

CEYLON *Today*

Archaeology in Ceylon
W. S. KARUNARATNE

Ceylon in the United Nations

The Vannam in Kandyan Dance
M. D. RAGHAVAN

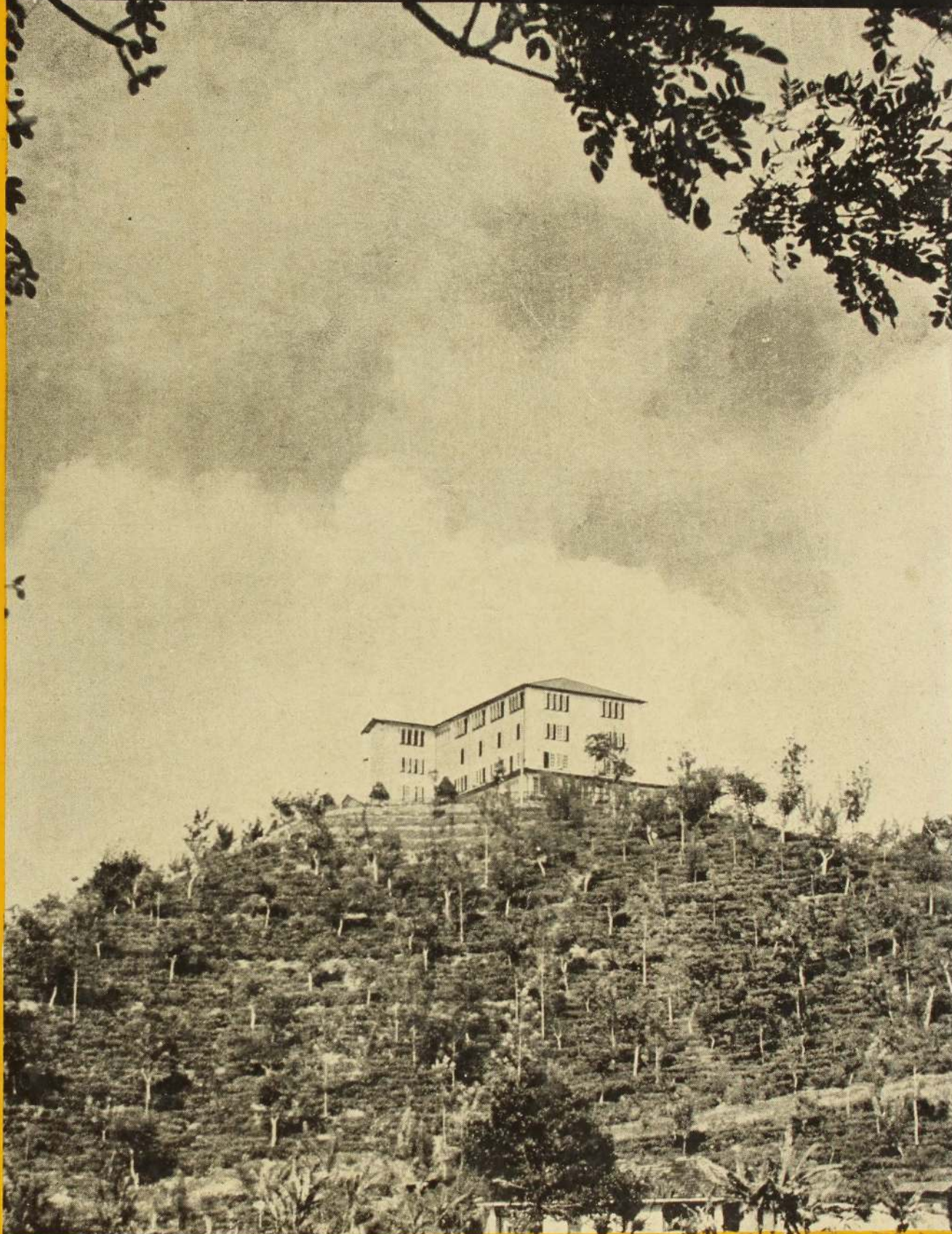
Folk-lore and Legends of Ceylon

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LYN de FONSEKA

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JANUARY, 1956

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Archæology in Ceylon—No. 4

W. S. KARUNARATNE

Archæological Work from 1912–1940, and The Temple of the Tooth, Kandy

MR. H. C. P. BELL—the first Archæological Commissioner of Ceylon—held office from 1890 to 1912 and Mr. E. R. Ayrton, who had experience in archæological work in countries like Egypt and India, succeeded him. He continued the work