The bridge of boats consisted of 21 boats anchored side by side and a carriageway about 500 feet long ran from Grandpass to the other side of the river. For one hour each day the land traffic was stopped and two boats moved to allow river traffic. In 1895 the Victoria Bridge was built and took its place.



• *Bridge of Boats, over the Kelani Ganga, a 1848 painting by the Irish artist Andrew Nicholl.*

There were several other ferry points across the Kelani River. One was down river near Mutwal and connected the present day Sri Wickrema Mawata to Wattala on the other side. It was called Pas Betal and was the place where the Dutch, having captured Negombo, entered the outskirts of Colombo. Many years later the British did the same. Other ferries existed up river at Kelani Mulla, Kaduwela and Hangwella.

Grandpass and its surroundings in Dutch times was the favoured area for the Governors and senior officials to build their country residences. It was easily accessed with good roads, received a cool breeze in a hot climate, and everything grew abundantly.

Governor Rickloff Van Goens (1664-1675) had a large property which was called Van Goens Village or Van Goensdorp. His son who also became Governor improved the property. Governor Iman Falck (1765-1785) had a villa in Grandpass with cinnamon planted in the garden. He encouraged the cultivation of cinnamon. Till that time what was harvested was the cinnamon growing wild.

Governor Johann Van Angelbeek (1795-1796) had a country house at Grandpass. There is a detailed description of this house in Rev. James Cordiner's *A Description of Ceylon* published in 1807.

"At Grandpass stands a country seat built by the late Dutch Governor Van Angelbeek. Besides a

row of offices and a handsome farmyard there are two houses of one floor each for the accommodation of the family. These lie parallel to one another, and it is necessary to pass through the first to get to the second, which is raised on an embankment of the river. The stream is seen gliding along from the windows and is broad, deep and rapid. The opposite banks are clothed in thick woods." He also mentions that after the take-over by the British, General Hay MacDowell and his staff lived there for several months at a time.

"General MacDowell was in the habit of receiving boxes of trees and shrubs by almost every ship; and one acre and a half of ground was completely filled with them".

He introduced Mangosteen to Ceylon and it is most likely that the first plants were at Grandpass. He is also credited with introducing many other plants, including nutmeg, cloves, apples, asparagus to Ceylon.

J.P. Lewis in his notes on *Pioneers of Natural History in Ceylon* says that General MacDowell on his departure in 1804, left directions with his nephew John MacDowell of the Civil Service "to give a few



• *A country house known as Governor's House was built by Governor Johann Van Angelbeek (1795-1796) at Grandpass. A watercolour painting of the house is in the Rijksmuseum in Amsterdam.*

plants of each sort to every person who promised to nourish them".

"His house it may be mentioned was at Grandpass, a country seat built by the late Dutch Governor Van Angelbeek".

Lewis also mentions that Joseph Jonville, a Frenchman, was the first Superintendent of the Botanical Garden started by Governor North on the opposite bank at Peliyagoda called "Ortafoula". Later on Jonville's condemnation of the first site, the gardens were moved to Slave Island and named "Kew".

Cordiner mentions that on the opposite bank of the river Governor North built a temporary bungalow where he held grand entertainments, "excellent boats carried the party, a band and other luxuries of the feast."

He mentions that "on the main roads, one leading to Grandpass and the other leading to Cotta,

there are many commodious houses inhabited by the Dutch and European families.

The local elite too had houses in and around Grandpass and the area leading up to Hultsdorf.

A watercolour painting of the last Dutch Governor's house in 1757 is in the Rijksmuseum in Amsterdam. It is reproduced in Dr R.K. de Silva's book. Two engravings, one from the front and the other from the rear is presented in Valentijn's book of travel in 1726.

The location of the house is described in Dr R.K. de Silva's book as North East of the present Madampitiya Road and the ferry at Grandpass. The scene shows the house looking North East from Nagalagam Street with the San Sebastian Canal on the right with the bridge over it.

Incidentally, the Town house in Colombo Fort belonging to the last Dutch Governor Van Angelbeek became the house occupied by General MacDowell for a time. It became vested in the British Government and became the King's House, then Queen's House and now President's House.

Large houses with extensive land, numerous specimens of flora and fauna dotted the area extending up to Mutwal.

In British times, there is a detailed description of the Whist Bungalow in Ernst Haeckel's book *A Visit to Ceylon*. He stayed there for two weeks, a guest at the then owner Stipperger, the agent for the Austrian Lloyd Shipping Company. Haeckel, a naturalist and Professor in the University of Jena, gives a very detailed description of the house and the gardens. His detailed botanical drawings inspired the Spanish Architect Antoni Gaudi. Another house in Mutwal still preserved is Elie House.

This was the preferred area of residence well into the 19th Century with schools such as St Thomas' College starting off there. The then Catholic Bishop of Colombo acquired land to start St Joseph's College, but eventually chose a more central location on cheaper land reclaimed from the Beira Lake. In the late 19th Century as cheap land cleared of cinnamon became available more people moved to the new area. Another factor was that the move of the main port from Galle to Colombo and the replacement of sailing ships to coal-driven steam ships. This required coal bunkering. Coal was stored in old ships along the coast line near Mutwal and the wind blew the coal dust on to the shore and this became very unhygienic. Added to this, was the large scale commercialisation of the buildings leading to overcrowding and the large houses and gardens being carved up. Property prices had escalated and it was much more affordable to buy property in the recently opened Cinnamon Gardens.

Grandpass is described in most of the books on early Ceylon including the book by Robert Percival in 1803, the first book on Ceylon after the British take over.

Governor North brought in Robert Arbuthnot as the Chief Secretary for Ceylon. He in turn brought his brother George as Deputy Secretary. George kept a detailed diary which was later published by his heirs. He describes the houses occupied by General MacDowell as quoted in the article "When North was Governor" by J.P. Lewis in the Ceylon and Antiquarian Literary Register in 1923.

An article by L.T. Gratien "Colombo in the 17th Century" in the C.A.L.R. states "at Grandpass was a noble house where Kandyan envoys used to reside when they visited Colombo. Later on, a house on Wolvendaal hill was set apart for the convoys and the house at Grandpass became the Dutch Governor's country seat. There begun the cultivation of silkworms which gave Sedawattle its name and here in the next century was formed the first Cinnamon Estate."

With the passage of time the areas around Grandpass have become less than salubrious. Large warehouses have come up and the area commercialised. The slums have been replaced by low to middle class housing complexes. It is no longer "Grand" and many will "Pass" by without any inkling of the rich history of the area.

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Barrymore speaks...

To be a success an actress must have the face of Venus, the brain of Minerva, the grace of Terpsichore, the memory of Macaulay, the figure of Juno and the hide of a rhinoceros.

There is as much difference between the stage and the films as between a piano and a violin. Normally you can't become a virtuoso in both.

- Ethel Barrymore



Sir John Kotelawala's visits to Australia & New Zealand

by EARL FORBES

Ceylon's third Prime Minister, Sir John Kotelawala, was known as an outspoken, strong, and as some would say, a flamboyant leader. He had a chance of being the second Prime Minister of Ceylon when the first Prime Minister of Independent Ceylon, D. S. Senanayake, passed away in 1952. Sir John was a strong contender for the vacant position. However, he was overlooked for appointment and the son of D. S. Senanayake, Dudley was appointed to the position. As fate would have it, Sir John did not have to wait long for his second shot at the Prime Ministership. Dudley Senanayake's period as Prime Minister was riddled with civil unrest. In 1953, he resigned and this time around Sir John was chosen as the third Prime Minister of Ceylon.

Sir John's elevation to the highest political position in the land had not been a textbook smooth ride. His family had undergone a period of difficulty in his early years. His father accused of murder, committed suicide while the murder trial was underway. John was only 11 years old at this time. However, the family fortunes in the form of graphite deposits and extensive land holdings, wisely managed by his mother, ensured Sir John had an easy economic ride in his youth and the early years of manhood. He had his education at Royal College, Colombo. Leaving Royal College, under circum-



• John Kotelawala (Snr)

stances which were considered to be dubious, he spent several years mostly in France and the United Kingdom. In the U K, he attended Cambridge University to study Agriculture.

On return to Ceylon Sir John pursued his two great interests in public life, politics and the Army. In 1922 he joined the Ceylon Light Infantry (CLI) and over the next two decades rose to the rank of Colonel. During this time there was a complicated relationship between the Ceylon Defence Force and the British Army. As a consequence, most of Sir John's service in the Army was considered to be one of a 'reservist'.

Sir John's political career began in 1931, when he was elected to the State Council seat of Kurunegala. Later in his political career, he was the elected member for the seat of Dodangaslanda. Before his elevation to the position of Prime Minister of Cey-

lon, Sir John served as Minister of Communications and Works, Minister of Transport and Works and as the Leader of the House of Representatives.

Much has been written about Sir John's attendance and performance at the Bandung Conference held over a period of six days. However, comparatively little is made of the nearly four weeks he spent in Australia, New Zealand and Thailand in the latter part of 1955. What did Sir John do during this visit and what may have motivated him to devote so much of his limited time primarily to the tour of Australia and New Zealand?

On the international front, the late 1940s was a momentous period as a very large part of Asia attained independence or established completely new governments. India and Pakistan gained their independence in 1947 and Ceylon followed in early 1948. In late 1949, Sukarno wrested power from the Dutch after centuries of Dutch rule and in the same year, the Peoples Republic of China was proclaimed by the Communist Party of China under Mao Zedong.

Post-World War II or post-Independence, domestic problems were much the same for war torn Europe or the newly independent nations of Asia. There was the rising need to achieve economic and social development through the modernisation of industry and agriculture, the building of infrastructure and the establishment of education and health services for all or most of the population. Western Europe was able to make progress in its drive for re-construction and development due to the establishment of the Marshall Plan. Initiated by America and operating from 1948, the Marshall Plan made available millions of dollars for development projects in Western Europe. Russia did not wish to participate in the Marshall Plan and prevented some Eastern European Nations from joining. As a consequence, the benefits of the Marshall Plan substantially flowed to Western Europe.

There was no Marshall Plan for the development of Asia, but very soon after the Marshall Plan was operational, Britain and Australia were looking to establish a scheme to assist the British Commonwealth and Asia in its economic and social development. Communism was far from dead in Asia and among other things, a fundamental motive in establishing a scheme to aid development was to stop the spread of Communism. The view was held that the most effective soft way to stop the spread of Communism was to raise the living standards of populations in the poorer Asian countries.

In 1950 a Commonwealth Conference was held in Colombo to formalise plans for the establishment of a permanent body to tackle the question of re-construction and development and alleviation of poverty in Asian member countries and even beyond member country borders. Britain 'as the mother country' was planning to take the lead in this matter. However, the initiative was momentarily seized by the Australian Minister for External Affairs, Percy Spender, who was a strong advocate of an 'Aid' scheme for developing member Nations. Minister Spender's scheme was advanced and he had even given it a name, viz, 'the Spender Plan'. As things turned out Mr. Spender did not have his way and it was decided to name the scheme the 'Colombo Plan'. The Colombo Plan was officially launched on 1st July 1951. The headquarters of the organisation was to be situated in Colombo and this remains unchanged to this day.

The founder member countries of the Colombo Plan were Britain, Australia, New Zealand, Canada, India, Pakistan and Ceylon. Although the flow of funds under the Colombo Plan covered major development infrastructure projects, its intent was to also focus on education and individual advancement by providing a variety of scholarships and educational grants to individuals and educational institutions. Out of an initial total allocation of 31 Million Pounds Sterling, Australia gave Ceylon nearly 20 Million Pounds. The emerging importance of the Colombo Plan as a resource for the development of industry, agriculture, infrastructure and education in Ceylon was apparent to Sir John. It could be said that his keen interest in the potential benefits of the Colombo Plan was one of the main reasons, if not the main reason, for his prolonged visit of three weeks to Australia and New Zealand in October and November 1955. The itinerary of this visit is outlined below. For the details the author has relied mainly on photographic records and accompanying narrative held by the National Archives of Australia (NAA) and the New Zealand Government Archives. A few examples of the photographic records are appended below.

In general terms, Sir John's visit is described in NAA records in the following manner: 'The Prime Minister of Ceylon, Sir John Kotelawala in Australia on an official visit from 26 October to 8 November. The tour programme covered four States and visits to important centres of learning, scientific institutions, primary and secondary industries and the Snowy Mountains hydro-electric scheme under construction. Sir John met leaders of various Governments and civic dignitaries.'

The four States visited were New South Wales, Western Australia, South Australia and Victoria. The tour also took in the Australian Capital Territory (ACT).

