



The Ceylanikaum

The Journal of the
CEYLON SOCIETY
of AUSTRALIA

ISSN 1836-8646 Journal 69 Volume XVIII Number 1 February 2015 Editor: Doug Jones



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The Ceylankam

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From the Editor...

January 2015 was a month when history was made in Sri Lanka. On the 8th, the country voted at a Presidential election. The elective voice of the people gave the country a resounding shock. The ruling Government was defeated. The bigger shock was a smooth change of authority from the Government in power to the Opposition without the inevitable violence so characteristic with election time in Sri Lanka. It was a most peaceful transition which upheld the belief that democracy was still alive and well in the country.

Next was, five days later, on the 13th, Sri Lanka was blessed with the country's First Catholic Saint when Blessed Joseph Vaz, long accepted as the Apostle of Sri Lanka, was canonised by Pope Francis in recognition of the wondrous work Vaz did for the Sri Lankan people more than two centuries ago. This solemn ceremony took place in a waterfront open air stadium on the Galle Face Green in the presence of more than a million people and watched on TV by billions worldwide.

We in the CSA are also fortunate that in our midst we have people who contribute their expertise for the good of the community, both in Australia and in Sri Lanka, and use that expertise to enrich this magazine by their scholarly work. It is with much pleasure that we note CSA member and first local President of the Colombo Chapter, Somasiri Devendra has been bestowed with the great honour of "Uruma Prasada Pranama" (The Heritage Award) from the National Heritage Ministry of Sri Lanka for his vast

services to Maritime Archaeology in Sri Lanka. You can read about Somasiri's remarkable achievements in this issue.

To celebrate the centenary of Sunil Santha's birth we have Dr Tony Donaldson, who has done a great deal of research into the icon of Sinhala music who 'pioneered a Sinhala song style and form' that has become the essence of the Sinhala music genre. Dr Donaldson's Sunil Santha - a search for Sinhala music" is a must read.

Then we have the fascinating literary style of The Rambler as he seemingly peeps over the fence to the Horagolla estate and tells us the ancestral Bandaranaikes had neighbours in the name of Bevan living next door to the wallauwa and they got on like a house on fire until... just read the story for further clues!

Thiru Arumugam looks at the Cocos Islands Garrison Artillery Mutiny of 1942 only to find that a British Accountant working in Colombo who volunteered to join the Army when war broke out was Captain and his second in command was an Eurasian - a planter, only 19-years old. The two of them considered themselves racially superior to rest of the 37 CGA troops (Bombardiers and Gunners) who were Burghers, Sinhalese and Tamils, school leavers from leading Ceylon schools. The right breeding ground for a revolt.

After a brief throw back on the ubiquitous tuk tuk in a lighter vein, we also have some inspiring responses from our readers as they share their thoughts and insights in shedding more light on the various subjects discussed in past issues. We thank those readers for their constructive views and say "give us more of the same."

About the Ceylon Society of Australia

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

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

Our Readers Write

First English School in Sri Lanka

The article appearing in *The Ceylankan* (165 February 2014) titled *The First English School in Sri Lanka* is incorrect and misleading. The first Wesleyan Methodist English School was started by the Rev. Benjamin Clough on 25th July, 1814 in Galle. 'The First Report of the General Wesleyan Methodist Missionary Society 1818' states that the first day school in Ceylon began in Galle. "This has the honour of having been the first native day-school established by the brethren of our Mission in this island. It was established by Brother Clough, under the immediate sanction of the Government; who generously granted a monthly allowance of 50 rix dollars for its support, which has been continued to the present day... The children of the native chiefs of the district were among the first of the scholars; but other youths, of inferior stations in life, are likewise admitted, -- and all gratuitously. The Guard Modeliar [sic], the principal of the Headmen of Galle, who has taken a lively interest in the institution from the beginning, has very kindly remunerated our Mission by many obliging attentions, and still continues his friendship to it.

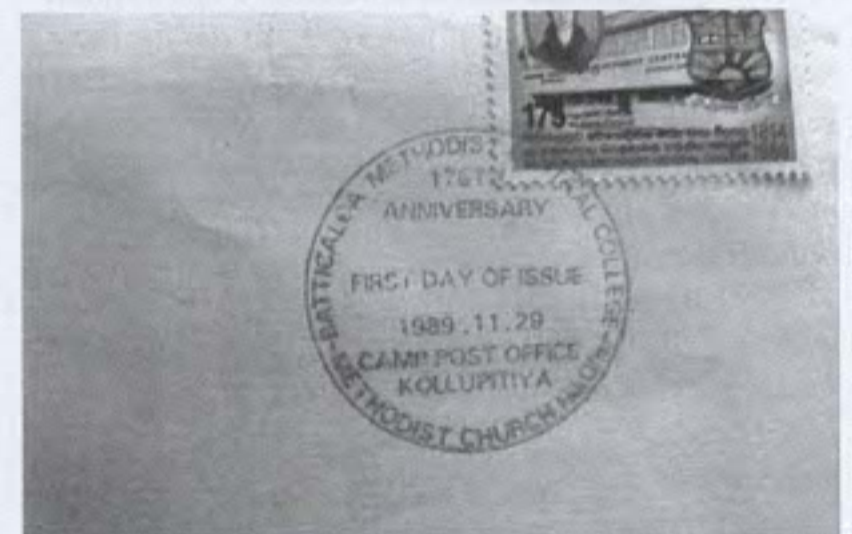
As this school has been open to all applicants, the children of [all] persuasions, have, from time to time, been enrolled on its books; and have received, in common with the other scholars, those instructions which are able to make them wise unto salvation, "through faith which is in Christ Jesus". The establishment continues to flourish, under the care and superintendence of Brother McKenney. The present number of scholars is 40. Several other schools have been lately commenced by our Brother on the Galle station, which will be particularly stated in the next Report."

The above is the official recording of the beginning of the first school, which the Rev. Spence Hardy reiterated in his 'Jubilee Memorials of South Ceylon.' The Rev. Hardy wrote that the first school established in the island by the Wesleyan Mission was in Galle. The dates the Missionaries left Galle to their stations rebuff other claims. The Galle school began first on 25th July 1814, which date corroborates with the Rev. Benjamin Clough's journals. The Rev. Clough's journal is available with the SOAS archives of the University of London.

The Galle School, started in 1814, is today known as Richmond and is 200 years old. The school started from the Walauwwa or the mansion of Don Balthazar Dias Abeysinghe Siriwardhane, the former Sahabandár Maha Mudaliyár and Guardia Mudaliyár or the Mudaliyár of the Gate, Galle, who had passed away about six months before the arrival of the Missionaries. A Dutch Officer had built the Walauwwa in 1712, which was known as Doornberg, still stands

in Upper Dickson Road, Galle. It is now a boutique hotel and is called 'The Dutch House'.

The claim in the subject article and what the Batticaloa Methodist Central claims is dubious and without proof for several reasons. Before explaining the reasons, the two photographs shown below need close examination.



The first day issue (above) was on 29th November 1989 when the school was 175-years old, which fixes the date of the beginning as 29th November. It is incorrect. The name of the school was Batticaloa School when it started and was later renamed the 'Batticaloa Central Methodist School'. It was started by the Rev. William Ault on 29th August 1814 as per the Mission records. The school celebrated the 200th year anniversary this year on 29th June, on a grand scale. However, the date is incorrect. The Missionaries came to the Galle Harbour on the 29th June 1814 and three of them, James Lynch, Thomas Squance, and Benjamin Clough, landed in the Galle harbour on the 29th June 1814 evening. William Ault and George Erskine who were to follow in another boat got delayed due to the Captain of the ship detaining them to give some mail to be posted from Galle. By the time the boat started, the strong current and a gale changed their course towards Weligama and they landed there on the 30th June at 2:30 AM and came to Galle the same day by land. They held several meetings and decided to take up Governor Brownrigg's suggestion to start schools to teach English to the natives. Unlike the other Missions, the Wesleyans started their schools to teach English as the

Government gave them 50 Rix* dollars per month for each school they started.

On Monday, 11th July, the first District Meeting, called a 'Conference' by its members, was held at Galle. They deliberated as to whether it was advisable to separate so widely from each other as would be required if the Governor's recommendation was acceded to. But after due consideration of this important matter, they agreed that Mr Lynch and Mr Squance should go to Jaffna; Mr Ault, to Batticaloa; Mr Erskine to Matara and that Mr Clough should remain at Galle. They partook of the Lord's Supper together that they might receive a renewal of divine strength, to fit them for duty and prepare them for trial. But it was hard work to part, and to make any motion towards the utterance of the word 'farewell' was more than they could bear. They could only embrace, and silently pray for each other. In the Lord, they were knit together as one spirit; and the happy bond had been cemented the more firmly by the deep afflictions through which they had been called upon to pass. Messrs Lynch and Squance were the first to leave. Lynch and Squance left for Jaffna on 14th July, Erskine went to Matara on 31st July and reached there after one and a half day's travel. He started the second school on 8th August 2014 which was known as Eliyakande School (Browns Hill School).

The school is no more today as it was acquired by the Government for the Ruhuna University. This was the second school. Rev. Ault too left Galle on 31st July by boat to Batticaloa and he reached his destination on 8th August. He lived with the Colonial Collector S. Sawers as he could not find a place to start the school. The Collector got him an abandoned warehouse and Ault started the school on 29th August making it the third school. Later, after Ault's death, the Governor Brownrigg vested the premises in the Methodist Mission in 1815. If one looked carefully, it can be seen that all the schools given the correct dates, started on a Monday; June 29th was a Wednesday, and July 29th a Friday.

I called the Batticaloa Methodist Central last year to give them the Mission records, but no one was interested. I also spoke to Mr Prince Casinader to give the proper information but he was not willing to listen, said so, and slammed the phone down when I pointed out that the Missionaries came to Sri Lanka on 29th June 1814, which makes it an impossibility for the school to have started on the 29th June.

The popular belief is that Richmond started on 1st May 1876 which is a misjudgement. It is the day the school, which was known until then as The Galle School, was upgraded to a High School and renamed the Galle High School. The first Principal Rev. Langdon wrote in 1878 to the mother society in England to say that two boys from the school entered the Ceylon Medical School in 1877. Thus, the school possibly cannot be a new school. Mission records

from 1814 to 1876 and the Colonial papers in the Blue Books, record the existence of the school. What were the Missionaries doing from 1814 to 1876, a span of 62 years without starting a school in Galle? Galle is the only city with three Methodist Mission Schools – Richmond, Rippon and Southlands.

I too believed that Richmond started in 1876 until I started researching about ten years ago. I was surprised to read what the Mission documents said and gathered enough information to prove that Richmond had her beginnings on 25th July 1814 which was the basis of my recently published book 'Forgotten History of Richmond College – a documentary survey'. In writing the book, I extracted only the information from Mission Records as they are primary sources. Other information that is included in the book is secondary and they qualified to be included as Mission documents corroborated the claims. It is most unfortunate that people write by referring to secondary sources. The Mission published a book on their history which again is full of urban lore, myths and fossilised antecedents.

ANANDA DIAS JAYASINGHE, (Mattegoda, Sri Lanka).

* Spelt as rijksdaalders in Dutch and pronounced as Rix Dollars, it is the currency in circulation in Ceylon during 1814.

1 *The First Report of the General Wesleyan Methodist Missionary Society 1818*; p. 123

2 Robert Spence Hardy, *Jubilee Memorials of South Ceylon 1864*; p. 210

3 School of Oriental and African Studies Archives - Reference MMS/17/02/08; Personal papers of missionaries who worked for the MMS (or its predecessor the WMMS) in their districts in Ceylon [Sri Lanka] including Benjamin Clough, William Ault and James Lynch as well as papers regarding the conversion of two Buddhist priests.

4 Hardy, Op. cit.; pp. 64-66

First currency notes issues by the Central Bank of Ceylon

As a follow up to the recent interesting article by Dunstan Perera on the setting up of the Central Bank of Ceylon with particular reference to John Exter under whose guidance the Bank was set-up and who was appointed as its first Governor, I thought I will share with readers images from my collection of the first two series of currency notes issued by the Central Bank of Ceylon as it bears the signature of John Exter and that of J R Jayewardena, the first Finance Minister of Independent Ceylon, who was also mentioned in Dunstan Perera's article.

While the first paper money issued by the Government of Ceylon was in 1895 with the issuance of the 5 rupee note, with the setting up of the Central Bank of Ceylon, the Central Bank took over this function in 1951 issuing the 1 and 10 rupee notes with the portrait of King George VI on the obverse. The George VI series was followed in 1952 with the introduction of the 1, 2, 5, 50 and 100 rupee notes with the portrait of Queen Elizabeth II, called the Queen Elizabeth II series.

It is interesting to note here that while King George VI appeared on our bank notes he never did appear on any British bank notes.



Though the coronation of Queen Elizabeth II was on 2 June 1953, the 25 year old Princess Elizabeth had formally proclaimed herself as Queen and Head of the Commonwealth in February 1952, upon the death of her father King George VI but, according to a BBC report of a few years ago, "the amount of planning and a wish for a sunny day for the occasion had led to a long delay in the date for the coronation". Notwithstanding the delay in the coronation, based on the proclamation of Elizabeth as the Queen, the Central Bank of Ceylon issued its Queen Elizabeth



series on 3 June 1952, just four months after Elizabeth became Queen and an year before her coronation. What is even more interesting here is that as far as the Bank of England was concerned it issued its first currency note with the portrait of the Queen Elizabeth II only in 1960, which was eight years after she ascended to the throne and eight years after the Central Bank of Ceylon issued its notes.

This series of notes issued in 1952 was probably the last set of notes issued under the Governorship of John Exter.
NAWAZ VILCASSIM (Wheelers Hill, VIC 3150)

Thank you!

Thanks so much for publishing my article in *The Ceylankan*. Your support to its publication was much appreciated. Great job you do as editor!
Keep up the good work.

PAMELA ANN FERDINAND (New Jersey, USA)

The Dickmans Road Fonsekas

Tony Peries' letter on this subject has, unfortunately, missed the two most distinguished sons of this clan. The first is Professor Earl de Fonseka, University academic and classical pianist of renown. The other is Tissa Abeysekera [originally Fonseka but re-christened by Professor Sarathchandra] outstanding writer, in Sinhala and English, and brilliant filmmaker. I had the honour of knowing both these great men - now gone to that theatre in the great beyond.
TISSA DEVENDRA (Colombo 5, Sri Lanka)

Like to join

We would like to join your Association; I think when you have the next gathering, we can attend and join too. I read the magazines at David Rockwood's house, and they are good.

SIVA SIVAGNANAM (VIC)

Appreciation

Thank you [Hemal] and the rest of the committee for your excellent work and devotion to the Ceylon Society which I am certainly proud to be a member of, and will continue to do so for, God willing, many more years to come. I do enjoy the talks and our get-togethers that are so efficiently arranged and organised by Hemal Gurusinghe over here in Melbourne, and look forward to attending these events.

DAVID ROCKWOOD, (Glen Iris, VIC).

Catching up on back copies

Every year as I return to OZ for the summer, I look forward to reading the back copies. This year I got immense pleasure reading the August issue.

A little bird tells me the President of SL was seen reading Thiru's article on Don Wickramasinghe - not surprising at all since it is painstakingly researched and well-written.

Kenneth Abeywickreme's article on my old school was a trip down memory lane as both J C A Corea and Kenneth were at Ramanathan Hall when I picked the Hall as my first choice as a freshman in 1956.

This is a short note of deep appreciation for the wonderful quality of the journal you edit.

As Scottish saying goes: Lang may yer lum reek!
VALENTINE PERERA (Mosman, NSW)

Thiru Arumugam explains the Scottish saying thus:

"Lang may yer lum reek!" is a traditional Scottish New Year salutation wishing a person long life and prosperity. However, the actual meaning is "Long may your chimney smoke with other peoples' coal". This comes from the Scottish tradition of taking a bottle of whisky and a piece of coal when visiting them for the New Year. So, if you have lots of friends you have a lot of other people's coal plus, of course, the whisky.

Share your views

While readers' letters are most welcome, we urge they be kept as brief as possible, but we will endeavour to accomodate lengthy missives as long as they are constructive and to the point. The editor necessarily reserves the right to edit your letters for reasons of length, clarity and content.

Prestigious Heritage Award for Somasiri Devendra



First Local President and active member of the CSA's Colombo Chapter, Somasiri Devendra has received the prestigious "Uruma Prasada Pranama" (The Heritage Award) from the National Heritage Ministry for his vast contribution to Maritime Archaeology in Sri Lanka.

The presentation, which took place in Colombo on 22 December 2014, was made by Dr. Jagath Balasooriya, Minister of National Heritage who is also a former student of the recipient.

This is the first time Maritime Archaeology has been accorded such an honour in the country. The invitation for the award reads: Ten great sons of Sri Lanka Who devoted their lives For Conservation and Preservation Of our national Heritage As guardian angels [Sinh: "Mura Devathavan" = 'guardian gods'] Are to be honoured By bestowing on them "Uruma Prasada Pranama" The Heritage Award.

