

CEYLON Today

Ceylon at Bandung

L. MICHAEL

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Ceylon at Bandung

R. L. MICHAEL

A MOMENTOUS chapter of world history was written last month when the representatives of 1,800 million people met together for the first time in urgent conference at Bandung. Its significance seems to have been clouded by the emotional fervour roused by the fact that this was an "all coloured" conference. And its impact on the world scene has not yet emerged in all its fulness.

The Western Powers were in turn sceptical, cynical and suspicious of the aims and attitudes of the conference. They saw in the diversity of nations and political creeds present at Bandung a made-to-order volcano that would erupt at any moment during the talks and blow up sky high attempts to achieve Afro-Asian unity.

It is now a matter of history how wrong the critics and sceptics were. As it turned out, a new unity, hitherto unknown to the Afro-Asian sector, was forged at the conference table at Bandung. Those who might have come to scoff remained to pray.

It would be futile to deny that in the welter of points of view that were poised within the conference hall an occasional discordant note was struck. But what is important is that these

notes, few and far between, were submerged in the final symphony of unity that emerged at the end of the conference.

That a babel of twenty-nine diverse voices finally spoke with one voice is undoubtedly the major achievement of the conference. But equally significant is the new orientation given to international politics at Bandung.

Equality for all

WHILE it was almost a matter of routine procedure at international conferences for the Big Powers to call the tune, the trend at Bandung was completely reversed. There was no question of infants and adolescents at Bandung. All were adults. All nations, however small they were in size and population, attained the same stature as the Big Powers at the conference hall.

Iraq and Liberia spoke with the same freedom and status as India and China. Both were accorded an equal degree of respect. The attitude of "noblesse oblige" was happily absent.

The Bandung Conference was the lineal descendant of the Colombo Powers, held in Kandy last year at the instance of the Ceylon Prime Minister,



The Prime Minister, the Rt. Hon. Sir John Kotelawala, with Dr. Ali Sastromidjojo, the Indonesian Premier, soon after his arrival at the airport

Sir John Kotelawala. When Sir John suggested a get-together of the Five Asian principals he propelled the course of world history towards the achievement of something that was the dream of Asians for generations—Asian unity.

The Kandy Conference was the seed of Asian unity. But Indonesia's Premier, Sastromidjojo Ali, took it a step further. Why not Afro-Asian unity? he asked. And Bandung was the answer.

As I observed earlier, the finest concept of democracy—"equality is its essence"—was practised at the Afro-Asian Conference. If it infused a new hope and a new life into smaller nations, it also taught the Big Powers humility.

Those of us who were at Bandung almost accepted the position that China and India would dominate the conference. It was a "sine qua non" said hardened commentators of the world scene. Towering personalities such as Pandit Nehru and Chou-en-Lai would dwarf the conference. The smaller nations would have the crumbs.

The world outside Bandung watched with anxious expectancy. Chou-en-Lai was "the dark horse", the story-book oriental, cloaked in sinister mystery. He would swallow up the little men from little places.

Assault on Soviet Colonialism

AS it turned out the Ceylon Prime Minister it was who first gave the lie to such prophecies. Playing David to China's Goliath Sir John shattered the queered up placidity of the conference by his frontal onslaught on Soviet colonialism.

Till this dramatic episode there was an uneasy, ominous, and even unhappy quiet around the conference table. The political climate was too good to be true. One sensed an artificial peace, a precarious calm. And then the storm broke. After which, it will be well to remember the taut atmosphere gave way to a more realistic climate.

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Sir John's reference to Soviet colonialism has been criticized as "out of place". By what yardstick is this criticism correct?

The discussion was on "colonialism". Earlier, the guns of bitter criticism were trained on French colonialism. Dutch colonialism came in for its share of relentless fire. And so did the British brand of colonialism. Not one delegate raised his voice in protest.

But when the Ceylon Prime Minister made passing reference to the satellite European states in the shadow of Soviet expansion, China's Chou-en-Lai, who till then was a model of diplomatic decorum, bristled visibly. Up rose Nehru to his aid. "Such talk is taboo here", they protested.

Sir John explained his stand. Whereupon, to the credit of Chou-en-Lai, it must be recorded that he accepted the explanation.

It can now be revealed that after the passage-at-arms between the Ceylon Premier and his Chinese counterpart, Chou-en-Lai sent Sir John a peace-offering of choice Chinese gifts. This gracious gesture of the Chinese Premier was reciprocated by Sir John.

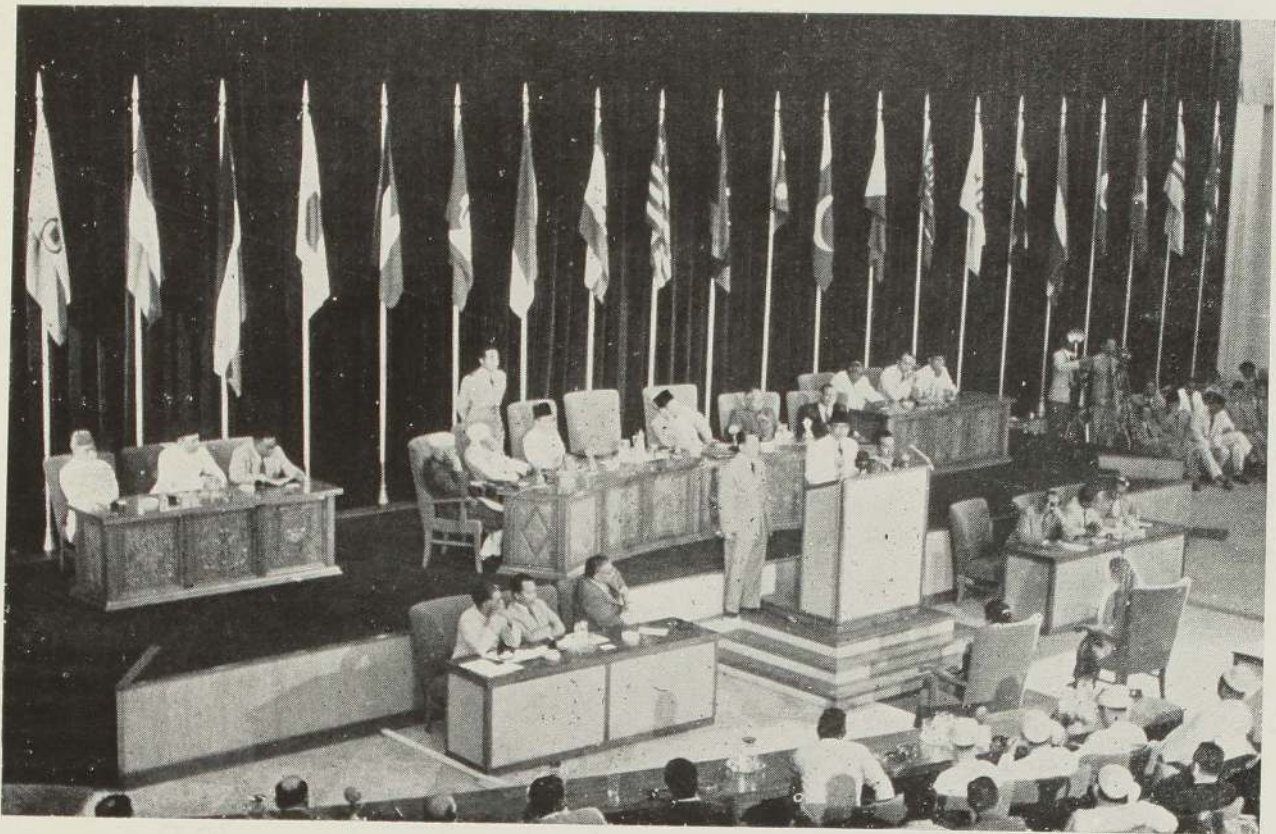
The interpretation given by some that the incident was deliberately staged to win the acclaim of some foreign powers reveals a lack of knowledge of the full facts of the incident.

On his return to Ceylon Sir John was greeted by, among other things, a vote of no confidence for his attitude at Bandung. As the Premier stated in his reply, this was a typical Ceylon attitude.

Against the background of this vote of no confidence it would be useful to assess the role played by Ceylon at the Afro-Asian Conference.

A Step Forward

THE action taken by the Colombo Powers, along with China and the Philippines, to bring about a



His Excellency Dr. Soekarno, President of the Republic of Indonesia, delivering his address at the opening session of the conference

settlement of Formosa was the most important practical result of the conference. The fact that China was prepared to negotiate with U. S. was a leap ahead in the solution of this international problem.

To whom should the credit go for this attempt? Who was responsible for the summoning of the Formosan Conference at Bandung?

The answer is on record by the chroniclers of the Bandung Conference. Not even the most bilious of the Prime Minister's critics could change it.

Sir John, it was, who first approached Chou-en-Lai, urged him to discuss Formosa, and then summoned the conference of all the Colombo Powers and Philippines. Indeed Ceylon could well claim to have fathered the Bandung Conference. The Kandy talks of the Colombo Powers led to the Bogor Conference, from which stemmed the Bandung Conference.

Ceylon's Peace Plan, which was accepted in modified form, called for disarmament. The Bandung delegates saw in the Ceylon Plan prospects of permanent peace and were enthusiastic about it.

The immediate result of the Bandung Conference may bring to the public mind the full impress of its significance. Now that it has harnessed the physical and economic resources of 1,800 million people—more than half the world's population—it has opened out a new vista of hope to the under-developed nations of the Afro-Asian Continents.

The following is the text of the final communique issued at the end of the conference :—

The Asian-African Conference, convened upon the invitation of the Prime Ministers of Burma, Ceylon, India, Indonesia, and Pakistan, met in Bandung from the 18th to the 24th April, 1955.

In addition to the five sponsoring countries, the following 24 countries participated in the conference :—

- | | |
|----------------------------------|---------------------------------------|
| 1. Afghanistan | 13. Liberia |
| 2. Cambodia | 14. Libya |
| 3. People's Republic
of China | 15. Nepal |
| 4. Egypt | 16. Philippines |
| 5. Ethiopia | 17. Saudi Arabia |
| 6. Gold Coast | 18. Sudan |
| 7. Iran | 19. Syria |
| 8. Iraq | 20. Thailand |
| 9. Japan | 21. Turkey |
| 10. Jordan | 22. Democratic Republic
of Vietnam |
| 11. Laos | 23. State of Vietnam |
| 12. Lebanon | 24. Yemen |

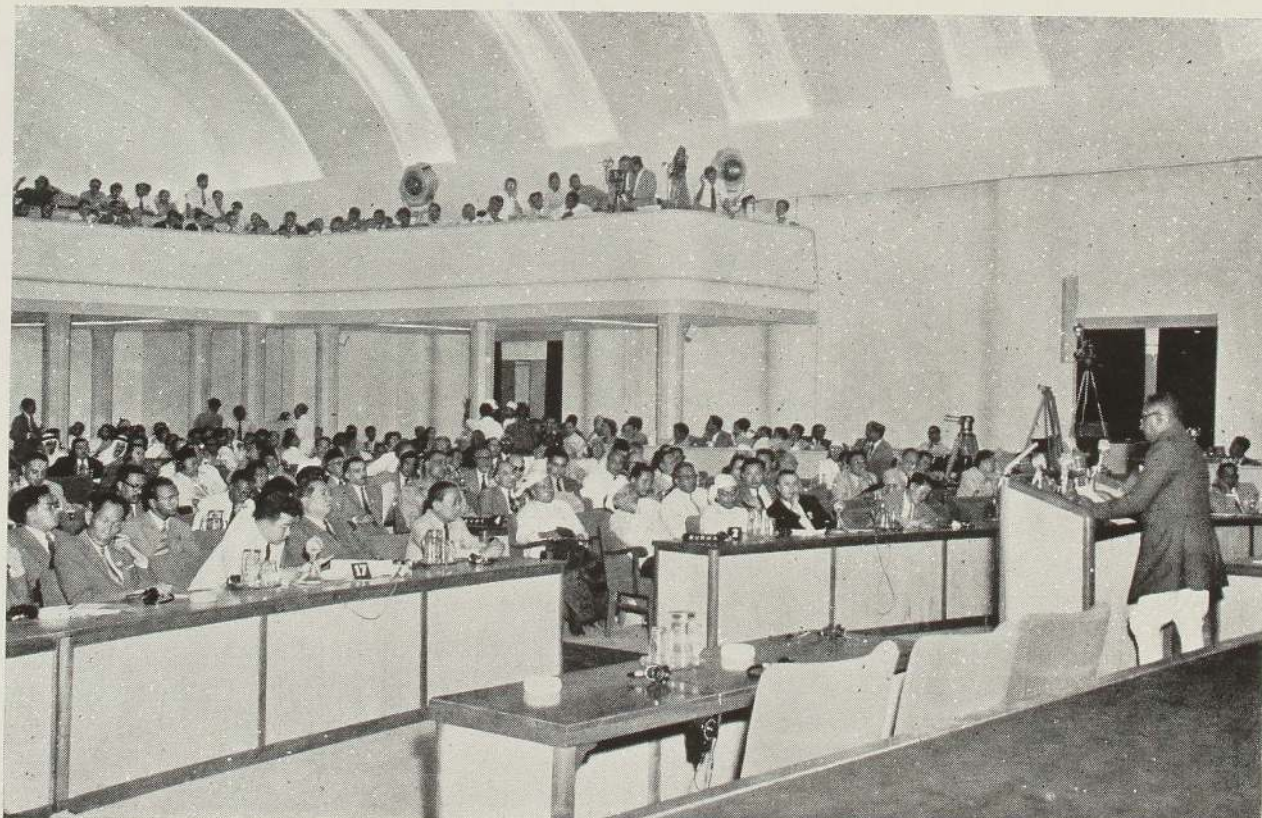
The Asian-African Conference considered problems of common interest and concern to the countries of Asia and Africa and discussed ways

and means by which their peoples could achieve fuller economic, cultural and political co-operation.

A. Economic Co-operation

I. THE Asian-African Conference recognized the urgency of promoting economic development in the Asian-African region. There was general desire for economic co-operation among the participating countries on the basis of mutual interest and respect for national sovereignty. The proposals with regard to economic co-operation within the participating countries do not preclude either the desirability or the need for co-operation with countries outside the region, including the investment of foreign capital. It was further recognized that the assistance being received by certain participating countries from outside the region, through international or under bilateral arrangements, had made a valuable contribution to the implementation of their development programmes.

The Prime Minister of Ceylon addressing the opening session of the conference



2. The participating countries agreed to provide technical assistance to one another, to the maximum extent practicable, in the form of: experts; trainees; pilot projects and equipment for demonstration purposes; exchange of know-how and establishment of national, and where possible, regional training and research institutes for imparting technical knowledge and skills, in co-operation with the existing international agencies.

3. The Asian-African Conference recommended: the early establishment of the Special United Nations' Fund for Economic Development; the allocation by the International Bank, for reconstruction and development, of a greater part of its resources to Asian-African countries; the early establishment of the International Finance Corporation, which should include in its activities the undertaking of equity investment; and encouragement to the promotion of joint ventures among Asian-African countries in so far as this will promote their common interest.

4. The Asian-African Conference recognized the vital need of stabilizing commodity trade in the region. The principle of enlarging the scope of multilateral trade and payments was accepted. However, it was recognized that some countries would have to take recourse to bilateral trade arrangements in view of their prevailing economic conditions.

5. The Asian-African Conference recommended that collective action be taken by participating countries for stabilizing the international prices of, and demand for, primary commodities through bilateral and multilateral arrangements; and that, as far as practicable and desirable, they should adopt a unified approach on the subjects in the United Nations' Permanent Advisory Commission on International Commodity Trade and other international forums.

6. The Asian-African Conference further recommended that: Asian-African countries should diversify their export trade by processing their raw material, wherever economically feasible, before export; intra-regional trade fairs

should be promoted and encouragement given to the exchange of trade delegations and groups of businessmen—exchange of information and of samples should be encouraged with a view to promoting intra-regional trade; and normal facilities should be provided for transit trade of land-locked countries.

7. The Asian-African Conference attached considerable importance to shipping and expressed concern that shipping lines reviewed from time to time their freight rates, often to the detriment of participating countries. It recommended a study of this problem, and collective action thereafter, to induce the shipping lines to adopt a more reasonable attitude. It was suggested that a study of railway freight of transit trade may be made.