of clearing, excavation, and conservation of ancient sites which had been ably carried out by Mr. Bell. He intended to publish the results of the excavations with full photographs and plans as a series of Memoirs, similar to those issued by the Archæological Survey of Java. In 1912 or 1913, he received from the Government Agent of Jaffna, the top of a large granite stela with a well-cut inscription in large Arabic characters. This stone had been lying at the South Bar at Mannar, for some months, but was originally found on the island of Puliyantivu where there were numerous fragments of brick and pottery. The text of the inscription could be translated as follows :—

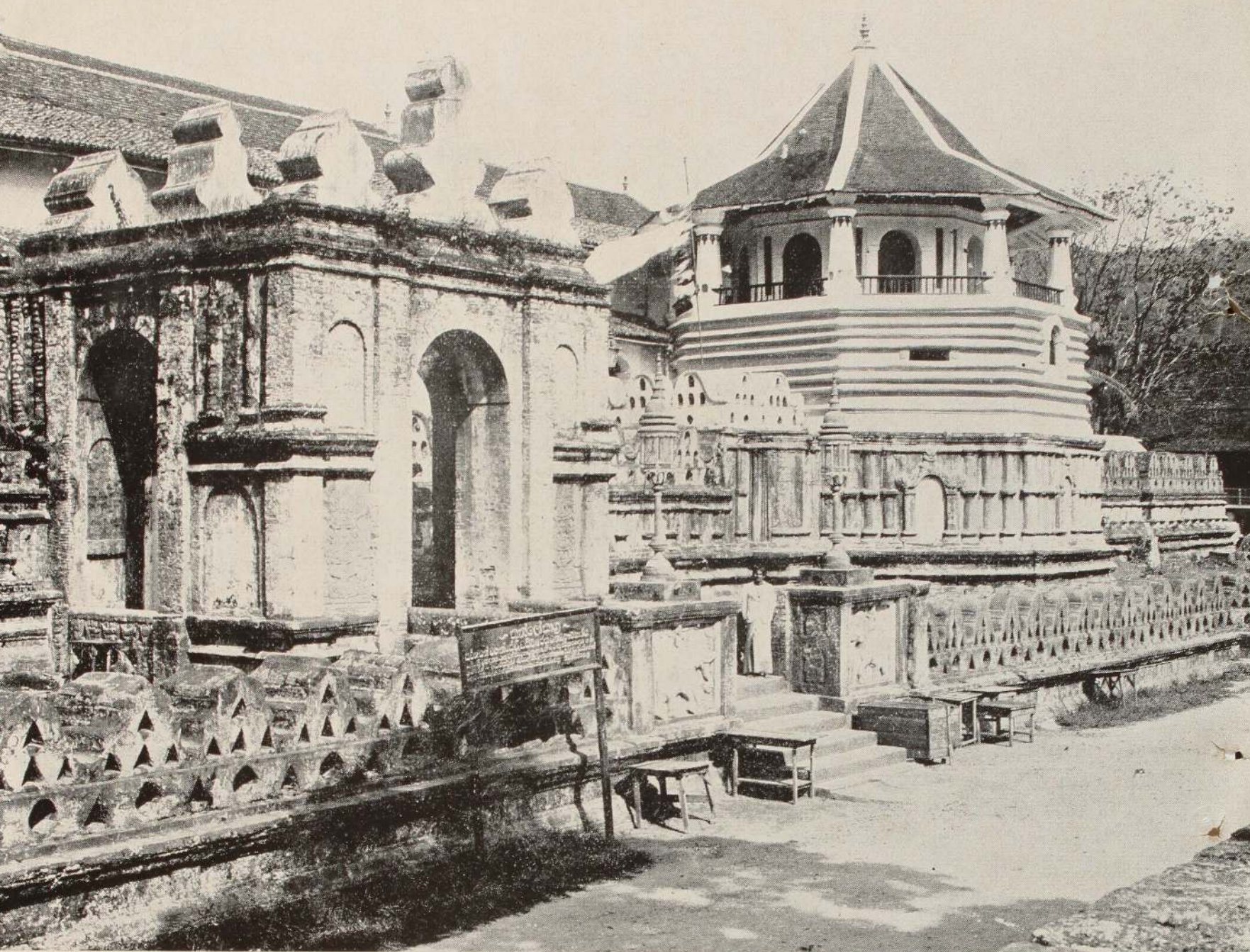
“ The praise be to God !