In New South Wales Sir John was feted by the Premier, Mr J. J. Cahill at a State Luncheon given

in his honour. In Sydney, there was also a Civic Reception given to honour Sir John by P. D. Hills, Lord Mayor of Sydney. The Lord Mayor's reception was held at the Town Hall. The High Commissioner for Ceylon at this time, Mr. P R Gunasekera, accompanied Sir John on these occasions. (See Figure 1).

As in New South Wales, Sir John was treated as an honoured guest of the State of Victoria. The Lord Mayor of Melbourne held a function in his honour. It was that time of year in Melbourne; yes, Melbourne Cup time and Sir John attended the Flemington race-course to witness the running of the Melbourne Cup. The race that stops a nation. Melbourne was also



• *Figure 1: (From left): P.R. Gunasekera (Sri Lankan Ambassador to Australia), Sir John Kotelawala and J.J. Cahill (Premier of NSW).*

making final preparations for holding the 1956 Olympic Games. Sir John was taken on extensive tours of the building works in progress; the new stadium, swimming pool, velodrome and sports arenas. It afforded an opportunity for Australia to display its construction skills so important for Ceylon in any future plans for infrastructure developments.

Not much is available by way of photographic record of the time spent in South Australia and Western Australia. There is one mention of Sir John inspecting names at the War Memorial at famed King's Park in Perth.

By far the greatest interest is in the time spent by Sir John in the ACT. Apart from the formal occasions, the places visited mirror both Sir John's political and personal interests. The visit to the Snowy Mountains Scheme was of particular interest as Ceylon was undertaking its own hydro-electric scheme (Laxapana). The commissioning of the Laxapana Scheme was just completed at this time. Agriculture and farming were observed when a visit was made to, 'Uriarra Station', a sheep farm approximately 30 kilometres out of Canberra. Here he was treated to an exhibition of sheep shearing in which he showed great interest. He had a conversation with the owner of the station (Mr. D. Hyles) wanting to know the detail of sheep station operation and management. Also, Sir



• **Figures 2 & 3: More social: For Melbourne Cup at Flemington Racecourse with Mr & Mrs Harold Holt (then Minister of Labour & Immigration) & Ambassador P.R. Gunasekera (left).**

John had commented on the high quality of the wool produced from the Merino sheep at his station.

Then there was a visit to the Royal Military College, Duntroon, which apparently aroused his interest in military matters. Sir John

commenced his visit inspecting the Guard of Honour. He then spent hours touring the College with the Commandant, Major-General R. Campbell. The tour was not completed until Sir John had also walked around the College grounds and looked at points of interest outside.

Another of Sir John's many appointments in Canberra was a press conference with members of the Parliamentary Press Gallery. The Sydney Morning Herald of Thursday 3



• **(Figure 3) Sir John (seated centre) at tea with friends in Melbourne.**

November 1955, reported a summary of Sir John's speech in the following words: 'after eight years of independence Ceylon remained happy with her mem-

bership of the British Commonwealth. It had meant practical benefits for her and the Colombo Plan was one of the finest things done. In Ceylon it was helping in the general rise in living standards the main reason why Communism was fast disappearing there. Sir John said it was essential that the upward movement of living standards should continue because empty stomachs were the one thing Communism could thrive on'.

Formal events associated with a state visit by a Prime Minister took place. On his arrival in Canberra, Sir John was greeted by the Prime Minister of Australia, Sir Robert Menzies. While in Canberra, Sir John called on Sir Robert Menzies and Dame Patti Menzies at the latter's residence, 'The Lodge'. In reciprocation the High Commissioner for Ceylon, Mr. P R Gunasekera, hosted an official reception for digni-

taries and guests. The final formal event was a visit to the War Memorial where Sir John laid a wreath on the Stone of Remembrance.

On the completion of his Australian Tour Sir John flew directly to New Zealand. It is not intended to cover his itinerary in detail in New Zealand. Suffice to say, Sir John was accorded formal honours extended to visiting Heads of Government. A gold print invitation to luncheon to be held on 10th November 1955, for the Prime Minister of Ceylon by the Government of New Zealand. Figure 4 shows Sir John very attentively inspecting a dental procedure at a Wellington dental school.

Before Sir John left Ceylon for Australia and New Zealand the Indian Daily Mail carried a news item to say: 'Sir John Kotelawala has accepted invitations to visit Australia, New Zealand and Thailand. He will leave on October 25th and return one month later'.



• **Figure 4: Sir John at a dental school in Wellington, New Zealand.**

The author has not been able to get details of Sir John's itinerary in Thailand. This visit was most likely connected with the commemoration of 60 years of the formal establishment of diplomatic relations with the Kingdom of Thailand and Ceylon which occurred at this time (November 1955).

Much valuable knowledge, networking contacts and useful personal experience about the Colombo Plan as a crucial future resource would have been gained by Sir John and his official party on this visit. Very soon after Sir John's return to Ceylon the political landscape altered dramatically and ensured he would not be in a position to direct government policy any longer. Less than five months after Sir John's return, a General Election was held in Ceylon. This was in early April 1956. The United National Party (UNP) led by Sir John suffered a devastating defeat at this General Election. The Election was won by S.W.R.D. Bandaranaike whose victory reduced the seats held by the UNP from 54 to 8. This humiliating electoral loss meant that 'the lights were switched off permanently' on the political career of Sir John.

His wit and wisdom

"I wish I was born as a bull!", the late Prime Minister Sir John Kotalawela whispered during a tour at a livestock farm in Polgolla. He passed these remarks after seeing how the pretty women at the farm were treating the cows. Next day, a cartoon appeared in the 'Lankadeepa' newspaper, depicting Sir John as a bull being bathed by a group of pretty women.

— Related by G.S.Fernando in Sunday Observer

Sri Lankan-born and educated Dr Clifford Jansz (1924-1998) helps contain smallpox epidemic in the UK

by Miles Ellingham*

Lockdown life has thrown families together again and doubtless revealed many a forgotten episode as lofts have been braved, photo albums revisited and talk of generations renewed. My own finding is an extraordinary and timely one: the report of a smallpox epidemic that my grandfather managed in Harrow. The episode was Britain's last-but-one outbreak of smallpox, in 1973. If it was not swiftly contained, and all contacts found and treated, there was a threat of smallpox breaking out across London and potentially beyond. The World Health Organisation was alerted.

Few diseases are more frightening than smallpox. It is extraordinarily infectious – spread in the air or on surfaces from the tiniest of particles – and obscenely painful. If the smallpox is variola major, the dominant strain, its first signs are high temperatures and vomiting. Then at five days, the distinctive smallpox rash spreads as sores break out in and around the mouth, arms, legs, hands and feet. At eight days these sores turn to pustules 'like peas under the skin'. Death follows shortly, generally from multi organ failure.

With Coronavirus dominating our lives, my mother recalled that her father, who died when I was two, had left a printed report of the smallpox outbreak. She also recalled that period well herself, as her father, Dr Clifford Jansz, had been on call 24-hours a day as chief medical officer for Harrow. The phone had been off limits to the family in case of an emergency call and for three weeks her father had worked around the clock.

After turning the house upside down in a search for the report, we finally did the obvious and looked online. And there it was, in the Wellcome Library Archives: a 16-page report entitled 'The Health of Harrow 1973: The Annual Report of the Medical Officer of Health and Principal School Medical Officer'. We looked for more online, with little result, save for a snippet or two in The Harrow Observer. My mother recalled being told not to mention anything to her friends, at the time, and an atmosphere of secrecy prevailing, perhaps to prevent mass panic.

To put the episode in perspective, the Covid-19 crisis we're weathering may feel momentous, but the risks of the disease – and the respite it seems to offer children and a great swathe of the young and reasonably healthy – pale in comparison to smallpox.



• Dr Clifford Jansz treating a young patient.

The 'Red Plague', as it was known killed over 300 million people in the 20th Century alone. In Spanish colonial times, it decimated the Aztec and Inca civilisations known killed over 300. It had been a killer since earliest recorded history, with traces found in the tombs of Ancient Egyptian pharaohs. The last natural case of smallpox was in Somalia in 1977 and in 1980 the World Health Assembly declared 'the world and its people' free from its blight. Today, just two samples exist, for research purposes, one in the Centre for Disease Control in Atlanta, Georgia, the other at a laboratory near Novosibirsk, Siberia. There is controversy over whether these should be destroyed.

A crucial difference between Covid-19 and the variola major smallpox that appeared in Harrow is, of course, the existence of a vaccine. A vaccine of sorts has existed since 1796, when Edward Jenner inoculated the eight-year-old James Phipps – his gardener's son - with cowpox before injecting him with the deadly smallpox virus. This had been refined via the continuum of modern medicine, but vaccines for smallpox are dangerous, with common and serious complications. You don't want to undertake mass smallpox vaccinations. Instead, you need to forensically trace every known smallpox contact, primary and secondary, quarantine the potentially infected and vaccinate a carefully targeted population around them. Even with the ammunition of a vaccine, an outbreak of smallpox was a serious existential threat in 1973.

In my grandfather's understated language the report begins: 'On the 4th April, 1973 at approximately 4.20 pm, a telephone call was received from the

Health Department of the London Borough of Barnet, that Mr. & Mrs. H, who were normally resident in Wealdstone, Harrow, had been found to have smallpox. They were in West Hendon Isolation Hospital and were being transferred to the smallpox isolation hospital in Dartford.'

'Mr H,' he wrote, fell ill 'but continued to go to work'. Two days later, too ill for his job as an electrician, he drove some friends into work and retired to 'The Red Lion Public House in Harrow Weald'. Already the list of potential contacts was growing at an alarming rate. Soon his wife, Mrs H, fell ill, too, and the potential contacts multiplied. She had mixed with multiple friends and had been visited by a 'tallyman', a door-to-door dress salesman.

When Dr Jansz was alerted, he moved fast. First, the staff on duty at the Health Department were vaccinated; then 'household contacts in Wealdstone'. All GPs and local hospitals were given 'early warning' and the ambulance that had taken Mr and Mrs. H. to hospital was taken out of service. Additional supplies of the vaccine were checked and ordered while a temporary control centre was set up in Harrow Civic Centre.

Following the establishment of the control centre came the most pressing and nerve-wracking task – contact tracing. The Harrow Observer was enlisted to run a front page calling on all potential contacts from The Red Lion to 'come forward for vaccination'. As if to underscore the urgency of the situation, Mrs H died in isolation on 6 April, and Mr H nine days later.

The primary contacts seemed manageable for the most part. There were the H's household contacts: two young boys, Mr H's sister and a lodger. The boys were excluded from school, the adults from work. The five doctors that had initially treated the couple were 'vaccinated and kept under surveillance'. And the gang of workers with which Mr H. worked were also isolated and monitored. The same went for various friends and relatives in the local area.

Main difficulty

The main difficulty came with tracing the secondary contacts, described as 'numerous' in the characteristic medical jargon of disaster.

Mr and Mrs H, had, according to the report, unrestricted movements during their whole incubation period, meaning 'it was not possible to dispute any claim of a person that he or she had casual contact with in the street'. Therefore a much wider number of people had to be vaccinated.

Mr H's sister, for instance, worked for a large firm, and had come into contact with many fellow employees; all of them had to be vaccinated. Likewise, the lodger worked for a company supplying dental equipment; his workmates and buyers had to be traced and vaccinated. So too did with all the classmates of the H children.

Then there were the potential contacts from The Red Lion pub, 147 of whom, thanks to attentive help from the landlord, were traced and treated.

Tradesmen such as milkmen, coalmen, newspaper boys also visited the H's house, including the tallyman who sold the dresses. Mrs H had tried one of the Tallyman's dresses on but had not bought it, meaning the dress had remained in circulation, creating more potential primary and secondary contacts. The tallyman was traced to Enfield and 'appropriate action' was taken by the medical officer there.



Thanks to the rapid action and organisation of the senior medical staff, working continuous shifts at the control centre in Harrow ... what might have become an era-defining disaster faded into an obscure local story and a footnote in smallpox's epidemiological history.'

Miles Ellingham

It was also discovered that the ambulance that had been used to take Mr and Mrs H to hospital had been used to take an elderly man to an Old People's Home. 'All staff and residents' had to be vaccinated.

The WHO was also notified and declared London 'an infected area', which meant requiring 'vaccination certificates' from travelers going abroad, including 'several large parties of school children on school trips', while a class of German schoolboys 'holidaying in Harrow' also had to be vaccinated.