8. The Asian-African Conference agreed that encouragement should be given to the establishment of national and regional banks and insurance companies.

9. The Asian-African Conference felt that exchange of information on matters relating to oil, such as remittance of profits and taxation, might eventually lead to the formulation of common policies.

10. The Asian-African Conference emphasized the particular significance of the development of nuclear energy for peaceful purposes, for the Asian-African countries. The Conference welcomed the initiative of the Powers principally concerned in offering to make available information regarding the use of atomic energy for peaceful purposes; urged the speedy establishment of the International Atomic Energy Agency which should provide for adequate representation of the Asian-African countries on the executive authority of the Agency; and recommended to the Asian and African Governments to take full advantage of the training and other facilities in the peaceful uses of atomic energy offered by the countries sponsoring such programmes.

11. The Asian-African Conference agreed to the appointment of Liaison Officers in participating



The Prime Minister of Indonesia, Dr. Ali Sastromidjojo, addressing the conference

countries, to be nominated by their respective national Governments, for the exchange of information and ideas on matters of mutual interest. It recommended that fuller use should be made of the existing international organizations, and participating countries, who were not members of such international organizations, but were eligible, should secure membership.

12. The Asian-African Conference recommended that there should be prior consultation of participating countries in international forums with a view, as far as possible, to furthering their mutual economic interest. It is, however, not intended to form a regional bloc.

B. Cultural Co-operation

1. THE Asian-African Conference was convinced that among the most powerful means of promoting understanding among nations is the development of cultural co-operation. Asia and Africa have been the cradle of great religions and civilizations

which have enriched other cultures and civilizations while themselves being enriched in the process. Thus, the cultures of Asia and Africa are based on spiritual and universal foundations. Unfortunately, cultural contacts among Asian and African countries were interrupted during the past centuries. The peoples of Asia and Africa are now animated by a deep and sincere desire to renew their old cultural contacts and develop new ones in the context of the modern world. All participating governments at the conference reiterated their determination to work for closer cultural co-operation.

2. The Asian-African Conference took note of the fact that the existence of colonialism in many parts of Asia and Africa, in whatever form it may be, not only prevents cultural co-operation but also suppresses the national cultures of the people. Some colonial powers have denied to their dependent peoples basic rights in the sphere of education and culture, which hampers the development of their personality and also prevents cultural intercourse with other Asian and

African peoples. This is particularly true in the case of Tunisia, Algeria, and Morocco, where the basic right of the people to study their own language and culture has been suppressed. Similar discrimination has been practised against African and coloured people in some parts of the Continent of Africa. The conference felt that these policies amount to denial of the fundamental rights of man, impede cultural advancement in this region, and also hamper cultural co-operation on the wider international plan. The conference condemned such a denial of fundamental rights in the sphere of education and culture in some parts of Asia and Africa by this and other forms of cultural suppression. In particular, the conference condemned racialism as a means of cultural suppression.

3. It was not from any sense of exclusiveness or rivalry with other groups of nations and other civilizations and cultures that the conference viewed the development of cultural co-operation among Asian and African countries. True to the age-old tradition of tolerance and universality, the conference believed that Asian and African cultural co-operation should be developed in the larger context of world co-operation.

Side by side with the development of Asian-African cultural co-operation, the countries of Asia and Africa desire to develop cultural contacts with others. This would enrich their own culture and would also help in the promotion of world peace and understanding.

4. There are many countries in Asia and Africa which have not yet been able to develop their educational, scientific, and technical institutions. The conference recommended that countries in Asia and Africa which are more fortunately placed in this respect could give facilities for the admission of students and trainees from such countries to their institutions. Such facilities should also be made available to the Asian and African people in Africa to whom opportunities for acquiring higher education are at present denied.

5. The Asian-African Conference felt that the promotion of cultural co-operation among countries of Asia and Africa should be directed towards :

- (i) the acquisition of knowledge of each other's country,
- (ii) mutual cultural exchange, and
- (iii) exchange of information.

6. The Asian-African Conference was of the opinion that at this stage the best results in cultural co-operation would be achieved by pursuing bilateral arrangements to implement its recommendations and by each country taking action on its own, wherever possible and feasible.

C. Human Rights and Self-determination

1. THE Asian-African Conference declared its full support of the fundamental principles of human rights as set forth in the Charter of the United Nations, and took note of the Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations.

The conference declared its full support of the principle of self-determination of peoples and nations as set forth in the Charter of the United Nations, and took note of the United Nations' resolutions on the rights of peoples and nations to self-determination, which is a pre-requisite of the full enjoyment of all fundamental human rights.

2. The Asian-African Conference deplored the policies and practices of racial segregation and discrimination which form the basis of government and human relations in large regions of Africa and in other parts of the world. Such conduct is not only a gross violation of human rights, but also a denial of the fundamental values of civilization and the dignity of man.



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The conference extended its warm sympathy and support for the courageous stand taken by the victims of racial discrimination, especially by the peoples of African and Indian and Pakistani origin in South Africa ; applauded all those who sustain their cause ; re-affirmed the determination of Asian-African peoples to eradicate every trace of racialism that might exist in their own countries ; and pledged to use its full moral influence to guard against the danger of falling victims to the same evil in their struggle to eradicate it.

D. Problems of Dependent Peoples

1. THE Asian-African Conference discussed the problems of dependent peoples and colonialism and the evils arising from the subjection of peoples to alien subjugation, domination, and exploitation.

The conference is agreed :

- (a) in declaring that colonialism in all its manifestations is an evil which should speedily be brought to an end ;
- (b) in affirming that the subjection of peoples to alien subjugation, domination, and exploitation, constitutes a denial of fundamental human rights ; is contrary to the Charter of the United Nations ; and is an impediment to the promotion of world peace and co-operation ;
- (c) in declaring its support of the cause of freedom and independence for all such peoples ; and
- (d) in calling upon the powers concerned to grant freedom and independence to such peoples.

2. In view of the unsettled situation in North Africa and of the persisting denial to the peoples of North Africa of their right to self-determination, the Asian-African Conference declared its support of the rights of the people of Algeria, Morocco, and Tunisia, to self-determination and independence ; and urged the French Government to

bring about a peaceful settlement of the issue without delay.

E. Other Problems

1. IN view of the existing tension in the Middle East, caused by the situation in Palestine, and of the danger of that tension to world peace, the Asian-African Conference declared its support of the rights of the Arab people of Palestine and called for the implementation of the United Nations' Resolutions on Palestine and the achievement of the peaceful settlement of the Palestine question.

2. The Asian-African Conference, in the context of its expressed attitude on the abolition of colonialism, supported the position of Indonesia in the case of West Iran, based on the relevant agreements between Indonesia and the Netherlands.

The Asian-African Conference urged the Netherlands Government to re-open negotiations, as soon as possible, to implement their obligations under the above-mentioned agreements ; and expressed the earnest hope that the United Nations would assist the parties concerned in finding a peaceful solution to the dispute.

3. The Asian-African Conference supported the position of Yemen in the case of Aden and the southern parts of Yemen known as the Protectorates, and urged the parties concerned to arrive at a peaceful settlement of the dispute.

F. Promotion of World Peace and Co-operation

1. THE Asian-African Conference, taking note of the fact that several States have still not been admitted to the United Nations, considered that, for effective co-operation for world peace, membership in the United Nations should be universal, and called on the Security Council to support the admission of all those States which are qualified for membership in terms of the Charter. In



Tea and Skeletons

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the opinion of the Asian-African Conference, the following, among participating countries which were represented in it, namely, Cambodia, Ceylon, Japan, Jordan, Laos, Libya, Nepal, a unified Vietnam, were so qualified.

The conference considered that the representation of the countries of the Asian-African region on the Security Council, in relation to the principle of equitable geographical distribution, was inadequate. It expresses the view that, as regards the distribution of the non-permanent seats, the Asian-African countries which, under the arrangement arrived at in London in 1946, are precluded from being elected, should be enabled to serve on the Security Council, so that they might make a more effective contribution to the maintenance of international peace and security.

2. The Asian-African Conference, having considered the dangerous situation of international tension existing and the risks confronting the whole human race from the outbreak of global war in which the destructive power of all types of armaments, including nuclear and thermo-nuclear weapons would be employed, invited the attention of all nations to the terrible consequences that would follow if such a war were to break out.

The conference considered that disarmament and the prohibition of the production, experimentation and use of nuclear and thermo-nuclear weapons of war are imperative to save mankind and civilization from the fear and prospect of wholesale destruction. It considered that the nations of Asia and Africa assembled here have a duty towards humanity and civilization to proclaim their support for disarmament and for prohibition of these weapons and to appeal to nations principally concerned, and to world opinion, to bring about such disarmament and prohibition.

The conference considered that effective international control should be established and maintained to implement such disarmament and prohibition and that speedy and determined efforts should be made to this end.

Pending the total prohibition of the manufacture of nuclear and thermo-nuclear weapons, the conference appealed to all the powers concerned to reach agreement to suspend experiments with such weapons.

3. The Asian-African Conference gave anxious thought to the question of world peace and co-operation. It viewed with deep concern the present state of international tension with its danger of an atomic world war. The problem of peace is correlative with the problem of international security. In this connection, all States should co-operate, especially through the United Nations, in bringing about the reductions of armaments and the elimination of nuclear weapons under effective international control. In this way, international peace can be promoted and nuclear energy may be used exclusively for peaceful purposes. This would help answer the needs, particularly of Asia and Africa, for what they urgently require are social progress and better standards of life in larger freedom.

Freedom and peace are interdependent. The right of self-determination must be enjoyed by all peoples, and freedom and independence must be granted, with the least possible delay, to those who are still dependent peoples. Indeed, all nations should have the right freely to choose their own political and economic systems and their own way of life, in conformity with the purposes and principles of the Charter of the United Nations.

Free from mistrust and fear, and with confidence and goodwill towards each other, nations should practise tolerance and live together in peace with one another as good neighbours, and develop friendly co-operation on the basis of the following principles :

(1) Respect for fundamental human rights and for the purposes and principles of the Charter of the United Nations.

(2) Respect for the sovereignty and territorial integrity of all nations.

(3) Recognition of the equality of all races and of the equality of all nations large and small.

(4) Abstention from intervention or interference in the internal affairs of another country.

(5) Respect for the right of each nation to defend itself singly or collectively, in conformity with the Charter of the United Nations.

(6) (a) Abstention from the use of arrangements of collective defence to serve the particular interests of any of the big powers.

(b) Abstention by any country from exerting pressure on other countries.

(7) Refraining from acts or threats of aggression or the use of force against the territorial integrity or political independence of any country.

(8) Settlement of all international disputes by peaceful means, such as negotiation, conciliation, arbitration or judicial settlement as well as other

peaceful means of the parties' own choice, in conformity with the Charter of the United Nations.

(9) Promotion of mutual interests and co-operation.

(10) Respect for justice and international obligations.

The Asian and African Conference declares its conviction that friendly co-operation in accordance with these principles would effectively contribute to the maintenance and promotion of international peace and security, while co-operation in the economic, social, and cultural fields, would help bring about the common prosperity and well-being of all.

The Asian-African Conference recommended that the five sponsoring countries consider the convening of the next meeting of the conference, in consultation with the participating countries.

Departure of the Ceylon Delegation after the Bandung Conference





Buller's Road lies in Colombo's residential quarter and is flanked on either side by a long line of shade-trees

Street Names of Colombo

KENNETH J. SOMANADER

MANY of Colombo's street names are a link with the past, and recall many an interesting historical association.

The British complimented Royalty by such names as King's Street, Queen's Street, Queen's Road, Victoria Bridge Road, Victoria Park, Alexandra Place, Prince Street, Duke Street, and Edinburgh Crescent, just as the Dutch had their Koenig Street, Prinz Street, and Keyzer Street. King's Street, in honour of William IV, took its name from the situation there of the principal Government House in the Island. When Queen Victoria ascended the throne, King's House (as Govern-

ment House was then known) became Queen's House, and the street itself was called Queen's Street. It was later, as if to deliberately confuse the postman, that Queen's Road was constructed near where the University buildings are.

Talking of Queen's House, it is of interest that, some years ago, there stood a mile-stone on Galle Face Centre Road with the legend: "One mile from King's House". It disclosed the little known fact that the distances indicated on our trunk roads were calculated from Queen's House, and not from the G. P. O., as is sometimes supposed.



Prince Street in Colombo Fort, with a number of mercantile firms on either side of it. The street leads into Queen's Street where the Governor-General's residence is situated.



Prince Street, Pettah, which lies in Colombo's commercial quarter

York Street, Colombo—one of the many streets connected with British Royalty



It is said that before the Colombo clocktower was built, an antiquated gun, which was situated in the neighbourhood of King's House, was fired daily at 6 a.m. to give the time to shipping and the town of Colombo. The practice continued even after the clocktower was built, but Governor Gregory, when he took over the reins of government, disallowed it because his slumber was disturbed. The gunfire, incidentally, was also the signal for the start of the old mailcoach to Kandy every day.

Victoria Bridge Road is, of course, known to everybody, be he motorist, cyclist, bullock cart driver, or pedestrian. Victoria Park, which received its name after the area was cleared of its fragrant cinnamon plants, was known as the Colombo Circus and later as the Victoria Circus. The word 'circus' obviously came from the circular drive that surrounded the park. Alexandra Place, which perpetuates the name of another Queen, very appropriately leads to Victoria Park. York Arcade and Victoria Arcade in the Fort are also connected with British Royalty.

Prince Street, Pettah, is of recent origin, but Prince Street in the Fort—perhaps one of the shortest stretches of highway in Colombo, extending from the G. P. O. in Queen's Street to Cargills in York Street—formed the boundary of the Secretariat building which existed from Dutch times, enclosing a courtyard and a disused well.

Like Albert Crescent (named after Prince Albert), Edinburgh Crescent commemorates the visit to this country of a distinguished member of Royalty, the first Duke of Edinburgh, who has also left his name behind in Edinburgh Market, behind the old Town Hall in Kayman's Gate, Pettah.

To come now to our Governors. There have been nearly 25 British Governors in Ceylon and nearly all of them have been immortalized in street-names. But few will recognize the compliment to the first British Governor, the Hon. Frederick North. Guildford Crescent was

given that name long after North's time and after he had succeeded to the title of Earl of Guildford. North had not a few eccentricities and Emerson Tennent, author of the two famous volumes on Ceylon, who (while serving as a Lieutenant in the Artillery) met North in the Ionian Islands, writes :

“He lived principally on the Continent but spent a few months of the season in London. Whenever he met a friend on the Continent he asked him to dine with him in his London house, on a certain day, 3, 6 or 9 months after, at 8 p.m. Punctually at that hour on the day mentioned, dinner was ready for the number asked, whether the party arrived or not.”

Cheek by jowl to Guildford Crescent is Maitland Crescent, a monument to North's successor, Lt.-Gen. the Rt. Hon. Sir Thomas Maitland, Governor from 1805 to 1812. Maitland, the “rough and boisterous” soldier popularly known as “King Tom”, executed many far-reaching changes, not least among which was the reform of the civil service whereby he abolished all perquisites and made a rule that a civil servant was responsible for every penny of government money being accounted for. “There is to be no more trading with public funds”, he ordered.

Maitland was the first British Governor in Ceylon in whom was combined the dual office of Head of the Civil Administration and General Officer Commanding the Troops, an arrangement that had become necessary as a result of the frequent quarrels between North and General Wemyss.

Brownrigg Road is named after General Sir Robert Brownrigg, who was so closely associated with the final surrender of Ceylon to the British and the planting of the Union Jack in the Hill Capital of Senkadagala Nuwara (Kandy). Brownrigg, however, is not so well known for his formation of a purely Sinhalese Regiment called the Ceylon Militia, which acquitted itself with such credit in the Rebellion of 1819, when

Ehelapola Adigar, Kappitipola Dissawe, and a number of others, set up a Pretender to the Kandyan Throne. The Ceylon Militia won its colours, and Lady Brownrigg handed over a decorated banner to the Regiment "for duty and honour".