In the name of God, the compassionate and merciful. There is no God but God, he is without an associate.

Muhammad is the prophet of God, God bless him and his family and protect (them) . . .”

This Arabic Inscription was sent to the Colombo Museum.

In Mr. Ayrton's first Annual Report which he wrote on March 29, 1914, he mentions that the first Memoir of the Archæological Survey of Ceylon entitled “ The Ratana Pasada and the Monasteries of Tapovana ” was ready for publication. But on May 18 of the same year he was drowned in the Tissa Wewa at Tissamaharama, and his death at the early age of thirty-two was keenly felt by scholars of the time. His loss signalled the commencement of a period of misfortune for the Department of Archæology. The beginning of the first Great War gave rise to a state of emergency as a result of which the Archæological Department was all but closed down from 1914 to 1920. During those years the Government Agent of the North-Central Province acted as Archæological Commissioner, and Muhandiram D. A. L. Perera, the First Draughtsman and Native Assistant, was in charge of the skeleton staff which served at the time. Mr. A. M. Hocart was appointed Commissioner in 1921, and in



Octagon and Entrance Porch—Temple of the Tooth, Kandy

his first Annual Report he recorded the death of Mr. Ayrton thus:—The Archæological Department has once more come into active life after seven years of latent existence. The untimely death of Mr. E. R. Ayrton was a great blow to Archæology in Ceylon; his career was too short to leave the mark of his experience, abilities and intense activity so deeply impressed as to survive so long an interruption. The fragments of his work remain as ruinous as the monuments he was appointed to look after." Mr. Hocart realised the need of training young Ceylonese to fill the posts of the Department so that Dr. (then Mr.) S. Paranavitana, appointed

Epigraphical Scholar, proceeded in 1923 to Ootacamund where he was trained under the supervision of the Government Epigraphist for India.