In the end there was a total of 3,050 vaccinations – of whom 231 were primary contacts, 1,969 secondary contacts, and 850 travelers. Thanks to the rapid action and organisation of the senior medical staff, working continuous shifts at the control centre in Harrow, no new cases were reported. The borough was declared smallpox free on 20th April, sixteen days after the H's diagnosis had been confirmed. What might have become an era-defining disaster faded into an obscure local story and a footnote in smallpox's epidemiological history.

My grandfather's report makes no mention of how the H's contracted smallpox. Perhaps this was simply outside the remit of his report. Or perhaps it was deliberately kept secret for it was later discovered that this was not a 'natural outbreak' of smallpox but had its origins in a research laboratory at the London School of Hygiene and Tropical Medicine. On Febru-

ary 28 an Irish lab technician called Ann Algeo had visited the lab to get equipment, at a time when pox-infected membranes were being harvested. She fell ill but was misdiagnosed where she shared a newspaper *Ireland's Own*, with Mrs H.

Although I failed to find my grandfather's printed report in the loft, I did find an illuminated vellum presented to him in 1974 by the Mayor of Harrow, with 'sincere thanks and appreciation for his outstanding qualities ... in his control of the emergency situation which arose during the outbreak of smallpox in the Borough'. He was an unassuming man, a Dutch Burgher immigrant from Sri Lanka, who gave nearly 40 years of service to the NHS, working quietly on

public health and preventive medicine – eventually becoming disheartened by Thatcher-era cutbacks. I can't help myself from thinking of him as we stand and applaud our current NHS frontline staff – and those others who knew all along that there 'is such a thing as society'.

*** The author is a young journalist now working in the UK and is grandson of Dr Clifford Jansz. This article was subsequently published in the Island newspaper in Sri Lanka on 09 May 2020 and reproduced here with permission of the Editor,**



Kalu Ganga

This photograph of the Kalu Ganga (literally, Black River) by William Skeen in 1897 with a rare, distant view of the Kalutara Fort as it existed then. It originates from Sri Pada and flows through the city of Ratnapura. The Kalutara Fort was a defence fort built by the Portuguese and Dutch in 1622 after completely demolishing the Buddhist temple called Gangathilaka Viharaya. Later this fort was captured by King Mayadunne of the Sitawaka kingdom.

Sri Lanka-born psychotherapist honoured

She has spent a lifetime listening to people's stories with empathy, compassion and respect. In a career spanning over 50 years, Melbourne-based psychotherapist Dr Sabar Rustomjee had helped people navigate some of the most challenging times in their lives. Dedicated to redefining possibilities and improving lives, she is a proud recipient of the Member of the Order of Australia (AM) this Australia Day. Speaking with *Indian Link*, Sabar detailed her life story: I was born in Sri Lanka in Parsi family of doctors. Even as a young child I knew I wanted to be a medical practitioner; I would wear my father's stethoscope and parade round the house pretending to be a doctor. My father's untimely illness caused the family to move to Mumbai for treatment.

"I was only six years old when we lost him to cancer. My Indian mother raised my sister and I in Mumbai providing us with the best education and upbringing despite struggling on a paltry pension."

Sabar qualified, by scholarship, to enter the prestigious Grant Medical College, graduated with honours and became a medical practitioner. Soon after her internship she migrated to Sri Lanka to marry Dr Piloo Rustomjee, a trainee surgeon. After a decade of working in Sri Lanka, followed by a stint studying Pediatrics in Liverpool, UK, Sabar moved to Shepparton in Victoria with her family in 1969. She started working with the Mental Health Authority, Victoria, in March 1969. It was during that she was introduced to Individual and Group Psychotherapy by her 'brilliant' supervisor Dr Tom Murray.

Profoundly influenced by Sigmund Freud and his theories, Sabar continued to expand the breadth and depth of her knowledge by obtaining a Diploma of Psychological Medicine and Membership of the Royal Australian and New Zealand College of Psychiatry. In 1986 she joined the Monash Medical Centre as Senior Lecturer in Psychiatry and Psychotherapy. Her work there included Liaison Psychiatry in the Renal Unit and in the Breast Cancer Group of Patients.

Her interest in Group Psychotherapy grew and in 1996, she was elected President of the Australian Association of Group Psychotherapy. In 2000, Sabar was elected President of the International Association of Group Psychotherapy, having already served as Treasurer. She held this post till 2003 and has been on the Board of Directors till today.

Recalling a career highlight, Sabar recounted her work with psychosis. "As part of my research I carried out a unique 22-month experiment in the treatment of first and second episode psychosis with 35 patients. The results were dramatic, curing all but one patient."



• Dr Sabar Rustomjee.

Delighted to have received the Australia Day recognition, Sabar shared with *Indian Link* her interpretations of Freudian concepts with stories of dream symbolism, the unconscious, fixations and defense mechanisms. She also dwelt on the highlights of her long and distinguished career.

Communicating hope and optimism formed a major part of Sabar's professional life. She recalled a patient who was admitted to the Casualty Department at Monash wanting to commit suicide and jump to death along with her young son. With warmth and compassion Sabar was able to convince her patient that taking her own life was not the solution. Her creative approach to problem solving helped improve many lives.

Sabar has travelled all over the world extensively, giving lectures on Group and Individual Psychotherapy, particularly in Japan, UK, USA, Italy, Greece, India and Spain. Her published works on subjects like Containment and Failures of Containment, Creativity of Social Dreaming, Solitude and Agony of Unbearable Shame, and working between Eastern and Western cultures have been well-received in professional circles.

Sabar has now retired but continues to contribute to her field in various ways. She is currently in the process of publishing her book on Analytic Psychotherapy titled *From Contempt To Dignity*.

—Simmi Singh

WHIST BUNGALOW

*The First Ever Social Club in Ceylon
and the Life of H.A. Marshall – its Builder
by Hugh Karunanayake*



When the Portuguese and Dutch occupied the maritime provinces of Ceylon from the 16th Century to the end of the 18th Century, it was more or less a military occupation with the ever present danger of the coastal government being overrun by the monarch who ruled the Kandyan Kingdom. That imminent possibility was mitigated to some degree with the annexation of the maritime provinces by the British East India Company which occurred during the wars of the French Revolution. When the Netherlands came under French control the British made its move to oust the Dutch from Ceylon. The Dutch surrendered the island (or more precisely its maritime areas) to the British in 1796 after some half-hearted resistance. In 1802 Ceylon was made a crown colony and it was clear that the British were here to stay. In 1815 the Kandyan Kingdom capitulated to the British through a combination of intrigue, and disaffection in the King's court rather than military engagement. The doors of the country were now open for British settlement and to exploit the nation's resources to the advantage of the Metropolitan power.

With Ceylon functioning as a British Colony, the stage was set for its administration through a Governor appointed by the monarch in Britain. The administration was done through a Civil Service established by the government and by a legal system largely based on Roman Dutch Law supplemented by laws and customs of the local population. Governor Frederick North arrived in the island on 12 October 1798 accompanied by nine officials who were to administer the island. Among them were three "officers" Sylvester Gordon, Robert Barry, and George Lusignan, each of them just thirteen years of age!! (Gives some indication of the confidence of the British who thought that even teenagers could keep the "natives" in check) There was also in the group, Henry Augustus Marshall who was appointed First Clerk of the Civil Department which was the precursor to the Treasury. Marshall, educated at Charterhouse and Oxford was reputed to be the best classics scholar in the island during his stay. He married the daughter of Colonel Robert Brooke, Governor of the Island of St Helena. Mrs Marshall was apparently a wealthy woman as suggested by Governor North commenting

on Marshall as "married comfortably". Mr and Mrs Marshall are said to have been very popular socially and JP Lewis the colonial recorder and historian believed that she was the guardian of the tree referred to on the inscription on the stone tablet seen to this day next to the Wellawatte Bridge on Galle Road. Others have suggested that the Sophia referred to in the inscription is none other than Lady Brownrigg.



The Colombo Harbour was a tranquil bay used by fishing craft. The areas overlooking the bay of Colombo in the Mutwal area soon became elite residential areas, replacing the Fort and Pettah areas populated by the Dutch.'

Hugh Karunanayake

At the time of British rule of the maritime provinces of Ceylon during late 18th Century, it was the Galle Harbour that was the main point of entry to the island. The Colombo Harbour was a tranquil bay used by fishing craft. The areas overlooking the bay of Colombo in the Mutwal area soon became elite residential areas, replacing the Fort and Pettah areas populated by the Dutch. The early British administrators were quick to acquire choice sites for their homes, the best of them overlooking the bay of Colombo. Many stately homes were constructed in the Mutwal-Modera areas. They included the Whist Bungalow, Modera House, Uplands, Elie House, Rock House, all of them located on vantage points overlooking the bay of Colombo. Three of the stately homes, Rock House, Whist Bungalow, and Modera House were built by the Civil Servant Henry Augustus Marshall, in his private capacity.

Rev James Cordiner was appointed Chaplain to the 51st Foot Regiment in Ceylon at the request of Governor North. A man of learning and of perceptive observation Rev. Cordiner did a tour round the Island

in 1800, which led him to publishing in 1807 one of the earliest English descriptions of the island in a two volume publication titled "A description of Ceylon, with narratives of a Tour round the Island in 1800, the expedition to Kandy in 1803, and a visit to Ramessaram in 1804".

Cordiner observed that "The English society at Colombo is uncommonly pleasant; and an assemblage of so many excellent characters is, certainly rarely to be found. The men at the head of the civil and military departments are particularly amiable: and all ranks live together in a mutual exchange of the most friendly and familiar intercourse...." And "Two weekly clubs which have been established at Colombo for several years past, contribute eminently to the promotion of social pleasures in the settlement. The elder is the Cocanut or Whist Club, at which the principal amusement is cards. The bungalow where it is held, is beautifully situated, about four miles north east of Colombo, at the mouth of the Calany-ganga, which there receives the name of Mootwal. The club consists of 12 members, chosen from among the most

Colombo Club, Kandy Club, Hill Club, all of which offered residential facilities. They were, however, not open to the local population, who not to be outdone formed their own Orient Club (a natives only residential club). Ethno-specific sports clubs followed, and are there to this day eschewing some of the rigid ethno-specific admission rules insisted upon at the beginning. Clubs were the order of the day during the 19th and 20th Centuries, and the more exclusive the membership the higher the social status that exclusivity conferred! The rise of the new breed of hostelry "the Five Star Hotel" seems to have put paid to all those status symbols and hallmarks of privilege!

While it is on record that Marshall constructed Whist Bungalow, Modera House, and Rock House there is no evidence to suggest that he ever lived in any of them. The history of occupancy of Whist Bungalow is on the public record. On the closure of the Cocanut Club, Whist Bungalow was acquired by Sir Richard Morgan, Supreme Court Judge. It was inherited by his son who died suddenly and it was then under the ownership of Mr Louis Peiris and his wife

Selina who lived there for many years. The house was featured in the encyclopaedic "Twentieth Century Impressions of Ceylon" published in 1907, when it was occupied by the Pieris family. The Famed German Naturalist Ernst Haeckel who visited Ceylon in the 1880s resided in Whist Bungalow and wrote wistfully about his life there in his book "A visit to Ceylon". The ownership of the house appeared to have changed several times, once even used as a tea store! The house is presently managed by the National Housing



• 1995 photo shows the poor state of repair of this once magnificent house.

respectable inhabitants of the place. They give dinners in rotation, and generally invite 12 strangers. Some of the members whose characters are celebrated for extensive hospitality, assemble a still greater number of guests. The entertainment is always liberal, and the assembly never fails to be animated with the highest share of convivial delight. The company repair to the villa about one o'clock in the afternoon, and play cards, read or otherwise enjoy the country, until four when dinner is announced. At half past five, or six o'clock, they rise from the table, make a circuit in their carriages or on horseback, and reach their respective homes before dark."

What a glorious life the British pioneers would have lived. Little wonder that the aspiring "natives" modelled themselves on the social features of the life of the British. The creation of the Whist Club underscored the need for expatriate personnel to engage in social interaction. There were many other venerable institutions to follow in later years like the

Development authority as a community hall. Members of CSA would be interested to know that the forbears of two senior members of the Society once owned Whist Bungalow. Maureen Henricus nee Morgan is a direct descendant of Sir Richard Morgan, while Chandra Senaratne's maternal grandmother was Mrs Selina Peiris!

Modera House the other creation of Marshall was occupied by the Armitage family, the leading coffee exporters from Ceylon in the 19th Century. The coffee crash seriously affected the fortunes of the Armitages who sold Modera House to the De La Salle Brothers in the 1880s and moved to Alexandra House, Alexandra Place. The house was later the premises of Alexandra College. Modera House was the location of the film "Elephant Walk" a classic movie of the 1950s. It is now a school run by the De La Salle Brothers. "Rock House" built by Marshall was acquired by the government and is Army property for the past over fifty years.