General Sir Edward Paget is commemorated only by a Paget Road, but Sir Edward Barnes has left many monuments to his memory. A few of these are Barnes Place; "Barnes Hall" in the same street, and the road to Kandy.

Horton Place (and, incidentally, Horton's Drive in Kandy, and Horton Plains) have all been named out of compliment to one of the most picturesque figures in the country's long line of British Governors. Horton was a gentleman who, upon marriage, took his wife's name—understandably, perhaps, for was she not the cousin of Byron and the heroine of the lines commencing "She walks in beauty . . ." ?

The Colombo Journal, the first newspaper to be established in Ceylon after the *Ceylon Government Gazette*, was Horton's "baby": it first saw the light of day on January 1, 1832. The Governor himself wrote regularly to the paper and some of the other contributors were his brother-in-law and private secretary, Mr. Tuffnell; George Lee, the grandfather of Dr. F. A. Hayley; C. A. Morgan, Proctor; and E. Rawdon Power.

Two Governors, the Rt. Hon. James Alexander Stewart Mackenzie and Lt.-Gen. Sir Colin Campbell, have streets named after them; but, compared with Horton who preceded them or Torrington who succeeded them, have left no memories of a remarkable nature.

Viscount Torrington, like the very first civilian Governor, North, was recalled because of his "mysterious doings" in Ceylon, and Ferguson never failed to mention that the dismal tidings was the first news brought to Colombo from Galle by the Carrier Pigeon Service which Ferguson inaugurated. One remembers in this connection how it used to be said some decades ago that

"it is evil news that travels by airmail: good news generally comes in a Ford". Perhaps, in Torrington's day, the corresponding methods of communication were Ferguson's Pigeon Post and the P. and O. ships.

Well could Torrington have wished that he was saved from his friends, for today, even though his name is commemorated by Torrington Place, he is remembered in connection with the episode in which some of his personal "friends" made use of certain private letters addressed to them by the Governor, for public purposes, as a sort of blackmail.

Ward Place in Colombo and Ward Street in Kandy are named after Sir Henry Ward, who was known as "Ceylon's lucky Governor". Ward left behind many other memorials of his wise and beneficent government, and how successfully he adapted himself to local circumstances is indicated by the following excerpt from one of his speeches, which excerpt is engraved on the column on which his statue now stands:

"In semi-civilized countries, it is with material improvements that all other improvements begin. My conscience tells me that, to the best of my judgment and ability, I have tried to do my duty by you, and it is my hope that you will think of me hereafter as a man whose whole heart has been in his work."

After Ward came Sir Charles Justin MacCarthy, who gave his name to MacCarthy Road. MacCarthy came out to Ceylon as Colonial Secretary and, nine years later, was appointed Governor "despite the perpetual bickering that went on between him and Governor George Anderson up to the very last day of the latter's rule in Ceylon."

Few people are aware that Rosmead Place was originally known as Robinson Street, as a compliment to Governor Sir Hercules Robinson who afterwards became Lord Rosmead, in the manner that Governor Gordon was raised to the Peerage under the name of Lord Stanmore (hence Stanmore Crescent in Colombo).



Colonists at Gal Oya

Longden, the Governor who ruled between Robinson and Gordon, has his monument in Longden Terrace. By the way, Lady Gordon had a steamship of the round-the-island service named after her, like "Lady Blake", and the unfortunate "Lady MacCallum" which was wrecked off the coast of Kalkudah. But that is really another story.

One of the most fortunate, by way of monuments, among British Governors has been Sir Arthur Elibank Havelock—there is a Havelock Town, a Havelock Road, Havelock Park, and even a race-course and a golf club. Ridgeway, who followed in his wake, also "annexed" a Golf Club in addition to Ridgeway Place.

But by this time Colombo seems to have used up its best roads and most beautiful sites with names of past Governors and their ladies, with the result that later arrivals often gave their nomenclature to mean streets, slums or petty roads. Of Sir Henry Blake, for instance, it may be said that the fragrance of his memory is wasted on the chilling atmosphere of a back-street in Borella. Still, he has been happier in this respect than Sir Herbert Stanley whose name has been given to a side-street in Mariakadde. But, of course, there is the Stanley Power Station to do him honour.

Sir Henry MacCallum, the engineer-governor, is fittingly commemorated in MacCallum Road which traverses the old Beira Lake which, it is said, he all but wiped off the map of Colombo. Sir Robert Chalmers, later Lord Chalmers, has Chalmers Granaries which has blotted out the Racquet Court from the Pettah.

Sir John Anderson is represented in Anderson Road and Sir William Manning will be remembered in Manning Town, Manning Mansion and Manning Market. I may mention, in passing, that Sir John Anderson is the only instance of a second

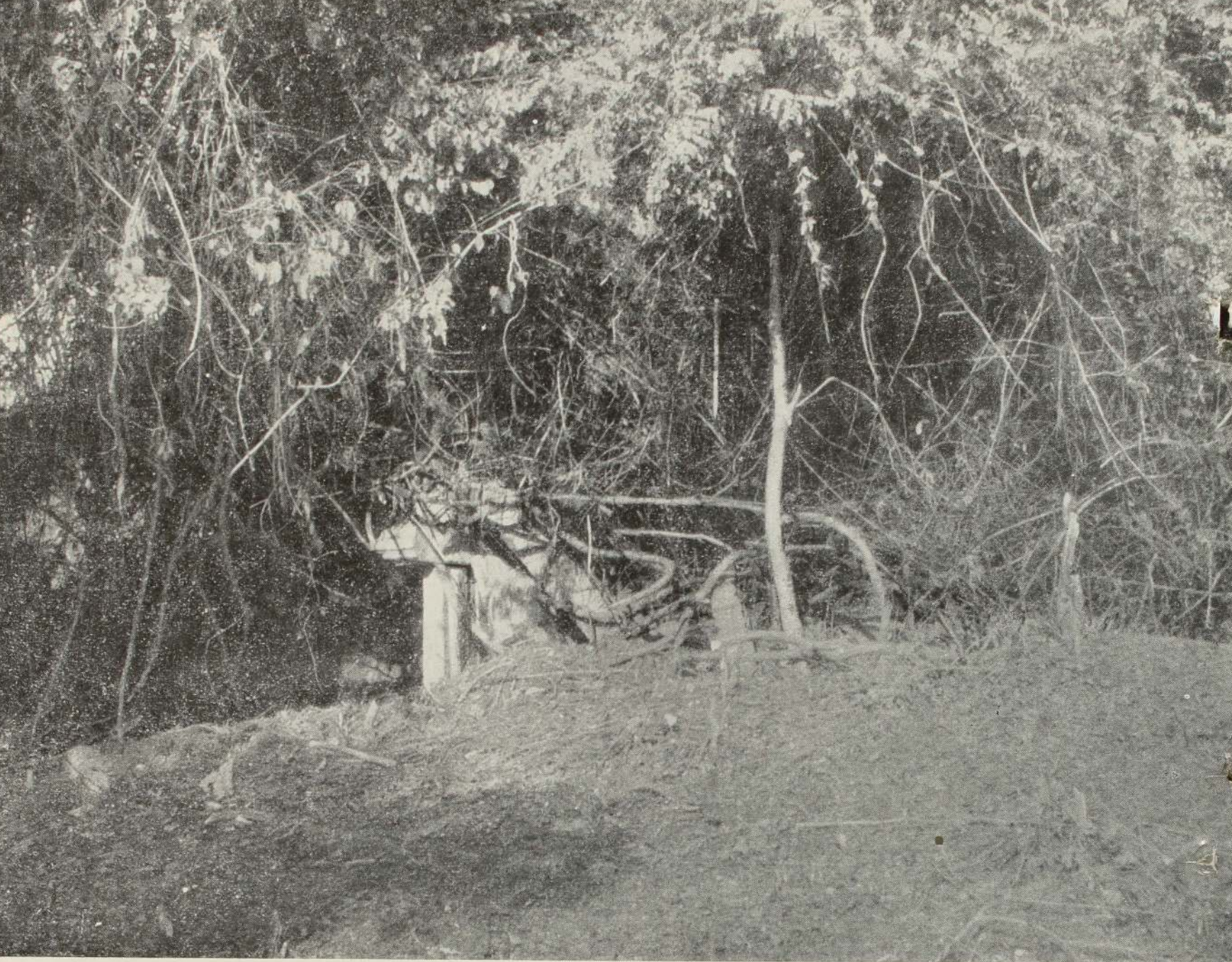
British Governor of the same name (the first was Sir George Anderson). Both names summon gloomy recollections: Sir John died in Ceylon; Sir George very nearly did, having been stricken with paralysis on the eve of his retirement.

That completes the list of Governors who have streets named after them in Colombo. With regard to British Colonial Secretaries, although we have had a long line of them, only about five of them have been immortalized in street names. The first of them was Hugh Cleghorn, "the agent through whose instrumentality the Island of Ceylon was won" (so says an inscription on his tombstone in Scotland). In Ceylon, there is no memorial to him, but in the musty records at the Government Archives one reads how he "publicly abused the Governor" and "generally behaved like a madman".

Cleghorn's successors, Arbuthnot and Rodney, both have streets named after them in Borella. Arbuthnot was one of the earliest civil servants and acted as Colonial Secretary during the period of Cleghorn's suspension. With regard to the Hon. John Rodney, it was thought by his friends and contemporaries that his appointment was secured through the influence of his father, Lord Rodney. But the youthful administrator survived the taunt and held office for 27 years.

There were several other Colonial Secretaries after Rodney but, of them, Clifford MacCarthy and Stubbs alone have roads named after them.

There are, of course, many Government officials whose names have been commemorated. Chief among them were the pioneer road-makers of early British times, before the Public Works Department was established, and one can recognize their names in Dawson Road (Captain Dawson), Skinner's Road North and South (Major Skinner), and Gregory's Road (Captain William Gregory, R. E.).



The site of the Bodhi-ghara as seen before the clearing of the jungle

Ceylon's Bo-shrine

S. PARANAVITANA

THE Archæological Department has recently been conserving the remains of Bodhi-ghara, the only bo-shrine in Ceylon whose ancient character has been preserved uninfluenced by the work of ensuing generations.

The shrine called "Dalada Maligava" and "Pattirippuva", by the folk of the nearest village of Nitolava, is about 8 miles south-east of Galgamuva, in the abandoned village of Nillakgama

off the Ehetuveva road. The remains were noted by Bell in 1895 and his Report for the year carried a brief descriptive note supplemented by some excellent drawings. For sixty years since, the monument had lain in the jungle and the treasure-hunter had ravaged it, digging a 20-ft. deep pit in the centre, dismembering the upper terrace, throwing carved stones confusedly about in his restless search for legendary treasures. The

jungle also contributed to the ruin of the monument when huge branches crashed down to damage the beautiful door-frames and scatter their pieces.

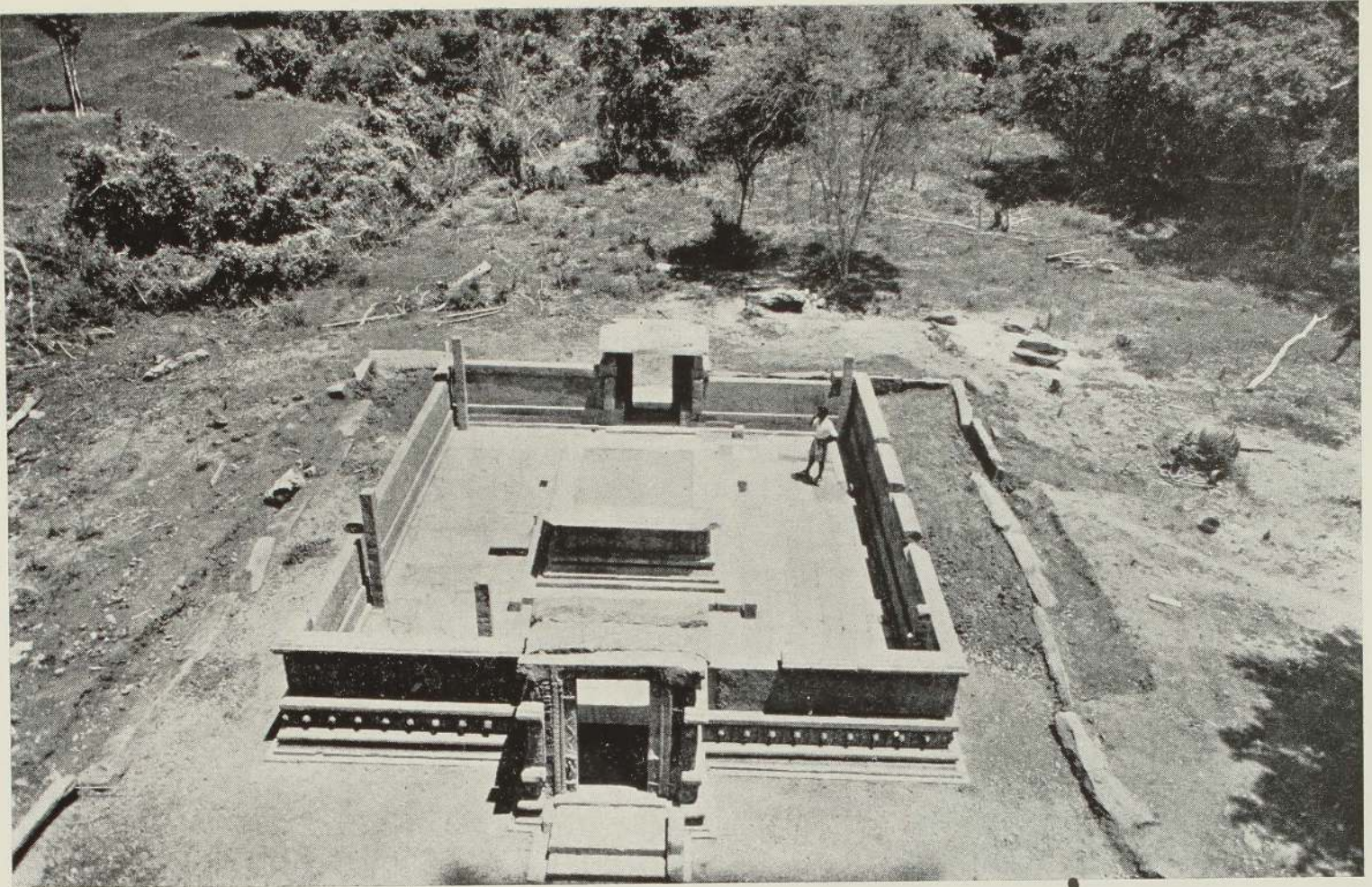
The shrine, reclaimed and conserved in less space than a year, may be divided into two component parts. The outer shell, as it were, in reality the lower platform, has a parapet with two entrances on the east and west, giving the appearance of a fair-sized building. The platform which it encases is the actual terrace on which the Bo-tree had stood. In the original state a devotee would, therefore, have viewed the sacred tree rising, so to say, from within one building.

Arrangement of Designs

THE present height of the walls of the outer platform is 9 ft. 6 in. up to the coping of the parapet. The platform itself is 34 ft. square. Its chief ornamentation is centred on the entrances, and the display and arrangement of designs are in many ways unique. The most noteworthy feature is that some of the principal designs normally found on the moonstones are used on the door-frames, whilst the moonstones themselves are absolutely plain. The flame of the outermost band usual in moonstones, the undulating creeper and two of the animals (here accompanied by human figures) have been placed

The jungle cleared, the ancient remains, disengaged from the collapse and earth, have now been excavated before the Archaeologists started conserving them





The Bodhi-ghara, after conservation. The central platform is the terrace of the Bodhi tree, the actual object of veneration for which the building was put up. The other enclosed by a parapet is the lower terrace. Pillars for the roof are in position

in an arrangement not met with elsewhere : the *naga* janitor figures also have been differently shown and the *hamsas* are removed to another position altogether. For the most part one is struck by the simplicity and plainness of this chaste building : the wall surface of the parapet is, in fact, wholly devoid of ornamentation.

The inner platform, that is, of the actual tree, is 13 ft. square and $6\frac{1}{2}$ ft. high. It is sculptured with lion reliefs which are placed right round the upper portion. At the bottom is a row of *hamsas*, and in between are lotus petal mouldings. Four stone altars 4 ft. by $2\frac{1}{2}$ had been placed on each side for the purpose of offerings ; one is now missing.