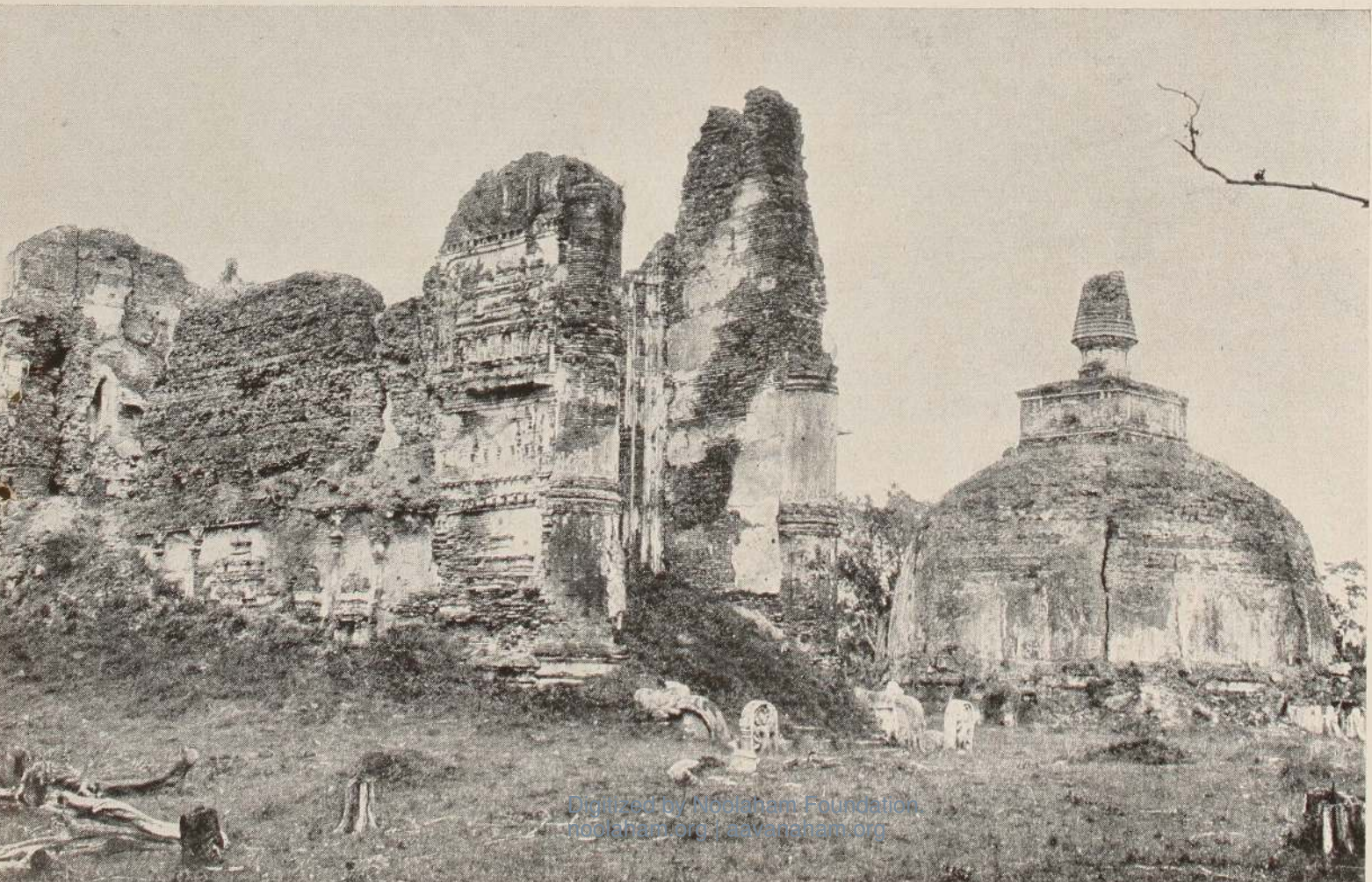
Shortly after Mr. Hocart assumed duties he began the conservation of the Lankatilaka Vihara of Polonnaruva with Mr. W. M. Fernando, the second Draughtsman in charge of the work. Besides this undertaking, Mr. Hocart took precautionary measures to preserve the Demalamahaseya and Kiri Vehera of Polonnaruva. In 1922 he focussed his attention on the Dhatumandiraya near the Ruvanvelisaya and on the Thuparamaya of Anuradhapura. The