Mr and Mrs Marshall were a popular couple socially. Lieutenant-Colonel Campbell in his two volume book "Excursions, Adventures and Field



• The concluding lines of the inscription reads thus: "Pause then awhile, and ere you pass it by, Give to Sophia's name one grateful sigh" A.D. 1820. (Photograph courtesy of Senaka Weeraratne, Colombo)

Sports in Ceylon" published in 1843 had this to say of the Marshalls "A gentleman and his lady upon whose hospitality and friendship I had little or no claim, most kindly received me into their charming abode, situated on the sea shore about three miles from Colombo, and it is to the care and attention of Mr and Mrs Marshall that I attribute my temporary recovery." Famed colonial recorder

and writer J Henry Lewis believed that the Marshalls lived near the old toll gate which was in existence at Wellawatte near the bridge over the canal. There was a large banyan tree under which a stone tablet was installed praising the virtues of a lady named Sophia. While Mrs Marshall carried her first name as Sophia, it has been suggested that there was another Sophia- viz Lady Sophia Brownrigg the Governor's wife.

While that riddle remains to be solved, we have to this day the stone tablet with the inscription. It was lying near the entrance to the bicycle shed of the Savoy Cinema, but since has been erected upright near the bridge. Our former President of the Colombo Chapter Somasiri Devendra published a well researched article in his usual scholarly style, which appeared under the title "Wellawatte Inscriptions" in *The Ceylankan* #9 of February 2000. The "younger" club that existed during Marshall's time, the "Quoit Club" was, according to Cordiner, situated in an opposite direction to Whist Bungalow, about two miles south of Colombo on the road leading to Point De Galle. Is it possible that Marshall built the Quoit Club as well and also resided there? Could Cordiner have misjudged the distance from Colombo of the Quoit Club? If such is the case there is more certainty to the speculation that the Wellawatte tablet refers to none other than Sophia Marshall. We are still, however, lingering in the realm of conjecture!

Henry Augustus Marshall died on 23 January 1841 in his 64th year and was buried in the old Galle Face Cemetery. A tablet was erected in St Peter's Church, Fort by his widow and two sons "in memory of an elegant classical scholar and a sincere Christian".

Colombo of the 18th Century was a tranquil place, rich in vegetation, and serene in outlook. It was James Cordiner who observed that: "Nothing about Colombo is more apt to excite admiration than the flourishing state of the vegetable world. So much beauty and variety are in few countries equalled, and nowhere excelled". Is it a forlorn wish to hope for a revival of Colombo's lost beauty? Only time will tell!!

CARTOON

by Max Gerreyn



Former Sri Lanka captain Anura Tennekoon's autobiography – *Passionately Cricket* – was launched at the Sinhalese Sports Club on 26 February. Tennekoon, who captained St Thomas' and SSC, was Sri Lanka's captain in the 1975 and 1979 Cricket World Cups, had former school mates, his SSC and Sri Lanka team members, some leading Sri Lankan players and big names of the business world gracing the occasion. The keynote address given by his contemporary cricketer S Skandakumar, Sri Lanka's former High Commissioner to Australia, former Chairman of George Steuarts and a fine cricket commentator, is reproduced here for your enjoyment.

A tribute to Anura Tennekoon

by Somasundaram Skandakumar

"Icon cricketers past and present, distinguished guests Ayubowan, Vanakkam, Asalam Alekum,, Good Evening.

When I accepted Anura's invitation, I was not expecting to address such an awesome audience. I now know what he must have felt like when he took guard against Joel Garner for the first time!

Anura thank you for inviting me to speak today. I am truly honoured.

If there was a single line that describes this remarkable gentleman cricketer, I will fall back on an eminent Thomian's statement to me. 'If I had to name someone to bat for my Life, it would be Anura.'

I played against Anura in the Royal-Thomian matches of 1965 and 1966 and in 1969 I had the opportunity to play under his captaincy in the Gopalan Trophy encounter at the Colombo Oval, now the P. Sara Stadium.



• *Anura Tennekoon (right) presenting the first copy of *Passionate Cricket* to Michael Tissera, his first Sri Lankan Captain.*

The Colombo University had a great season in the premier domestic tournament that year, heading the league and so Mevan Peiris, Sarath Seneviratne and I found places in the team.

Mevan took five wickets in the first innings, I chipped in with four and Sarath made a sterling half-century and we were proud of our contribution that enabled the Board Eleven to retain the Gopalan trophy that year.

Over three days I got to know this gentleman cricketer better and my admiration for him has never waned since then..



• *Main speaker S. Skandakumar paying tribute to Anura Tennekoon.*

It was Neville Cardus who once wrote, 'The majestic stroke maker makes music and spreads beauty with his bat.' He must have had Anura in mind!

There were no helmets, chest, arm or elbow guards in his time. Only a gentle protector of his manhood which yielded willingly to external pressure. With the likes of the Garners, Roberts, Marshalls, Lillies and Thompsons pace was by no means any slower than what we see today; while spin was far more challenging on account of uncovered pitches that led to viciously turning strips whenever there was overnight rain. Batting required not just courage but also perfect technique and our Icons of the past displayed both.

The game has been transformed dramatically since then. In fact, it was in 1990 that I represented our Cricket Board at a special session of the ICC at Lord's in London chaired by the late Sir Colin Cowdrey to discuss among other matters, the commercialisation of the game which took shape in the ensuing decade.

So, from the gentle voices of the likes of John Arlott, Brian Johnston, Alan McGilvray, that brought the game to our living rooms on Radio and Richie Benaud on TV, we moved to the more aggressive ones that reflected the changing trends.

In the ICC World Cup of 1975 at Lord's, Gary Gilmour destroyed England in the semi-final. A week later, Australia met the West Indies in the final. Clive Lloyd played a majestic innings and was

particularly harsh on Gilmour which prompted Arlott to sigh and comment 'How life can change from Saturday to Saturday.'

Now we hear comments like 'Warner crunches another boundary.' 'Buttler smashes a six.'

Yes, Neville Cardus' vision of 'poetry in motion' for the game has given way to Freddy Mercury's version of the Bohemian Rhapsody: both equally enjoyable!

Anura's book is almost like a Tennekoon innings. It starts gently with his early life and if he would pardon me for saying so, a rural boy born in Anuradhapura who was boarded at the age of six at this awesome school by the sea—St. Thomas'.

Settling in posed its challenges but also by his own admission moulded him.

There are two important incidents in his early years I should mention.

Their supervisor Rev. Barnabas took up a major part of the limited time allocated for evening practice and Anura worked out a way to get him out by hiding behind a tree and encouraging the bowler to bowl a bouncer. The Reverend fell for the bait and was caught by Anura. The Reverend was understandably furious and called the author a cheat.

Anura confesses in his book that he learnt that day that even when the end was justifiable, the means to it had to be credible.

In fact when Don Bradman was asked in retirement what he would like to be remembered most for, his reply was spontaneous. 'My Integrity'.

Indeed, so would be Anura's.

The other incident involves a challenging decision Keith Labrooy as Captain had to make for the eleventh place for a Royal-Thomian. It was between the 15-year-old Anura and Keith's brother Robin. Keith picked Anura in keeping with the needs of the team demonstrating credible leadership.

Anura along with Paul Selvadurai pulled St Thomas out of the mire with a seventh wicket stand of almost a hundred from a dismal 80 for six and so began a remarkable career.

Anura in his early years in boarding school received a princely weekly allowance of Two rupees. Had he been born forty years later that allowance may well have been two million rupees!

His book then increases in tempo as he recalls his many international challenges.

The hardships endured on the many tours to India and Pakistan in particular, the long uncomfortable train rides, the sleepless nights, the meagre allowances and tough playing conditions while the host teams travelled by plane.

In the first ever ICC World Cup, in 1975 at Lord's, he had the nightmarish experience on his way to the crease of having to cross Duleep Mendis felled by a Thompson bouncer being carried off the field by Mevan Peiris and Dennis Chanmugam, only to see

Sunil Wettimuny retire a few overs later with a toe fractured by a brutal yorker.

Joined by Michael Tissera, the pair batted on with great courage to take us to a respectable 270 for four against Australia's 320 when the overs ran out.

Then in 1979 he led us to the next World Cup with no masseur as funds did not permit the luxury. As he was nursing an injury, he took with him a ray lamp only to be advised on arrival that sports medicine had turned to ice packs for cure!



• Paying rapt attention to Skandakumar's tribute to Anura Tennekoon are (right to left) Nelun (Anura's wife), Anura, Michael Tissera, Tom Ellawela (SSC President) and Balchandran representing the publisher.

The allowances again were so meagre that Anura had to get his clothes laundered privately by a relative to be properly attired for the games and this applied to the whole team.

Against these immense odds our cricketers laid a solid foundation for the Hon. Gamini Disanayaka to make a strong pitch at the ICC meeting in London in 1981 for our admission as a Test playing Nation which was successful and we never looked back.

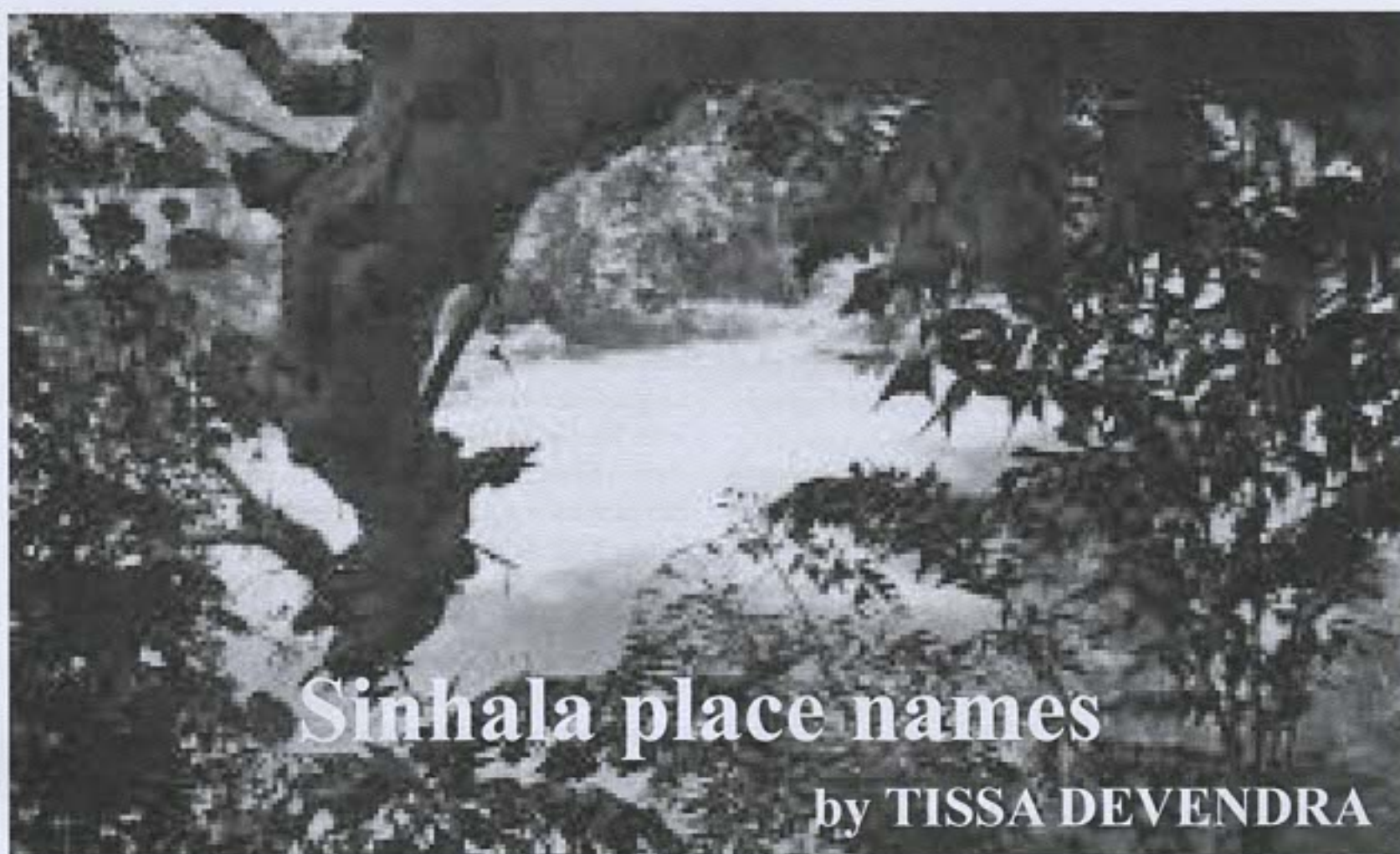
Life has little meaning without appreciation and gratitude. Anura's book is therefore a must for all interested in the game and in particular our emerging cricketers so they know the hardships and challenges endured and courage shown by our cricketers of the past to lay the foundation for the enormous opportunities they enjoy today.