The floor below the actual terrace is paved with irregular stone slabs. Here, too, there stand stone pillars which had supported the

roof of the structure, clear of the tree. Broken roof tiles were found in this spot.

Sinhalese Inscription

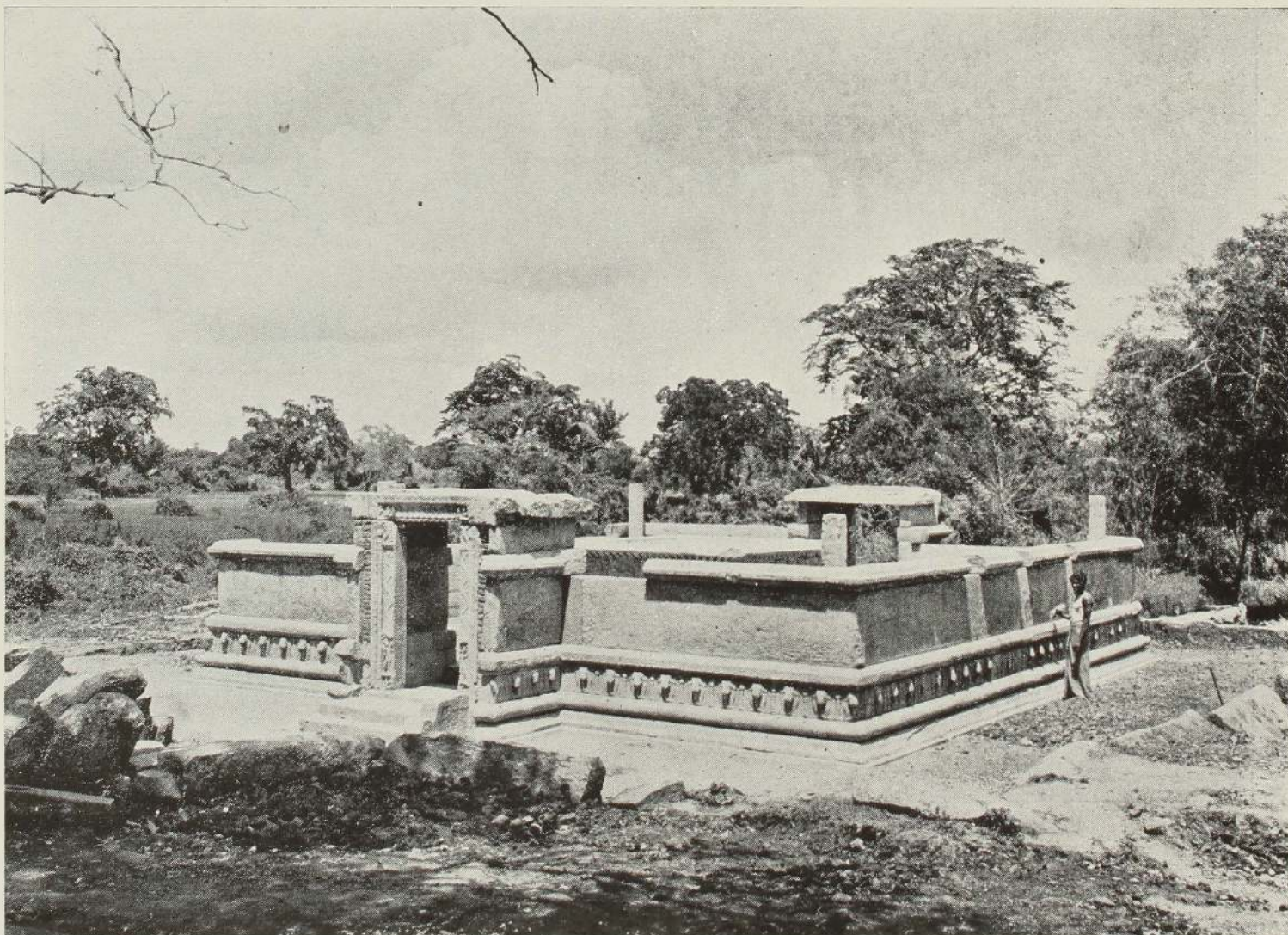
THE significance of the monument and its unique position in archæology, art, and religion, emerged when recent operations were undertaken to clear it and conserve it. In the course of this work there was found, carved on the foundation stone to the left of the western entrance, a single-line Sinhalese inscription of the 8th or 9th century, referring to the grant of ten elephants (sculptured) to the Great Bodhi Tree on the spot. The obvious reference was to a special number from amongst the frieze carved on the lower portion of the outer platform. Thus it became clear that the structural remains

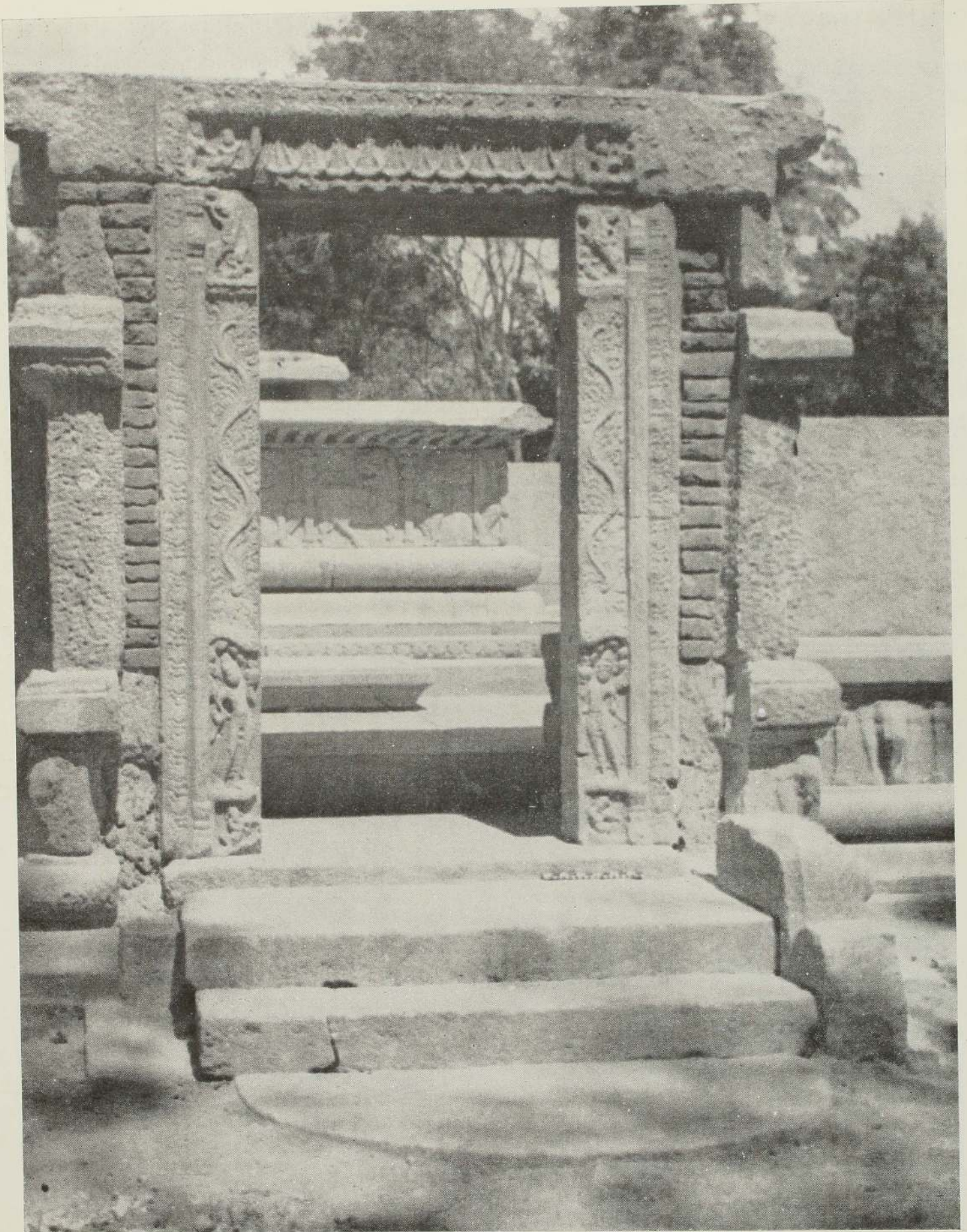
are of a Bodhi-ghara. In this connection it may be noted that Bodhi-gharas are known only from reliefs in India as at Sanchi and Amaravati. In Ceylon there is, of course, the Sri Bo Maluva at Anuradhapura, but because it has so long been a shrine in constant use very little of its original form is available for archæological study. The place of a Bodhi-ghara in our archæology will now be realized.

In its ornamental character, the structure at Nillakgama is not surpassed by any other monument of the period, except perhaps by some of the flights of steps with moonstones at the *prasadas* of Anuradhapura. No door-frames so elaborately ornamented as those at Nillakgama

are known from any other site as early as the ninth century. A structure on which so much of artistic effort was lavished must have been dedicated to an object of great religious veneration. It is not impossible that the Bodhi-tree which stood at the centre of the upper platform was one believed to have sprung from the seeds of the Anuradhapura Bodhi-tree immediately after it was planted in the reign of Devanampiya Tissa. The Sinhalese Mahabodhi Vamsa gives a list of the places where these *phala-ruha* Bodhis existed ; but Nitalova, Nillakgama or any other village in its vicinity does not figure therein. We would therefore have wished to know what the ancient name of the site was, but the inscription has not come to our aid in this quest.

A side view of the Bodhi-ghara showing, after conservation, the frieze of elephants at bottom. The 8th—9th century inscription which helped to date and identify the monument, mentions the donation of 10 of these elephants





A unique ornamental doorway in the Bodhi-ghara. The animal and other motifs generally seen on moonstones are here used on the door jamb and lintel decorations, whilst the moonstone itself is plain. Note also the janitor stone figures of *naga* kings utilized here in a manner different from elsewhere. Through the doorway may be seen a portion of the lion-sculptured central terrace of the Bodhi tree.



Contributing to the "hive of activity" in a Ceylon paddy-field—a typical scene where men and women are collecting, and tying in bundles, the harvested grain

Harvest Legends of the East Coast—I

S. V. O. SOMANADER, F.R.G.S.

MARCH-APRIL and July-August are the harvest periods in Batticaloa, on the east coast of Ceylon. And these are the seasons when quaint agricultural practices, based on legend, obtain in various parts of this district in which I live.

Not long ago, when in holiday mood I was strolling along the vast stretches of paddy-fields under our irrigation scheme, I found great interest in the harvesters' varied operations. Some were reaping or gathering, others were threshing or sifting, and yet others were stacking

the golden grain ; while the women were gleaning, trampling, winnowing, or helping in the heaping. Naturally, the whole place looked a hive of activity.

But what interested me most in the operations were the superstitious methods adopted to prevent the hard-earned paddy being stolen—especially during the sifting, threshing, or garnering—by malevolent spirits which, in Tamil, are called "poothams".

These simple folk, who bank on the beliefs handed down by their forefathers, think that the "poothams" can work evil if they are not thwarted by "manthrams" (charms), or appeased by offerings. That is why they resort to curious devices to prevent these goblins pilfering their paddy—unperceived by mortal eyes—and carrying away stealthily large quantities of grain to the distant hills which lined the horizon, and which they regarded as their home. About these strange devices, I shall refer in a subsequent article, with pictures.

Leaning against one of the crude watch-huts in front of which the threshing took place, I asked one of the cultivators, "Are you sure that 'poothams' did exist, and do exist? And how do you know that they spirit away your paddy, unseen?" My agricultural friend was a man with shining bald pate, and scraggy moustache, dressed in loose, scarlet pants which, locally, are called "siruvai".

"Yes," said he. "True, we have not seen the evil spirits, but our ancestors cannot be wrong. They have fallen victims to the thefts of these demons, and so what has been handed down to us as a tradition must be believed. There is a story to support this belief."

"I should like to hear it," I said anxiously. And tightening his belt, he braced himself to a narrative mood. I was all ears to listen to his tale.

"According to certain rural folk," he began, "it appears that, during the reign of Kulakoddu Maharajan of Kandy, there lived a large number of these 'poothams' under his control. With their gigantic help, the King seems to have constructed large tanks, and built many palaces out of rocks."

"Which tanks?" I interrupted, "And what palaces?"

"I shall come to that," he replied, not willing to break up the story. "These 'poothams' were not unlike human beings; only, some people state that they assumed different shapes. It

seems that their hair was curly, and their fingers and toes short and crooked, though they possessed monstrous bodies and strength; they worked at night time but disappeared during the day."

I looked very doubtful, but my story-teller was confident. Taking a load of crumpled betel, "chunam" (baked lime), sliced arecanuts, and a twist of tobacco from his waist, he continued, "Now I come to your query. It may interest you to know that Kantalai and Minneriya Tanks in which the Raja took particular interest are said to have been constructed in this way. Why, country folk yet believe that there are 'poothams' still guarding these tanks."

"And about the palaces you referred to?" I chimed in.

"Yes," he continued, "rural folklore has it that the 'thousand-pillared hall' (the Brazen Palace) at Anuradhapura, too, was built by these spirits at night. The funny thing about it all was, it is said, that before the building could be completed, dawn arrived—and the 'poothams' had to vanish, leaving the work unfinished."

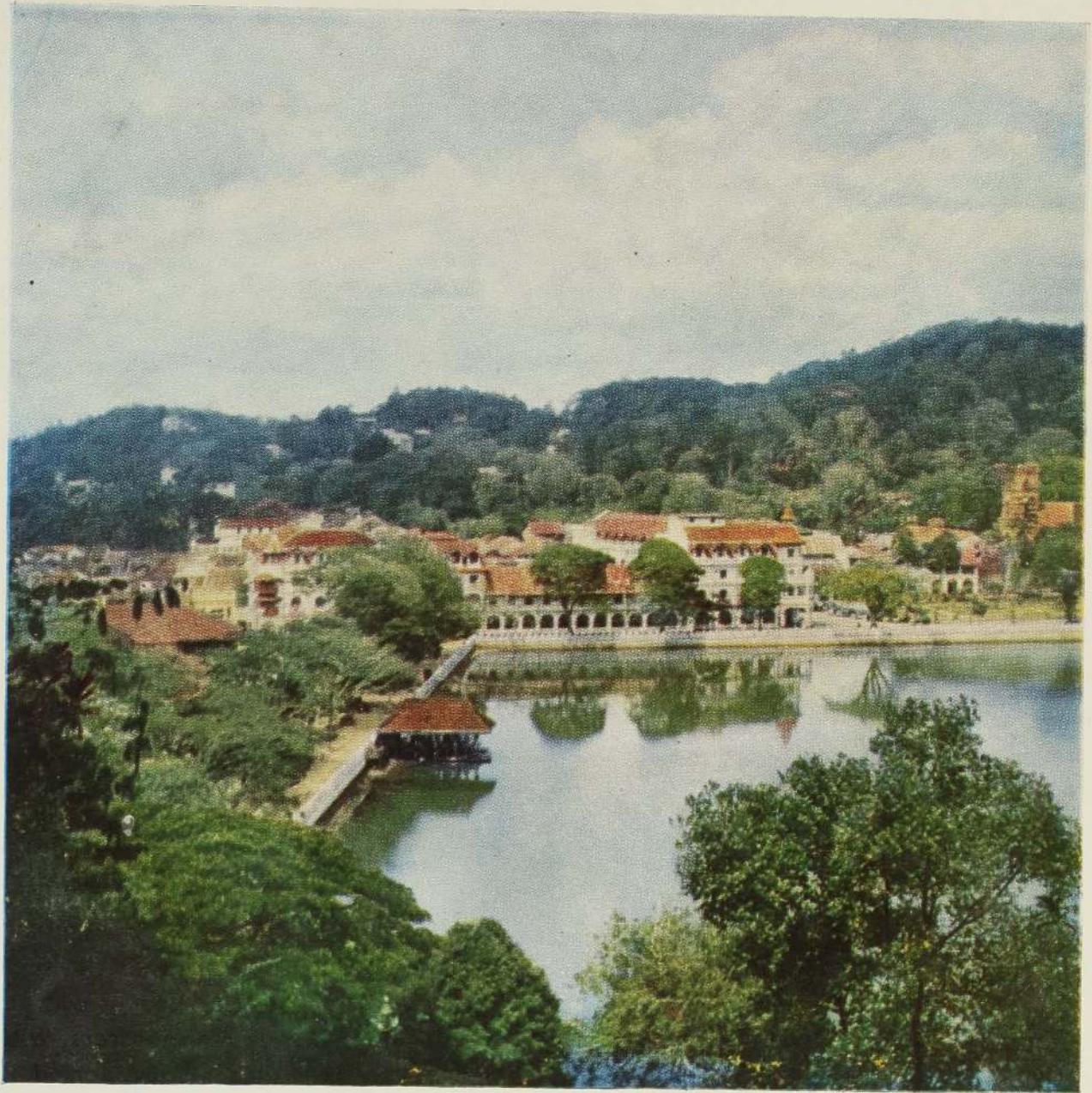
"How wonderful!" I remarked.