Somasiri Devendra, was born 1933 and attended several schools before entering the University of Ceylon from Nalanda Vidyalaya, Colombo in 1952.

he served as Commandant on his last posting. He also wrote the first History of the Navy. He retired as Lieutenant Commander, Sri Lanka Navy in 1976, to launch a second career. However, in 1987, he was re-mobilised to reorganise the administrative structure of a greatly expanded Navy as Deputy Director, Administration and Welfare, when he re-wrote all the Navy Orders and introduced several far reaching reforms. In 1995, he was recalled to the Colours as Deputy Commandant of the National Auxiliary Force that was raised for Operation "Riviresa" and is a recipient of that campaign medal.



• Somasiri Devendra receives his "Uruma Prasada Pranama" award from his former pupil Dr. Jagath Balasooriya, Minister of National Heritage.



• Somasiri with his wife Dayadari & Heritage Award.

A member of the 'pioneer' group to Peradeniya, he studied English, History and Economics, graduating in 1955. He was appointed as a Graduate Teacher to Kegalu Vidyalaya, Kegalle and later Ananda College, Colombo, where he taught English and Ceylon History and was later appointed as Supervisor, Post-Senior School (Arts).

He was commissioned as an Instructor Lieutenant in the Royal Ceylon Navy in 1960. The Navy was upgrading its teaching facilities to GCE 'A' Level standard. He later became a founder of the Naval & Maritime Academy, Trincomalee, of which

He undertook a considerable amount of work promoting the study of Maritime Archaeology in the country in the mid-1980s, setting up an association called "The Maritime Heritage Trust of Sri Lanka" with the help of the CCF and the Post Graduate Institute of Archaeology (PGIAR) of the University of Kelaniya, conducting seminars and carrying out field visits to old boats found in river beds in Sri Lanka.

Somasiri also became known to international scholars and was invited overseas regularly for conferences and seminars on Maritime Archaeology. The British Council funded his passage to the UK for a British Museum Symposium.

In 1990, it was resolved that the Archaeological Dept. should establish a Maritime Archaeology Unit and with the help of the Maritime Archaeology Department of the Western Australian

Maritime Museum, the Post Graduate Institute of Archaeology (PGIAR) and CCF. Soon after, a Scientific Committee on Maritime Archaeology and a working committee were established to do this. Somasiri was appointed a member of this working committee headed by Dr. Graeme Henderson of the Western Australian Maritime Museum. This Committee is now the Inter-Ministerial Committee on Shipwrecks' (ICOMOS) International Committee on the Underwater Cultural Heritage (ICUCH) and he is still on the Panel of Experts. As a full member of ICUCH, he participated in drafting the ICOMOS Charter on this subject, which is now incorporated in the UNESCO Convention on the Protection of the ICUCH.

He was the Sri Lankan coordinator of the joint Sri Lankan-Australian-Netherlands maritime archaeology programme, with the Western Australian Maritime Museum and the University of Amsterdam, aimed at building up a data-base of shipwrecks in Galle Harbour and training a core of maritime archaeologists in the country. It led to the creation of the Maritime Archaeological Unit (MAU) and the Maritime Archaeology Museum, both in Galle.

On invitation of the Minister of Cultural Affairs and the Department of Archaeology, he led a Sri Lankan-Australian team to do an underwater survey of Galle Bay as part of a rescue archaeology project, which later became the 3-year "Avondster" Project.

In 1998 he was awarded a junior research fellowship by UNESCO in Paris. As a member of the UNESCO team he was invited to Regional Conferences on adoption on the UNESCO Convention on the Protection of the Underwater Cultural Heritage in Jamaica (for the Americas) June 2002, Mozambique (for East and South Africa) June 2003 and Hong Kong (for the Asia-Pacific region) November 2003.

He has also set up an Exhibition/Seminar on Sri Lankan watercraft for the Director of National

Museums; participated in International Conferences, studied in Maritime Museums and presented papers in 11 countries outside Sri Lanka including England (Oxford), France (Paris), Portugal (Lisbon), India, USA and Australia (Sydney, Fremantle).

He also served as Training Coordinator for the first UNESCO Field School for Training of Trainers (Asia-Pacific) in Maritime Archaeology and was invited to deliver the Keynote Address before the UNESCO International Panel of Experts on Maritime Archaeology.

Has written numerous books, monographs, papers, reports and other documents on Maritime Archaeology and other environmental studies; many of which have been translated into Japanese, Chinese, French, Dutch and Spanish.

Robert Grenier, former President of ICUCH, welcoming the award, made the following assessment: "Dear Somasiri, it is so satisfactory for us to see such a deserving achiever receive this lifetime recognition. You have been such an early achiever and model not only for your own country, but for this whole area of the world. The quality and length of your service to ICUCH and the world of UCH is unparalleled."

This is what Somasiri has to say about receiving the great honour: "I am pleased largely because it is the first time that Maritime Archaeology is being accorded any honour by my country. I will be accepting the award on behalf of the next generation, which I helped train and which is doing such good work. And I will be dedicating it to my father who taught me "to mine the Past to mould the Future". Like him I, too, cannot claim any academic laurels in Archaeology but we both belong to the great Sri Lankan tradition of self-motivated researchers. I am, indeed, honoured to be in such distinguished company. "With my eyes giving me trouble - and more work yet to be done - I can only echo the words of the sentry, in "Macbeth", who says on being relieved of duty at midnight: "For this relief, much thanks".

SEND US YOUR LITERARY CONTRIBUTIONS

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

While original, previously unpublished articles are preferable, submissions relating to the culture and history of Ceylon/Sri Lanka are welcome, any material will be considered provided they are in keeping with the ideals of the CSA and are of a non-racial, non-political, non-religious and non-controversial nature.

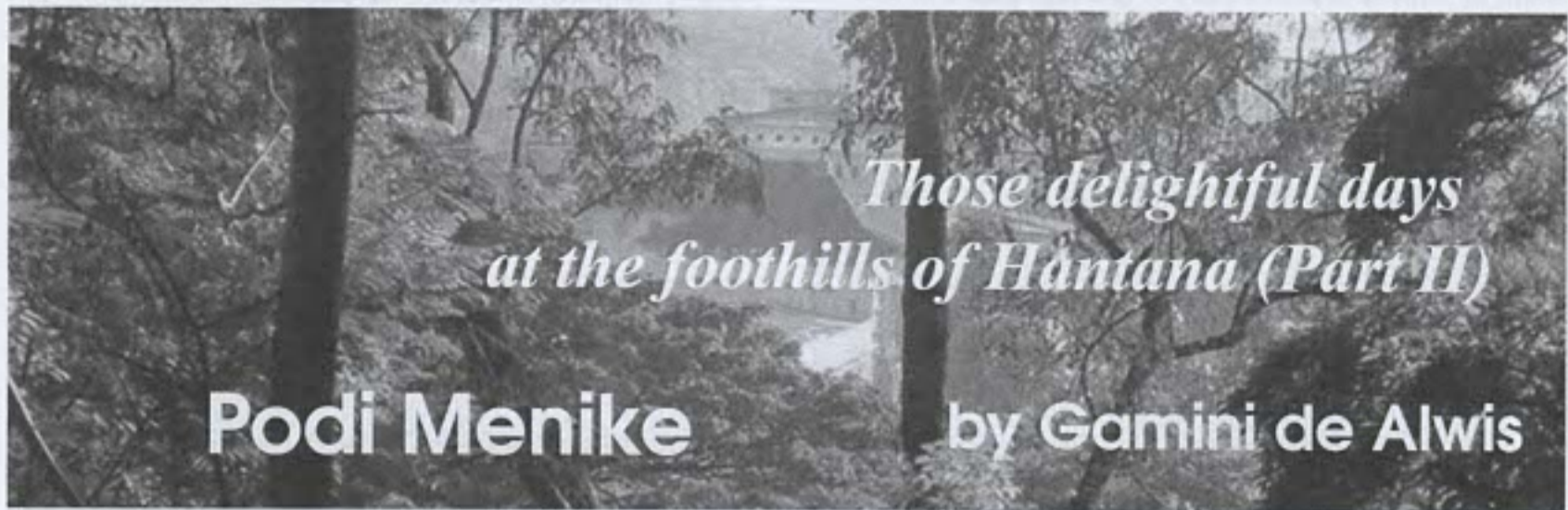
We look forward to hearing from new writers from among our members. You don't have to be a professional writer - even work from someone who has not previously put pen to paper with a view to publication will be considered and receive our careful attention. Who knows, an enormous treasure of literary talent may lie hidden

somewhere and knowledge about Sri Lanka is waiting to be aired. What better vehicle to do so than through your own journal. Write down those hidden memories of life in the motherland; the people, the places, anything that you may remember about Sri Lanka from whatever era, post-colonial to modern. We are certain that you have a fascinating story waiting to be written, told, one that may even surprise you.

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

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

The author who now resides in Melbourne, graduated in Mathematics in the Faculty of Science, University of Ceylon (1967-1970). We introduced him to our readers in A Mishmash of Incidents (November 2014 issue - J68) the story of his experiences as an undergraduate in Peradeniya. In Part II of his 'Varsity' days he looks at what he calls "the big picture" and somehow he seems to fill the canvas... or does he?



The first few months at the Peradeniya University were heady times. After many years of parental guidance and school discipline, I suddenly found myself on my own. There was no visible authority to impose rules or modify our behaviour. There was only an unwritten set of rules based on the social responsibility to those around us. This was compelling enough to guide us into self-regulation and yet it was a time of exhilarating freedom. At the time we believed that we were discussing things of a superior nature and were looking at the big picture. We wanted to change the world for the better. Most of us had a socialist outlook and there were many a socialist of varying commitment in our ranks. We had no idea at the time that the most vociferous socialists among us would become the earliest converts to capitalism in later life. In those early salad days of our lives we were full of youthful arrogance and pride, yet we were alive to every experience around us.

Even in this endearing atmosphere, on occasion, many of us felt the pang of homesickness. When such a mood overtook us, we got back home for the weekend. More often than not, the Podi Menike was the train of our choice on a Friday evening. It gave us time enough to get back from the lectures, have a cup of tea, pack a bag and get to the station. We would board the train at the delightful little station of Sarasavi Uyana. We usually got there just in time. Often the rail gates were closed and the train was already at the Peradeniya Junction when we quickly crossed the rail lines and hurriedly purchased our tickets. On its evening trip, the Podi Menike started its journey from Nanu Oya, stopping at all stations including the Peradeniya Junction and Sarasavi Uyana before proceeding to Kandy. The train began its final lap from Kandy to Colombo at exactly 6.05pm. We had to catch it on its way to Kandy. It did not stop at these two stations when it retraced its way back from Kandy past the Peradeniya Junction. As it went past the university, I would invariably look at the familiar buildings with great pride and fondness.

On one such evening I got into the train and seated myself together with a few other students. The train ride was always an excellent occasion to meet and get to know fellow students from other faculties and other halls of residence. There was also the

possibility of a chance meeting of persons of interest from one of the girls' halls. We were all assured of seats together because the train was not crowded on its way to Kandy. Most of the passengers to Colombo began their journey later from Kandy.



• The Sarasavi Uyana Station. (Photo from the author).

Vendors and beggars

At the time there were many vendors and beggars who plied their trade inside a moving train. They had a better chance of success as the customers were held captive inside. One such regular vendor was a woman who sold pears. She got in somewhere before Peradeniya. Her pears were quite large and juicy. We could not indulge in the fruits as they were

usually not within the limited budget of a student. On that day after we had travelled for a while, the woman found that she had sold all she could. She rested her basin of fruit on the floor in the passage close to the compartment we occupied and sat in a comfortable manner on the floor besides her basin. She selected a large ripe fruit and began to peel it slowly. Soon a woman with deformed feet who moved around by swinging herself on her arms also took rest from her begging and sat close to the pear vendor. The vendor took no notice of her. The woman as a beggar was a class well below that of the pear vendor. At the time I thought that there was a greater perceived difference in the social order between a pear vendor and a deformed

beggar than there was between a university student and pear vendor. With the increase in wisdom and experience with time, it is clear to me now that both these views were simply self-proclaimed and equally mistaken.

As we looked down from our position of advantage we could not help but notice that the pear vendor revealed pleasing curvature and was endowed with considerable beauty. She had an easy gracefulness which was not typical of a hardened vendor. As she peeled her fruit, the sweet if understated aroma of the pear permeated the compartment. As an aside, I am yet to encounter in Melbourne such juicy and crispy golden pears as those grown in Nuwera Eliya. Perhaps we were frustrated by the inaccessibility to her womanly beauty or to her juicy pears. Perhaps it was something else that irritated us but the conversation soon turned sour. We reasoned that she could not be earning enough merely by selling pears. We concluded that she must be earning from her other considerable assets that nature had kindly bestowed upon her. We were not even careful as to what she might hear. It was a feeble attempt by us to make our frustration more bearable by somehow slotting her into a supposed situation of inferiority.

Our sniggering comments seemingly went unnoticed. She kept on peeling her pear. We could even see a bit of juice form on her hand holding the pear. Soon the whole pear was peeled. She then cut it in half, smiled at the beggar and offered one half

to her. The two of them then began to enjoy the fruit together.

After this wonderful act of generosity our previous remarks stood out for their extreme crudeness. We suddenly found that we no longer had much to say to one another. Each of us receded into our own thoughts. I took refuge looking out of my window. My eyes followed a silvery stream which accompanied us in the shallow ravine by the side of the track. The stream seemed to play hide and



• *Colombo-bound Podi Menike on its way into Talawakele.*

www.toccata.demon.co.uk

seek with us as the train wound its way down, now hiding behind a hill, moving away and coming in, intermittently peeping from behind a row of banana trees, revealing the ripples it made around the rocks as it flowed. Occasionally the silhouette of a late bather enjoying a dip in its cool water became visible. It soon seemingly sped its way under the train as we went over a bridge. The more interesting sights were now on the other side of the train. Even in the fading light, you could still enjoy the panoramic view of the faraway mountain range in many shades of blue, the rolling valleys and the contoured paddy fields which seemed to skilfully step down the gradient of the precipitous sides of the hills. As evening turned into night, the mood of gloom and shame of being found out to be arrogant and ungracious paralleled the darkness which soon enveloped the outside. The dim lights inside the train only exaggerated the darkness outside and the despondency within. Only the rhythmic sound and the rocking motion of the Podi Menike as it made its way towards Colombo offered us some comfort. At the university we were exposed to the many wonderful endeavours of the finest human minds. However, it has been the people around us that have always remained the most effective teachers of the more important lessons in life.

The Bandaranaiques and the Bevens of Horagolla

by The Rambler

Horagolla is well known as the location of *Horagolla Walauwwa*, the home of the Bandaranaike family. As the country seat of the Bandaranaiques, it was brought into national prominence with the election of SWRD Bandaranaike as Prime Minister in 1956. A lesser known fact is that Horagolla was also the location of another family, perhaps not as well-known, but with an interesting history, who were the only other land owners of significance in Horagolla. They were the Bevens who owned a 250 acre coconut estate called *Franklands* and the neighbours of the Bandaranaiques in the village of Horagolla.

Local folklore seems to suggest that the village of Horagolla came to be so named for the forest land dominated by *Hora* trees (*Dipterocarpus Zeylanicus*)

which grew in the area prior to it being cleared for the cultivation of coconut. It is believed that the original *Horagolla Walauwwa* was built nearly 200 years ago, around 1820, by SWRD's great grandfather Don Solomon Dias Bandaranaike (born in 1780) who was granted a 175 acre land by the British Government for his assistance in the construction of

the Kandy Road, particularly the section between Colombo and Veyangoda. Sir James Emerson Tennent, who was Colonial Treasurer at the time, published his monumental two-volume treatise "CEYLON" in 1859. In referring to the then existent *Horagolla Walauwwa* he said: "the most agreeable example of the dwelling of a low country headman, with its broad verandahs, spacious rooms and extensive offices, shaded by palm groves and fruit trees". According to Don Solomon's grandson Sir Solomon Dias Bandaranaike, the building was located on the site where his grandfather found an albino tortoise (*kiri ibba*) which he thought was a good omen and a suitable site to build his home. Don Solomon and his son and grandson later, expanded their land holdings to cover over 3000 acres of land some of which were maintained as hunting



• **Don Solomon Dias Bandaranaike (born 1780).**



• **Horagolla Walauwwa.**

grounds as the area abounded in elephant, elk, and deer. The property portfolio included the *Weke Group* of about 900 acres of coconut, paddy, and forest land, including a hunting lodge. The wheel turned its full circle over 150 years later when the wife of Don Solomon's great grandson SWRD Bandaranaike, Mrs Sirimavo Bandaranaike, Prime Minister at the time in 1974, engaged in a national programme of land reform and reduced the Bandaranaike land holdings to 150 acres.