I saw for myself during my tenure in Australia the benefits that can accrue to a Nation when the values of the game are embraced by the people themselves.

By this I mean mutual respect and the inflexible application of the rule of law whereby no one is above it. A Prime Minister gets fined for not observing safety rules while the leader of the opposition is similarly treated for a speeding offence. They both apologise and make payments!

Let us embrace these values ourselves!

Anura thank you for your immense and selfless contribution to our country through the game of cricket. We wish you light in your twilight years, the same light you shone on us from the centre many years



Sinhala place names

by TISSA DEVENDRA

The names the Sinhala people bestowed on their villages, mountains and rivers have fascinated me from my very early days as a District Land Officer in the 1950s, tramping brambly foot-paths, uneven tank bunds and muddy niyaras. I learnt much local lore from the simple peasants and village officials accompanying me on my inspections. I have written briefly of these experiences and observations on village names in earlier stories. Now reflecting in the tranquility of my 90th year, I decided to share my observations with the 'common reader' of whom I am one. Strictly speaking, this is a subject better addressed by scholars of the Sinhala language, geographers, zoologists and botanists – experts in human settlement, land formation and the habitats of plant and animal species. But I decided to venture into the space available for the interested amateur.

I must now recount the spark that inspired this article. A few months ago, I was in a conversation with Udaya Seneviratne, a (much) younger colleague. In the course of our conversation he let slip the fact that the Kandyan village of his birth was Dedunu-pitiya (Rainbow Valley). I was struck with amazement. I had never heard of any village, anywhere in the world,

Anura Tennekoon (Continued from Page 22)

in yours as a cricketer.

In conclusion, I wish to quote to all of you lines from a much respected American playwright and journalist on his retirement.

"Allocate time to be by yourself, to listen to your inner silences, to find the true meaning to your life on Earth, and never give up on your struggle for peace, decency and standing up for the truth"
Thank you and May God bless you All."

named after that wonderful, evanescent, natural feature – the rainbow. What a poetic imagination inspired the original Sinhala settlers who decided on this name. This revelation, in turn, inspired me to delve into the names our Sinhala people of yore gave their settlements. Their love of nature and their environment are a striking contrast to the bombastic names, of minor local worthies and mythical forbears, imposed on the clusters of boxy huts crowding on the verges of existing old villages. This sad phenomenon now pollutes a land where, in our 2,000 old history, no Sinhala King ever had the hubris to impose his name on a city over which he reigned.

I will now embark on a rather idiosyncratic listing of Sinhala place names that have captured my imagination and, will hopefully, that of my readers.

In this essay I will venture into observations that should best be left to scholars in the fields I have referred to in my opening para. However, I firmly believe that practical observation and local lore give us valuable insights into the origins of the names of Sinhala towns, villages, mountains and waterways. This is no comprehensive survey but a 'scattershot' account of place names that have interested or intrigued me in the course of my wanderings in our motherland.

Misty Mountains

I begin with two place names in the same 'family' as romantic Dedunupitiya. Interestingly, both these settlements are located in the mountain fastnesses of our last kingdom – Kanda Udarata. The first is the 'Dum-bara Mitiyawatha' the valley of heavy mists. The other is 'Mandaran Nuwara' – city of misty mountains. The 'city' is no more, although it inspired 'Puwatha' praising a site of royal refuge in times of

rebellions and invasions. Sadly, this once glorious place name now embellishes a decrepit old tea estate – which I acquired for the government 60 odd years ago.

War and Revelry

A few other places recall incidents of our past history. 'Serasuntenna' in mountainous Walapane is reputed to have been the battle school where soldiers rehearsed battle strategy. 'Kadugannawa' – sword girding place clearly records the space where swordsmen gathered. On the outskirts of Kandy is 'Lewella' – bloody river bank – where Sinhala soldiers ambushed and decimated a British troop.



• *Lewella – 'bloody river bank' in the outskirts of Kandy, where Sinhala soldiers ambushed and decimated British troops.*

Kundasale is a placename associated with King Narendrasinha (claimed as the last "full blooded" Sinhala king though both his mother and royal queen were Nayakkar!). I vaguely wondered about the origin of the name 'Kundasale' as it evoked no fauna, flora or natural feature. The solution came when I read an extract of Jonn D'Oyly's diary description of Sri Vikrama Rajasinha's royal capital. The king had instructed the Royal Architect (my namesake Devendra Mulachari) to build a bridge from the Queen's apartment to the lake island 'kundasale'. It is clear that this word referred to a royal pleasure garden where the king enjoyed the pleasure and company of queens, harem lovelies, song and music.

Decades later King Narendrasinha spent so much time at 'fun and games' in his 'kundasale' that his subjects fondly referred to him as Kundasale Raja – instead of a more warlike title!

Ancient Games

A centuries old village game of strength testing community muscle power is 'An keliya' where teams from two neighbouring villages pit their strength to tug apart two sturdy interlocked branches – substituting for deer antlers ('an') of ancient times. The battle ground was called Am pitiya, An kumbura or An goda – names that yet tell their story. The 'Ankeliya' is yet (though rarely) performed in a few Kandyan villages, which have been recorded in TV documentaries.

Perhaps the most charming village name, that harks back to ancient rituals and community chants, is 'Gee kiyana kanda' – 'the mountain where songs were sung' – all that remains is the unforgettable name; no longer does plaintive music waft down these mountain slopes.

Heretics

I now venture into place names that shed a dim light into a shadowy period of the history of the Kandyan kingdom. The isolated and beleaguered mountain kingdom had become deprived of its traditional links with Theravada Buddhist countries in South East Asia – Siam, Burma, Cambodia and Laos. Inevitably, the Sangha went into decline when there were no longer sufficient bhikkus to conduct the 'Upasmpada' ceremony of formal ordination in the Sangha. Village temple premises fell into ruin.

In the absence of a Sangha learned in the Buddha Dhamma the traditional observances and rituals went into sad decline.

Our Kandyan peasants, however, from time immemorial had practised rituals and chants to give meaning to the significant occasions of their everyday life – most significantly paddy cultivation. This cultural space was quietly filled by semi learned charlatans (initially temple acolytes) who went into occupation of deserted temples. These men satisfied, to some extent, the spiritual-emotional needs of the simple illiterate peasants with various shamanistic practices, solemn chants, astrology, folk remedies and witchcraft. They had wives and families, and draped themselves in a travesty of the Bhikkus' robe. The common people referred to them, formally, with the respectful title of "Gannin-nanse" – but less reverently as 'ganayas'. Strangely, it is this 'title' that remains as a distant mirror of a dark spiritual age. Among these place names are Gane-tenna, Gane-gala, Gane-walpola, Gane – gama and a few other places. The provenance of the place names I now list indicates how wide spread this heresy must have been in the Kandyan kingdom during the reign of Rajasinha II, the son of Catholic Queen Dona Catherina.

Trees

I begin this section with a fascinating place name that dates back centuries and has just emerged from obscurity to mark a junction on the brand new highway from Matara to Hambantota. This is 'Barava kumbuka' – the elephantiasis (filaria) kumbuk tree – an ungainly name for a massive old tree with its trunk covered with big ugly lumps, ridges and fissures. The first settlers would have been struck by the resemblance of this strangely deformed 'kumbuk' tree to the hefty deformed legs of filariasis (barava) sufferers. Hence the strange descriptive name they bestowed on their village – fated to achieve topographical recognition.

Another unique tree is (was?) the 'oru bendi siyambalawa' (the tamarind tree to which boats were tied) on the banks of Polonnaruwa's Amban

Ganga waterway. For centuries cargo boats (oru) were moored to this tree and the mooring ropes gouged rings round the massive trunk. These deep scars survived for centuries and I remember being amazed at their history when I saw this tree as a schoolboy 80 years ago. I wonder whether it yet stands where it stood for centuries.

"Kurundu gaha heiekma" is not so ancient and marks an old cinnamon tree that marked a mile-post of the British Period. Not far from here is the township of Uragas manhandiya – 'junction of 'ura' trees – not, as often presumed, wild boar (ura).

Sri Lanka's most revered and ancient tree is the centuries old Sri Maha Bodhiya, dating back to the introduction of the Buddha Dhamma to our motherland. I rather believe that the deep attachment Sinhala Buddhists have for this sacred tree derives from the deep-rooted tradition of tree worship that predated the arrival of Buddhism. This may explain how we have so many old settlements named after trees. In this regard, it is significant that more ancient Sinhala place names honour the 'bo' tree more than any other. Among these are Bo goda, Bo-tale, Bo gala, Bo pe (pronounced: 'pay'), Alu Bo mulla, Bo miriya and many others.

Fruit trees have also been popular – Dodan goda, Del goda, Kos goda, Dehi pe, Labu gama, Mora goda, Naran panawa, Amba tale.

Interestingly, we also have a few places named after the branches (attha) of trees – Beli atta, Dehi atta kandiya, Pol athu modera.

Our forebears also honoured the flowers that adorned their woodlands and ponds. We have Nelun deniya, Iddamal goda, Ratmal gaha weva, Thana mal vila, Ehelamal pe.

Humbler plants that hug the earth also have a few places named after them – Angunakola pelessa, Meemana palana, Thanmal vila.

Birds and Beasts

Birds too have been thus honoured with villages and natural features named after them – Monera gala, Seru vila, Kobei gane, Kukule ganga

Animals, large and small, have earned their own place names – Koti gala, Walas mulla, Wandura gala, Gona peenu wela, Urule watta, Ittha pana, Hunas giriya, Anda gala, Kabara gala, Puhdalu (leeches) Oya, Kiri ibban Ara, Bellan kadawela. Bambara wana and Bambara kelle are the hidden hives of wild wasps. How very interesting that our ancestors had no compunction in naming places after creatures as humble as leeches, geckoes, wasps and snails.

Rocks and Stones

Some place names honour the earth on which our ancestors settled. There is Rathu pas wela, Menik divela, Tiriwana ketiyya, Kiri gal pottha, Gal gamuwa, Kalu aggala, Neela mada, Boralu goda, Weli gama..

Language

I have struggled to phonetically express Sinhala place names in Roman script. I must confess that my knowledge of Sinhala is too poor to interpret the uncommon topographical terms linked to names – there are * pitiya, pelessa, panawa, mulla, waka, vinna, ulla. I hope my readers will treat me gently.

End Note

This 'essay' is a cluster of very personal observations and far from being a scholarly study. My earnest hope is that it will inspire/provoke academics and students to delve into the origins of Sinhala place names.

Law jokes

Here are some tales from the Halls of Justice.

• When the late Dr. Paul E. Pieris (later Sir Paul) was Jaffna Magistrate, a young man was charged with attempting to outrage the modesty of a sixteen year-old girl. The girl was his cousin and he had apparently embraced her and kissed her.

A spinster aunt had seen this and raised a hue and cry, resulting in the youngster being brought to court. In the course of the trial, it became quite plain that the girl had not been averse to the boy's advances, and Magistrate Paul E. Pieris warning and discharging the boy said: "My boy, romance can be quite costly in conservative, Jaffna. So next time you do this sort of thing, make sure the maiden aunt is nowhere about the place!"

He was a fledgling lawyer and he was defending a young lady who was the accused in a case of cheat-



ing. She was a married woman and he appealed to the Galle Magistrate to postpone the trial as his client was not well. And in support, he produced a medical certificate.

Perusing the certificate, the Magistrate said drily: "Mr Attorney, I see no need to postpone this case. In fact, the case can be taken up this afternoon itself as the medical certificate says that she is suffering from 'morning sickness'!"

The judge was displeased about his daughter's boy friend.

"Only a few days ago, I told you that this fellow is not suitable for a family like ours," he told his daughter sternly.

"Yes father so you did, and I told him about it," said his daughter.

"Oh!" said the judge "And what did he say?"

"He said that was not the first wrong judgement you have given!"