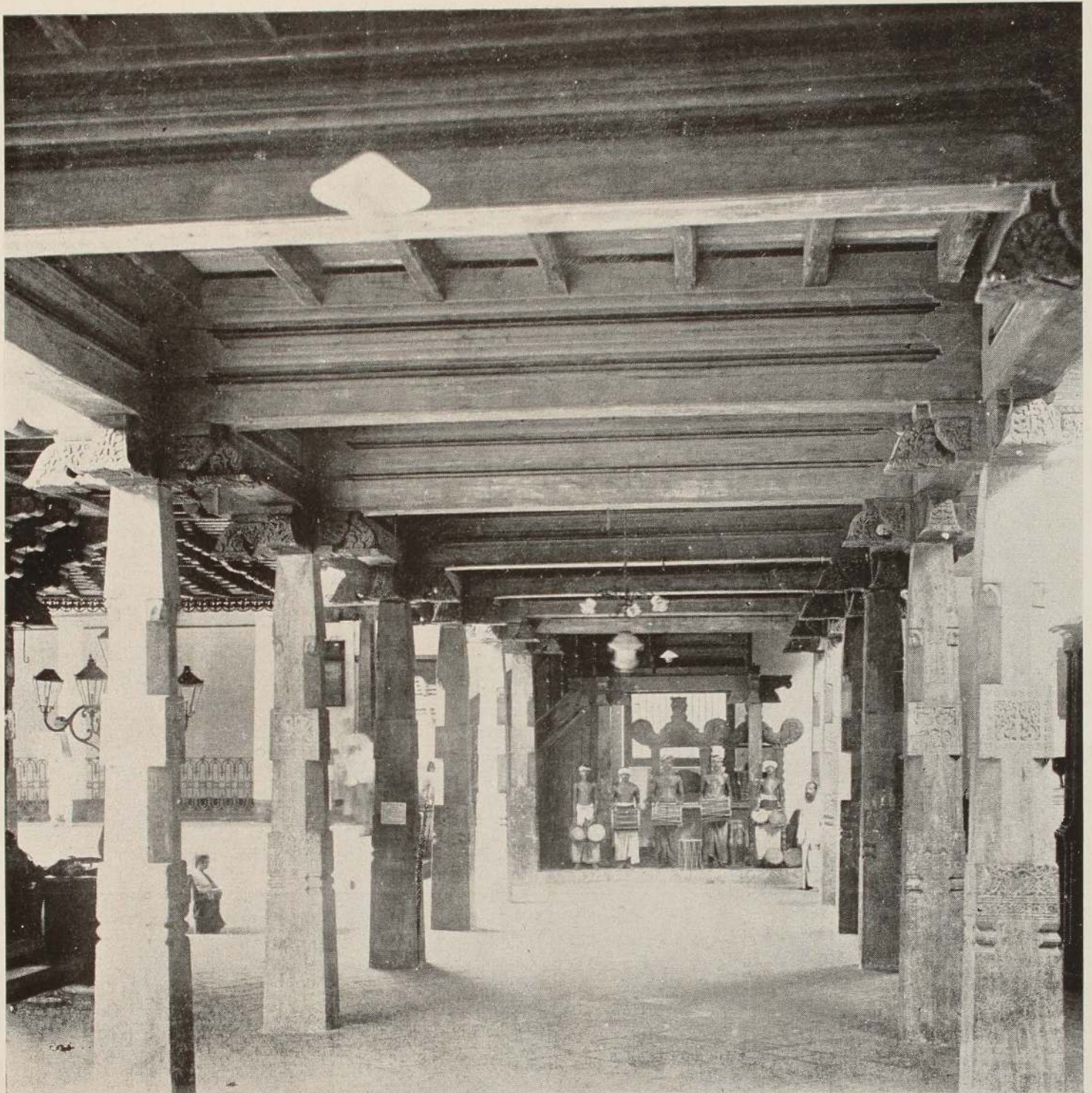
following year saw the completion of the work at Selachetiya and Demalamahasaya. When Mr. Hocart proceeded to England on leave in 1925, the Government Agent of the North-Central Province and Mr. E. R. Sudbury acted as Archæological Commissioners in turn. Contemporary with the resumption of duties in 1926 of Mr. Hocart was the appointment of Mr. S. Paranavitana as Epigraphical Assistant. That year the conservation of the Hatadage at Polonnaruwa was completed. On the retirement of Mr. Hocart in 1929, Mr. C. F. Windsor succeeded him. The Head Office of the Archæological Department, which since its inception was at Anuradhapura, was shifted at this time to Colombo. Dr. Paranavitana began to edit the *Epigraphia Zeylanica* with his first article on the Badulla Pillar-inscription, and contributed his paper on "Mahayanism in Ceylon" at this time, to the *Ceylon Journal of Science*.

In 1932, when Mr. C. F. Windsor retired, Dr. S. Paranavitana who was then Epigraphical Assistant was appointed to act as Archæological Commissioner. This was the first time that a Ceylonese was appointed to this post even in

an acting capacity. Dr. Paranavitana published a Memoir on the Excavations at the Citadel of Anuradhapura. That was the third volume in the series. The first volume was edited by Mr. Hocart with the help of Mr. Ayrton's papers referred to above. The second volume was by Mr. Hocart on the Thuparama, Lankatilaka, and the Northern Temple of Polonnaruwa, and the Gampola Lankatilaka. Tradition ascribes the last mentioned temple to Bhuvanekabahu IV who reigned at Gampola. This tradition is corroborated by the long inscription which is engraved in Sinhalese and Tamil near the north-eastern corner of the temple. The interior plan of this temple is much the same as in the Polonnaruwa examples. One minor difference is that there are two antechambers to the shrine, instead of one. It will be seen, however, that the inner shell of the temple has been enclosed by an outer shell which is square in plan instead of oblong. The inner temple is a Buddhist Shrine or *vihara*; the surrounding corridor is a temple of the Gods, or *devale*. In the *devale*, we have a new feature which has intruded itself, apparently since the Polonnaruwa period. As late