"But wait, this is not the end of the story," my informant went on. "It seems that the King afterwards found that it was no easy matter to feed these terrible monsters, with gargantuan appetites, for such a long period. In order to get rid of them, therefore, he ordered them one night to bring ashore a certain moss-covered tree which had been sunk previously, in secret, in the sea at his request by his ordinary servants.

"In response to his command, these novel workmen tried their level best to beach this slimy tree, but could not do so as it was too slippery to handle, especially without proper thumbs."

"And so?" I inquired, giving him a hint that I was closely following his narrative.

"Fearing that their royal master would punish them for not executing his order successfully" . . . and here the man stretched



View of Kandy

his left hand towards the horizon
 " they ran to yonder hills, never to face the King again. From that time onward, they took to stealing paddy from the fields, unseen by human eyes, and consumed the grain at the foot of the hills after husking it. "

" How do you know that ? " I inquired.

" Those who dared go to the foot of these far-away hills have seen nothing but the empty husks there. Whoever could have removed the paddy to that distant and difficult place to be husked and eaten there ? You will see now why our cultivators avoid going to the ' pootham ' -haunted hills where the heaps of empty husk revealed their unseen presence and their mischief. Further, that is why our men regarded these monsters as a great terror and a nuisance in their fields. So one will not wonder why we adopt methods to prevent these spirits doing harm to our grain, or making depredations on our stored crop. "

When his story was finished, he turned away abruptly and I thought I had caused his work delay and disturbance. But not a bit ! He only did that for a moment to signal to his helpers to carry on with their work, and that he would join them in a short while. Then he asked me, " Do you know that we peasants hold the belief that these ' poothams ' never allowed saplings of the banyan tree to grow under the parent plant ? "

" Why ? " I wanted to know, getting more interested.

" Because, " said he, " the banyan leaves, it is said, betrayed the forms of the ' poothams ' and revealed their plunder. In connection with this belief, there is another story which I shall

relate. It appears that a woman once cooked food under a banyan tree for her sons who were working in an adjoining field. When the meals were ready, she covered the rice and curry with the leaves of a banyan sapling growing under the mother tree, and took the food to her sons who, at the moment, were engaged in threshing paddy.

" No sooner had she approached them than she observed with the help of the sapling-leaves, that ' poothams ' were spiriting away the grain they were threshing. She shouted out to them, but the men thought that their mother was suffering under a hallucination. It was not until they had drawn near her, however, that they were able to discern the evil ones working great havoc.

" Thereafter, they guarded the paddy with leaves of banyan saplings, and continued their operations without loss. The result was that their yield was found to be greater than usual. But to prevent such methods being used to act to their detriment, the ' poothams ' thenceforward always uprooted the banyan-seedlings growing near the paddy fields which formed their stealing grounds. "

Here, my narrator stopped short—as his fellow-workers urgently wanted him. I thanked him, and he bowed out his salaam before he left me.

" Terrible fellows, these ' poothams ' must be ! " I said to myself, as I traced my way back across the field to the road where my car driver was impatiently waiting.

(To be continued)



All Saints' Church, Borella

Church of the Jewelled Madonna

Rev. Fr. M. JAYAKODY, O.M.I.

THERE is a prayer cut in stone next to the green-floored Campbell Park of Colombo. In April and May the flamboyant lights thousands of red lamps around it. The Indian cuckoo goes from tree to tree playing its one-note extravaganza in different keys till, at last, the note drops and breaks like a vase of alabaster on a metal floor. Then the boisterous singer gathers the broken bits and flies away.

The morning sun pours the libation of its first golden rays upon the frozen prayer and thaws it down to the hard outlines of a Gothic gem in architecture, and, like the Beloved in the song of Solomon, ALL SAINTS' CHURCH, Borella,

stands revealed. No less symbolic or colourful is it than Rosetti's "Beloved", which seems to be a beautiful mass of thought-colours.

This *Pantheon* (meaning dedication to all the Saints, as old Rome's Pantheon now is) is cruciform in shape. On the right-hand beam-end (E) is the rose-tinted chapel of the Sacred Heart. The visitor is disturbed into dumbness here. The Catholic turns to this altar to leave his burden there and to take up Christ's. One gets the impression here that the sun is setting always wrapped in red silk. On the left-hand beam-end (W) is the Lady Chapel in blue. There Mary (Queen of Christians) stands for the Levee to

take the salute of the passing crowds. On her face mingle the stories of the crib and the cross.

The Marbled Sanctuary

WHERE the beams cross is the marbled sanctuary with a plain marble altar. A large, plain cross dominates the altar as it dominates the lives of the Christians. From the dome above, Little Theresa drops rose-petals—a pretty canvas depicting the Saint's life-ideal. She promised to send down showers of roses. Behind the altar (S), on the wall, the present stained glass would

soon be replaced by another of Our Lady of Perpetual Succour, 14 feet high. It would bear the legend "In loving memory of Fr. A. M. B. Jayemanne, O.M.I."

Fr. Jayemanne is the one-time Parish Priest of All Saints' Church, who cut the then half-built church into the gem that it now is.

Not that there were none other notables in charge of this church. Else it could not have been. In the building of churches nobody mentions names. That silence speaks more eloquently than monuments. To the Catholic

The "Jewelled" Madonna



greater than Pythagoras' is the theorem of John the Baptist : We must decrease that Christ may increase.

Today the whole of Ceylon and many countries in the world know the church and the road to it. To thousands in the Island Wednesday is no longer Wednesday but *Jewelled-Madonna day*.

On a Wednesday three crowds gather at All Saints' at three different times. Not all are Catholic. The crowd-total is anything between thirty to thirty-five thousand people.

Jewelled Madonna

AT the sanctuary-end, on the right, is a picture of the Virgin Mary invoked under the title "OUR LADY OF THE PERPETUAL SUCCOUR". It is jewelled, not heavily but elegantly. And, richly. Hence the appellation: JEWELLED MADONNA. One of the precious stones found

on the picture is a token of gratitude from a Mahomedan worshipper of the Jewelled Madonna. That speaks for the attraction there.

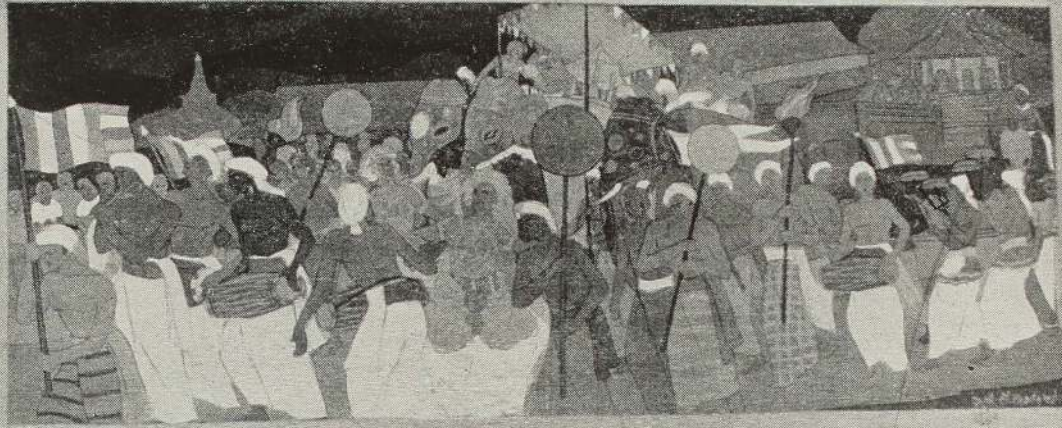
When the pipe-organ music pours down in silver rain, the candles are lit on the altar and ten thousand heads are bent reverently low ; when twenty thousand lips tremble in prayer of petition ; when little blue, twisted wisps of incense rise towards the golden monsternce, it is the climax of the sacred worship : the crowd is singing the *Tantum Ergo*. The Parish Priest is leading the singing. A moment of intense suspense follows. The tryst with the Jewelled Madonna is over.

The lingering crowd files past the picture with looks that one cannot forget. Tears shine on some faces—some tears in thanksgiving, some in pain.

In another half-hour the church is hushed. Only its arches stay with folded hands.

The main Marble Altar





“Perehara” by L. A. Mendis

The Heywood Venture

C. M. FERNANDO

“THE real worth of a people lies not in rupees and cents but in their achievements of head and heart,” wrote the Prime Minister in a special message to the Government College of Fine Arts on the occasion of its recent exhibition of Art, Art-Crafts, and National Dancing. He added, “This College, established by Government exclusively for the furtherance of artistic talent, will no doubt continue to play an important role in the cultural renaissance which we have seen since the dawn of independence”.

These were not mere polite words on a polite occasion, but a correct assessment of the work

of those who teach at Heywood (as the College is popularly known) and those who learn. A staff of more than forty men and women, headed by their Lecturer-Principal, Mr. J. D. A. Perera, harness and channel in the proper directions a wealth of talent of more than 1,200 students. 3,000 sought admission to the College for its 1954/1955 session but only 450 were taken in due to lack of accommodation and staff at Heywood. These men and women are our young contemporaries, and Heywood is their only training ground. In this connection, a Sunday satirist might note that conspicuously absent from the

courses at the College are those popularly known as Colombo Sevenites.

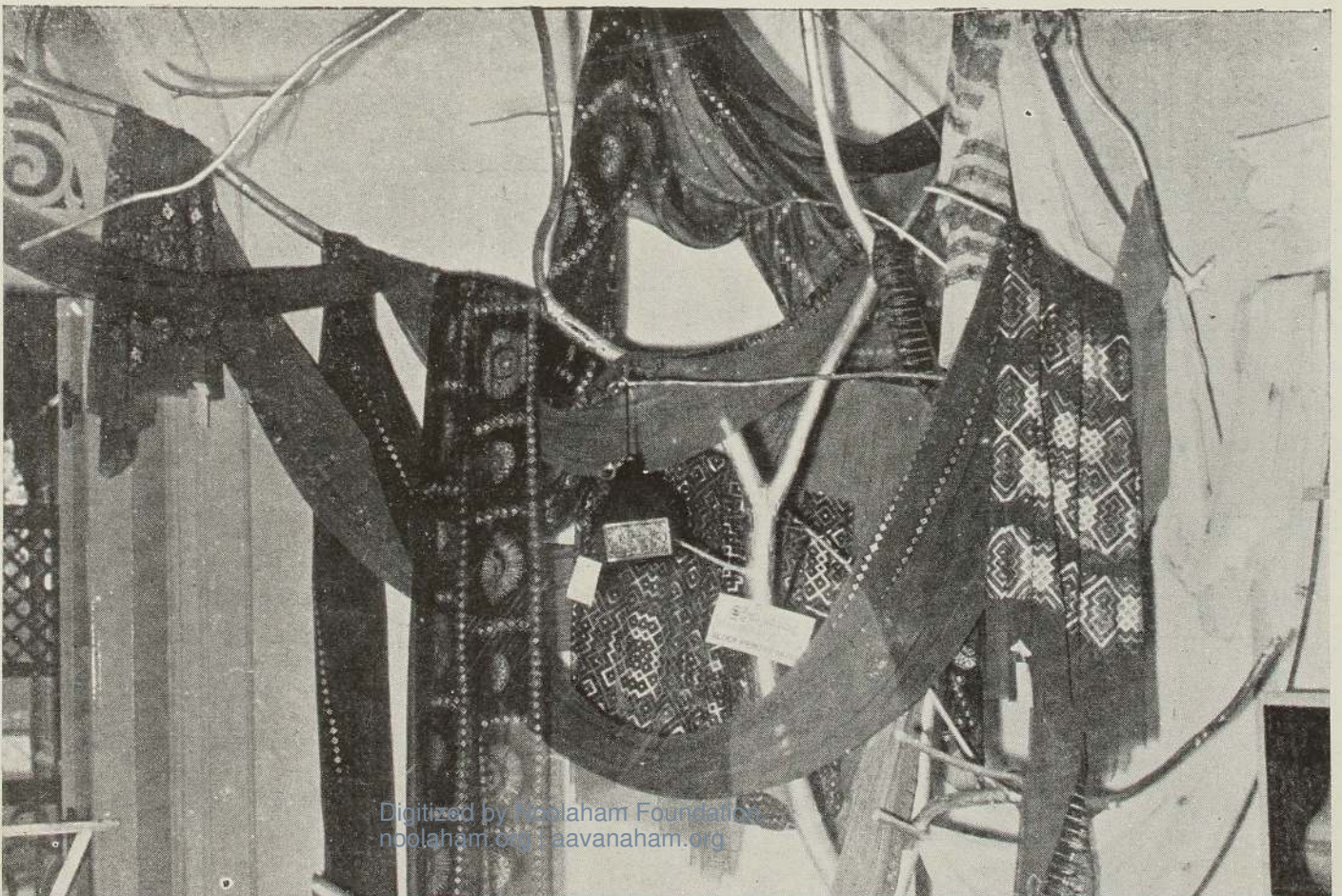
The courses range from painting to rattan work, and include sculpture, photography, weaving, pottery, rattan, coir and leather work, brass and lac work. When the Technical College was opened as long ago as 1893 it contained an Art Department and its primary aim was to produce draughtsmen for various Government departments and drawing teachers for schools. Of the crafts, weaving and pottery were popular because of the demand for trained industrial teachers.

Today, sixty-two years later and two years after the Government College of Fine Arts was instituted as an independent institution, both the official and popular attitudes towards the arts have considerably altered. In the words of Mr. J. D. A. Perera, "We realize that an Art student has an individual outlook. We respect the fact that each student has different problems to overcome". After a preliminary period of training in the fundamentals of drawing and painting, each student is allowed complete freedom to work on



A girl at a handloom in the Weaving Department

A collection of block-printed sarees at the recent Heywood Exhibition



CEYLON TODAY

basic design, pictorial composition and experiment in colour. His progress and ability, or lack of them, are carefully observed and he is encouraged to develop original creative work in the various fields that are open to him.

This ideal is not always achieved and some of the work that was exhibited recently was both imitative and superficial. But the lecturers are alive to these dangers and seek to avoid stifling the individuality of the student.

A welcome change in recent years at Heywood is that emphasis is now placed on quality rather than on mere production. The hand-woven textiles, the painted sarees, the leather and coir work, all show an improvement in design and colour. There is a refreshing touch of originality in the work produced in the last year—experimentation has proved a success. There remain several other matters of import—the marketing of the work, suitable employment for the experienced craftsmen. But these are beyond the purview of these notes. The support of the public is more important to the success of the Heywood venture than further financial help from the Government, necessary as it is.