(Courtesy of the Editor of The Island 7th July 2020)

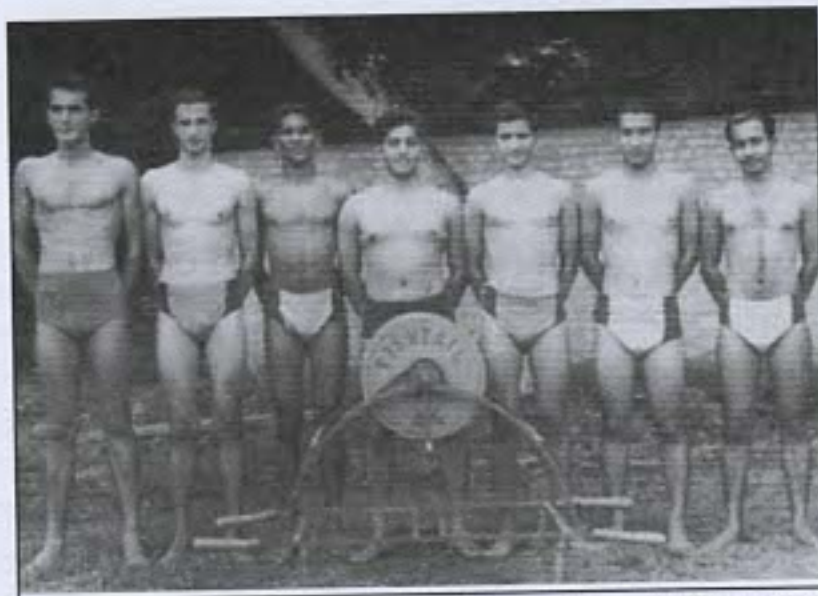
An Octogenarian remembers... By AUBREY KOELMEYER

Colombo Capers and beleaguered Bank Clerks

Remember what it was like?....Turning in to the Green Cabin at about 1 am on a Sunday morning, for a feed of stringhoppers or egg hoppers? It was like being there at the right place at the right time, when the thought of that food hit just the right spot in your Saturday-night out.



• *Mt Lavinia Hotel bather's pavilion in foreground.*
(Photo from an old picture postcard).



• *Those swimmers recognised are: (from left) George Speldewinde, Geoff Marks with brother Boris (third from right). Photograph from sister of the Marks brothers Sandy Austin's collection of 'Ceylon Days'.*

Our Saturday evening would have started off meeting friends for a '6.30 show' at one of the Colombo cinemas and then progressed on to other Saturday Night haunts and then the Green Cabin; where the options discussed were whether to go on to Muburak Thaha's Atlanta Club or Donovan Andree's Casino. The third option of 'going on home' was the one most frequently opted for being that was dictated by the state of our combined, current finances.

Remember what it was like....those Sunday mornings at the 'Mount'?....Being at the Mt. Lavinia Hotel for the annual 'Beach Carnival' or to witness the finish of the 2-mile swim contest run by the Surf Club? At the carnival, with the beach, beer and beauties all around you and the mysterious 'Mr. Michelin' providing the commentary and prizes. Or at the swim meet – watching the likes of the brothers Marks, the Arndts, the Falmer-Calderas or Spldewinde complete that marathon swim. (Geoff Marks won the event for nine consecutive years, while his younger brother Boris always came in second). It was a long afternoon, which we left reluctantly at the end of the parade of the beautiful bodies in swimwear, or when the exhausted swimmers had hauled themselves up the steps to the hotel's bathing pavilion.

Remember what it was like?....Returning back to work again after the bank-strike that probably lasted months? With head down and keeping a low profile so as to mitigate the humiliation of utter defeat – not having gained a single concession or demand that the Union had sought. For those of us who still lived in the home of parents, the whole episode was not much more than a distressing, disruptive, demoralising time – but the faces of some of our workmates displayed their relief that gradually eclipsed the real pain, strain and desperation that they had endured to keep their young families afloat – sometimes having to resort to 'donations' of blood at the General Hospital.

Just Joking

Sir Ivor Jennings, QC, a Constitutional expert, was the first Vice Chancellor of the Ceylon University. Once he sent a letter of demand to the Law Students' Union claiming that their Law-Medical Match Souvenir that year contained some statements defamatory of him. The letter offered the option of a compromise. He wouldn't press the charges if the Union made a financial contribution to the University Fund.

The Union consulted R. L. Perera, QC, the then Lion of the Colombo Bar and on his advice, the following reply was sent to Sir Ivor: Dear Sir, we

acknowledge receipt of your letter, and we would refer you to the maxim "*De minimis non crat Lex.*" (The Law does not deal with trifles).

.....

Once a foreigner came to Sri Lanka. There were mosquitoes, so he bought a mosquito net so he could sleep without dealing with buzzing mosquitoes. The first night, he slept well. The second night, there were fireflies hovering above his mosquito net. He panicked and ran screaming into the night saying: "Oh my gods, Sri Lankan mosquitoes carry lanterns!"

All those featured in this historic photograph attended St Benedict's College long after my student days there. The only person I recognised in it was Bede Puvimanasinghe, Prefect of Games. I had heard sketchily about the team's sporting prowess but luckily, I was able to contact a member of the team, Cosmas Perera Mahagama who is currently a resident of Los Angeles (USA) and he kindly filled me in with all that happened at the eventful encounter in Jaffna.

In the 1959 All-Island Inter-school Basketball Championshipsthe team, the coach and Polka dot jerseys

For the first time in the history of this competition, the finals of the 1959 All-Island Inter-school Basketball Championships was held in Jaffna when St Benedict's College Fives met Jaffna Central. The participation of the Benedictines in this match was under a cloud due to lack of funds for the boys to make the trip. However, the team had fared exceptionally well by winning the Junior Basketball Championship the previous year and Bro. Athanasius, the Director at the time, decided to finance the trip to Jaffna as a gift to the team that comprised of the

Playing left wing was Winston Wijenayaka, former captain of the Junior Championship team, and the most experienced member of the side, who used that knowledge to advantage.

Supporting left guard to Cosmas was an agile R. Rajendra who displayed his ability to play well on the inside as well as on the outside.

The final score was St Benedict's scoring 67 points to Jaffna Central ending up with 61.

Bringing the Championship Trophy to Colombo was a great surprise to everybody, including the Brother Director.

Considerable kudos for this magnificent success goes to the coach Ram Sundaralingam. While St Benedict's can boast of having exceptional basketball coaches in the past, Ram is considered one of the best coaches, if not the best, St Benedict's ever had. With foresight, he changed the Junior winning team into a Senior team. A strict disciplinarian, this highly qualified coach trained his proteges to master all the finer tactics that in no small way made them a champion team.

Ram went a step further by introducing Polka Dot vests as the players' attire for the championships, never done before by any basketball team.

It also must be remembered that three members of this champion team

Percy Perera, Vijay Silva and Gamini Silva were also representing their country while at school. Also significant is that Cosmas Perera was Captain of the National team from 1964 to 1970 and most remarkably, he was the first to Captain a National Sports team while still at school. Such was the quality of Benedictine basketballers who represented their Alma Mater in those halcyon days.

While the polka dots may have been eye catching, it was match winning tactics and skilful play honed under a gifted coach that turned tables for the Benedictine basketballers.

— DOUG JONES



• Standing (left to right) Shelton Petierz, S. Yogendran, Winston Wijenayaka, Gamini Silva, Hubert Saparamadu, Percy Perera, Edward Sumanasekera. Seated (left to right) Ram Sundaralingam (Coach), Cosmas Perera Mahagama, Rev. Bro. Athanasius (Director), Vijaya Silva, Bede Puvimanasinghe (Prefect of Games).

entire Junior champions side, plus a very experienced basketballer and College boarder Vijay Silva.

The first Five comprised of Vijay Silva, an accomplished former College soccer goalie and the most senior basketballer in the side, who was appointed Captain. He had a great game playing at Centre and cleared the boards at both ends of the court. His defence was impeccable throughout.

Percy Perera was the team's star shooter. He played in the right forward position, a quick and high percentage shooter making baskets from beyond the lane. Working closely with Percy was Cosmas Perera who had the responsibility of controlling the game, dribbling the ball to attack opposing players and delivering the ball safely to Percy who was always greedy for points.

First man to place Ceylon Tea on European markets



• Sir Thomas Lipton, Bart., D. C. V. O.

Sir Thomas Lipton had the unique distinction of being the first and only man who placed Ceylon Tea in the Markets of Europe as a popular beverage. His flair for advertising contributed immensely to the success of his venture.

Sir Thomas Lipton has been aptly described as the first of the World's food merchants and England's greatest Merchant sportsman 1850 - 1931.

Messrs Lipton Ltd., the premier firm of Tea merchants was first established by its founder Sir Thomas Johnstone Lipton, Baronet D.C.V.O. No review of this pioneer firm of Tea Merchants would ever be complete, we believe, without an adequate reference to Sir Thomas Lipton's achievements in the realm of Commerce.

On the attractive label of a Tamil girl with a basket on her head, he had his Slogan "Direct from the Tea Gardens to the Tea Pot" Sir Thomas Lipton's fame in the arena of Tea was so great that some forty years back Europeans who had never come to Ceylon, but had only heard of Lipton's Tea Gardens referred to Ceylon as an Island in the Indian Ocean belonging, to Sir Thomas Lipton. In 1890 when Sir Thomas Lipton came to Ceylon he was 40 years old and a self made Millionaire even before he handled an ounce of Ceylon Tea.

When he entered the Tea trade it was in the interests of his Markets, as presumably he looked upon Tea as something which would attract more trade to his shops. He decided to sell Tea in quarter, half, and one pound packets, as it would be fresher and easier to handle as a standard brand. But he soon realised that he had under - estimated the possibilities of his new venture, and that his three hundred shops could not satisfy the demand for tea by the housewife's at -/30 cts a pound. Hence Lipton decided to sell Tea not only in his shops but wherever there was a demand for it. Where there was no demand he would create one. It was a challenge and a great opportunity and he proceeded to advertise Tea as he had his barns and hicons, fifteen years earlier. His shops had made him a millionaire but Tea made him a multi - Millionaire. In the process, the name Lipton ceased to be the name of a series of Chain stores and became Instead the trade mark of a national commodity and through Tea Lipton's became



• Vintage silver tea set.

a household word. Records of the Lipton tradition reveal that born as he was to a period of unfettered enterprise that Lipton was an honest single minded man of immense vitality and ambition who was never in conflict with his world, and that he was a man of good personality and charm and power of concentration with a genius for showmanship.

Sir Thomas Lipton was assuredly a true moral force of the British World of commerce. Astute advertising and honesty of purpose were milestones in the history of a business tradition built by hima tradition which time cannot wither nor custom stale. In this centenary celebrations year of the Tea Industry in Ceylon we feel sure that we owe Sir Thomas Lipton a debt of gratitude for his having placed Ceylon Tea first in the markets of Europe and incidentally contributed much towards our vital economy. We have no doubt that Lipton Limited the firm that bears his name will have the progress and prosperity it deserves and desires and to Lipton's we say *Esto, Perpetua*.

In hell is he, the elusive Pimpernel?

We seek him here, we seek him there,
Those Frenchies seek him everywhere.
Is he in heaven?— Is he in hell?
That damned, elusive Pimpernel?

— Baroness Orczy (*The Scarlet Pimpernel* 1905)

APPRECIATIONS

Rupa Seneviratne Banda

08 /04 /1936 – 09/06/2020

....but the Melody lingers on

Rupa Seneviratne Banda was born Rupa Herath on the eighth of April 1936 at Kurunegala. Her father studied at the Trinity College Kandy and worked at the Kurunegala Kachcheri. Her mother was a housewife. She had five brothers elder to her. All the 5 brothers Albert, Percy, Lionel, Walter and Edward were well-educated at prestigious colleges in Sri Lanka. The eldest brother Albert was a Rural Development Officer and later was a teacher at St. Anne's College, Kurunegala. Walter, an elder brother, was a Professor at the faculty of Agriculture University of Peradeniya and another brother a Deputy Director of Agriculture, who served in the FAO in his later years.



Rupa was treated like a queen being the only daughter of the family. She was looked after by her parents and her elder brothers with all the love and care that they possibly could give.

Her schooling was at the Holy Family Convent at Kurunegala. She joined the Post Office Telecommunication Department after her Senior School Certificate. Following a short period in that job, she then moved to the Buddhist Ladies College in Colombo for further studies, entering the University of Peradeniya, from where she graduated in 1963 studying Sinhala, Economics and Western History.

A friend of hers at the University writes of her "Rupa was a freshman at the University of Peradeniya. We were among 33 or so girls admitted to James Peiris Hall at Peradeniya as residents in 1959. Dressed beautifully in Kandyan saree, I remember her speaking fondly and proudly about her brothers Walter and Eddie Aiyya. She was a friendly, kind hearted girl, well known for her quick friendly smile".