The progenitor of the Beven family in Ceylon was Drum Major Thomas Beven who arrived in Ceylon from England in the late 18th Century and was part of the 19th Regiment in Ceylon, a unit which was involved in several campaigns to oust the then reigning King of Kandy, Sri Wickreme Rajasinghe. The King was finally captured with the help of Adigar Ehelapola. Interestingly, when the British, together with Kandyan Chieftain Ekneligoda Dissawe took Rajasinghe as prisoner, present among the low country chieftains was Don William Adrian Dias Bandaranaike, a close kinsman of Don Solomon. Although there is no evidence on record of the role played by Thomas Beven in the regime change that unfolded at the time, the family that he founded has certainly played a significant role in the country in the 19th and 20th centuries. His only son John married Sophia Maria Koertz whose forbears lived in Ceylon from the 17th century. He fathered a brood of 17 children of whom the fourth, in order of birth, was John Francis. Popularly known as Francis Beven, he was born in 1847 and educated at the Colombo Academy (later renamed as Royal College), where he won the coveted Turnour Prize. He was enrolled as an Advocate at the age of 23 and at the time was one of only 21 advocates practising in the island.* His mother being of European descent, Francis Beven was a member of the then dominant Burgher community. Beven commanded a lucrative law practice from his early days. He was also associated with the Exaniner

newspaper, a bi-weekly publication founded in 1846. It was purchased in 1859 by Charles Ambrose Lorenz reputedly the most highly regarded and famous member of the Burgher community of all time. At the age of 23, Francis Beven became a co-proprietor of the Examiner, together with Lorenz and Leopold Ludovici. He was also its Editor for many years, developing the paper to be a very influential and powerful voice for the Burgher community at a time when the country was under total British rule. Later the paper took a "pro-Ceylonese" stance and was the voice for the entire community. The Examiner, together with The Observer and Times were the only English newspapers of that era. As a busy lawyer and Editor of an influential newspaper, he was both well known and powerful. He was acting member of the first Legislative Council and in the words of JR Weinman writing in 1918: "Francis Beven who hurls his thunderbolts from the Olympian heights of Veyangoda in the form of letters to the various Colombo journals, acted for some time for the late Mr Loos (in the Legislative Council). "F.B" as all in Ceylon knew him, was a man of great capacity. He is one of the most distinguished old boys of Royal College. Everybody who came in contact with him had the highest opinion of him."

At the age of 34, Francis Beven had already made a fortune at the Bar, especially at the Courts in



• *Weke Maligawa which together with Weke Estate was leased from Sir Solomon by HO Beven.*

Kandy where he commanded an extensive practice. A hearing impairment, however, impeded his further progress at the bar and in 1881, when 34-years old, he chose to try his hand at agriculture. He had earned enough at the bar to purchase a 250-acre coconut and cinnamon property near the Bandaranaike homestead. It is believed that the property was purchased from Mudaliyar DCDH Dias Bandaranaike, the father of Sir Solomon and the only son of Don Solomon. Francis named his property "Franklands" and built a comfortable house to which he moved soon thereafter. The Bandaranaiques and the Bevens became firm family friends and neighbours. Sir Solomon in his memoirs "Remembered Yesterdays" recalls his visit



• *Group photo taken at "Franklands" Horagolla 1910. (From left) standing, Frank Carlos Beven (born 1902); John Justus Osmund Beven (born 1889); Francis Vander Smagt Beven (born 1904). Seated on chairs, Frances Emmeline Beven (born 1873); Stephanie Beven (born 1890); John Francis Beven (born 1847, died 1921); Rhoda Spencer Beven (nee) Vander Smagt (born 1875); Alan Karl Beven (born 1874); Harriet Julia Drieberg Beven (born 1871). Seated on ground, Rhonda Molly Beven (born 1910); Brian Karl Beven (born 1913).*

to Europe in 1914 where he met Mr and Mrs Francis Beven, also holidaying in London. The family connection may have been so close that Francis Beven's youngest brother H.O. Beven negotiated with Sir Solomon to lease the latter's *Weke Estate*. That transaction soured later and Sir Solomon wrote: "I was also compelled to go to law at this period (1915) as a result of some differences with HO Beven, who was the lessee of my *Weke Estate*. I was very sorry, as we had been friends for a long time. The late Mr W. Wordsworth tried the case (which was decided in my favour, with Beven cast in stiff damages), and I was represented by Mr EJ Samarawickrema (now KC) instructed by Messrs FJ and G de Saram, while Mr EW Jayawardene (also now KC) instructed by Messrs Mack appeared on the other side. The case went up in appeal, and the damages were a little reduced."

Francis Beven seemed to emulate somewhat the lifestyle of his illustrious neighbour Sir Solomon who was the confidante of successive Governors of Ceylon and known for his lavish entertainment of visiting royalty. With a palatial residence served by a string of domestic staff, Francis was also in the lap of luxury. He had married at the age of 23 and had seven children. The eldest son Francis Lorenz was educated at Royal College (as were his other sons), who, on his return from England in 1895, was admitted to Holy Orders and served as Curate of St Paul's Church, Kandy and later appointed Archdeacon of Colombo. Another son, Osmund was a Medical doctor. The

third son, Alan Karl took to planting and was in charge of "Franklands" although Francis was still its owner and chief occupant. A smaller bungalow was built on the property where Alan resided with his family. Family lore suggests that despite father and son living in separate houses on the same property, relationships were formal as was customary in Victorian times. When Francis had Alan and family over for a meal for instance, the invitation was on a hand written card served on a silver platter delivered by a liveried butler!



• *Sir Solomon Dias Bandaranaike with his son SWRD riding in Rotten Row, England, 1910.*

A brief reference to another sibling of Francis Beven may not be out of place here. The eldest sibling was John George James born in 1843 and died before he was a year old. The next was Thomas Edwin who was later a well-known Proctor in Kandy and a Lieutenant Colonel in the Ceylon Light Infantry. He fathered 10 children, among whom were the two daughters Harriet and Florence who occupied the family home "Rose Cottage" on Victoria Drive, Kandy after Edwin died in 1919. In October 1947, the two sisters, then in their late seventies, met with tragedy. They employed four servants including a gardener and on that fateful night two intruders broke into their home with the aim of robbing the house. The sisters were strangled and Florence succumbed to her injuries, while the elder Harriet recovered miraculously. She, however, died the following year. Two servants, including one named KG Siyadoris who was a trusted servant for over 12 years, were charged with their murder but were acquitted after a trial at the Kandy Assizes presided over by Justice C. Nagalingam.

Francis passed away in 1921 at the age of 74 and elder son Lorenz moved into the property which upon Lorenz's death in 1947, passed on to Alan. Alan's daughter Molly married Douglas Hennessy, Superintendent of Police, better known as the author of the popular memoir "Green Aisles" which wistfully

recounted their life in a home built in the middle of the jungle in Horawapotana. The Hennessys later moved to Quetta in Baluchistan after bidding a tearful farewell to their jungle home and pets including a pet bear, and finally retired in Australia.

With the death of Anura Bandaranaike, the last surviving direct male descendant of Don Solomon, *Horagolla Walauwva* would presumably be now owned by lateral descendants. As for *Franklands*, Alan willed the property to the Anglican Church and there ended the Bevens' century old connection with Horagolla. For some years the legal firm of Julius and Creasy managed the property on behalf of the church.

The Bandaranaiques and the Bevens have in their own way played dominant roles in the development of Sri Lanka during colonial days and their generational triumphs and vicissitudes seem to mirror to some degree the hey day of British colonial rule and its ultimate demise. Three generations of Bevens could be identified in the accompanying photo viz Francis, his son Alan Karl and grandson Francis Vander Smagt. The descendants of the Bevens have since chosen to seek greener pastures overseas for their future generations. Francis Vadersmagt, Beven's son Francis Hildon, who migrated to Australia in the 1960s, now lives in retirement after a successful career in Melbourne. Hildon, like his forbears attended school at Royal College and in his youthful days in Colombo, was a skilled spearfisherman and skin diver and prominent member of the old Kinross Swimming and Life Saving Club. The Bandaranaike family, however, for their part, continued to play a dominant role in post independent Sri Lanka, their well known contribution being indelibly marked in the recent history of the country.

* The other advocates in 1870 were James De Alwis, C. Britto, R.Cayley, Muttu Coomaraswamy, Harry Dias, W.D.Drieberg, J.H.Eaton, J.W.Ferguson, Nicholas Gould, C.S.Hay, C.A. Lorenz, R.F.Morgan, O.W.C. Morgan, R.H.Morgan, P.P.Mutukistna, Louis Nell, P de M Ondatje, D. Purcell, J. Van Langenberg, and C.C. Wyman.

Notes:

• Photos from "Remembered Yesterdays - being the reminiscences of Maha Mudaliyar Sir Solomon Dias Bandaranaike KCMG" Published by John Murray, London 1929.

• Group Photo at Franklands - Courtesy of Francis Hildon Beven, Melbourne, Australia.



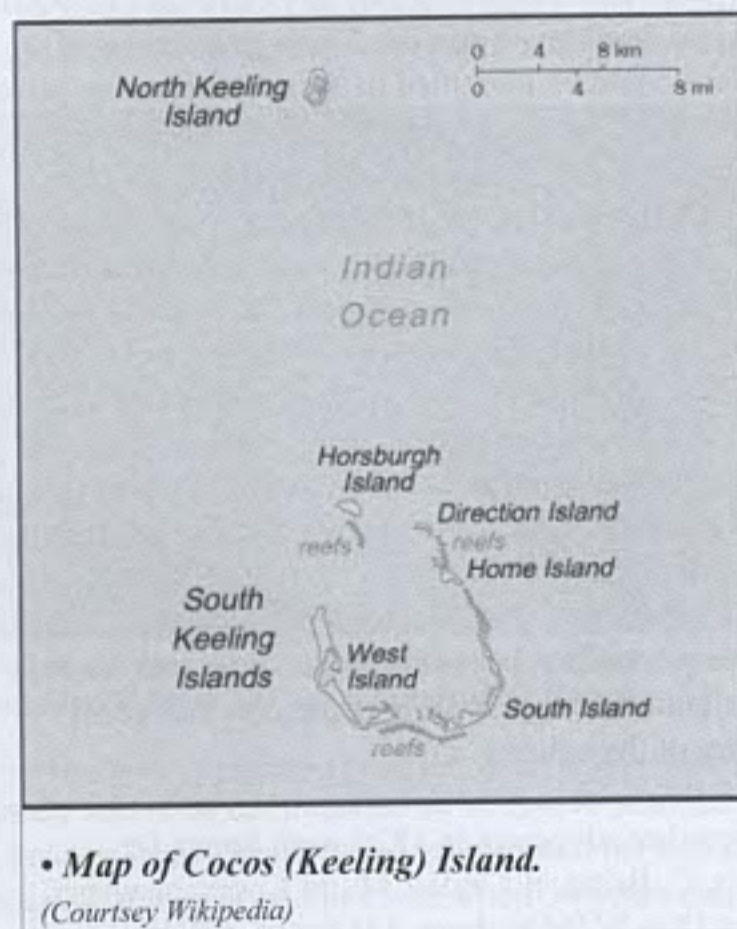
Mr. EDWIN BEVEN
Born 23rd October, 1843, at Chilaw.
Died at Kandy on 12th October, 1919.

Cocos Islands – and the Ceylon Garrison Artillery Mutiny (1942)

by THIRU ARUMUGAM

Cocos Islands, also called Keeling Islands, is an Australian Overseas Territory in the Indian Ocean, almost exactly half-way between Ceylon and Perth. The nearest land mass to Cocos is Christmas Islands which is about 900 km to the north-east, with the Indonesian island of Java about a further 200 km north of Christmas Islands. Cocos Islands consists of two atolls and 27 coral islands, with a total area of only 14 sq km. The present population is about 600 of which about 500 are of Malay origin.

North Keeling Island consists of one atoll with a land area of only one sq km and is uninhabited. About 20 km to the south are the South Keeling Islands which consist of one atoll and 24 coral islands. Only two islands, Home Island and West Island are inhabited due to fresh water scarcity, although the locals have weekend shacks on some of the other



• Map of Cocos (Keeling) Island.

(Courtesy Wikipedia)

islands. Coconut trees grow profusely on the sandy soil on most of the islands, originally sprouting from nuts carried by the waves but later commercially cultivated after the islands were inhabited.

In 1825, Captain John Clunies-Ross, a Scottish seafarer, landed on the uninhabited Cocos Islands and decided to return later to make it his future home. He returned in 1827 to settle there but found that Alexander Hare, a British merchant had already settled on Home Island. Inevitably there were

disputes between Hare and Clunies-Ross, leading to Hare leaving the islands permanently in 1831. Since then, seven generations of the dynasty of Clunies-Ross have lived on the islands.

The main income of the islands was from the export of coconuts, copra and coconut oil, mainly to Java. In 1857 the islands were annexed by Britain and John George Clunies-Ross was appointed Governor and Cocos was administered from the Straits Settlements (Malaya). In 1886 Queen Victoria granted the Cocos Islands in perpetuity to the Clunies-Ross family but reserved certain rights.

Telegraphy in Australia started in the 19th century. By 1858 there were telegraph lines connecting Adelaide, Melbourne and Sydney. It was decided to link Australia with UK. Charles Todd, the South Australian Superintendent of Telegraphs proposed that a 3200 km long, single wire, earth return, landline be erected from Adelaide via Port Augusta and through the relatively unexplored bush to Darwin. This line was completed in 1872. From Darwin an undersea cable was laid to the southern coast of Java, then a landline across Java to Jakarta. From there an undersea cable was laid to Singapore and Madras which was linked to Bombay and then on to UK. Australia now had news about events in Europe overnight without waiting for three months for news conveyed by the sailing ships.

By the turn of the century a duplicate cable route from Australia to UK was thought desirable. A route via Cocos Islands and Ceylon was seriously considered. The final route selected was from Perth via Cocos Islands, Rodriguez Island, Mauritius, Durban and thence to UK following the west coast of Africa. This route would require a repeater station in Cocos. The contract was awarded to the Eastern Extension Telegraph Company who started work in 1901 and completed it in 1902. The Company leased from Clunies-Ross a portion of the uninhabited Direction Island in Cocos and built the repeater station there. In 1910 a wireless station was also built there to communicate with passing ships. This Cable and Wireless station operated until 1966 when it was closed down as it had become redundant due to satellite communications.

The German cruiser *Emden*

When World War I was declared on 28 July 1914, the German 3000 ton cruiser *Emden* with Captain Muller on board found herself a lone wolf in the Indian Ocean. She immediately went on the

rampage and sank nearly 30 British ships, mostly merchant vessels. On 22 September 1914 the Emden came within 3 km of the Madras shoreline and started firing at the massive fuel tanks of the Burmah Oil Company. A major fire started which was to burn for several days. The Emden's attack caused panic in Madras and a voluntary evacuation followed in the next few days.

The Emden then sailed round Ceylon but did not attempt to come close to Colombo as there were Allied warships in and around Colombo harbour. The Emden did, however, capture or sink five merchant ships which were on their way to or from Colombo Harbour. The Emden then decided to sail south to the British territory of Diego Garcia, which had no wireless or cable connections and would therefore be unaware that Germany and Britain were at war. The Emden spent a few days there and purchased provisions and fresh water while the crew stretched their legs on shore after several weeks at sea. The exploits of the *Emden* around Ceylon were well covered by the media and since then the word 'Emden' became part of colloquial Sinhala and Tamil languages to describe a crafty and resourceful person.

On the morning of 09 November 1914 the Emden arrived at Cocos Islands with the express intention of destroying the cable repeater station. A shore party was sent who set about destroying the cable and wireless repeater installation with gusto but before that the operators had sent out the wireless signal "SOS strange warship at entrance". This signal was passed on to the 5400 ton Australian cruiser HMAS Sydney which happened to be sailing near Cocos and was escorting the first convoy carrying Australian and New Zealand soldiers off to the war in Europe. Most of them ended up in Gallipoli.

Sydney broke off from the convoy and came to Cocos to investigate. Sydney had all the advantages over the Emden. She was faster with a top speed of 26 knots compared with Emden's 23 knots. More importantly she had six inch guns compared with the Emden's four inch guns, which gave her guns a greater range by a few thousand yards. All that Sydney had to do was to stay outside the range of the Emden's gun and pepper her with its own shells. The battle lasted a few hours and the Emden was terminally damaged. Captain Muller decided that Emden would not be a war trophy and ordered full steam ahead and rammed the ship into the coral reef surrounding North Keeling Island where she remained as a wreck for nearly forty years. The young Australian Navy had won its first naval battle.

Private Callistus Seneviratne who served in the Ceylon Light Infantry in Cocos Islands in 1942 recounted to Noel Cruz that one of his first tasks was to be a member of a group sent to North Keeling Island to destroy a petrol storage tank secretly built there by the Japanese. While he was there he boarded

the wreck of the Emden and ripped off some brass items which he later got a Malay mechanic to turn into a shield with an inscription of the name of the ship.

For further details of the Emden see Douglas Ranmuthugala's article *The Last Voyage of the Emden* in the February 2008 edition of this Journal. The whole story is comprehensively covered in a recent 467 page book by Mike Carlton, *First Victory -1914- HMAS Sydney's hunt for the German Raider Emden*, William Heineman, 2013.

The Ceylon Garrison Artillery Mutiny

The years between the two World Wars was a quiet period in the Cocos Islands. All that changed, however, when Japan invaded Malaya at the end of 1941 and Singapore fell in February 1942. The British Government then transferred administrative control of Cocos from Singapore to the Governor of Ceylon, Sir Andrew Caldecott.

The cable link between Australia and UK via Java and Singapore was no longer available as these territories were under Japanese occupation. The only remaining cable link to UK was via Cocos Islands. Short wave radio communications can always be monitored by the enemy and codes cracked if the messages are coded, but cable messages cannot be eavesdropped by the enemy. It was therefore vital that the Cable Station in Cocos must be protected from damage or takeover by the Japanese.