Lankatilaka and Kiri Vehera, Polonnaruwa





South End of the Drumming Hall, Temple of the Tooth, Kandy

as the 12th Century there is no evidence that the Gods had any special place of worship provided for them inside Buddhist monasteries.

The purpose of the various buildings attached to Buddhist monasteries is not always known, yet if we take an important group of Buddhist shrines, such as the Quadrangle or the Dalada Maligava at Polonnaruva, we can say with certainty

that it did not include any temple of the Gods, though the proximity of a Siva Temple in Pandyan style, that is of the thirteenth century, seems to foreshadow the Hindu invasion of the Buddhist monastery. This process of peaceful penetration has caused the temple of the gods to be a permanent feature of a Buddhist Vihara, in modern times. Though standing in the

monastery grounds, sometimes attached to the Buddhist shrine, the devale is not administered by the monks. The key and the worship is in the hands of a *Kapurala*, who is a layman.

* * * *

The fourth Memoir is the volume on the "Temple of the Tooth in Kandy" by Mr. A. M. Hocart. The monks say that this temple, which is known as the Dalada Maligava, was built by Vimaladharmasuriya of the seventeenth century, and the Mahavamsa states that it was in ruin during the time of his son, Sri Vira Parakrama Narendra Singha, who rebuilt it to two storeys, instead of the former three.

In the courtyard stands a house where the ritual is conducted. That is the Maligava proper, the main shrine. Like the temples described in the earlier Memoirs, the shrine is built on an oblong platform faced with stone. The mouldings have developed out of earlier types. The first floor, excluding the verandahs, exactly covers the ground floor, contrary to the usual practice of making each floor smaller than the

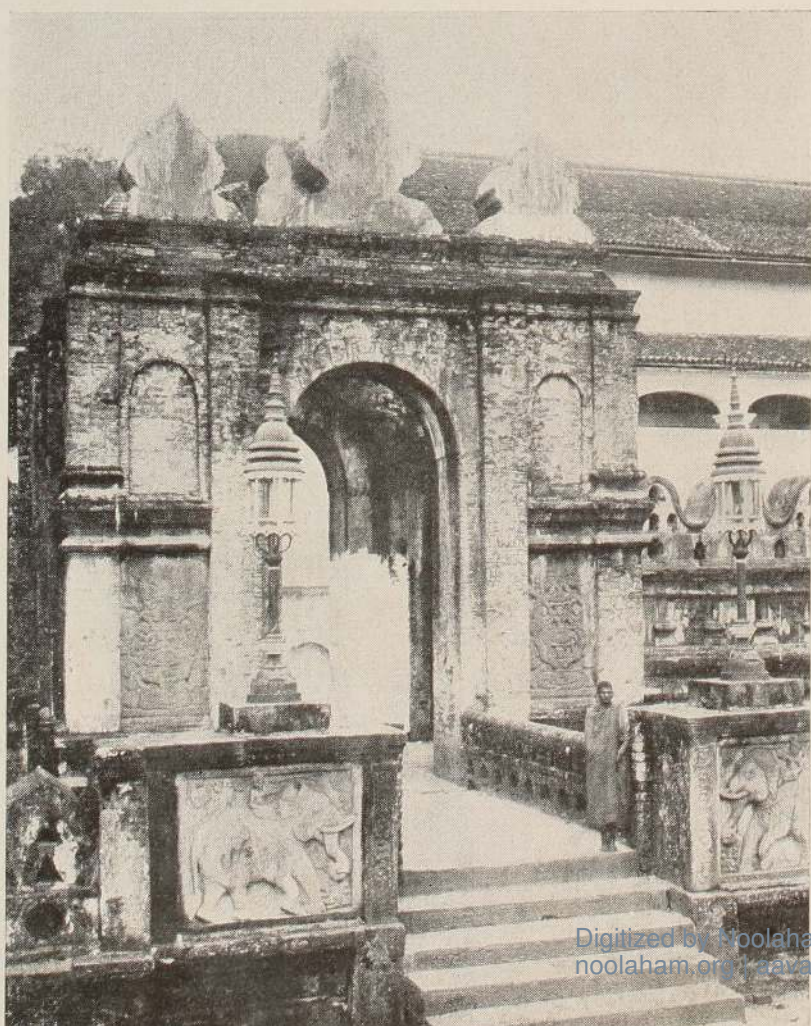
one beneath it. With the verandahs it is wider, and so to lighten it the walls are made of wood with a coating of plaster about an inch thick.