Out of the University she joined the Ceylon Government Service working as a graduate teacher for over five years till she married and went over to UK. She worked in various capacities in UK, New Jersey USA, Sri Lanka, Norway, and New Zealand. In 1985, the family settled in Australia.

In Australia she retrained herself and worked in the NSW Legal Department.

Together with me, she worked for the expatriate Sri Lankan community in Australia. Her interests were mainly with the Sinhala Cultural Association of NSW and the Lankarama Buddhist temple at Schof-

ield. She personally invited Bikkhuni Kusuma, the first ordained Buddhist nun, since the last Kings of Kandy. She compiled a book of the Bikkhuni's discourses calling it "Living in Peace". She helped me in taking a group of elderly Sri Lankans from Australia on a Pilgrimage to the Buddhist centres in India.

Rupa was a founding member of PUAAN (The Peradeniya University Alumni Association, New South Wales.) Quoting from her close friend Mrs Anula Dissanayake's speech at the funeral: "We met in London at the London Buddhist Vihara. She opened my eyes to something very important, that is to teach the children their mother tongue – Sinhalese- saying, she was doing so at home. It did go into my head and we put our three daughters into Maliyadeva Girls College in Kurunegala during our short stay in Sri Lanka and thanks to Rupa all three of them got their 'O' Levels in Sinhalese.



• As newly weds.

Rupa included me in all the family gatherings, functions and events and both of them also attended most of the events when I was in the committee of The Sri Lanka Association of New South Wales.

We did lot of things together; the three of us drove to Brisbane and back, went to Perth for a 10-day Meditation retreat of Ajan Brahmavamso. The three of us with Bhikkuni Kusuma visited the Nan Tiyan Temple in Wollongong, a very memorable trip.

Rupa was well known for her hospitality, adamant on feeding visitors, friends and family members with fine food. I have been treated to tea and short eats many a times.

She had a calm and sweet nature. As the wife of a doctor she had enough to deal with, more so having to support a husband who was involved in heaps of social activities, singing and performing at social events. Rupa joined in everything to the best and he took good care of her at times when she had health issues and did everything to make her life happy and comfortable.

She was very genuine, truthful and very generous. She was always with a smile, no matter what. I am sure all her relatives, friends and I, will treasure all those beautiful memories forever. As Irvin Berlin said "The Song is ended but the Melody lingers on". Some people come to this world and make a beautiful impact on others and go. Rupa was such a person."

She brought up a son Mohan, a Surgeon, and a daughter Ayshanie, a Nurse Educator. She was the proud and loving grandmother to six grandchildren.

Rupa passed away on the 9th of June 2020. The cremated remains are to be placed at the foot of a Chinese Pistachio tree, which will be planted in

spring, and the ash will be interned in summer at the Mary Mackillop gardens in the Macquarie Park Cemetery at the top of the hill, from where she could see the distant land of our beautiful adopted country.

It is a living legacy tree. This tree with its glossy green leaves will change from brilliant orange to crimson in autumn. In spring, the tree will attract birds by bearing small white flowers, followed by red and mauve berries. Her ashes will be treated to be eco-friendly and nourish the tree, perpetuating life, as it grows and creates seeds and seedlings so that her legacy continues to live on.

A further two hundred other native trees will be planted in her name in NSW.

She will be very greatly missed by me and our family, relatives and friends whose lives she brightened with her smile and her love.

—Dr J.M. Seneviratne Banda
MBBS FFARCS

Dr. Cuda Wijeyeratne
Passed away on 18/2/2020



I sit down with a heavy heart to pen a few lines as a tribute to a very close friend, at the request of my dear friend Hugh Karunanayake. My bonding with Cuda stretches over 75 years since we both joined our Alma Mater Royal College, down Rajakeeya Mawatha way back in 1945 – the Royal College Alumni Group of 1945 is still in

existence and with Cuda's passing away we lost our valued 65th member.

I go down memory lane as way back as 1945. I lived on Havelock Road and Cuda, with his parents, on Vajira Road, a mere 100 yards away. Cuda lived with his parents for a long time and his father E.A.P. Wijeyeratne was then Minister of Home Affairs. He was the youngest in the family and his two siblings Tissa and Nissanka, who both in later life achieved high positions in public life, the former as an Ambassador and the latter as an Ambassador and Cabinet Minister. At the Vajira Road premises we played cricket with the neighbours, enjoying ourselves to the fullest. Back at Royal we joined Form 1, our class Master being the renowned cartoonist Aubrey Collette and Principal, the famed E.L. Bradby who was spending his last year at Royal.

An anecdote regarding Cuda comes to mind. After playing cricket during our school days and taking a rest at Vajira Road and chatting, the conversation drifted to the house opposite Cuda's, occupied by Edwin Jayakody. It was well known that he had

four attractive daughters attending Visakha Vidyalaya, at the time. That house had unusually high boundary walls. On one occasion when Mr. Jayakody came outside his gate, Cuda and I walked up to speak with him. Cuda then asked him "why are your walls so high?". He replied immediately: "These are girls, no", a reply which amused us. Later on, I realised that his youngest daughter married my close friend Rupa Karunatileke from Bethara, Elpitiya, former Minister of Trade and Commerce, in a UNP Government.

Cuda and I parted company in the mid-1950s with Cuda joining medical college and myself going onto Peradeniya to join the university. During this time Cuda's father was appointed High Commissioner to the United Kingdom and naturally Cuda followed, did his medical studies there and passed out as a doctor and soon after specialised in psychiatry and became a Consultant, living in Dorset, UK for over 30 years. By then he had married Manelle and had two children Udeni and Dappula. It also so happened that our bonding became still closer with our son Satyajit marrying their daughter. The family gets closer with each passing year.

On one of their visits to Sri Lanka, I had invited Cuda and Manelle to lunch in Parliament. After lunch and having been escorted to see the 8,000 square foot Parliamentary complex, back in my room I received a call from Paddy Hapugalle, a fellow Royal '45 Group member, regarding an upcoming boys trip to Kandy to watch the Kandy leg of the Royal-Trinity Bradby Shield game. He had organised a small hotel which I had serious doubts about, as it appeared to be a rather seedy place. Cuda who joined in the chat where five of us classmates were to do the trip, was invited by me to join in the fun and revelry of two nights out in Kandy. Cuda, being the perfect gentleman, politely refused to join the trip as he felt it was unfair to leave Manelle behind and join the boys for their revelry - that was so typical of him.

Yet another occasion where the boys and this time, the wives too were invited, was a dinner hosted by Dicky and his spouse Chinta Wijeratne. Chinta, in true fashion, had broken rest and prepared a fabulous feast, forgetting in the rush to take her anti-pressure medication. Chinta was at her best, playing the piano after dinner, when she slowly fainted. We were all agog and Dicky saying "No, no, she will be fine soon". Among the 12 of us, Cuda was the only Doctor and rushed to her side, adding that she may have suffered a stroke and advised us to take her immediately to Central Hospital, which was the closest hospital. Immediately thereafter, I brought my car and Cuda helped her to get in and drove directly to the hospital. Due to the very timely action taken by Cuda, Chinta is still very much alive, though after a stroke. Cuda's timely deeds saved the day.

Whenever I organise a Royal '45 Group get together, now meeting for lunch rather than dinner

in our younger days, Cuda was always there, being a perfect conversationalist. We will truly miss him.

Cuda was a voracious reader, reading at least four books a month and later using a Kindle to do so. He was the epitome of kindness and sincerity and we enjoyed a great friendship. He enjoyed his five grandchildren with two girls (our mutual granddaughters) at Ladies College in Sri Lanka. He developed a very strong bonding with them.

Cuda has left a lasting indelible impression amongst all of us, college friends, family and extended family for his warmth of his friendship and sincerity.

May the Noble Triple Gem shower blessings on him.

- Nihal Seneviratne

(former Secretary of the Sri Lanka Parliament)

Neville D. Jayaweera (23.10.30 – 10 .5. 2020)



Neville Jayaweera, arguably the most outstanding if not the most controversial member of the now extinct Ceylon Civil Service, in recent times, passed away in his home in Orpington, Kent, just three days after the death of his wife Trixie.

Born in Colombo to his parents Robert and Constance Jayaweera, residing in Hena Road, Mount Lavinia, Neville received his early education at St Thomas College, Mount Lavinia, and later at St Peters College Bambalapitiya from where he was admitted to the University of Ceylon. He obtained an Honours degree in Philosophy, and on sitting the open competitive Ceylon Civil Service Examination was admitted to its ranks in 1955. He had an illustrious career as Government Agent in Jaffna and Vavuniya, and as Director General of Broadcasting, where his perceived over enthusiasm for the conservative side of politics earned him the ire of those in quest of an egalitarian utopia.

Neville Jayaweera was an enigma. Born a Buddhist, he converted to Christianity and became a lay preacher in the days after he was forced into retirement. His was a strident voice for minority rights and opinions, and consequently often construed as a voice against indigenous beliefs and aspirations. This is not the place, however, to discuss the many aspects of the personal choices in life of this extraordinary personality, who it must be stated was a man of honesty and integrity, and did not shape his views to accommodate prospective personal rewards.

Neville after his premature retirement from government service at the age of 42 joined the newly established Marga Institute in Colombo as an Additional Director in 1972.

It was there that I first met him, and it was quite evident that he was not dropping anchor there, but using it as a stepping stone to meeting his own personal objectives in life. With his organizational capabilities and enthusiasm for his newly discovered religious beliefs it was not difficult for him to accept an invitation from the World Association of Christian Communication to join it as their Director of Research and Planning. He moved to London with his family and worked for that organisation till 1989.

Neville who made his stamp as a broadcasting administrator and planner with the Ceylon Broadcasting Corporation, added more luster to his professionalism with his work with WACC and was



• Always the genial host! Neville and Trixie Jayaweera (in centre), Hugh Karunanayake on right, and son-in-law Edmund Glynn (on left of picture) in their home in Orpington, Kent circa 2005. (Photo: late Manorani Jayaweera)

soon recognised as a leading global expert in the field of Mass Communication. He was appointed a member of the BBC's Central Religious Advisory Committee in London, was Trustee of the International Broadcasting Institute, and was also WACC's permanent representative to UNESCO for several years. He could not however shake off his strong political beliefs and after serving 15 years with WACC he was back in Sri Lanka as Media Advisor to President Premadasa in 1990. He was duly rewarded with an appointment as Ambassador to Scandinavia for three years in 1991. If I be permitted to allude to a personal episode, I would refer to Neville attending a Regional Mass Communication Seminar held in Hong Kong in mid 1976. It was to be followed by another conference in Singapore in December 1976. On returning from Hong Kong he walked up to me saying "Hugh, there is going to be a Regional Seminar in Singapore on Mass Communication in December I won't be attending and I have recommended to the organisers that you attend, if you are free." And attend I did for a three weeks all expenses tour which some may prefer to call a 'jaunt'! Neville was always helpful and very personable at all times..

Neville Jayaweera joined CSA somewhere around 2008 and contributed many splendid articles

to *The Ceylankan*. The contents of some of them were historically, of very significant importance as they were inside stories hitherto not made public. His conversations with Sir John Kotelawela, Dudley Senanayake, and his recounting of his days as Government Agent Jaffna not only made very interesting reading, but were historically invaluable. He was an incisive interviewer and the power of his intellect extracted responses which threw new light to the subject under discussion. His sense of honesty also made him self analyze retrospectively. In his article on Dudley Senanayake, he admitted the errors he committed in placing himself in a position of personal loyalty to Dudley Senanayake which he said was a "grievous error on my part, unworthy of a public servant holding high office". At times, despite his erudition he also tended to be naïve. When interviewed in the BBC studios soon after the assassination of Lakshman Kadirgamar, he made the astounding statement that the killing cannot be the work of the LTTE as they would not do anything half so foolish as that! He believed that it was the work of other splinter Tamil groups or the government of Sri Lanka itself! On referring to this faux pas months later, he relented, and was visibly embarrassed.

Neville was a very interesting conversationalist, but essentially a very domesticated individual who best liked being at home in the company of his wife Trixie and their daughter Manorani and husband Edmund. They together with grandson Maximilian

were a typical "Happy family". I have had the pleasure of dining at their home in Kent on a few occasions and found the Jayaweera cuisine as wholesome as the conversation that accompanied it. The loss through cancer of their only child Manorani three years ago would have torn him apart. The death of his wife just three days prior to his own death would certainly have made his long journey on earth almost impossible to continue. He lived through 90 years of a very productive life, often reflective, and at times controversial.