As Australia was unable to spare troops for the defence of Cocos, troops were sent from Ceylon for this purpose. It was decided that a platoon of 32 personnel from the Ceylon Light Infantry (CLI) would be based on Direction Island where the Cable Station was located. It was also decided to install two six inch guns on neighbouring uninhabited Horsburgh Island. The gap between the two islands was the only entrance deep enough for ships to enter Cocos lagoon, and the guns would cover this entrance. The guns were installed and operated by the Ceylon Garrison Artillery (CGA). One of the six inch guns (shown on page 17) as it stands rusted forlornly today on Horsburgh Island beach, pointing towards Direction Island which is on the horizon.

In March 1942 the Officer commanding the Ceylonese troops in Cocos was Captain George Gardiner. He was a British Accountant working in Colombo who volunteered to join the Army when war broke out. His second in command was an Eurasian, Lieutenant Henry Stephens, a planter who was only 19-years old. The two of them considered themselves racially superior to rest of the 37 CGA troops (Bombardiers and Gunners) who were Burghers, Sinhalese and Tamils, school leavers from leading Ceylon schools. In an independent Ceylon many of these troops would be considered Officer material. Lines of communication between the Officers and the troops were very poor and all this led to sowing the seeds of mutiny.

Noel Crusz was in Colombo in 1942 and was in personal contact with the Chaplains who were present at the execution of the mutineers. The subject of the mutiny engrossed his attention for the rest of his life and he later interviewed those soldiers who served in Cocos, and their relations. He trawled through the files in the Public Record Office in Kew, London and viewed the original records of the court martial. His lifetime of research culminated in the 248 page book *The Cocos Island Mutiny* published by Freemantle Press, 2001, and copies of the book are available from them. It is a fascinating read. This summary of the mutiny is based largely on Crusz's book reproduced with permission from the Publishers.



• *Mutiny Leader*
Bombadier Gratien H. Fernando
(Reproduced with permission from Freemantle Press from "The Cocos Island Mutiny" by Noel Crusz, 2001).

Gratien Fernando (Fig. 3) was born in 1915 of Buddhist parents. He studied at St Thomas College, Mount Lavinia. He was later converted to Roman Catholicism by Father Brennan of St Philip Neri's in Pettah. When war broke out he volunteered to join the CGA. He had no particular allegiance to the British and felt passionately about independence for Ceylon. In Cocos he would spend his off duty time listening to the short wave radio propaganda 'Tokyo Rose' broadcasts by the Japanese from Singapore and Manila. These broadcasts spoke of 'Asia for the Asians'

and throwing off the yoke of European colonial rule. The Japanese proposed a "Greater East Asia Co-Prosperity Sphere" where heavy industry would be in Manchuria and Northern China and countries in the south would produce raw materials and foodstuff.

By March 1942, Malaya, Singapore and Indonesia were all under Japanese occupation. In the first week of April 1942, Colombo and Trincomalee were bombed by the Japanese. On 10th March 1942 the Indian troops in Christmas Island successfully mutinied, imprisoned the British Officers, hoisted a white flag and invited the Japanese in Java to come and take over, which they did. All this led Gratien Fernando to believe that the conquest of Ceylon by the Japanese was imminent. Added to this there was the resentment of the CGA troops to the racism of the Officers and the scene was set for a mutiny.

CSA Member Somasiri Devendra in his review of Crusz's book (Sunday Times, 20th May

2001) says that "There are fault lines in Ceylonese society that become deep fissures under the strain of home-sickness, extreme youth, poor training, bad leadership and enforced solitude in a strange land."

Fernando believed that nearly half the Ceylonese CGA troops in Horsburgh Island would support the mutiny. The plan was to imprison the two CGA Officers, disarm the loyal soldiers, then train the six inch guns on Direction Island and call upon the CLI troops there to surrender and then send a radio message to the Japanese in Christmas Islands to come and take over Cocos Islands.

The mutiny was set for the moonless night of 8th/9th May 1942. The rifles of the five men sleeping in the guard room were taken away while they slept. However Lt. Stephens woke up and came out of the Duty Officer's Room with his revolver to see Gunner Carlo Gauder standing six feet away with a rifle. An exchange of about ten rounds followed but amazingly neither was hurt even though they were only six feet apart, except for a leg wound for Lt. Stephens. Both studied at St Joseph's College at the same time and clearly neither could bring it among themselves to seriously harm a schoolmate.

Meanwhile Fernando climbed up the 60-foot Observation Tower to get the Thompson (Tommy) sub-machine gun. He was, however, unable to attach the magazine in the dark. It is not known whether it was a box magazine or a drum magazine. He climbed down and went to the battery entrance to retrieve a gas powered Bren machine gun that he had previously hidden there.

Loyal soldier Gunner Samuel Jayasekera heard the telephone at the top of the Observation Tower ringing repeatedly and he started climbing up to answer it. Near the top of the Tower he was challenged by mutineer Gunner Benny De Silva. Hearing no answer, De Silva fired a single shot at Jayasekera fatally wounding him. Jayasekera was later given a funeral with full military honours on 10th May 1942. In 1958 the Commonwealth War Graves Commission recovered his remains from Horsburgh Island and re-buried him at the Kranji War Memorial, Singapore. It is believed that this is the first time that this has been published.

Captain Gardiner had now woken up for the sound of firing and he came out and challenged



• *Gravestone of Gunner Samuel Jayasekera at Kranji War Memorial, Singapore.* (Photo by Sudhaman Arumugam). Also see Notes *

the mutineers. Fernando had by now collected the Bren gun and he pointed it at Gardiner and pulled the trigger. Unfortunately for Fernando, and fortunately for Gardiner, the gun jammed at this vital moment probably due to a gas stoppage and the game was up. Fernando picked up a white towel and surrendered with the rest of the mutineers. They were rounded up and taken into custody.

Gardiner wasted no time in arranging for a court martial which was held from 12th to 16th May 1942. In view of the limited number of Officers at Cocos, it was set up as a Field General Court Martial.



• *Six inch Gun erected by the Ceylon Garrison Artillery in Horsburgh Island in 1942 and still standing (Photo by Pip Giovanelli with permission from the Australian Heritage Photographic Library).*

This enabled him to bypass the requirements of an Ordinary General Court Martial and appoint himself as the President even though he was the Commanding Officer of all the accused. It also meant that he did not have to arrange for Defending Officers for the accused and they had no option but to conduct their own defence and cross-examine witnesses. These are travesties of natural justice. The other Members of the Court Martial were Lt. Henry de Sylva of the CLI and Lt S K Menon of the Ceylon Medical Corps.

The charges were (1) Causing a Mutiny, (2) Joining a Mutiny, and (3) Failing to inform the Commanding Officer of an intended Mutiny. There were fifteen accused and the names of those found guilty and the charges against each are given in Table 1. The Court Martial found eleven of them guilty and acquitted the remaining four accused. Death sentences were passed on seven of the accused and the remaining four were sentenced to varying terms of penal servitude or imprisonment.

Gardiner signalled the verdicts to Admiral Sir Geoffrey Layton, Commander-in-Chief, Ceylon, based in Colombo, and asked for confirmation of the sentences and permission to execute those on death sentence by firing squad at dawn the next day. To his surprise, he was told not to execute the prisoners and that arrangements would be made to bring the convicted soldiers to Colombo.

The convicted soldiers were brought to Colombo and the records of the Court Martial were sent to the Judge Advocate General in New Delhi for review. On 07 June 1942 the Assistant Judge Advocate General replied that all convictions on the first count (Causing a Mutiny) be set aside. The reasons for this were not clear, presumably they were procedural reasons. As regards the other charges, the death sentences on three of them, Gratien Fernando, Carlo Gauder and Benny de Silva were confirmed. The remaining eight were sentenced to varying periods of penal servitude or imprisonment.

There were many pleas for mercy by Ceylonese politicians and priests on behalf of those sentenced to death but Admiral Layton and Governor Caldecott were unmoved. Gratien Fernando accepted his fate and refused to plead for what he called "the White Man's clemency" and his last words when he was led to the gallows were "Loyalty to a country under the heel of a white man is disloyalty". He was hanged in Welikade Jail on 05 August 1942. His parents were distraught by the execution and both died of grief within a few weeks.

Benny de Silva was hanged two days later on 07 August. Carlo Gauder was hanged the next day 08 August, a few days after his twenty-first birthday. His last words were "Oh God, I don't deserve this".

All three were buried in Kanatte Cemetery in unidentifiable graves. They were not commemorated by the Commonwealth War Graves Commission. The three of them will go down in history as the only Commonwealth Serviceman executed for mutiny in World War Two. History will also decide on the impact of their actions in ushering in the independence of Ceylon which came less than six years later.

In 1955, the Cocos Islands were formerly detached from control from Singapore and officially became Australian Territory. Although the Australian Government had a permanent presence in the islands, John Cecil Clunies-Ross continued as the ruler of the Islands. However the Australian Government was not happy with the conditions of the workers, particularly because wages were paid by plastic tokens which could only be redeemed in the Company Store. Ultimately, in 1978 the Australian Government bought Cocos Islands from the Clunies-Ross family for six million dollars and the ruler, J C Clunies-Ross, was sent into exile to Perth where he moved into a modest house. His son and grandsons (the seventh generation of the Clunies-Ross dynasty), continue to reside in Cocos as ordinary citizens with no special privileges.

The copra industry ceased in 1980 and nowadays the main income is from government jobs and occasional tourists. However the unemployment rate is much higher than the Australian national average. There is excellent scuba diving and snorkelling in the islands. Virgin Blue flies to Cocos from Perth three times a week via Christmas Islands.

Recently Cocos has been in the news because it is a favoured destination for asylum seeker boats from Ceylon. This is because it is several hundred kilometres closer to Ceylon than Christmas Islands and only half the distance from Ceylon to mainland Australia. There are no detention facilities on Cocos and the asylum seekers are housed in the Cocos Club which is taken over for the purpose, until arrangements are made to send them elsewhere a few days later. The Cocos Club Manager says that "It is just frustrating. We are a forgotten little dot of fly poo in the Indian Ocean". The Club sent a claim for \$79,000 to the Australian Government for compensation for loss of use of the Club when asylum seekers arrive and for providing meals, sarongs, tee shirts and flip-flops to the asylum seekers. Due to a recent change in Australian Government policy no boats from Ceylon have succeeded in reaching Cocos in the last few months.

There are, however, two black clouds on the horizon. The first is a report in the Washington Post newspaper that the US Base in Diego Garcia, which

is over 1000 km south-west of Ceylon, has outlived its usefulness as America winds down its military activities in the Middle East and Afghanistan, and will be mothballed in a couple of years time. But America will need a Drone Base in Australasia and Cocos Islands seems like a good bet. The Cocos Islanders worry is that if this happens they may be repatriated to the Australian mainland, in the same way that all the Diego Garcians were compulsorily repatriated to Mauritius and the Seychelles. This will be the end of their idyllic lifestyle on a tropical island.

The other black cloud is that by the end of this century due to global warming the Inter-governmental Panel on Climate Change has forecast that the median level rise of the Indian Ocean could be 0.8 metres. If this happens, the Cocos Islands will virtually cease to exist. It may suffer the same fate as Kiribati (formerly Gilbert Islands) which is expected to be completely submerged in thirty years time. Kiribati has purchased about 25 sq km of land in Fiji and the younger generation are being encouraged to emigrate while the going is good.

Name	Where educated	Charges	Court Martial Verdict	Revised Verdict by Asst Judge Advocate General
Bombardier Gratien H.Fernando	St Thomas College	1, 2, & 3	Death Penalty	Death penalty on Charges 2 & 3
Gunner Carlo A. Gauder	St Joseph's College	1, 2, & 3	Death Penalty	Death penalty on Charges 2 & 3
Gunner G Benny de Silva	St Sebastian's College	1, 2, & 3	Death Penalty	Death penalty on Charges 2 & 3
Gunner R S Hamilton	Trinity College	1, 2, & 3	Death Penalty	Penal servitude for three years on Charge 3
Gunner G D Anandappa	St Anthony's College	1, 2 & 3	Death Penalty	Penal servitude for three years on Charges 2 & 3
L/ Bombardier K W J Diasz	St Benedict's College	1, 2 & 3	Death Penalty	Penal servitude for four years on Charge 3
Gunner A Joe L Peries	St Joseph's College	1, 2 & 3	Death Penalty	Penal servitude for four years on Charge 3
Gunner A B Edema		1 & 3	One year imprisonment	No change in sentence. Charge 3 only
Gunner Mark A Hopman		3	Three years penal servitude	Commutation left to Confirming Officer
Gunner F J Daniels		3	Seven years penal servitude	Commutation left to Confirming Officer
Gunner Ken R Porritt	Royal College	3	A year's imprisonment with hard labour	Commutation left to Confirming Officer

Table 1: Cocos Island Mutiny: List of convicted soldiers. The Charges were (1) Causing a Mutiny, (2) Joining a Mutiny, and (3) Failing to inform the Commanding Officer of an intended Mutiny. (Table collated from information in Noel Cruz *The Cocos Islands Mutiny, 2001*, with permission from the Publishers, Fremantle Press.)

* NOTE: The Ceylon Artillery Coat of Arms is on top with the Latin motto "Quo fas et gloria ducunt" (Where right and glory lead).

The inscription reads:
2189 GUNNER MAHADURA SAMARIS
DE SILVA JAYASEKERA
CEYLON GARRISON ARTILLERY
9TH MAY 1942 AGE 23



Correspondent RIVIKULA watched the spectacular event at a distance from a hotel room overlooking Galle Face as Pope Francis canonised Goa's Venerable Joseph Vaz and presented to the million-strong congregation the renowned 17th century missionary as

Sri Lanka's first saint

In a splendid waterfront ceremony on Galle Face Green Pope Francis presented Sri Lanka with its first saint when he canonised Oratorian priest Blessed Joseph Vaz on 14 January 2015 in the presence of more than one million people. Pope Francis was on a three-day pastoral visit to the island mainly to raise the revered 17th century missionary from Goa, India, who came to be known as Bhagyawantha Juse Vaz Piyathuma in Sinhala, to the state of sainthood in the Catholic Church.



After a painting in the Cathedral of Colombo.

Joseph Vaz

The third of six children, Joseph was born in 1651 at Benaullim, his mother's village. His parents Cristo'v'ao Vaz and Maria de Miranda were devout Catholics. Cristo'v'ao belonged to a prominent Goud Saraswat Brahmin Naik family of Sancoale.

Joseph attended the elementary school in Sancoale where he learnt Portuguese and Latin. He was a bright pupil and held in much respect by his teachers and fellow students. His educational progress was so rapid, his father decided to send him to Goa to further his studies. Here he did a course in rhetoric and the Humanities at the Jesuit College of St Paul. He did further studies in Philosophy and Theology at the St Thomas Aquinas' Academy of the Dominicans in Goa city.

He was ordained a deacon for the Archdiocese of Goa in 1675 and a priest a year later. Soon after being made a priest, he started walking about barefooted, behaving like one of the poor. Before long he came to be regarded as a popular preacher and confessor.

The Dutch authorities had banned Catholic priests from working in Ceylon, which caused spiritual neglect of the Catholics for many years. On learning this, he sought permission to proceed to Ceylon, but his superior named him the head of the Canara Mission, a post he occupied for three years. In 1686, he obtained permission to give up this office and move to Ceylon.

On his way, however, he stopped in the Keladi Kingdom for a few months between 1686-1687, and with the help of his companions, he looked after the spiritual needs of the local Christians. Disguised as a beggar, he arrived at the port of Tuticorin on Easter Sunday 1687.

When he landed in Jaffna, Joseph was confronted with the strong Calvinist presence and the prevailing ban on Catholic priests, he had to move around disguised as a mendicant, always barefoot, working in secret. Sometimes he wore the guise of an Indian sanyasi.

He suffered from acute dysentery picked up from the terrible travelling conditions he underwent throughout. When he recovered, Fr Vaz began contacting Catholics hiding from the Dutch, who took him in and he ministered to his secret flock at night.

He took up residence in a village called Sillalai in 1689 where the Catholics were numerous and so resolute that Fr Vaz succeeded in reviving the spirit of these forlorn people. However, he was forced to change his quarters to Puttalam, but his work there for a whole year, however, did not suffer for it.

In 1692, Fr Joseph Vaz made Kandy, the capital of the independent Kingdom of Kandy, the centre of his missionary work. Upon arrival in the capital, Fr Vaz was viewed as a Portuguese spy and sent to jail along with two other Catholics. In prison, he soon learnt Sinhala and somehow, the prison guards left them alone as long as they did not try to escape. He built a hut to take the place of a

church and later, he built a proper church dedicated to Our Lady. Soon more and more prisoners were also converted.

Making most of his new found freedom, Fr Vaz visited the Dutch controlled areas, calling on Catholics in Colombo. In 1697, three missionaries from the Oratory of Goa arrived to help him while conveying the news that the Bishop of Cochin had appointed Fr Vaz as Vicar-General in Ceylon.