Girl at work in the Pottery Department

Three examples of work produced in the Pottery Department





Inauguration of Huruluwewa Scheme on September 4, 1954, by Rt. Hon. Sir John Kotelawala

Huruluwewa Irrigation Reservoir

S. ARUMUGAM

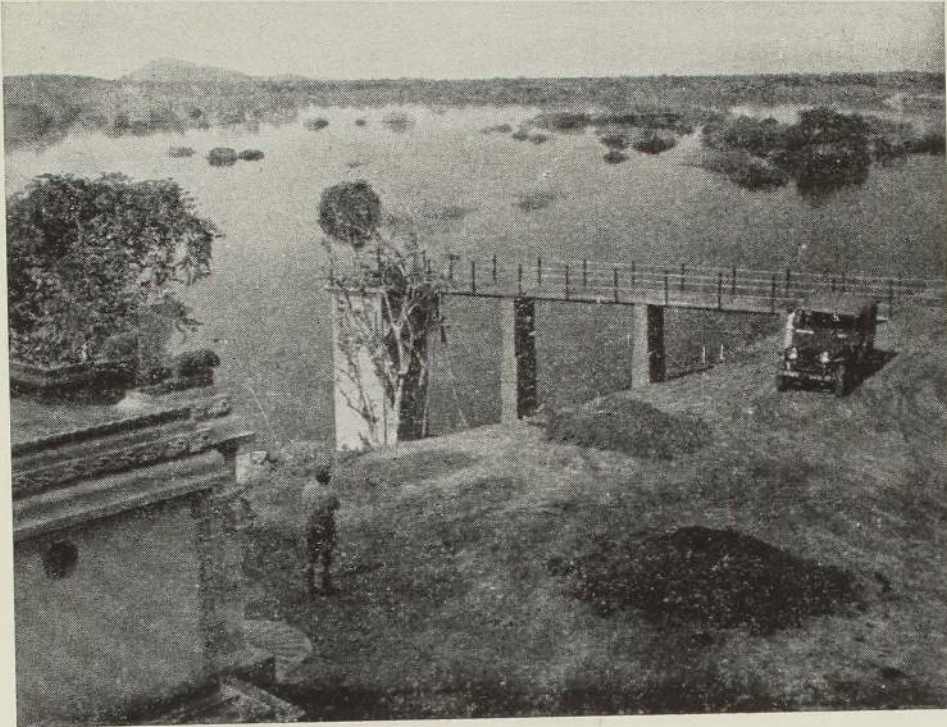
THE Rt. Hon. Sir John Kotelawala, Prime Minister of Ceylon, performed on September 4, 1954, the opening ceremony of the Huruluwewa Irrigation Reservoir, which was recently completed by the Irrigation Department.

The Scheme forms part of the program of National Development to provide food for the people of the country, and would aid development

of nearly 10,000 acres with rice cultivation and 5,000 acres with homestead and garden crops.

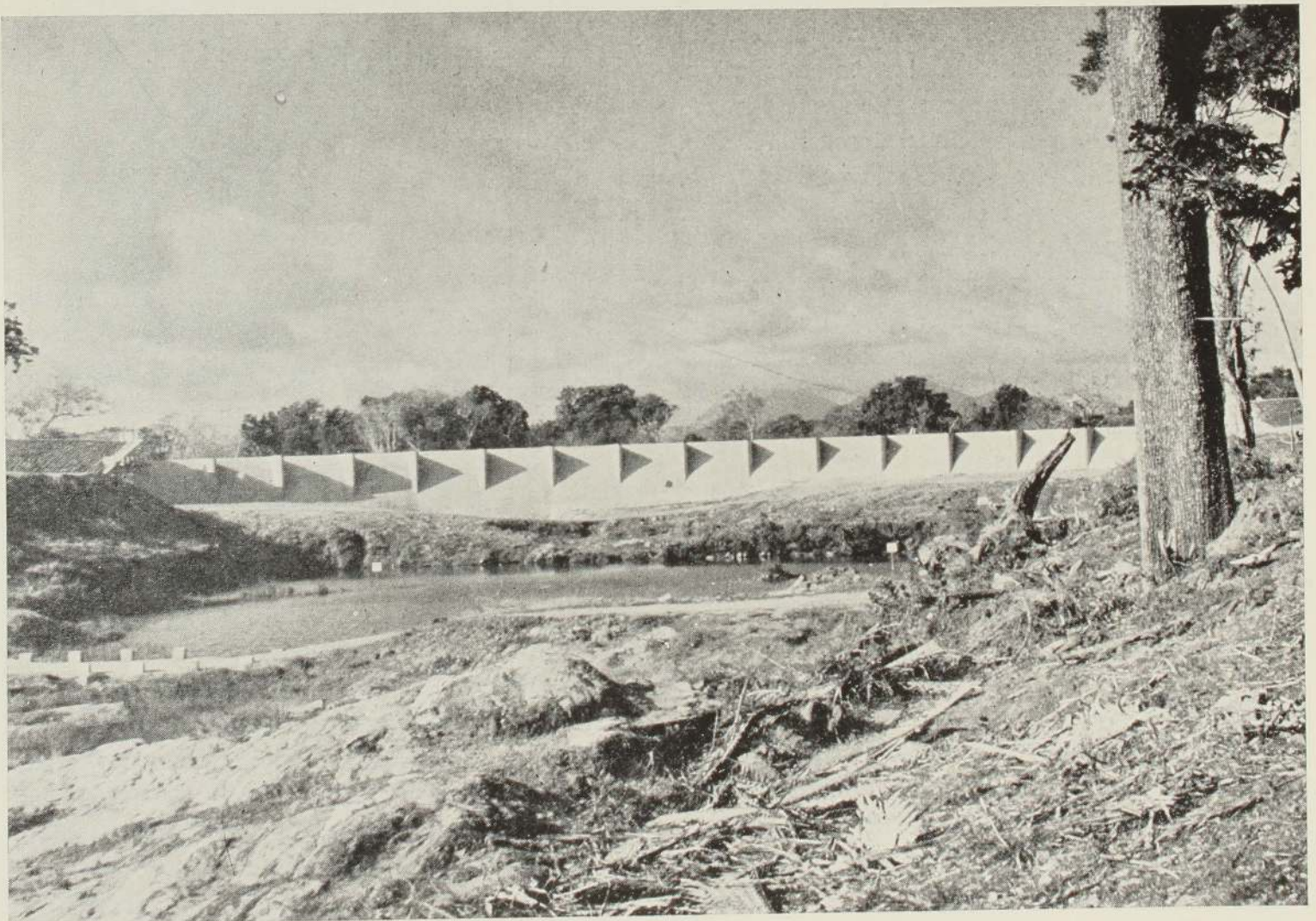
Historical

THIS ancient reservoir, known as Challura Vapi in the days of old, was one of sixteen tanks erected by King Mahasena, a famous Sinhalese King who reigned over Lanka in 325-352 A.D.



Huruluwewa Reservoir

Reservoir Spill



The *Mahawamsa*, the Great Chronicle of Lanka, records in Chapter XXXVII—47, that “To make (the land) more fertile, he (King Mahasena) made sixteen tanks, the Manihira (Minneriya Tank), the Mahagama (Tissa Tank), the Challura (Huruluwewa Tank). . . .”. The *Rajawaliya* (a historical narrative of Sinhalese Kings) narrates, on page 44, how the King “employed demons in his service” in constructing tanks, obtaining “the labour of demons at night and of men in the daytime”. Thus was formed Challura Vapi of old, known as Surulla or Surullu (Sinhalese) and modern Hurulu Wewa (*Mahawamsa*, page 313).

Later, the *Pujawaliya* mentions King Dhatusena building Surulu tank, doubtless restoration work.

The tank had apparently breached early in the nineteenth century and was lying abandoned, overgrown with forest, till the late Mr. D. S. Senanayake, then Minister of Agriculture and Lands (later, Prime Minister of Ceylon) ordered in 1940 its investigation, with a view to restoration. Constructional work for restoration was ushered traditionally at the auspicious time, 10.55 a.m. on July 10, 1949, by Mr. Dudley Senanayake, then Minister of Agriculture and Lands (later, Prime Minister of Ceylon), P. B. Bulankulame Dissawa, Parliamentary Secretary (now Minister of Lands and Land Development), Poholiyadde Dissawa, and other Members of Parliament, depositing earth with chanting of *pirith* by Buddhist priests.

The work, thus begun, flowers to fruition now, for the good of the people.

The Reservoir

HURULUWEWA Reservoir is formed by impounding 77 sq. miles catchment drainage of Yan Oya, which has its source in the ancient fortress of Sigiri Hills. When full, it holds 55,000 acre-feet of water spread over 3,500 acres for irrigation supply.

The surplus waters of Yan Oya will spill over a 400 ft. long concrete waste weir, maximum height 72 feet, solid and impressive.

The supply for irrigation needs will be drawn off by two sluices 30 inches in diameter, at either end of the embankment, feeding two separate channel systems.

The Left Bank irrigation canal is about 12 miles long and would benefit about 5,000 acres paddy crop, in 3 to 5 acre lots.

The Right Bank canal, about 3 miles in length, would benefit an equal extent.

Close to the paddy lots are sited the garden lots for homesteads, in high ground, for settlement of landless agricultural peasantry.

Kataragama Devale, a place of worship, has been erected on the embankment for religious observances of the agricultural community.

Development

THE colonization and development is effected by settling landless peasants, each getting 3 to 5 acres of irrigable land for rice crop and 2 to 3 acres of high land for homestead, garden, and other crops. A cottage is provided and other facilities given for the new settler to embark on his agricultural pursuits.

Over 1,000 families have already settled down in their new homesteads, busily engaged in the development of rice cultivation in a land which was once forest. The Scheme is expected to see complete development by the end of another two years. Huruluwewa Irrigation Development Project is a monument bearing testimony to National Development of Ceylon by the revival of the agricultural resources of her glorious ancient past.

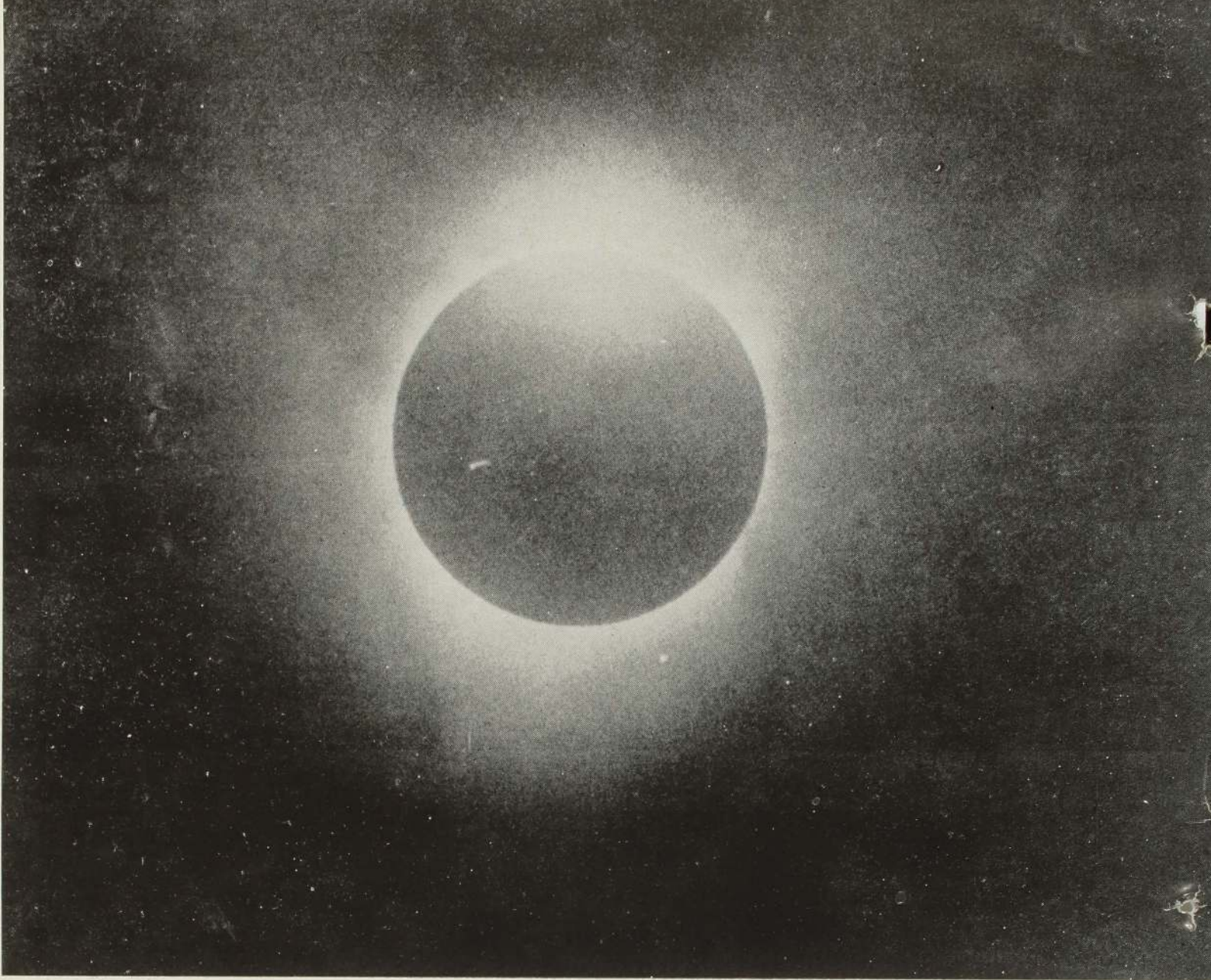


Total Phase

Filming the Total Solar Eclipse

A last minute hunch and a dramatic dash from Hingurakgoda at 3 p.m. on the afternoon before the Eclipse provided me the unique and magnificent opportunity of recording on celluloid the total

eclipse of 1955. My original plan was to make Hingurakgoda our location site. We were greeted on arrival by overcast skies that spelt the doom of ever shooting the Eclipse the following morning.



Baily's Bead

The scientists too were extremely gloomy about the prospects of the weather clearing up before E-hour.

I had now to decide what exactly I was going to do . . . remain where I was and chance it with the scientists and other photographers, or make a dash North-East to Trincomalee or East to Batticaloa. I ruled Trinco out as I noticed the rain clouds being blown that way ; so Batticaloa it was.

I had just 3 hours in hand to reach my new location, find a site, set up my equipment, and pitch camp for the night. Bad roads impeded my

journey, and time was fast running out. As luck would have it, I saw an open stretch of parkland just 20 miles out of Batticaloa and decided to chance it there.

Night fell and the sky was a blanket of dark clouds and the last ray of hope vanished as a thin drizzle fell. Now there was little hope of even photographing the Eclipse the following morning.

Dawn broke and the sun struggled behind a bank of clouds ; hardly any rays of light filtered through the pall of rain clouds. It was 6.30 o'clock and only 37 minutes to go before the first contact. And then a miracle happened. Just 4 minutes

before the first contact Mr. Winston Flanderka, who was assisting me, saw with his powerful binoculars the sun slip out from behind the bank of clouds. We crossed our fingers, held our breath, and waited. The final minute seemed to drag on, and at 7 minutes past 7 the camera went into action to record the first contact.