May Neville David Jayaweera rest in peace.

— Hugh Karunanayake

Obituary notices published in *The Ceylankan*

All Obituary notices and Appreciations of Life recorded on these pages are restricted to deceased CSA members only. In keeping with that policy all notices are accompanied with a note indicating such membership status. Occasionally, we may inadvertently fail to indicate this important fact, as in the case of the Late Dr R.K.(Rajpal) de Silva (see page 30 of J88 - November 2019) who was a Member since 2002. We trust readers will accept our apologies for these omissions.

Get yourself a copy of *The Ceylankan* INDEX

A combined A4 size volume of 64 page Index to compliment *The Ceylankan*, has been compiled. It is neatly set in large font with an appropriately designed cover. The Subject Index takes up 39 pages and the Author Index has 20 pages. The composite work will



be very useful for anybody who wishes to track down an article in a past issue of *The Ceylankan* and as Hugh says "... this significant work will no doubt be a great resource to writers, researchers and scholars of the future".

Prior to printing copies of the Index we would like to have some indication of numbers required. Members interested in obtaining copies need to contact a Committee member to reserve their copies..

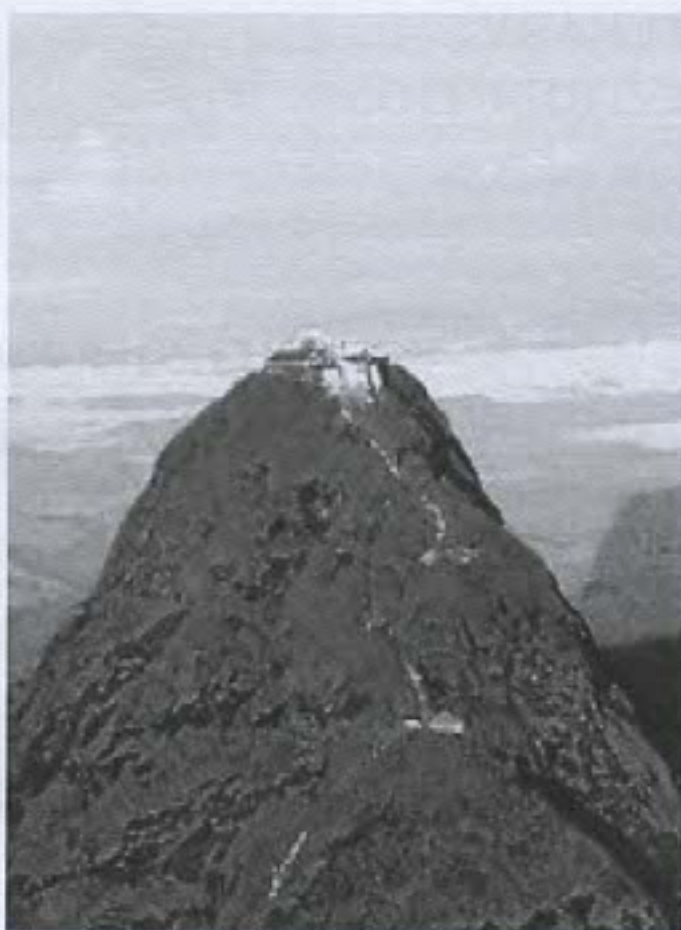
NOTE: Hugh has about 10 extra copies of the Index which he has generously offered FREE (including postage) to CSA members in Australia on a first-come-first-served basis. If interested contact Hugh on karu@internode.net.au.

But is it Art?

We know the tail must wag the dog, for the horse is drawn by the cart;
But the Devil whoops, as he whooped of old: 'It's clever, but is it Art?'

Rudyard Kipling - Barrack Room Ballads (1892)

Pilgrimage to Adam's Peak



(Photo courtesy Wikipedia)

Ratnapura is the classical gateway for the pilgrimage climb up 7360-foot Adam's Peak. It is 16 miles by foot (or nine by vehicle and seven by foot) to the top of the pointed peak by the arduous route through the Carney Estate. The other route, from Maskeliya via the Dalhousie Estate, begins at a much higher elevation and is a much easier ascent of about 4 1/2 miles (7 kilometres).

All four major religions of Sri Lanka claim Adam's Peak as a holy mountain. Buddhists call the mountain Sri Pada ("the sacred footprint") and say it was visited by Gautama Buddha himself. To Hindus, the peak called Shivan Adipatham ("the creative dance of Shiva") preserves Lord Shiva's footprint. Muslims insist it is the place where Adam first set foot on earth. And Roman Catholics say the footprint impress in the boulder at the summit is that of St Thomas, the early Christian apostle who preached in South India.

An earlier name given to the mountain is Samanala Kanda, "Saman Hill." Since before Buddhism arrived in the island, the deity Saman has been regarded as supreme here. The clouds of yellow butterflies which converge on the mountain for a short time each year are called Samanalayo.

Since the 11th Century, the mountain has been a goal of pilgrims. King Vijayabahu I and King Nissanka Malla of Polonnaruwa both recorded their pilgrimages here. The Mahavamsa made reference to the Buddha's footprint atop the mountain.

Pilgrimage season begins in December and continues until the Wesak festival in May. It is at his height in March. At other times the mountain is bleak

and the rains make the trail dangerous. Tens of thousands of pilgrims make the journey every year. Most of them climb at night up a staircase illuminated by electric lamps. Frequent ambalamas (pilgrim's rests) and refreshment stalls make the climb easier. Those who reach the summit by dawn witness an almost supernatural spectacle: the magnified, triangular shadow of the peak itself superimposed on the awakening countryside. On very rare occasions, one may see the "Specter of Brocken" – one's own immensely magnified shadow borne on distant wraiths of mist, looped by a rainbow halo.

Adam's Peak pilgrims follow a number of unique traditions in the ascent. It is customary for first-time climbers to pile great turbans of white cloth on their heads. On both main routes, the Indikatu-pana ("place of the needle") demands the devout to stop and fling a threaded needle into a shrubby path's side, marking a spot where the Buddha is said to have paused to mend a tear in his robe. At the summit, a bell clangs unceasingly, reverently tolled by an old man and toddler alike, to signify a pilgrimage completed. (The current journey may not be tallied, for it is not complete until they return home.) It is bad form, by the way, to ask how far it is to the top. Instead, just exchange the greeting karunavai – "peace".

– Source: *Insight Guides - Sri Lanka*

Books - weapons of man's freedom

We all know that books burn—yet we have the greater knowledge that books can not be killed by fire. People do but books never die. No man and no force can abolish memory. No man and no force can put thought in a concentration camp forever. No man and no force can take from the world the books that embody man's eternal fight against tyranny of every kind. In this war, we know that books are weapons. And it is part of your dedication to always make them weapons for man's freedom.

—Franklyn D. Roosevelt (1882-1945) Message to the Booksellers of America read at banquet in 6 May 1942.

Four definitions

I am reminded of four definitions: A radical is a man with both feet firmly planted—in the air.

A Conservative is a man with two perfectly good legs who, however, has never learned to walk forward.

A Reactionary is a somnambulist walking backwards.

A Liberal is a man who uses his legs and his hands at the behest—command—of his head.

—Radio address to New York Herald Tribune Forum on 26th October 1939.



MEMBERSHIP RATES

- **General Subscriptions for Australia:** (All rates, unless otherwise stated, are in

Australian dollars) \$35 per year;

- **Pensioners:** \$25 per year (to be reviewed in 2020)
- **Overseas members from USA/UK/Canada/Israel/Thailand:** \$45 per year.
- **Sri Lanka:** Rs.3000 per year.
- **Gift subscriptions:** \$35 or \$45 if the nominee is resident outside Australia.

Please arrange payment of Membership subscriptions for 2020 if still due, together with any arrears where applicable. Pay by cheque in favour of "Ceylon Society of Australia" and post to Deepak Pritamdas, P O Box 489, Blacktown, NSW 2148, Australia.

Or pay by Bank Transfer to Ceylon Society of Australia
Bank name: Commonwealth Bank of Australia

Account details: BSB 062 308

Account No. 1003 8725

Swift Code: CTBAAU2S

NOTE: Please include your name as payee, and kindly email all payment details to deepakpsl@gmail.com

General meeting of
30 August 2020 is

CANCELLED

Due to the continuing Covid-19 pandemic and necessary Government directives regarding social distancing and self isolation still in force with no respite evident in the foreseeable future, the Society has decided to cancel the General Meeting scheduled for 30th August 2020 with the health and safety of our members foremost in our minds.

The committee deeply regrets any inconvenience caused to members and their guests.

However, for the time being **AGM, DINNER & SOCIAL** scheduled for Saturday 28 November 6.00 PM AGM (for members only). The 6.30 PM Dinner, Sing-along and Dancing will take place unless Covid-19 restrictions remain.

Jokes are legal

"You are charged with being in possession of an apparatus used for distilling 'kassipu'. (moonshine)

"How do you plead, guilty or not guilty?"

"Guilty! I also plead guilty to the offences of rape and adultery."

But you are not charged with these offences".

"Why not? I've got the apparatus!"

WANTED – YOUR LITERARY CONTRIBUTIONS



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

Original, previously unpublished, articles relating to the history, culture and heritage of Sri Lanka is sought, while any material of an anecdotal nature will also be considered provided they conform to the CSA's ideals of being non-racial, non-political, non-religious and non-controversial.

While every effort is made to print material that is relevant and correct, we do not take the responsibility for errors. The editor would appreciate any inaccuracies being brought to his notice without delay.

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

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For just \$35, or \$45 if the
nominee is resident outside
Australia

Your nominee will have four quarterly issues mailed to his/her home. Please contact the Treasurer, Deepak Pritamdas on 0434 860 188

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 numbers 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.



Congratulations and a Warm Welcome to our New Members

MRS DAMAYANTHI & HARRY CUMARAS-
WAMY, Pennant Hills NSW.

CHRISTOPHER GANES & KAMALA KANDAIYA,
Baulkham Hills NSW.

PROF. NEIL DEVOTTA, North Carolina, USA.

GIFT SUBSCRIPTIONS

SANJIVA FONSEKA, Kenilworth, CV8 1HA,
United Kingdom.

CHANDIMA GUNWARDENE, Nawala, Rajagiriya,
Sri Lanka.

**From Hugh Karunanayake, Blackburn North,
VIC 3131.**

ARUL NILES, Epping, NSW 2121

From Rex Olegeseeram, East Ryde NSW 2113

PETER VAN CUYLENBERG, Kalorama VIC 3766.

From Gavin Assaw, Glen Iris VIC 3146

SUE KRELTSZHEIM, Aspendale, VIC 3195

**From Fred Kreltszheim, Highvale Retirement
Village, Glen Waverley VIC 3150**

DR PILOO RUSTOMJEE, East Malvern, VIC 3145

MS JENNY WADUGE, Keysborough, VIC 3173

From Gordon Cooray, Endeavour Hills VIC 3082

COMPLIMENTARY

(INDEXER) MS CHITRA KARUNANAYAKE, West
Epping, NSW 2121



*Meals
Ammi
Made*

Readers will recall this familiar graphic illustrating our recipe column not long ago. Unfortunately this fell by the wayside for some reason. But it was never forgotten. Your editor certainly misses them. He often tested those recipes and discovered mouth-watering results. Yes, this is a warm welcome to all our readers to contribute their recipes for publication.

As the title of the column suggests, your recipes need to be of Sri Lankan origin, family-orientated meals you learnt to prepare from your Ammi or Achchi. While keeping them brief, they need to have the recipe listed in full, accompanied with all the important preparation details.

So why wait? Show us how to make those delightful meals we can all enjoy.

WE NEED SPEAKERS

The CSA welcomes professionals and others interested in speaking at our public meetings on a subject of their choice. Meetings are held in Sydney, Melbourne and Colombo and take place quarterly in February, May, August and November of each year.

If you have anyone in mind, please contact CSA President Pauline Gunawardane on (Mob) +61 419 447 665 (email: paulineg@ozemail.com.au or Melbourne Chapter Convenor Hemal Gurusinghe (Mob) + 61 427 725 740 (email: hemguru@hotmail.com) or Colombo Chapter Secretary Anandalal Nanayakkara 077 327 2989 (email: anandalal10@gmail.com)





The original wall of Modera House constructed over 200 years ago. The vantage view over the Colombo Harbour conceals the hundreds of shanties that now occupy the landscape of the forshore.

The picture below is of Modera House, (taken in 1995) another house built by H.A. Marshall over 200 years ago. It is now the headquarters of the De La Salle Brothers of Sri Lanka.