Just about this time smallpox epidemic broke out in Kandy. He spared no pain working with the sick and his dedication to the care of these people convinced the king to grant Fr Vaz the freedom to continue with his work for the sick unhindered. From 1687 to 1711 as leader of a team of Goan priests, they moved around and mixed, under cover, with the persecuted Roman Catholic population of Ceylon. Fr Vaz returned to Kandy in 1699 along with fellow priest Joseph de Carvalho and they completed the building of the new church and went into the service of the king, translating Portuguese books into Sinhala. He also strengthened his ministry and was able to convert some high ranking Sinhalese nobles. New missionaries began to arrive in Ceylon in 1705 and this helped him to expand his mission into eight districts, each under the leadership of a priest. He worked on the creation of Catholic literature and to affirm the rights of Catholics with those of the Dutch Calvinist Government.

In 1705 Fr Vaz was offered a bishopric and first Vicar Apostolic of Ceylon, an honour that he declined preferring to remain a simple missionary. That is why he is often depicted with a bishop's mitre at his side.

Health problems notwithstanding, Fr Vaz undertook several trips continuing with his missionary work unabated. On returning from another trip in 1710, he fell seriously ill. He undertook eight days of spiritual exercises as prescribed by the Oratorian Rule, but after the sixth day he died at Kandy on 16 January 1711 at the age of 59. He was reportedly buried in the Hill Capital.

Beatification process

About 1737, the process for Fr Vaz's beatification was taken up with the Vatican by the Bishop of Cochin Francisco de Vasconcellos SJ, who had jurisdiction over Ceylon at the time. While several miracles through his intercession were recorded, the lack of a number of formalities required were not met and Pope Benedict XIV had to halt proceedings with an order that the process be reintroduced.

The reputation of the saintly Fr Vaz spread and the Apostolic Delegate of the East Indies Ladislaus Zaleski (1852-1925) who was resident in Kandy kept hearing of the good work the priest did that prompted him to carry out his own research about him. A great admirer of Joseph Vaz, he published a series of biographical books of him.

The beatification process was resumed and completed in 1953 by the Archdiocese of Goa and



Daman. Pope John Paul II beatified him on 21 January 1995 in Colombo.

Veneration

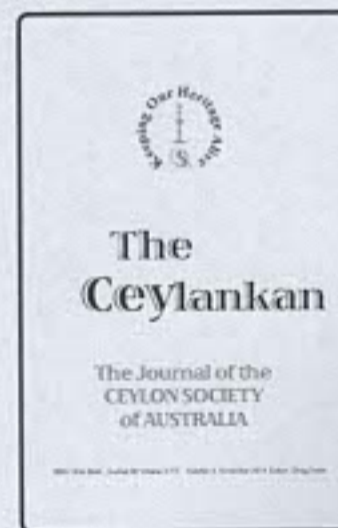
Founded by the Marist Brothers in 1935, the only school named in honour of Joseph Vaz is Joseph Vaz College in Wennappuwa.

There is also a parish dedicated to the new

saint in Madipu and a chapel under his name in a remote village called Aluthwewa, about ten miles off Galewela, in the parish of Wahakotte. There is also a small community of Christian migrant farmers from Wahakotte who brought with them the devotion to Joseph Vaz.

On 17 September 2014, it was announced by the Vatican that Blessed Joseph Vaz "the Apostle of Sri Lanka" will be declared a saint during the visit of Pope Francis to Sri Lanka in January 2015.

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Whatever happened to the King's mother?

Questions & an Answer

SOMASIRI DEVENDRA raises the questions, and with **PROF. SARATH EDIRISINGHE**, digs up a solution

Like so many good things, what follows is a spin-off from "The Ceylankan". Last year Devendra wrote to the Editor of the "Sunday Times" voicing a question that had vexed him for long, and the Editor was kind enough to carry the query, as follows:

"On re-reading Andrew Scott's piece on the 'Capture and exile of the last king of Kandy' in the ISLAND of February 4th 2013, I was struck by a small but important fact. He quotes D'Oyly on the capture of the king thus:

"This morning the king again desired to see me and formally presented to me his mother and his four queens, and successively placing their hands in mine, committed them to my charge and protection. These female relatives, who have no participation in his crimes, are certainly deserving of our commiseration in his and particularly the aged mother who appears inconsolable, and I hear has been almost constantly in tears since the captivity of her son..."

Note the references to the King's aged mother, which I have emphasised. Later, Andrew Scott quotes Henry Marshall about the embarkation of the Royal party:

"The king embarked, with his wives and mother-in-law, in the captain's barge..."

Here there is no reference to an "aged mother", but a "mother-in-law" appears on stage. Is this an error – or not? If not, what really happened to the King's

mother? Was D'Oyly mistaken and that she was not the "mother" but the "mother-in-law"? If not, she was not in the King's party: what records do we have of her after the King's departure? The answer to this conundrum comes to us from – of all places! – Australia.

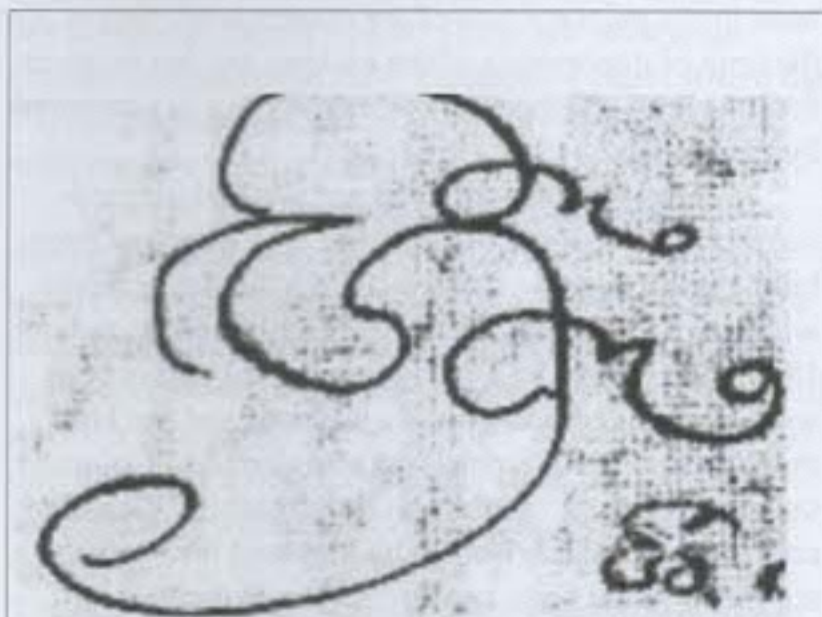
Sometime ago, some members of the Ceylon Society of Australia were investigating the story of the first person from Ceylon to have been banished to the penal colony of Australia. As the story has been published both in Sri Lanka and Australia, I shall not repeat it here, other than to say that a genealogical search in Australia by a descendant, Glynnis Ferguson, for the founder of the O'Deane family there. [see also M.D.(Tony) Saldin's "Banishment of the first Sri Lankan family to Australia" in the SUNDAY ISLAND of 12th January, 2003] Among the first-hand material found was a newspaper: "The Sydney Gazette, and New South Wales Advertiser", Volume the Fourteenth, dated Saturday, February, 1816.

The paper announces the arrival of, and the 'human cargo', aboard the ship Kangaroo, from Colombo. Quite some space is devoted to a description of the 'Malayan' prisoner from Ceylon, his wife and children, and the tone is one of great sympathy. But one little paragraph, apparently reporting something the Captain said, caught my eye:

"The reduced King of Kandy, who is a native of the Malabar Coast, is held close-prisoner at Colombo, - His mother died there during the stay of the Kangaroo, and was interred with royal honours." (emphasis mine).

So the old Queen Mother died before she saw her son deported. But where was she interred with royal honours? Whether she was interred according to Buddhist or Hindu rites, she must have been cremated: but where? And where were her ashes interred 'with royal honours'? What information could we hope to find about her death, the honours accorded and the place she was interred?

In fact, what do we know about her, at all? After all, she was the mother of our last King, and we should, surely, accord her our own (Republican, not



• Signature of King Sri Wickrama Rajasinghe.



The Sydney Gazette, and
NEW SOUTH WALES ADVERTISER.

SATURDAY, FEBRUARY 17, 1816.

[NUMBER 630]

Royal) honours? Being unable to undertake this search myself, may I ask that a historian or archivist to flesh out this story?"

No answers were forthcoming but, serendipitously, Prof. Edirisinghe [of the Faculty of Medicine and Allied Sciences, Rajarata University] did have some, and he forwarded them to the "Sunday Times". He awaited the publication but alas, the Editor did not deign to publish it. After a while, Prof. Ediriweera agreed to the publication of his answers to the questions raised, as Devendra felt it too good to languish unread.

A short article, under the caption, **Buried with Royal Honours and Forgotten** appeared in the 'Plus' section of 'The Sunday Times' (2nd June 2013) written by Somasiri Devendra. He invited the readers to 'flesh out' the story of the burial of the mother of Sri Vikrama Rajasinha, the last King of the Kandyan kingdom. The question or the confusion was regarding a statement made by D'Oyly and a news item that appeared in "The Sydney Gazette and New South Wales Advertiser". The central character in the story is the mother or the mother-in-law of the deposed king.

As emphasised by Mr. Devendra, D'Oyly clearly says that on the morning following the capture, the king desired to meet him. At the meeting that followed, the king presented his four queens and the mother to D'Oyly. According to D'Oyly the King had been reserved at first and on being assured that they would be treated kindly, betrayed evident signs of emotions and taking the hands of his aged mother and his four wives presented them to him one by one and 'recommended them in the most solemn and affecting manner to his protection'. The confusion arose because Henry Marshall in his book "Ceylon, A general Description of the Island and Its Inhabitants" says about the deportation of the ex-king, that the deposed king embarked, with his wives and mother-in-law in the captain's barge and the attendants in another. Mr. Devendra states that, sometime ago, the 'Ceylon Society of Australia' was investigating the story of the first person from Ceylon who was banished to the penal colony of Australia and one of the first hand material found was the newspaper "The Sydney Gazette and New South Wales Advertiser (Volume 14, Saturday February 1818). The paper had announced the arrival of a human cargo on board the ship Kangaroo from Colombo. Apart from the story of O'Deane and his Kandyan wife and children, the first family to be banished from Ceylon, the captain had also stated that,

".....the reduced king of Kandy, who is a relative of the Malabar Coast, is held close prisoner at Colombo". The captain goes on to say that the king's mother died while the Kangaroo was in the Colombo harbour and was interred with Royal honours. What Mr. Devendra requested was information on where the burial or the cremation took place and the honours accorded to mother of the deposed king.

Sri Vikrama's (formerly Konnusamy Naik) mother was Subbamma Nayaka and the father was Sri Venkata Perumal. Subbamma Nayaka was a sister of one of Rajhadi Rajasimha's queens. He was born in India in 1780 and arrived in the island of Lanka with the queens of Rajhadi Rajasimha. There are numerous stories regarding the paternity of this king, some involving the chief Adgar of the Kandyan courts. On the death of Rajhadi Rajasimha, apparently following a malignant fever, Pilimatalauve, the first Adigar put forward this 18-year old lad with not much formal education to the vacant throne of the Kande Uda Rata. This departure from the traditional rules of succession, sidelining Queen Upendramma's brother Muttusamy, was considered as a plan by the first Adigar to usurp the young king at a later date in order to place him on the Kandyan throne. The records show that the king's mother was in the Kandyan courts throughout his reign that ended on the 10th of February 1815.

Sri Vikrama had four consorts – Venkataraja Rajammal, Venkatamima, Moodoocunamma and Venkata Jammal. It was customary for a large retinue to accompany new brides to the Kandyan courts. Therefore at least two mothers-in-law would have been in the palace if two of the queens were sisters. At the time of deportation of the ex-king and his relatives there were two fathers-in-law, named in a list prepared by the British.

Detailed descriptions are available regarding the capture of the fleeing king. The king had been hiding in the house of an Arachchi at Galleyhe Watta with two of his queens. They were captured on the 18th of February 1815. The king and the two queens were later united with the other queens and the king's mother. The Royal family was transferred to Colombo under the protection of the British, reaching Colombo on the 6th of March 1815. The king and his immediate family lived quite comfortably in Colombo until the 24th January 1816, when he and all his relations, dependents and adherents amounting to about 100 individuals were transferred to India. Although

Marshall says that the king with his queens and the mother-in-law embarked at Colombo on board H. M. ship Cornwallis, a detailed description of the embarkation left by E. L. Seibel (see below P. E. E. Fernando) mentions the king and his four queens embarked on the Cornwallis, but makes no reference to the mother or a mother-in-law of the king. Prof. Fernando in his paper says that Robert Bownrigg informed Rt. Hon. Hue Elliott, the Governor-in-Council at Ft. St. George, Madras about the deportees and four separate lists of king's relatives, classified according to the relationship to the king, were forwarded. The same paper gives the List No.1 – Immediate family members, as a footnote which gives the names and the relationship to king of ten persons. Two of his fathers-in-law and an aunt are mentioned but there is no mention of either the mother or a mother-in-law. K. T. Rajasingham, writing in the Asia Tribune (Volume 12) says that the declaration and the parole of the prisoner of war are found in a document of eight pages carrying two sets of signatures of king's adherents. The first set dated 8th March has 62 signatures (some are thumb prints) and the second dated 27th July 1816, numbering altogether 168 Nayakkars.

The exile of Sri Vikrama is detailed in British records in India. Prof. P. E. E. Fernando, one time Professor of Sinhalese at Peradeniya, in his paper on the 'Deportation of Sri Vikrama Rajasimha and his exile in India', published in the Ceylon University Review (volume xx, 1966) quotes the records kept by the British on the prisoner king in the Vellore Fort which proves that the king's mother was still alive in the fort and details about her subsequent death. These records maintained by the British detail the administrative problems regarding non-stop harangues by the king for increased allowances, provisions, coming of age of his daughter, marriage preparations of his daughter, birth of a son, plans of the British to educate the boy and the state of health of the king's mother, her death and the building of a monument. Thus it is very clear that the king's mother was in fact with the family up to her demise in January 1831. There are several instances mentioned in Prof. Fernando's paper where the Paymaster requests sanction for various expenditure with regards to king's mother.

The king became quarrelsome frequently during his days in the Vellore Fort. Once when he quarreled with his brother-in-law Coomaraswamy, the authorities decided to transfer the relative. The king intervened to say that in case his mother dies there will not be a brother-in-law to perform the funeral rites. At one time the Paymaster asks his superiors in Madras whether they would sanction the expenditure needed for the funeral of king's mother in the event she dies. The Secretary of the Kandyan Provinces directed that the expenses for the funeral of the king's mother, in the event of her death, be decided by the Paymaster in compliance with any orders the Ft. St. George might

desire to give, stating that he saw no reason why a larger allowance should be given than in the case of the funeral of the king's aunt (named in the List No.1 of deportees).

As for the Royal Honours mentioned by Mr. Somasiri Devendra the following paragraph from Prof. Fernando's paper gives a glimpse of what actually happened.

"In 1826 the king's mother became seriously ill and the Paymaster taking timely action sought permission from authorities at Ft. St. George to employ a party of soldiers to accompany the remains of the royal lady, in the event of her death, to the cemetery. The authorities in Madras had no objection to a party of native officers being employed to accompany the remains of the king's mother in the event of her death". A sum of Rs. 3000 – Rs. 3500 was sanctioned for the expenditure.

"Towards the end of 1831 the king's mother's condition became alarming and Lt. Col. Stewart wrote as follows. It is customary with Hindoos of distinction and particularly with persons of the captive's rank to preserve in tombs or transmit to Benares the bones of deceased relatives or erect over ashes a building.....Brindhavanam; the latter has been the usage of the Kandyan family andking possesses a drawing of the family tombs at Kandy (the Adhahana Maluwa). The colonel therefore suggested that a piece of land situated near the river and to the left of the road from Vellore to Chittore should be acquired for the purpose of erecting a Brindhavanam".

The king's mother died in last week of January 1831. Prof. Fernando, quoting British records, says that arrangements were made for a party of 50 men, all Hindus, commanded by a native officer and a drummer and a fifer to escort the remains of the deceased lady to the place of sepulchre on the banks of the river. The escort was provided with three rounds per man of blank ammunition.

It is now clear that the lady that was buried with royal honours, as narrated by the captain of the ship Kangaroo, was not the mother of Sri Vikrama. If an event as stated in the 'Sydney Gazette and the New South Wales Advertiser' really took place in Colombo, it certainly was not concerning the king's mother. The lady in question was more likely to be the mother-in-law of the king. She must have died soon after reaching Colombo since her name was not in the List No.1 of the deportees while the names of the two fathers-in-law were included. The aunt named in the list died in Vellore.

The questions that had originally been posed have now been answered. It was not the old Queen Mother who died in Colombo, but a mother-in-law of the King. When the Queen Mother died later, in Vellore, she was given the royal honours that the British considered due, and these are described in Prof. Edirisinghe.

And so the mystery is solved.