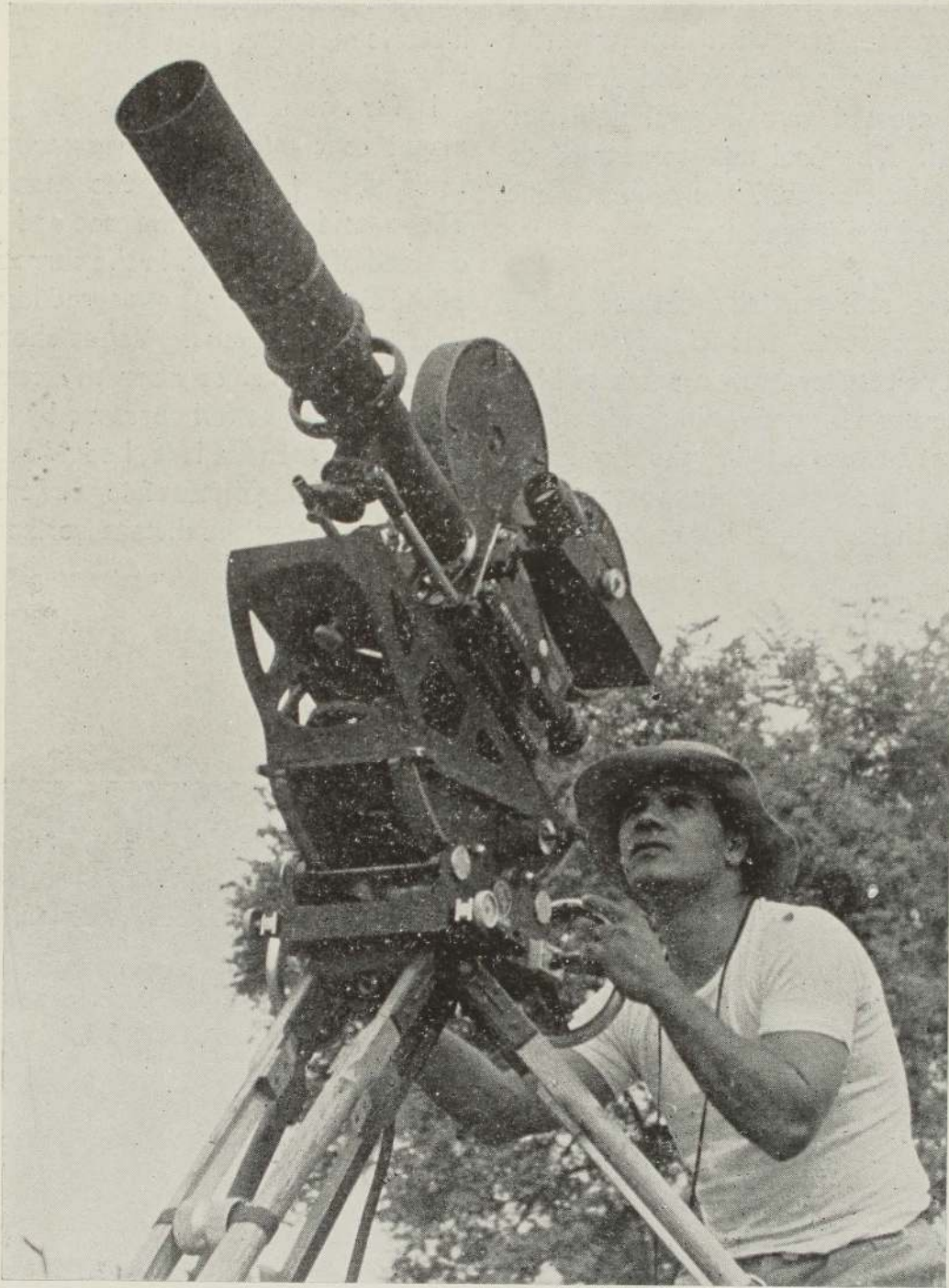
The clouds were still partially obscuring the sun, but the first contact was clearly visible. Five minutes before totality I saw a patch of blue sky a fair distance away from the sun ; and as luck would have it, just before totality the sky miraculously cleared. This was the big moment, and Nature which had shattered the hopes of so many

millions was incredulously kind to me on this historic morning.

I for one shall never forget those four magnificent minutes as the moon obscured the sun's golden disc and the moon turned blue. The world around me seemed to have been drained of all its light. In the surrounding darkness of the sky, the corona appeared like some fantastic halo in the heavens. Venus shone quite bright close by. I had to alter the camera speed and open the lens to full aperture by flashlight. Since I was on rather flat land, I could see open the tops of the low-lying distant fringe of trees, the sombre colours lighting the distant horizon.

After partiality



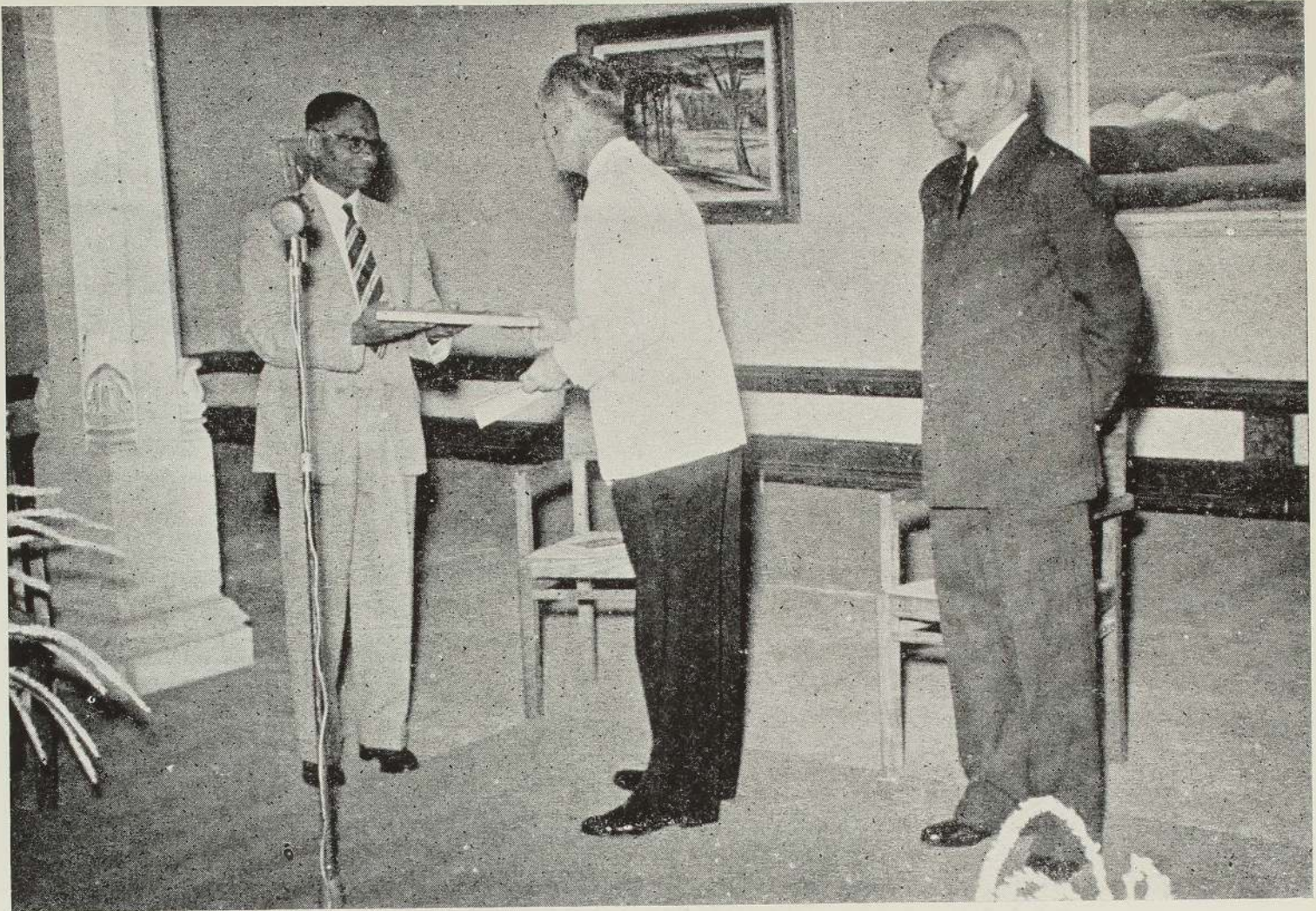


Cameraman William A. Blake behind a 35 mm. Mitchell camera which was adapted to take in a 500 mm. telephoto lens

But by far the most beautiful vision of all was when the disc of the moon slipped off the face of the sun and, in a flash, the earth around me was lit by a luminous, phosphorescent blue glow. It was as though some mighty mercury vapour lamp had suddenly been switched on to illuminate the earth. The silence of a few minutes ago was

broken by the chirping and singing of birds like the dawn that had just preceded the Eclipse. Light swept over the earth once more and the Eclipse, one of Nature's most majestic and awe-inspiring sights, had ended.

WILLIAM A. BLAKE,
(Government Information Department).



The Canadian High Commissioner in Ceylon presenting a book on Canadian Art to the President of the Arts Council of Ceylon, Sir Richard Aluwihare, at the Exhibition of Canadian Paintings which was held in Colombo in May. On the right is the Governor-General, Sir Oliver Goonetilleke, who opened the Exhibition.

Foreign Affairs

Governor-General opens Exhibition of Canadian Paintings

AN Exhibition of Canadian paintings was opened by the Governor-General, His Excellency Sir Oliver Goonetilleke, at the Colombo Art Gallery on May 17.

His Excellency said that the paintings did not merely depict Canada as a vast country with its high mountains, forests, fertile valleys and vast plains, lakes, and rivers. They should make them realize how Canadians, in the spirit of the explorer and pioneer, have cultivated their rich land and

harnessed their resources in an effort to bring increasing benefit to Canada and the world at large, particularly Ceylon, in recent years.

He said that Canada was playing a major role in the Colombo Plan for the co-operative economic development of South and South-East Asia. Nearly 60 per cent. of the external aid Ceylon had received under the Colombo Plan had come from Canada.

Governor-General's Message to the Queen

THE following message was sent by His Excellency the Governor-General to Her Majesty the Queen



Hand-woven, peacock-motif table-mats from Dumbara, Ceylon, and hand-beaten, brass, table ornaments, were features of a luncheon-table setting exhibited by Mrs. Y. Yogasundram, wife of the Second Secretary of the Ceylon High Commission in Australia, at an exhibition in Canberra recently

on the occasion of Her Majesty's birthday on April 21 :

"The people of Ceylon and I submit to Your Majesty our humble duty and sincere good wishes on the occasion of Your Majesty's birthday."

P. M's Message to Italian President-elect

THE Prime Minister, the Rt. Hon. Sir John Kotelawala, has sent the following message to Signor Giovanni Gronchi, President-elect of the Republic of Italy :

"I am happy to send you on behalf of the Government of Ceylon and myself warm

greetings and sincere good wishes on Your Excellency's election as President of the Republic of Italy. May Italy under your wise guidance and experienced leadership continue to play an important role in the cause of peace. It is our hope that during your tenure of office the friendship between your country and mine will be further strengthened."

P. M's Message to Japan

THE following is the text of a message sent by the Prime Minister to the Prime Minister of

Japan, on the occasion of the National Day of Japan on April 29 :

“ On the occasion of Japanese National Day the Government and people of Ceylon join me in sending you our sincere felicitations and good wishes for the coming year ”.

Ministerial Party visits India

THREE Cabinet Ministers left Ceylon by air on April 18, for an on-the-spot study of various development projects in India. The Ministers were the Hon. M. D. H. Jayawardane (Finance) ; the Hon. Sir Kanthiah Vaithianathan (Industries, Housing and Social Services) ; and Hon. P. B. Bulankulame Dissawe (Lands and Land Development).

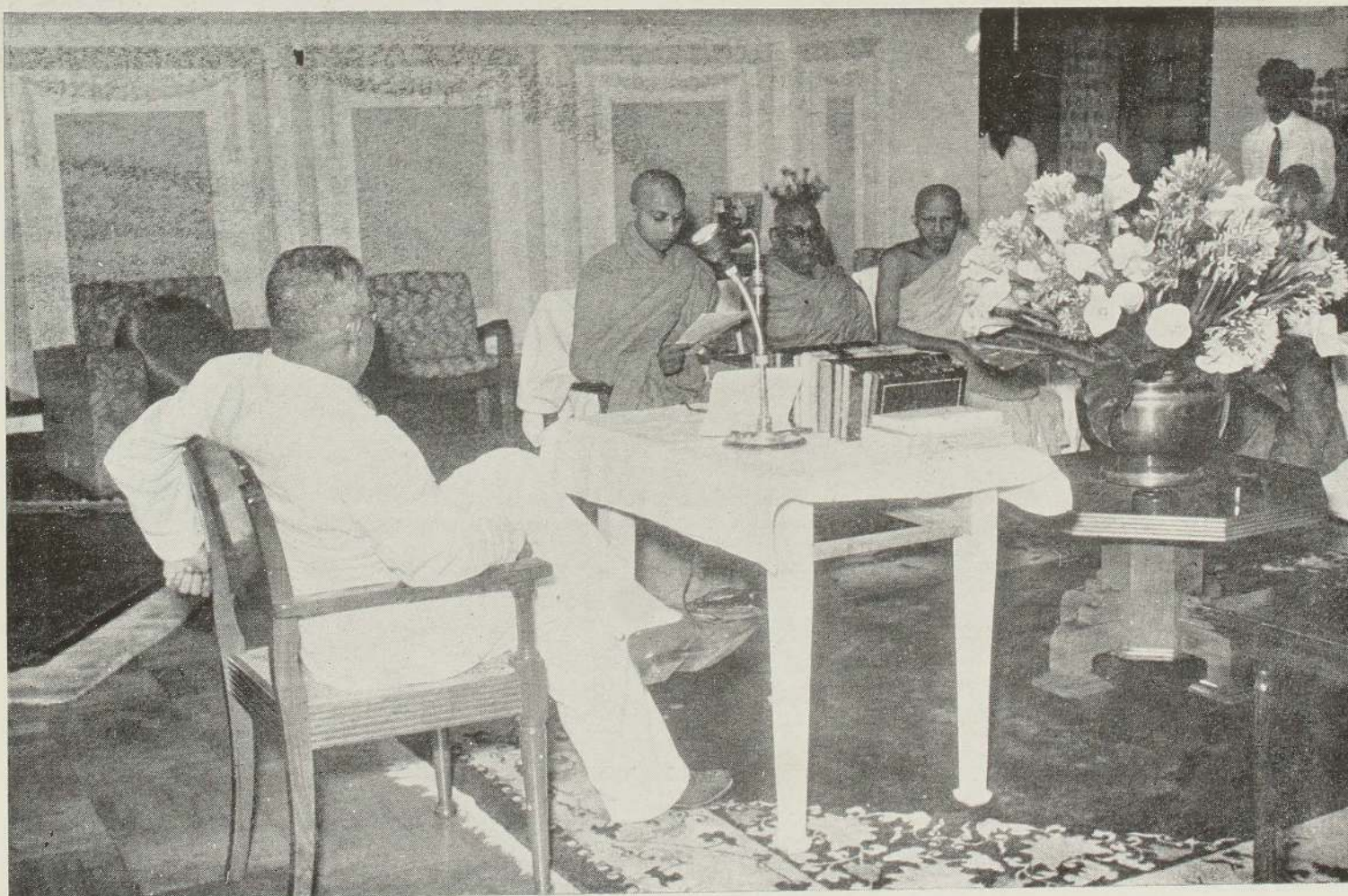
They returned to the Island a few weeks later, greatly impressed by the progress India is making in her development projects. In their report to the Prime Minister, the three Ministers recorded their appreciation of the warm welcome accorded them wherever they went in India.

Egyptian Foreign Minister in Ceylon

THE Foreign Minister of Egypt, Mr. Mahmoud Fawzi, arrived in Colombo on May 15. Interviewed by pressmen, he said that he was on a friendly visit to a friendly country.

Mr. Fawzi was accorded a reception the same night by the Pakistan High Commissioner in Ceylon, Haji Abdus Sattar Saith, and on the following night he was the guest of the Prime

Picture taken at the presentation by the Prime Minister of a set of the Buddhist *Tripitaka* and other books to the Ven Bhikku Buddharakita, Professor of Abhidamma at the Pali Post-graduate Institute at Nalanda in India



Minister, the Rt. Hon. Sir John Kotelawala, at a party given in his honour at "Temple Trees", the official residence of the Premier.

Mr. Fawzi left Ceylon on May 17.

Japanese Ambassador arrives

JAPAN'S first Ambassador to Ceylon, His Excellency Mr. Shiroji Yuki, arrived in Colombo on April 7. He was accompanied by his wife and daughter.

Interviewed by pressmen on arrival, he said that he regarded his Government's decision to

raise the status of its diplomatic mission in Colombo to that of an Embassy as a tacit recognition of the vital part which Ceylon was playing in shaping the destiny of South-East Asia.

He said that the address delivered in 1951 at the San Francisco Conference by Ceylon's chief representative, Mr. J. R. Jayewardene, sounded a new note of hope and encouragement for Japan as she prepared to resume her place at the international comity of nations. The Japanese people had not forgotten that generous and statesmanlike gesture.

The Japanese Ambassador added that it was gratifying to note that, since that conference,

The Egyptian Foreign Minister, Mr. Mohamoud Fawzi, photographed in Colombo, with the U. K. High Commissioner in Ceylon, Sir Cecil Syers. They were guests at a party given by the Prime Minister at Temple Trees.



relations between Ceylon and Japan had become increasingly closer. The mutual friendship, understanding and esteem existing between the two countries had been greatly strengthened through the exchange of visits by outstanding personages of both, climaxed by the visit of Sir John Kotelawala to Japan last year.