MORE FROM DINNER PORTFOLIO



Thiru Arumugam and Nalini MacIntyre



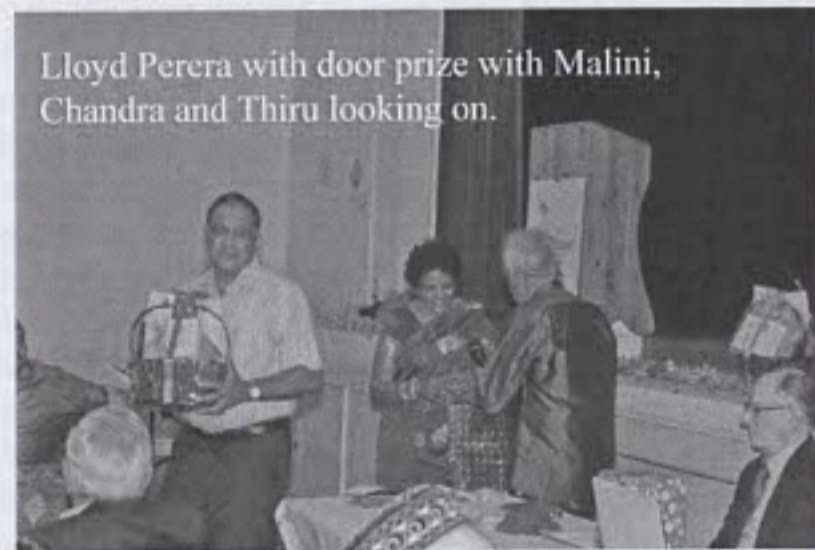
Ramani and Lloyd with guests.



Michael Berman



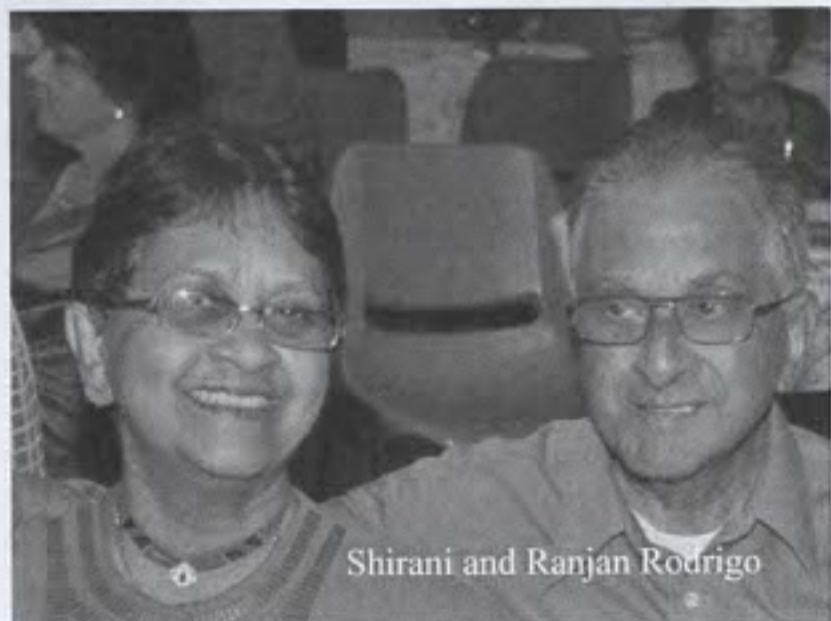
A delighted winner with Chandra



Vatsala Nagendran, Senanie de Silva and friends



Lilamani de Silva and friends joining in the sing-along



Shirani and Ranjan Rodrigo

Dinner portfolio ...



Hugh Karunanayake wins raffle prize.



Malini Arumugam, Catherine Bedwell, Vimala Gunasingham



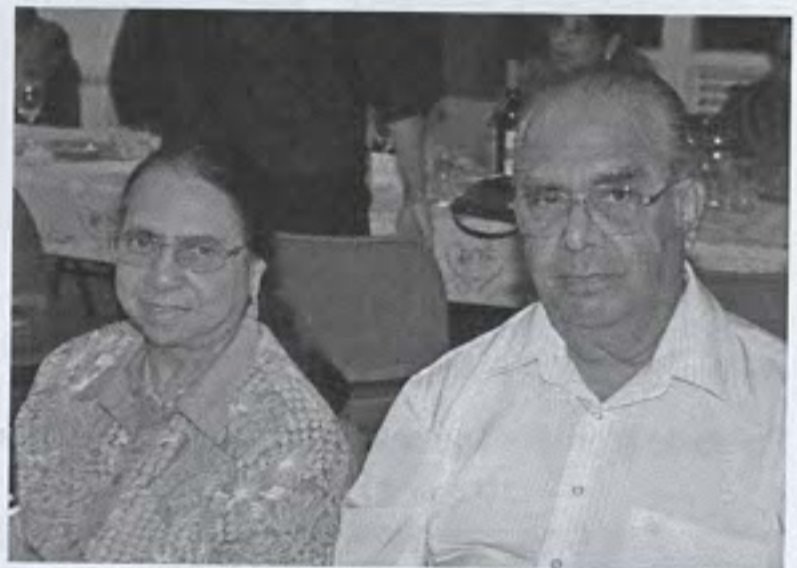
Freddo and Ranji Benjamin



Rani Balachandran, Lloyd Pereira and Malini Arumugam (standing) getting raffle tickets on the move.



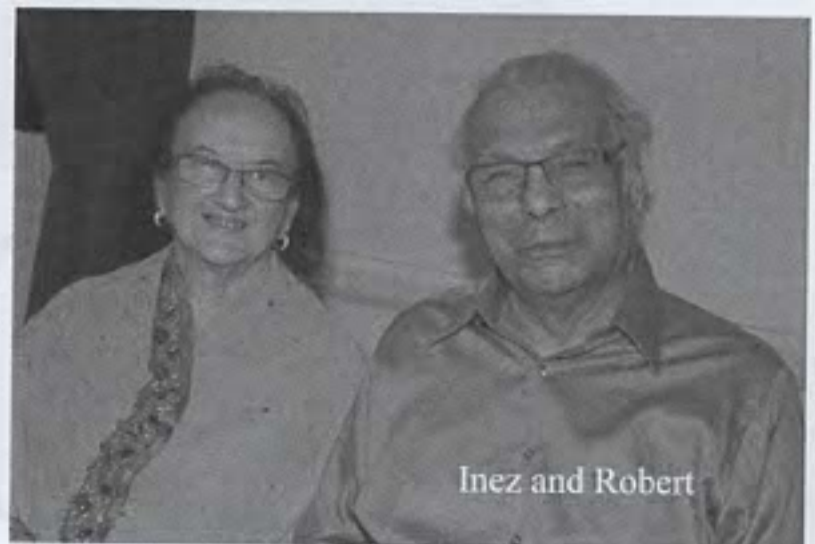
Lakshmi de Silva, Raju Rasanayagam and Sunil de Silva



Vimala and Kumar Gunasingham



Kanthi Perera and friend



Inez and Robert



Meals Ammi Made

CHICKEN in GINGER SAUCE by Chandika Kotagama

1 kilo Chicken, cut into 8 pieces
1 tsp each of ground ginger and garlic
1 tblsp Soya Sauce
2 tsp Salt

METHOD

Make a mixture of ground garlic, ginger, soya sauce and salt and rub over chicken. Set aside to marinate for 1 hour.

Pour in a cup of stock into pan, add a few blobs of margarine and roast in a very hot oven for 30 - 40 minutes.

Ginger Sauce

6 tblsp Vinegar
6 tblsp Sugar
¾ Cup Water

2 tblsp Soya Sauce
2tblsp Spring Onions, finely chopped
1 tblsp Cornflour
1 tblsp Cold Water

METHOD

Put vinegar, sugar, soya sauce, water in a small pan and boil for 5 minutes. Add spring onions, most of the green parts. Blend cornflour with a tablespoon of water and stir into the sauce. Cook, stirring until clear and thick.

Remove from heat and stir in well-chopped ginger. Arrange chicken in a dish and pour sauce over. Serves 6.

Send us your recipes

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

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



Congratulations & a Warm Welcome to our New Members

Shanti and Chandana Bopitiya, Florida, USA.
Dineli and Vijaya Samaraweera, Massachusetts,
U.S.A.,
Jothi and Shanthi Jothilingam, Cherrybrook, NSW.

GIFT SUBSCRIPTION from June and Upali
Aranwela of North Ryde to Jeanne and Leslie
Sebastian, West Preston, VIC.



Somerset Maugham on modern writing

I would sooner read a time table or a catalogue than nothing at all... They are much more entertaining than half the novels that are written.

W. Somerset Maugham (Summing Up 1918)

OBITUARY

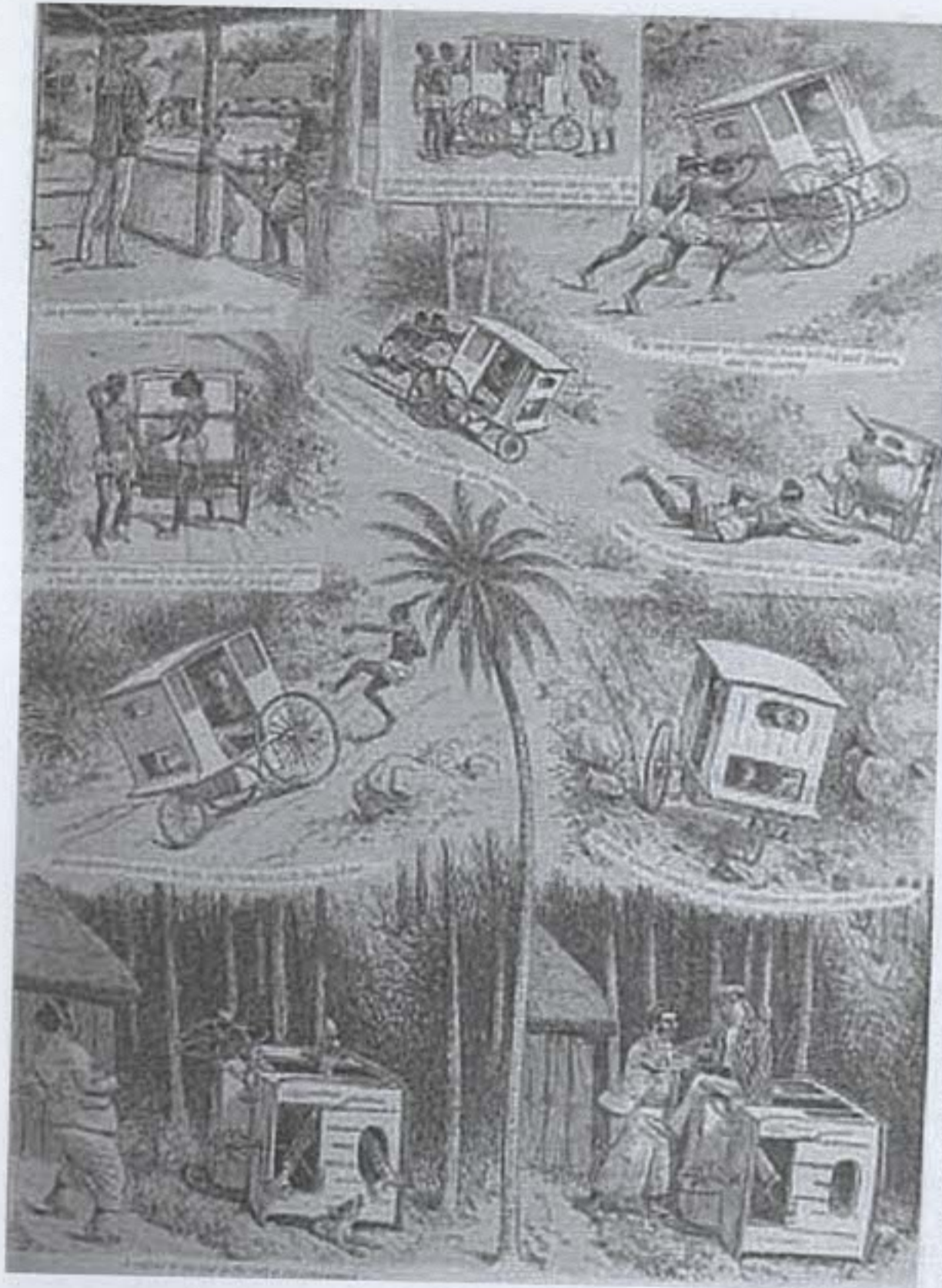
Heartfelt condolences to the family of CSA member Titus Gunasekera of Sydney who passed away in Colombo on February 1.

Subscriptions – staying up-to-date

A treasurer's job can be a thankless task at the best of times. Nothing can cause more trepidation to the person managing our money as reminding us members our fees are now due, or worse still, overdue.

It is within our ambit to ensure that we stay ahead of our subscription obligations. The treasurer is only too aware that payments can be overlooked at the best of times. Unwittingly falling behind on our subscriptions is one of the easiest things that can happen to us. It is never done deliberately or on purpose. It happens to all of us everywhere, and can at anytime.

The CSA's sole income is from member's subscriptions and if we are to maintain a healthy financial status, it is important we ensure the the flow of finances is not interrupted in anyway. So please have a word with your treasurer and give yourself an idea if you are up-to-date.



From early tricycles to today's tuk tuks

A story titled "A ride in a Ceylonese Tricycle" and the attached graphic reproduced here was reportedly published in the 11 November 1893 issue of a British illustrated magazine called the *The Graphic*. The illustration is based on sketches by a Ceylonese artist J.K. Van Dort. It captures a hilarious story of a passenger's fate as he took a ride on what resembles a tricycle, the form of transport available at the time.

The caption to the graphic goes thus: "In a remote village, Spindle Shanks, Esq., seeks a conveyance. A curious contrivance on three wheels turns up. It is Hobson's choice with friend Shanks, and he steps in. The motive power is supplied from behind and Shanks does the steering. Two coolies toil painfully with it up a steep ascent, and pause a while on the summit for a mouthful of fresh air.

"The carriage descends the hill easily and rapidly. One

of the coolies stumbles and loses his hold on the vehicle. His companion is unable to cope single handed with the machine.

"Spindle Shanks makes frantic endeavours to steer clear of dangers. A capsize at the foot of the hill is the consequence. A good Samaritan appears opportunely."

All that unsettling uncertainty notwithstanding, those colonials and the Ceylonese continued to seek more and more independent forms of travel. Rickshaws - the hand-pulled two-wheeler drawn by a coolie - were plying well into 1985. It was the rickshaw that gave its name to the trishaw (or now the tuk tuk) that ubiquitous mode of independent transport much in demand today.

These 4-stroke tuk tuks are derived from the Vespa, the popular Italian two-wheel scooter and are a common and popular mode of transport in the cities and even villages.

Motor cars only came to the country 100 years after the first Ceylonese three-wheeler was introduced for hire by the public.



• Today's ubiquitous tuk tuk.



Sunil Santha: A search for Sinhala music

by Dr. Tony Donaldson

From 1946 to the end of his life in 1981, the composer Sunil Santha pioneered a modern Sinhala song style and form which the film director, actor, and scriptwriter Tissa Abeysekera describes as 'the most atavistic of all art forms' in Sri Lanka. To commemorate Sunil Santha's 100th birth anniversary in April 2015, this article sets out to define some of the fundamental characteristics of his music.

In an essay published in 1906 in the Journal of the Ceylon University Association, the art historian Ananda Coomaraswamy made a plea for the teaching of Indian music in Ceylon. Along with his contemporaries, he complained that Western music was invading indigenous music and based on the assumption that Sinhala music did not exist, he attempted to segregate Western from indigenous music by arguing that the best method for reviving indigenous music was through Indian music. In his view, the notion that Sinhala music could be independent of India was unthinkable and impossible. But what was thought impossible in 1906 was made possible forty years later, when the composer and recording artist Sunil Santha began a search for a music language independent of Indian music for his songs.

Sunil Santha was born Baddaliyanage Don Joseph John on 14 April 1915. From an early age he was exposed to Church music. He began his vocal training by singing in church choirs. He studied the harmonium, and later the guitar and piano accordion. While these early influences would later emerge in his music, a turning point in his life came in 1942 when he met the poet Munidasa Kumaratunga (1887-1944) and came under the influence of the Hela Havula, a school of poets and intellectuals who placed importance on the unsanskritised Sinhala language known as 'Elu-Sinhala'.

In 1935, Sunil began teaching at the Mt. Calvary School in Galle. He resigned from his teaching post in 1939 to develop his inborn talent for music at two key institutions in India. At Shantiniketan, the Bengali arts school founded by Rabindranath Tagore, he studied vocal and sitar performance, orchestration, and rabindra sangeet, graduating with a vocal diploma in 1940. The next four years were spent studying North Indian classical raga music at the Bhatkande College of Music in Lucknow. On 3 March 1944, he graduated with a Sangeet Visharad in sitar performance having completed his vocal Visharada one or two years earlier.

Sunil returned home on 24 December 1944. In the good company of poets and scholars, he began to compose songs suitable for Sri Lanka, particularly

'for the Sinhalese ear'. This was the beginning of his search for a music language. He set aside what he had learnt in India to search for a music idiom that would express the sentiments, human experiences and characteristic rhythms of life of this country. He sought to make people aware of the unique qualities of this country, and to bring people into harmony with them. He achieved this in his lyrics but also in the rhythms, metres and melodies, which were fashioned out of the syllabic patterns of his lyrics.



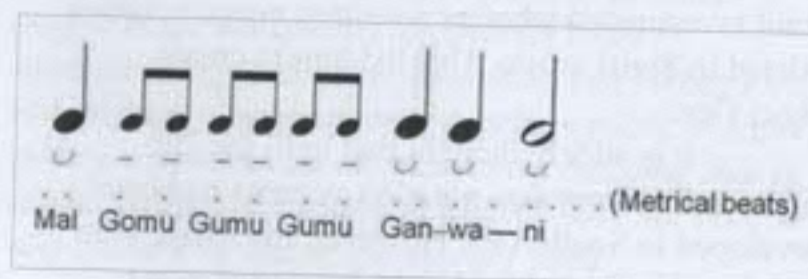
• *Figure 1 Sunil Santha.*

In the 1940s, Radio Ceylon began to emerge as the centre of musical patronage, sponsoring new music that reflected 'the life and culture' of the country. New popular songs were written and recorded at Radio Ceylon, which in turn led to an increase in status for recording artists. Sunil was first invited to record his songs at Radio Ceylon after performing at a Kumaratunga Commemoration Ceremony on 2 March 1946. His voice had star quality. It is one of the outstanding voices of Sri Lanka. Whether he was singing about lakes and fields or a brother and sister plucking lotus flowers to be offered to a temple shrine, the lyrical and sometimes operatic quality of his voice combined with the rich imagery of his lyrics was fresh, new, and appealing to Radio Ceylon listeners.

From 1946 to 1960, Sunil recorded over 100 songs for Radio Ceylon. The first song he recorded was Olu Pipila which remains his most popular song. At the time it secured his position as a Radio Ceylon recording artist. Sunil followed this success with beautiful songs such as Muni Siri Pa, Handapane, Kokilayange, Ho Ga Rella Binde, Suwanda Rosa Mal, Lanka Lanka Pembara Lanka, Bovitiya Dan, and Mihikatha Nalawala.

For the songs recorded at Radio Ceylon from 1946 to 1952, Sunil formed his own orchestra consisting of musical instruments such as violins, bamboo flutes, guitar, Hawaiian guitar, and occasionally the rabana. His orchestra in the 1940s included Albert Perera (Pandit W. D. Amaradeva), Percy Wijewardane, Joe Costa, Mrs Costa, Sarathsena and Rajah Dahanayake. He paid the musicians from his own funds. Each and every song was recorded in a single take on to vinyl using a disc cutting machine. It was a live sound made in the studio. It was not an artificially produced sound as often occurs today with studio recordings of popular songs. His ability to capture the emotion of a song on to vinyl was so powerful that it has given his recordings a timeless quality that transcends an era.

Though Sunil wrote lyrics to his songs, he also invited Hela Havula poets to write words for him, including Munidasa Kumaratunga, Rapiyel Tennakoon, Gunapala Senadheera, Hubert Dissanayake, and Arisen Ahubudu. Because of the importance the Hela Havula poets placed on Elu-Sinhala, Sunil applied the Sinhala laghu-guru bedha in his song compositions, which is the system of short and long syllables in the Sinhala language. In Sinhala prosody, the symbol \cup is used for long syllables and is worth two beats (mātrā), while short sounds are represented by the symbol $-$ and are equal to one beat. A metrical beat is equal to a finger click. The time-span between each beat must be equal and periodic. Thus, in Mal Gomu Gomu, a kavi written by Arisen Ahubudu to a sivpada metre, Sunil set the metre and rhythm of the text according to the laghu-guru principle as illustrated in the first line below.



Here, the rhythm of the text follows the syllabic pattern of the words in which long syllables are given longer rhythmic values (crotchets and minims), and shorter sounds are accorded shorter rhythmic values (quavers). With a few exceptions, this is a defining characteristic of his music and reveals that at a

fundamental structural level, his music was neither eastern nor western, but Sinhala. The fundamentals of his music are to be found in the interrelationships between the text, metre, rhythm and melody of each song. Rhythm and metre are particularly important in his music because these two fundamentals determine the shape and vitality of any melodic line in a Sinhala song.

It was from these fundamentals that Sunil built up the next layer of his music, in particular, the orchestrations for his songs, and for this, he drew on the textures and styles of both Oriental and Western music. He also abandoned the North Indian style of singing with its distinctive vocal ornamentation styles that he had learnt at Bhatkande in preference to the Catholic pasan style of singing. He developed his own vocal embellishments to suit the Sinhala language in which he would sometimes linger on a word or pull out a note purely for expressive effect. It was a fusion of these elements—rhythm, metre, melody, orchestration and style of singing—that gave his music recordings from 1946 to 1952 its distinctive character.

While the Sinhala music lobby considered Sunil to be a musical genius, some of the pro-Indian music lobby labelled him as 'anti-Indian', or attempted to dismiss his songs as 'banal', 'simple', or 'too Western'. Like any composer, Sunil was an eclectic musician. He kept his ears open to all music but selectively drew only on the elements he felt were relevant for music in Sri Lanka. This was especially so in his vocal performance and style of orchestration. Though he was under the influence of the Hela Havula, Sunil did sometimes set his lyrics to Indian ragas as illustrated in the song Diva Reye Nidi Maruva which Sunil set to the Bhairavi raga. Sunil was also fond of the Bengali song Bhondure which he recorded for Radio Ceylon in the 1950s, singing it in the Bengali language while exploiting the rhythms and colours of Bengali orchestral music.

In 1949, three years after Sunil recorded Olu Pipila, Radio Ceylon introduced an A-B Grade audition system for its Sinhala and Tamil artists. Professor S. N. Ratanjankar, Sunil's teacher at Bhatkande, was invited to Colombo to audition the Sinhala artists. Ostensibly, the aim of the audition system was to improve the standard of the recording artists. But when Professor Ratanjankar was invited back to Radio Ceylon in early 1952 to audition Sinhala artists, it was felt that he was being used by Radio Ceylon to impose Hindustani music standards on Sinhala music. Sunil refused to audition and, as a consequence, he was immediately struck off as a Radio Ceylon recording artist. Sunil later wrote in 1960, '...the doors of Radio Ceylon were closed in front of me'.

In 1956, Sunil was given the opportunity to develop his music in a new direction when Dr. Lester

James Peries invited him to compose music for his first film *Rekawa*, which was filmed on location in a rural village in the Kegalle District. One milestone in this film was the song *Olu Nelum Neriya Rangala*. A further opportunity to compose film music came in 1960 with the film *Sandeshaya*, which was Lester's film about the Portuguese occupation of Sri Lanka. In these two films, Sunil explored different styles of songs perfectly tailored to the rich imagery of Lester's films.

Another important category in Sunil's creative output was his children's songs. Sunil had a close relationship with children through his songs. His children songs were educational in which the swara and words were kept simple as illustrated in the popular children's song *Mal Pibidi Gena Enne*.

In the wilderness years after 1952, Sunil maintained a casual affiliation with Radio Ceylon. After the Bandaranaike government came to power in 1956, he was invited to join Radio Ceylon in 1957 as Head of Recording, but for reasons that are not known, he worked in the position for only three months. In late September 1959, just a few days after Prime Minister S.W.R.D. Bandaranaike was assassinated, and before he was buried at their residential *Attanagalla valauva*, Sunil composed a memorial song for S.W.R.D. titled *Attanagalu Velapilla* [Weeping of Attanagalle]. This song, which Sunil recorded at Radio Ceylon without musical instruments, was frequently played on Radio Ceylon's dual Sinhala Services (*Svadesiya Sevaya* and *Velanda Sevaya*) until late 1960.

In 1967, Sunil was invited back to Radio Ceylon which was renamed the Sri Lanka Broadcasting Corporation (SLBC) in the same year. Since his last recordings in the 1950s, recording technology had evolved and Sunil began to record his songs on to reel-to-reel tape machines that had been acquired by Radio Ceylon. This gave him the opportunity to achieve greater perfection in his recordings. For instance, if a performance was not up to scratch on the first take, he could record the song again until a satisfactory result was achieved.

There was also a change to his orchestra. Sunil no longer used the orchestra he had put together for his early recordings. In 1967, he began to use the Radio Ceylon Orchestra (Figure 2). This presented him with a few challenges. For instance, Sunil did not have the luxury of choosing the musicians from the Radio Ceylon Orchestra for his recordings but had to get the best out of whoever was available on the day of recording. A valuable insight into Sunil's processes from composing songs at home to recording them at the SLBC studio comes from his son Lanka Santha. As he observes, 'I never heard my father sing or play a musical instrument at home. All of his song compositions were conceived in his mind. He made notes and he would go to the studio and record them'.



• *Figure 2. Radio Ceylon Orchestra.*

With his return to SLBC, Sunil began a new experimental phase in his search for a music language by stripping away certain parameters in his music, particularly in melodic composition. The film director and writer Tissa Abeysekera describes this phase of Sunil's search for a music language like this.

In the compositions of this period [1967-70] there is a radical departure from the earlier writings. Gone are the long looping bars spanning the entire scale; remember *Ho Ga Rella Binde*, and *Kukuklu Hevilla?* Instead the melodies have acquired a Spartan simplicity. They dwell on the lower notes of the scale hardly straying beyond the fifth. In *Male Male*, the melody is confined to the first three notes of the scale, and in *Emba Ganga*, and *Poda Daham Silile*, a single note is repeated...These melodies combine bare simplicity and expressive power to a degree unparalleled in Sinhala music. (Abeysekera 2007: 32)

Though Sunil was refining the melodic contours of his songs to the range of a fifth or less, even to the point of repeating one note over certain phrases in a song, the melodies he composed for his songs in this latter period are remarkable gems combining a rigid discipline with great ingenuity.

In the mid-1970s, Sunil Santha embarked on an ambitious project to set the *Sigiri Graffiti* to music. These verses were inscribed by poets in the 7th - 9th centuries on the lime wall at the Sigiri rock (see Paranavitana, 1956). In setting these texts to music, Sunil investigated whether a written music notation existed in Sigiri music. This led him to create *Sigiri Gee*.

It is widely thought that until the late nineteenth century few notation systems had been developed in South Asia. However, the indigenous peoples of India and Sri Lanka have used word patterns and syllables for centuries to communicate ideas about music. The *laghu-guru* principle may be regarded as a type of notation because the syllabic patterns in a Sinhala verse communicate ideas to a musician about the meters, rhythms and *talas*. The question then arises that if metre and rhythm could be fashioned out of the syllabic patterns of the Sinhala

language, then could word or syllable patterns be used to notate melodies? Sunil set down some of his ideas on this subject in the early 1970s in a note titled *Sigiri Serasa*, which is held in the SLBC Archives, which I have translated into English as follows:

Sigiri Serasa by Sunil Santha

Whenever we look at the artistic creations at the Ruwanweli Pagoda, Avukana Statue, Isurumuniya and the Sigiri frescoes, we can see how developed the people of our ancient times must have been, even without modern day facilities. It is therefore not surprising to find that a written poetry and music emerged from such a community. This is why I was hesitant to give a short answer to the question: 'Is there a written notation for Sigiri music?'

In the east or west, the practice is to make a notation for any composition. However, without notation, there is a method that can be used in which the notation is in the song itself.

1. *Sigiri Gee
Rusiri Gee
Gee Risi Ru
Gira Serasi*

2. *Sara Saru Gee
Saru Sari Gee
Gigiri Sirin
Gira Serasi*

3. *Siru Gee
Seru Gee
Gigum Sarin
Gira Serasi*

4. *Gum Gum Gee
Run Run Gee
Sansun See
Gira Serasa*

Today, we have in practice seven notes in the above songs. We can make a notation from the first three notes (swara).

We have read about occasions in which people made unexpected discoveries while experimenting to discover something else. When I was researching whether there is a written music in Sigiri poetry, I came across an unexpected outcome, that is, a new unique song tradition which I have not seen in any country, or inside this country itself.

Here, Sunil describes that a notation can be made from these four songs but he did not elaborate further as to exactly how a notation embodied in a verse could be used to create melodies. Though it is beyond the scope of this article, a comprehensive investigation into his Sigiri research materials and recordings held at the SLBC Archives demands further scholarly attention. Tissa Abeysekera makes the

following observation on Sunil's attempts to set Sigiri verses to music.

When Sunil Santha set these obscure lines to music, taking meticulous care not to disturb the phonology, he was reaching across ten centuries to a point in our cultural evolution where a specific phase in the development of the Sinhala language was frozen on a wall. Whether he broke through the wall of time and successfully picked up the broken thread, is a matter of opinion. However, when one listens to those quaint, staccato notes fused so well with the short, clipped syllables of the Sigiri verses, one gets the strange feeling, there is a communion here (Abeysekera, 2007: 34).

Sunil Santha's search for a music language was born out of an aspiration to create a new indigenous Sinhala song tradition independent of Indian music. But at the same time, he did not want his music to be confused with Western music. It is also significant to note that his search for a music language occurred during the years of political transition from colonial rule to independence in 1948, and beyond into post-independent Sri Lanka.

In analysing the ingredients of his music, we find the deep and penetrating reverberations of the laghu-guru principle in the meters and rhythms of his lyrics fused together with Oriental and Western music influences. His songs were secure in their construction of these elements. But for all its hybridity, his songs captured the national character of the country.

In the 65 years of his life, Sunil spent just over ten years as a recording artist (from 1946 to 1952, and from 1967 to the mid-to-late 1970s). It is remarkable that in such a short span of time, he created some of the most influential and memorable songs of twentieth-century Sri Lanka, which has made an indelible impression on the musical landscape of this country.

Note: The author acknowledges Alex van Arkadie in Italy for his comments and suggestions to this article.

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Notes

1 The Sinhala word 'hela' is rooted in the word 'Heladiva', which literally translates as 'Isle of the Sinhalese'. Thus, when 'hela' is paired with another word, it refers to something particular about the Sinhalese nation. The term 'Hela Havula' became widely used in the 1960s to refer to a 'gang', 'group' or 'batch' of like-minded persons striving to promote a refined and disciplined style of the Sinhala language (svabasha), while 'Hela Gee' refers to a distinct type of Sinhala song.

2 Sunil Santha did not use brass instruments in his recordings.

3 The laghu-guru principle can also be found in the Temple of the Tooth in Kandy in which the ritual singers, known as the Kavikara Maduva, set the rhythm, meters and talas of their texts according to the syllabic pattern of the words

(See Donaldson, 2001).

4 There is little evidence to support the claim that Professor S. N. Ratanjankar set out to impose Hindustani music values on Sinhala music. His professional activities in Ceylon suggest the opposite. For instance, he published an article on Sinhala folksongs in the Royal Asiatic Society of Ceylon in 1952, and while on a stopover in Anuradhapura, on his return journey to India in June 1952, he advocated that Radio Ceylon artists should give up imitating the music of other cultures and make their own music (see 'Better Sinhalese Radio Music', Ceylon Daily News, 1 July 1952.). According to Tissa Abeysekera, the restrictions placed on Sinhala music and recording artists in the 1950s came from within Radio Ceylon (see Abeysekera, 2007: 20-23).

5 Sunil Santha composed two other elegy songs. For his good friend Suriya Shankar Molligoda he composed Sumihiri, suvandethi mal, while Kumarathunuge ge age was composed in honour of the Lankan poet Munidasa Kumaratunge.



Books & other publications FOR SALE

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

Not Our War by Dr Sanjiva Wijesinha

The paperback edition of this new book, published by Vijitha Yapa in December 2013, are now available at \$14.95 in Melbourne bookshops (Dymocks, Readings etc) and on amazon.com Read the review at <http://www.sundaytimes.lk/131229/plus/a-piece-of-authentic-fiction-77759.html>.

A few copies are available at \$14.95 (postage free) directly from the author. Contact Sanjiva on: sanjiva.wijesinghe@med.monash.edu.au

Hundred Hindu Temples in Sri Lanka: Ancient, Medieval and Modern - by Sanmugam Arumugam

This 240 page paperback is a new merged reprint of two books by the same author "Ancient Hindu Temples of Sri Lanka" (1982) and "More Hindu Temples of Sri Lanka" (1990). It includes about 100 illustrations and describes most of the well known Hindu Temples in Sri Lanka and is published by Ohm Books, UK. It is available through Amazon.com or Fishpond.com.au . Also available from Thiru Arumugam at AS20 plus AS5 post and packing within Australia. Contact thiru.aru@gmail.com or phone 02 8850 4798

FORTHCOMING RELEASE

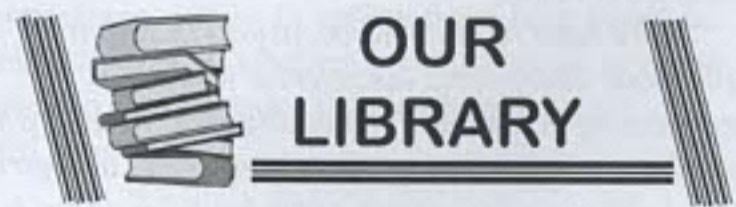
Rare pictorial impressions of Sri Lanka of the 17th, 18th and 19th Centuries

A set of six prestigious volumes as Collector's items Dr Rajpal de Silva in association with the Central

Cultural Fund Press in Sri Lanka is currently engaged in compiling a set of six volumes focussing on art before the photographic era in Ceylon. They will be ready for sale from September 2014.

The volumes are: 1. People and their dress – Rajpal de Silva 2. People's customs and Occupations - Rajpal de Silva and Kumari Jayawardene 3. Cities and Antiquities - Rajpal de Silva and Nilan Cooray 4. Religions and Rituals- Rajpal de Silva and Albert Dharmasiri 5. Travel – Rajpal de Silva and Ranjan Gooneratne 6. Fauna and Flora – Rajpal de Silva and Kumari Abeyagunawardena

The six volumes are expected to be of the same very high standard of production which (as CSA members are well aware) marked Dr de Silva's previous books such as Early Prints of Ceylon, Dutch Views of Ceylon etc. Collectors are advised to make early reservations upon release of these volumes which we will endeavour to bring to the notice of CSA members through The Ceylankan as and when we receive information from the author.