New Indian High Commissioner's Arrival

THE new High Commissioner for India in Ceylon, His Excellency Mr. B. N. Chakravarthy, arrived in Colombo on April 6, to take up his appointment.

Swiss Consul leaves Ceylon

Mr. C. H. TENTSCH, Swiss Consul in Ceylon since 1952 and Managing Director of Messrs. A. Baur & Co. Ltd., left Ceylon on April 5, after being in the Island for nearly 20 years, to take up a high executive post with an internationally-known chemical organization in Switzerland. Mrs. Tentsch left Ceylon a few days earlier.

Ceylon's New High Commissioner in Australia

Mr. P. R. GUNESKERA of the Ceylon Judicial Service has, with the concurrence of the Government of Australia, been appointed Ceylon's High Commissioner in Australia, on the retirement of His Excellency Mr. J. A. Maartensz. Mr. Gunesekera is expected to assume his new duties in July.

Chief Justice of Burma presents Replica

THE Chief Justice of Burma, U. Mein Thaug, was on a visit to the Island during the latter part of March. On March 29, he made a presentation of a replica of the World Peace Pagoda to the Minister of Home Affairs, the Hon. A. Ratnayake.

Making the presentation, the Chief Justice said that the ambition of all Burmese Buddhists was to come to Ceylon at some time to visit places of Buddhist interest and to worship the

Tooth Relic. He said that Burma regarded herself under deep obligation to Ceylon for all that this country had done to foster Buddhism in Burma.

The Minister of Home Affairs, accepting the gift, said that Ceylon and Burma were bound together not by trade or military pacts but by love for one another. At the present moment when mankind was threatened with extinction, the friendship between Ceylon and Burma should serve as an example to other countries.

Burmese Arts and Crafts Exhibition

AN Exhibition of Burmese Arts and Crafts was declared open on April 7 by the Minister of Food and Agriculture, the Hon. J. R. Jayewardene.

The Prime Minister, the Rt. Hon. Sir John Kotelawala, in a message, which was read out by the Burmese Envoy in Ceylon, said that he did not believe there were two other nations as friendly with each other as Burma and Ceylon. The message added that the object of the Exhibition was to bring better relationship between the two countries.

The Exhibition continued till April 13.

Buddhist Leader goes abroad

Dr. G. P. MALALASEKERA, President of the World Fellowship of Buddhists, left Ceylon by air on May 27, on a tour of European countries.

The purpose of his visit was to have discussions with Buddhist scholars in those countries regarding the Buddhist Encyclopaedia which will be published for the Buddha Jayanti.

Dr. Malalasekera hoped to visit Italy, Germany, France, Belgium, Denmark, Sweden, and England, amongst other countries. Shortly after his return from this tour, he will visit the U. S. for further discussions with Buddhist scholars.

He left on a similar tour of South-East Asian countries on April 4. Among the places he

visited were New Delhi, Rangoon, Bangkok, Tokyo, Hongkong, Manila, Singapore, and Jakarta.

Trade Mission from Pakistan

A trade mission from Pakistan arrived in Colombo on May 15, with a view to exploring possibilities of increasing trade between the two countries. The team was led by Mr. Osman Ali.

Mr. Ali told pressmen at the airport that the commercial relations between Ceylon and Pakistan had been excellent in the past, and a trade agreement would be to the mutual advantage of both countries.

A trade pact has since been concluded between the two countries.

U. N. Industrial Mission in Ceylon

THE Mission invited by the Government to assist in accelerating the implementation of the policy of encouraging small-scale industries announced by the Minister of Industries arrived in Ceylon on April 22, 1955. It had discussions with the Minister and is contacting various Heads of Departments and private industrial undertakings and visiting various local industries in the Island.

The experts were nominated by the United Nations, the International Labour Organization, and the Food and Agricultural Organization. The Mission will study and recommend measures designed to improve existing small-scale industries and to establish new ones in different parts of the Island, taking into account the availability of raw materials, power and fuel, market prospects, &c. Measures to stimulate private enterprise and to promote industries and industrial occupations which would help to mitigate unemployment and under-employment will receive due attention.

The Mission included Mr. D. H. F. Black, Mr. A. A. Evans, and Mr. Van Benkering.

Mission from Rockefeller Foundation

A two-man Mission from the Rockefeller Foundation arrived in Ceylon towards the latter part of

April to study the Island's agricultural problems and to see what aid the Rockefeller Foundation could give Ceylon. The Mission consisted of Dr. Richard Bradfield and Dr. Chandler. Dr. Bradfield is the Head of the Department of Agronomy at Cornell University and Adviser to the Eisenhower Cabinet on agricultural matters. Dr. Chandler is an Assistant Director of the Division of Natural Science and Agriculture of the Rockefeller Foundation.

New Principal for Girls' Farm School

THE new principal of the Girls' Farm School at Kundasale, near Kandy, Mrs. K. K. Murray, arrived in Ceylon in the latter part of April to take up her appointment.

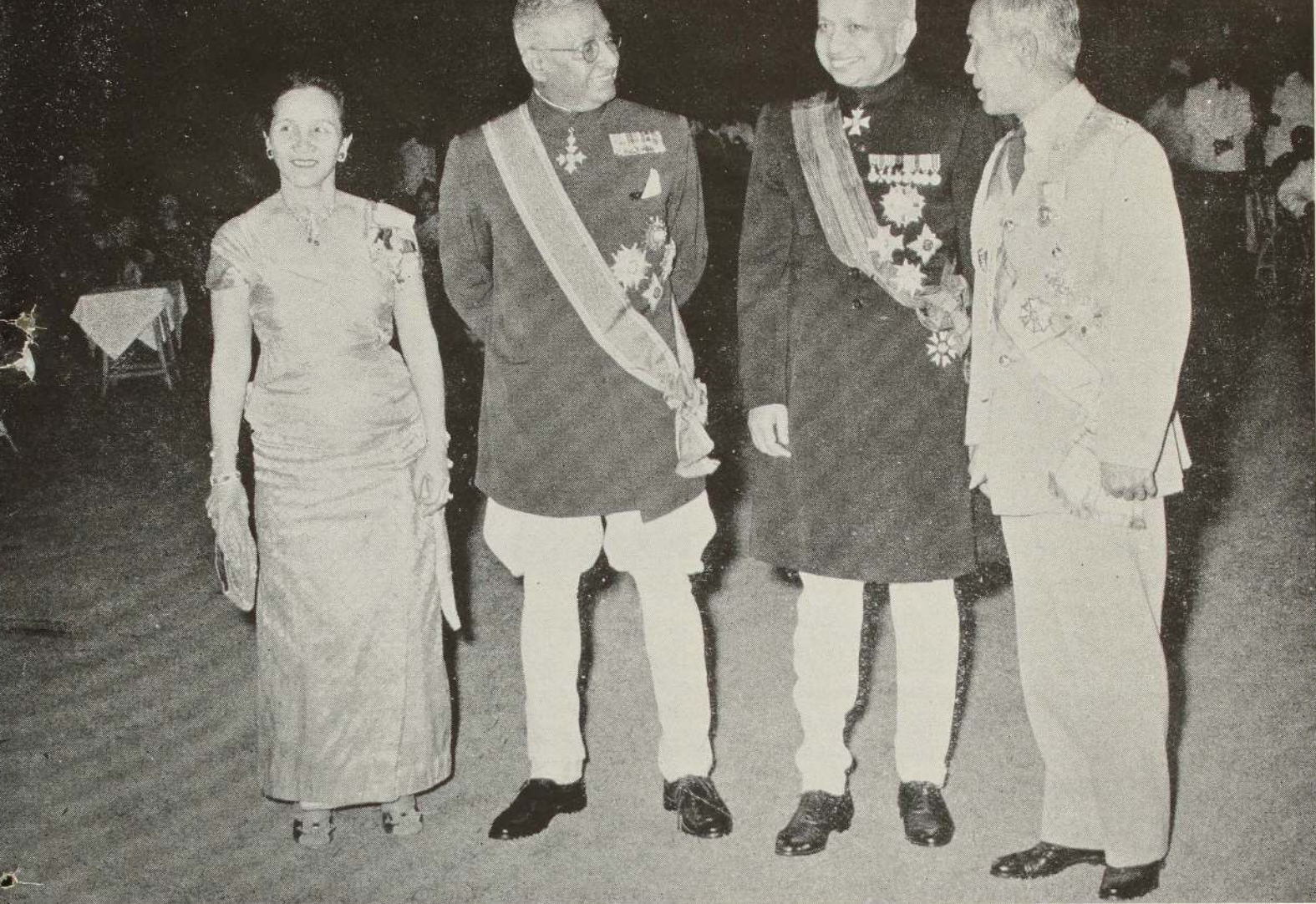
Mrs. Murray was sent by the Australian Government under the Colombo Plan.

Prime Minister of Thailand visits Ceylon

THE Prime Minister of Thailand, Field Marshal Pibulsonggram, arrived in Ceylon on June 17. He was accompanied by his wife and daughter, among others. The Thai Premier was met on arrival at the airport by the Thai Ambassador to India, Mr. Phra Bahiddha Nukara, who introduced him to the Ceylon Premier, the Rt. Hon. Sir John Kotelawala. Among others present to greet the Thai Premier were Members of the Cabinet, Heads of Diplomatic Missions in Colombo, and Service Chiefs.

The Thai Premier's party included the Deputy Minister of Foreign Affairs, the Secretary-General and A.D.C. to the Prime Minister, the Deputy Commander of the First Army, and the Director-General of the Protocol Department and his 14-year-old son. The Thai Premier and his party were guests of the Ceylon Premier at dinner on June 17.

On the following morning the Thai Premier conferred on the Ceylon Premier the decoration



Field Marshal and Madame Pibulsonggram with His Excellency the Governor-General and the Prime Minister

of the Knight Grand Cross of the Order of the White Elephant (First Class). The decoration was conferred by the Thai Premier on behalf of his Government, in recognition of Sir John's leadership of Asian opinion.

Later the same day Field Marshal Pibulsonggram held a press conference in Colombo and called on the Governor-General, His Excellency Sir Oliver Goonetilleke, with whom he lunched on Sunday. The Ceylon Prime Minister held a banquet in honour of the Thai Premier on Saturday night.

The Prime Minister of Thailand and his party left Ceylon on June 20.

In a farewell statement to the press on the eve of his departure the Thai Premier said: "My three-day visit to your historic country has

come to an end. I wish, on behalf of my wife and myself, to express, through you, to all my Sri Lanka friends our grateful thanks and appreciation for the warm welcome and hospitality extended to us during our stay here. Now, as we are departing from this charming land, we carry away most unforgettable experiences of friendship and hospitality and, above all, of the warmth of feelings of the Ceylonese people. I sincerely admire your city in every respect and I am confident that the ties of friendship which have happily existed between our two countries have now been placed on a very firm basis under the leadership of the Right Hon. Sir John Kotelawala. In saying farewell I offer my best wishes that your country and all of you may be blessed now and always with continued happiness and prosperity.

The Ethnological Survey of Ceylon

M. D. RAGHAVAN

CEYLON from early ages has exercised a fascination, storied in prose and verse, variously by writers. Following the publication in 1681 of Robert Knox's "Historical Relations", which ranks among the most outstanding of the early documentaries on Ceylon, the output of books on Ceylon has been prodigious. And the rhythm of study and work, though it may be interrupted, continues to attract to her shores, scholars of varied tastes and interests, a testimony to the rich cultural field that lies open to the specialist as to the amateur—, that we may well wonder, an Island of the extent of Ceylon could hold within its bounds, so much of a diversity of human life and wealth of culture.

Rich in her antiquities, Ceylon has been a fruitful field of study to the archaeologist. To the anthropologist, the Veddah has been the main focus of attention. In the world of aboriginals, the Veddah occupies a treasured place. Better known today than many of the hill tribes of South India, the Veddah has provided a yard-stick to the anthropologist by which to assess the racial affinities of the aboriginals of the Indian mainland, allied tribes being classified Veddoid.

Among the generations of anthropologists who have turned their spot-light on the Veddah are Virchow (1881), Nevill (1889), the Sarasin brothers (1893), followed by Dr. and Mrs. Seligman (1911), Von Eickstedt (1928) and last but not least, Dr. R. L. Spittel who has brought to bear upon his pet hobby of the life-study of the Veddah, a technique of his own, born of deep sympathy and understanding.

Apart from the Veddah, the life and culture of the considerable numbers of the other social and tribal groups, remained practically unexplored and unknown. This hiatus in cultural studies was remedied by the efforts, largely of the Chairman, Historical Records Commission, directed to

a systematized collection of cultural data, the recommendations taking shape in the creation of a post of Ethnologist on the staff of the Colombo National Museum, who while being in charge of the division of Ethnology of the Colombo Museum would conduct researches on the Museum collections, and undertake field studies on the Ethnology of Ceylon.

Mr. J. R. de La H. Marett, the first Ethnologist, planned and conducted field studies of problems in the Physical Anthropology of Ceylon during his tenure of nearly three years of service from 1937 to 1939. Leaving the Island at his country's call to war service, Mr. Marett did not live to resume the work.

Work suspended

THE Ethnological Survey was continued by Dr. N. D. Wijesekera for a period, after which further work was suspended during the years of the war, and was not resumed until the appointment of the writer in the middle of 1946. Rightly recognizing that of the two main sides of Anthropology—the Racial and the Cultural—in Ceylon the cultural outlook predominates, the objectives of the Survey were clearly formulated, designing a long-term policy of conducting field studies, of the "comparatively unworked field presented by the folk culture of the Island and by the lower social groups—the Rodiya, the Kinnaraya, the Naketi or the Beravaya, the Kumbakaraya or the Potter, the Oli, &c., in the interests not only of the cultural anthropology of the Island, as of the wider interests of the welfare of a most deserving section of the Island's peoples", as enunciated in the introduction to the first monographic study of the Survey—the Cultural Anthropology of the Rodiya.

(Continued on page 52)

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Fernando, Sir H. Marcus

(Born 1864 ; Educated at the Royal College, Colombo, and University College, London ; Ceylon Government University Scholar and Gilchrist Scholar for the East, 1882-83 ; J. P. for the Island ; Honorary Consulting Physician to the General Hospital, Colombo ; Director, Bacteriological Institute, Ceylon ; Registrar, Ceylon Medical College ; President, British Medical Association, Ceylon Branch ; Chairman, Low-Country Products Association ; served on several Commissions and Committees of Enquiry ; nominated member of the Legislative Council of Ceylon as the first Low-Country Sinhalese representative, 1917 ; Nominated Unofficial Member of the Legislative and Executive Councils, 1921.)

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(To be continued)

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Field studies were progressively conducted from year to year on numerous tribal and functional groups of Ceylon. The published monographs in the *Spolia Zeylanica*, the journal of the Department of National Museums, include studies on the Rodiya, the Kinnaraya, the Ahikuntakaya, the nomadic tribe of snake charmers, and a Sociological Review of the Sinhalese Social System. The groups on which work has been done and data collected, are the Naketi, the Kumbakaraya, the Oli, and the Mukkuver.

The cultural data collected and published in the *Spolia* include studies of the Sigiriya Frescoes; the Pattini Cult as a Socio-religious Institution; Folk Sports—the Swing in the Alut Avurudda—the Sinhalese New Year, with a study of the associated folk songs (*Uncilla Varam*); the Musical

Kite of Jaffna, a study in the field of Aeolian musical instruments; Traditions and Legends of Nagercoil, Jaffna; a Kalvettu of the Seerpatham of the Eastern Province; and "An Antique Kandyan Vase", a study of a painted pottery of the Kandyan times.

Papers contributed to other learned journals in Ceylon include studies on "Sinhalese Culture", "Folk Sports—the Bambara Uncillava", and "The Veddah Today", all in *New Lanka*; "Reflections on the Dance in Ceylon", in the *Sinhala Natya Kalava*, Vol. I, 1952. Papers published outside Ceylon include studies on "The Hindu Gods of Ceylon", in the *Nehru Abhinandan Granth*; "Sinhala Folk Art", in *MARG*, Ceylon Number; and "The Kandy Perehara", in the *Brennen College Centenary Number*.

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