The CSA library has a number of books, along with numerous other newsletters and pamphlets relating to Ceylon/Sri Lanka. Some of these books have been donated by members and friends out of their goodwill and kindness, while many are donations from authors who have held book launches to promote their books at CSA general meetings.

While we will publish a full list from time to time, only new additions will be listed in future issues.

Dr Robert Sourjah on the way to a healthy 90

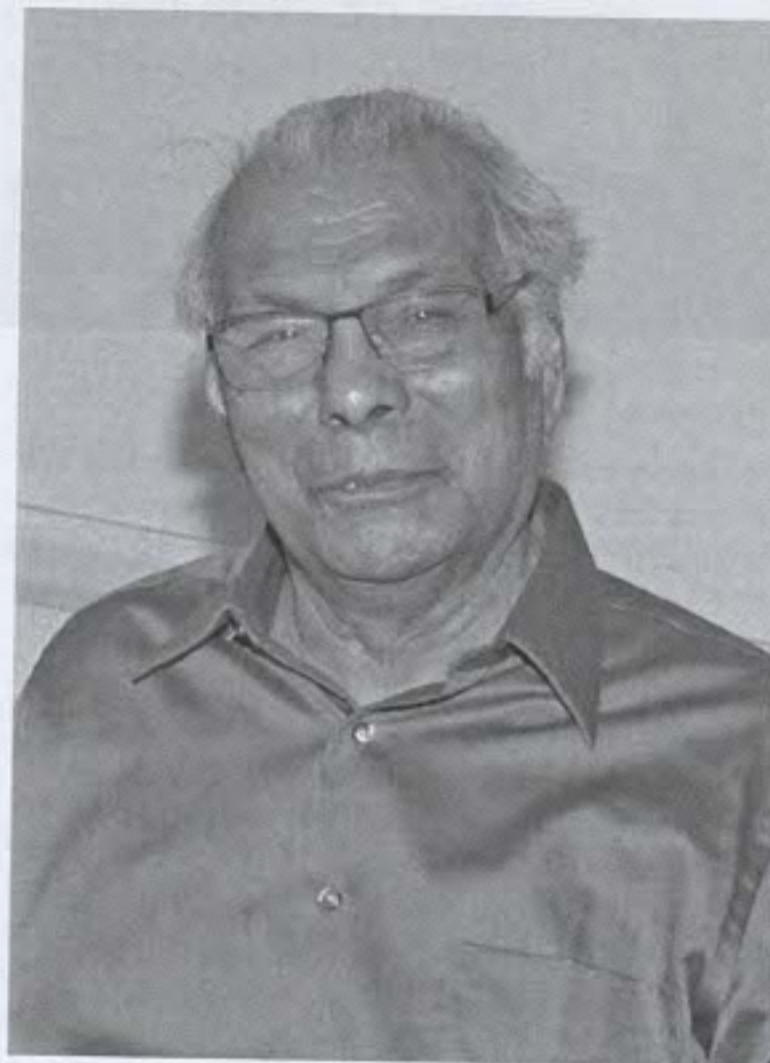
Dr Robert Sourjah, a member of the Committee of the CSA for many years now, will turn a healthy 90 years of age later this year. He is to be felicitated by the Trinity College Old Boys Association of New South Wales at a function to be held on 21 February.

Dr Sourjah is a distinguished old boy of Trinity College, Kandy, where he received his entire Primary and Secondary school education. Born in 1925, he is the oldest living old Trinitian and is often referred to as "The Grand Old Man of Trinity College".

Robert joined the Ceylon Medical College in 1946 and passed out as a doctor, working initially as a Physician in Government Service, followed by private practice and intermittent spells of work overseas.

Apart from his work as a physician, Robert has the unique distinction of captaining the Trinity College Rugby XV in the inaugural Bradby Shield encounter between Trinity and Royal Colleges which commenced in 1945, a series permanently etched in the national sports calendar and has continued uninterrupted for 70 years.

Dr Robert Grant Sourjah is the only son of Dr Allon Sourjah and his wife Catherine Grant. Dr Allon Sourjah passed away of a heart attack in 1932 when he was District Medical Officer in Batticaloa, leaving his wife Catherine to raise the young family. Catherine, however, was well endowed financially, being the daughter of Robert Cohoun Grant (deceased 1915) a wealthy proprietary planter who owned Crystlers Farm



Estate, Kotagala and Invery Estate, Dickoya. She was able to see Robert through school and medical college in comfort.

Robert married Inez Jackson Smale and is the father of Rohan and Lalin, and like their father, both sons are Trinity Lions. Rohan was the foundation Honorary Secretary of CSA and the link continues. We wish Robert and Inez a healthy and happy future and congratulate Robert on reaching the 90-year milestone – a privilege denied to many.

– H.K

A penchant for doing wrong!

The train was quite crowded and a U.S. Marine walked the entire length looking for a seat, but the only seat left was taken by a well-dressed, middle-aged, French woman's poodle.

The war-weary Marine asked, 'Ma'am, may I have that seat?'

The French woman just sniffed and said to no one in particular, 'Americans are so rude. My little Fifi is using that seat.'

The Marine walked the entire train again, but the only seat left was under that dog.

'Please, ma'am. May I sit down? I'm very tired.'

She snorted, 'Not only are you Americans rude, you are also arrogant!'

This time the Marine didn't say a word; he just picked up the little dog, tossed it out of the train window, and sat down.

The woman shrieked, 'Someone must defend my honour! This American should be put in his place!'

An English gentleman sitting nearby spoke up, 'Sir, you Americans seem to have a penchant for doing the wrong thing.'

You hold the fork in the wrong hand. You drive your cars on the wrong side of the road. And now, sir, you seem to have thrown the wrong bitch out of the window.'

(Source unknown).



SYDNEY 22 February 2015

The First General Meeting of the Ceylon Society of Australia for 2015 will take place on Sunday, 22nd February 2015 commencing at 6.30 pm at the Pennant Hills Community Centre, Ramsay Road, Pennant Hills, NSW 2120. Please note the venue. Ramsay Road is off Yarrara Road and the Community Centre is opposite the Pennant Hills Railway Station. The entrance to the building is from the car park at the back of the building. Members and their Guests are welcome.

Talk by guest Speaker Tina Faulk on “**A Colonial Childhood in Ceylon**” is based on her biographical book *The Island of Singing Fish*. Tina is a contributing journalist writing for *The Spectator*, Australia, and was previously the North Asia correspondent for *The Bulletin* based in Tokyo. She was the correspondent for *The South China Morning Post* and *The Far Eastern Economic Review* based in Hong Kong. In *The Island of Singing Fish* Tina attempts to recreate her colonial childhood memories for the benefit of her Australian born grandchildren.

The arrival of a young Dutch trader, Roelof Dircksz to Ceylon and his marriage into a trading family in Galle Fort, provides the origins of Tina’s Dutch-Ceylonese ancestry over 500 years ago. Five centuries later, Tina’s family emigrated to Australia. Tina’s book is woven around research and investigations of ancient genealogical records. Tina writes “I’m a Sri Lankan born writer and journalist who lives in Canberra, Australia. My self-published book ‘The Island of Singing Fish – a colonial childhood in Ceylon’ tells the story of my family, community – the Burghers, descendants of Portuguese, Dutch and British traders to the Island in the days of Dutch and English East India Companies – and the official government policy, after Independence that sent many members of the English educated middle class (‘the Peradeniya Generation, as I’ve called them), to find new homes in Australia, the US, Canada, the UK and Europe.”

Social: After a brief discussion period, the usual Social will be the next item on the Agenda. Those who are able to are please requested to bring a plate of non-sweet savoury finger-food. Please avoid cakes with icing as the general preference is for plain cakes, sandwiches and savoury pastries. To avoid duplication of items, please contact our Social Convener, Chandra

Senaratne on (02) 9872 6826. A donation to CSA to help defray meeting costs, which could be made at the meeting, is an alternative.

A REMINDER AND A REQUEST

The CSA relies on its income from Member Subscriptions to fund the Meeting costs, printing of *The Ceylankan*, its mailing and administration expenses. Although costs have increased, we have kept the annual subscriptions at \$30.

The subscriptions for 2015 are now due. In addition, if you have unwittingly fallen behind on your subscriptions for the past year/s, we would appreciate very much if you could contact our Treasurer in this regard.

We have continued to mail *The Ceylankan* to all Members regardless of their subscription status, however this will become difficult if our funding is affected by arrears of subscriptions. Thanks for your co-operation.

Synopsis of Meeting 12 December 2014 Colombo Chapter

Royal Rituals in Thailand and Sri Lanka

Deshamanya Professor J.B. Disanayaka as Professor Emeritus, University of Colombo, and as a former Ambassador of Sri Lanka to Thailand, Cambodia and Laos spoke on “Royal Rituals in Thailand and Sri Lanka”

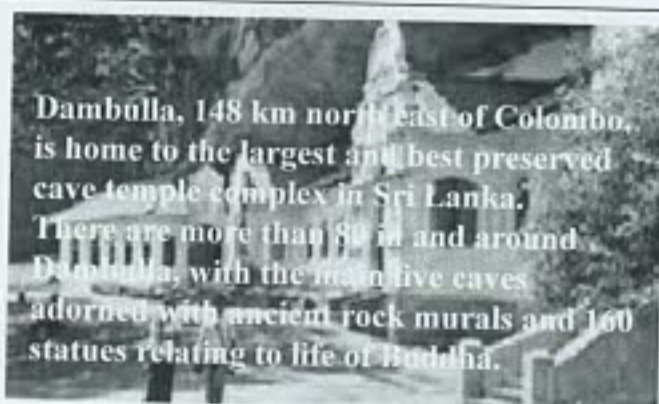
The courtly rituals followed by the kings of Siam and Sinhale have had much in common. Both belong to the Theravada school of Buddhism [so does Kampuchea] but neither the Buddhist clergy nor practices play any role in their coronation ceremonies – thus illustrating the antiquity of the tradition of the separation of State and ‘Church’. Interestingly most of the coronation ceremonies are Hindu in origin and performed by Brahmins. Although the Brahmins ‘on call’ to the Sinhala king have disappeared along with his dethronement by the British, there yet remains a community of Thai Brahmins as well as a major, and popular, Hindu temple in Bangkok. Both kings crowned themselves, without recourse to religious dignitaries. They also gave up their birth names and status and adopted Royal names. Here in Sri Lanka Konappu Bandara became Vimala Dharma Surya and Kannasamy was transformed into Sri Vikrama Rajasinha. In Thailand King Bhumiphal Adulyadej is officially Rama IX in the genealogical tradition of the Royal family of his forefathers, who shifted the Royal capital to Bangkok abandoning the ancient capital of Ayuthaya which had been devastated by Burma. Since the arrival in Sri Lanka of the Buddha’s Sacred Tooth Relic (Dalada), the Sinhala kings accepted it as their palladium and symbol of legitimacy. The Dalada Maligawa (Palace of the Tooth Relic) was always next to the Royal Palace wherever it was located – Anuradhapura, Polonnaruwa, Yapahuva,

Kurunegala, Kotte and, finally, Kandy. The shrewd British colonialists had this in mind when they housed their Government Agent in the Old Palace next to the Dalada Maligawa. The kings of Siam also have their greatly revered Buddhist icon - the Jade Buddha which, tradition claims, came from Sri Lanka. Although it does not grant legitimacy to the monarch, as the Dalada does in Sri Lanka, it is honoured by the King who changes the Jade Buddha's robes three times a year, according to the traditional calendar of seasons.

Audience granted by both kings was governed by ancient protocol and solemnity. Vilbawe, a member of the Sinhala King's deputation in the 17th century, seeking fully ordained Bhikkus to re-establish the Sangha in his kingdom, gives a fascinating account of the ceremonial reception by the King of Siam to the deputation. All this ceremonial was to establish the regal remoteness of the king from his subjects - as well as any foreigners. The king was always on a pedestal and Thai tradition is that no man's head should rise above that of the king, who was regarded as semi-divine. There is also a unique hieratic language to be used in all court activities and in addressing the monarch. This practice is yet followed in Sri Lanka when addressing the Sangha. Once an audience is concluded the subject cannot turn his back on the king, but has to walk away backwards till he leaves the hall. In the other Buddhist kingdom of Kampuchea, you can turn around and walk away from the Royal presence - but you must never turn your head back. Interesting accounts by various European 'visitors' give us glimpses of similar protocols followed by the Sinhala king. Here too great trouble is taken to ensure that the person seeing the King has to be made aware of his humility in word and gesture, and also appropriately garbed - hatless and barefoot. The arrogance of the French envoy de La Nerolle who rode his horse into the palace garden was severely punished by long imprisonment. It all boils down to the same tradition that nobody should be physically higher than the king.

To its great good fortune Siam escaped European conquest and, as a result, yet retains the centuries old Buddhist traditions and the rituals integral to its Royalty. Sri Lanka's misfortune is that with the collapse of our last kingdom in 1815 all is lost.

- Tony Saldin



Dambulla, 148 km north east of Colombo, is home to the largest and best preserved cave temple complex in Sri Lanka. There are more than 80 in and around Dambulla, with the main five caves adorned with ancient rock murals and 160 statues relating to life of Buddha.

How to become a Member of the CSA...

Who can become a member of the CSA? Any person with a common interest relating to the historical heritage of Ceylon/Sri Lanka and wishes to share that interest with like-minded people worldwide is welcome to seek membership. Younger members of the community are specially welcome.

Please contact any of the following for further details: In **Sydney**: Contact: Treasurer Deepak Pritamdas PO Box 489, Blacktown NSW 2148 Phone: 0434 860 188 Email: deepakpsl@yahoo.com
In **Melbourne**: Contact: Convenor Hemal Gurusinghe Phone: 0427 725 740 Email: hemguru@hotmail.com
Annual subscription is A\$30 (Pensioners & Students in Australia A\$20). Account details for Australia are: BSB 062 398, A/c No: 10038725, Swift Code - CTBAU2S
In **Colombo**: Until further notice members are requested to deposit subscription money/cheques at a HSBC ATM machine or transfer to the HSBC electronically. The information you require is for ATMs: Account Name: Ceylon Society of Australia, CSA Account Number- 008-044109-001 - e Transfer above plus: HSBC Swift Code- HSBCKLX
Annual subs: LKR3000.00 Contact: Treasurer M.Asoka T.de Silva Phone 2822933 (Mob.) 775097517 Email: matdes@sltnet.lk

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Wish to bring your collection of THE CEYLANKAN up-to-date? Yes you can! Reprints and some back issues of the Journal are available in limited quantities. The cost to members is \$7.50 per copy. Non-members pay \$10.00 per issue. This does not include postage and handling. P&H within Australia is \$5.00; Asia/Pacific \$10.00; rest of the world \$15.00 per package of up to 5 issues. Contact Hugh Karunanayake Int. + 61 2 9402 6342 or hkaru@internode.net.au

CHANGED YOUR ADDRESS ?

Have you recently changed your contact details - home address, email, telephone number and so on? If so, Treasurer Deepak Pritamdas would like to hear from you so he can update his mailing list and other records. This will help ensure you receive the Journal without interruption.

Contact Deepak on (Mob) 0434 860 188
Email: deepakpsl@yahoo.com

Impropriety is the soul of wit.

W. Somerset Maugham (Moon & Sixpence, 1919).

CSA DINNER & CAROLS



• Chandra Senaratne with his collection of animated Santas.



• Dr Harold and Ira Gunatilleke



• Maureen and Alan Henricus



Ashra and Nalini



• Adam Raffle dancing his way to a raffle prize.



• Harry & Imelda de Sayrah



More guests.

While Pauline Gunewardene had the honour of becoming the first female to be elected to the CSA committee since inception, the AGM/Dinner was a great success.

There was Chandra Senaratne playing with his animated Santas while Thiru Arumugam had everybody guessing with his customary trivia show. The light touch for the evening came with a skit *The Ballad of the Bul Bul Big Toe* which Ernest Macintyre put together, with Devika de Fonseka as narrator, Adam Raffle as a Russian Ivan Skavinsky Skavar whose big toe was trod on by the Sultan's mameluke Abdul Abulbul Amir (Sunil de Silva). They had a fight and killed each other. Their dead bodies are seen, arm in arm, going off stage, as the narrator intones: "Death has no more enemies".

A flavoursome dinner was followed by singing of Christmas Carols and 'ol time favourites with Hyacinth Jones at the piano. A swathe of prizes, all donated by committee members and well-wishers, were given away in the looked-forward to raffle draw.



• Tulsi and Hugh



Sunil as the Russian
Photo: Senanie de Silva



Devika as the narrator
Photo: Senanie de Silva



• From left: Devika de Fonseka, Sunil de Silva and Adam Raffle.



• The choir from left, Virasmi Perera, Sita Sherif, Ashra Ponnusamy, Hyacinth Jones (at piano) Srilal Silva, Pauline Gunawardene, Raja Balachandran, Melanie Rankine, Freddo Benjamin. Devika de Fonseka and others.