The ground floor has two rooms. The first one is called the dig-ge or the "long-house" a term applied in devales to the long hall in front of the shrine where the tom-toms are beaten. Through the dig-ge the priests and worshippers enter and go upstairs. The worshippers go out by the staircase outside the north-wall. The east-room of the ground floor is always kept closed. It is called the maharamudala or great treasure-room.

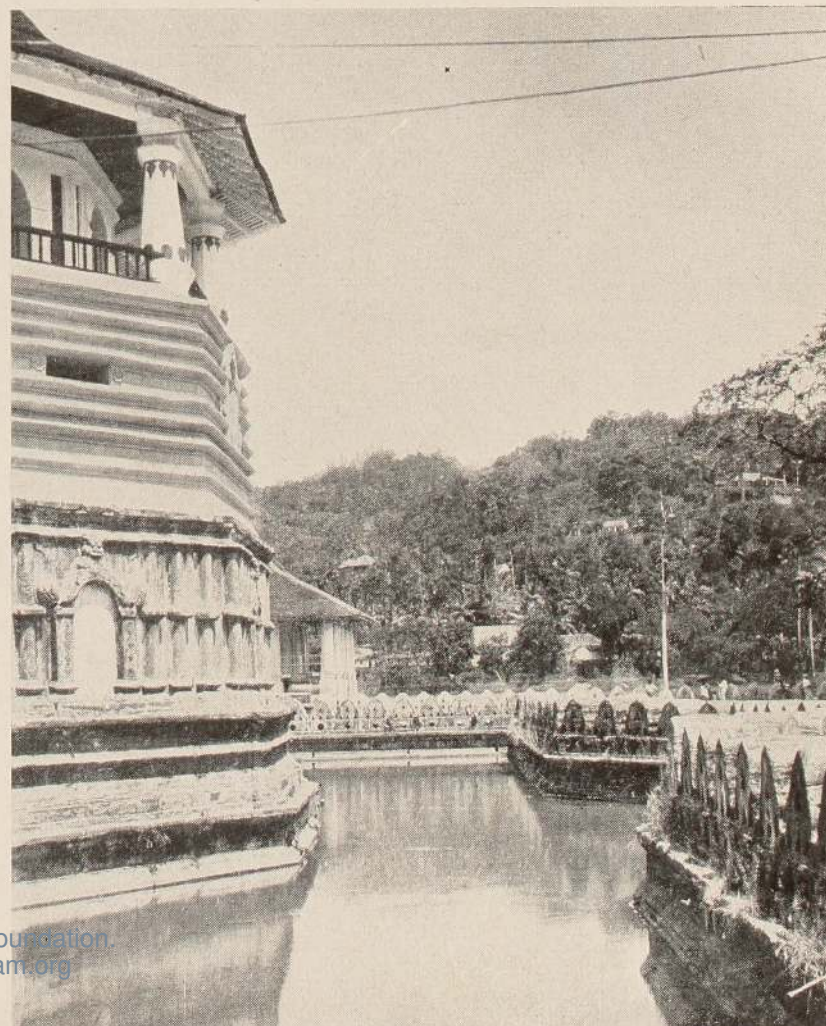
The upper floor has three rooms. First, the handun kudama, or sandalwood-shed. Into the room the worshippers emerge from below, and pass into a small antechamber, also called the perfumed-shed. This term may represent the word *gandhakuti*; or perfumed chamber of the Buddha mentioned in the Pali writings.

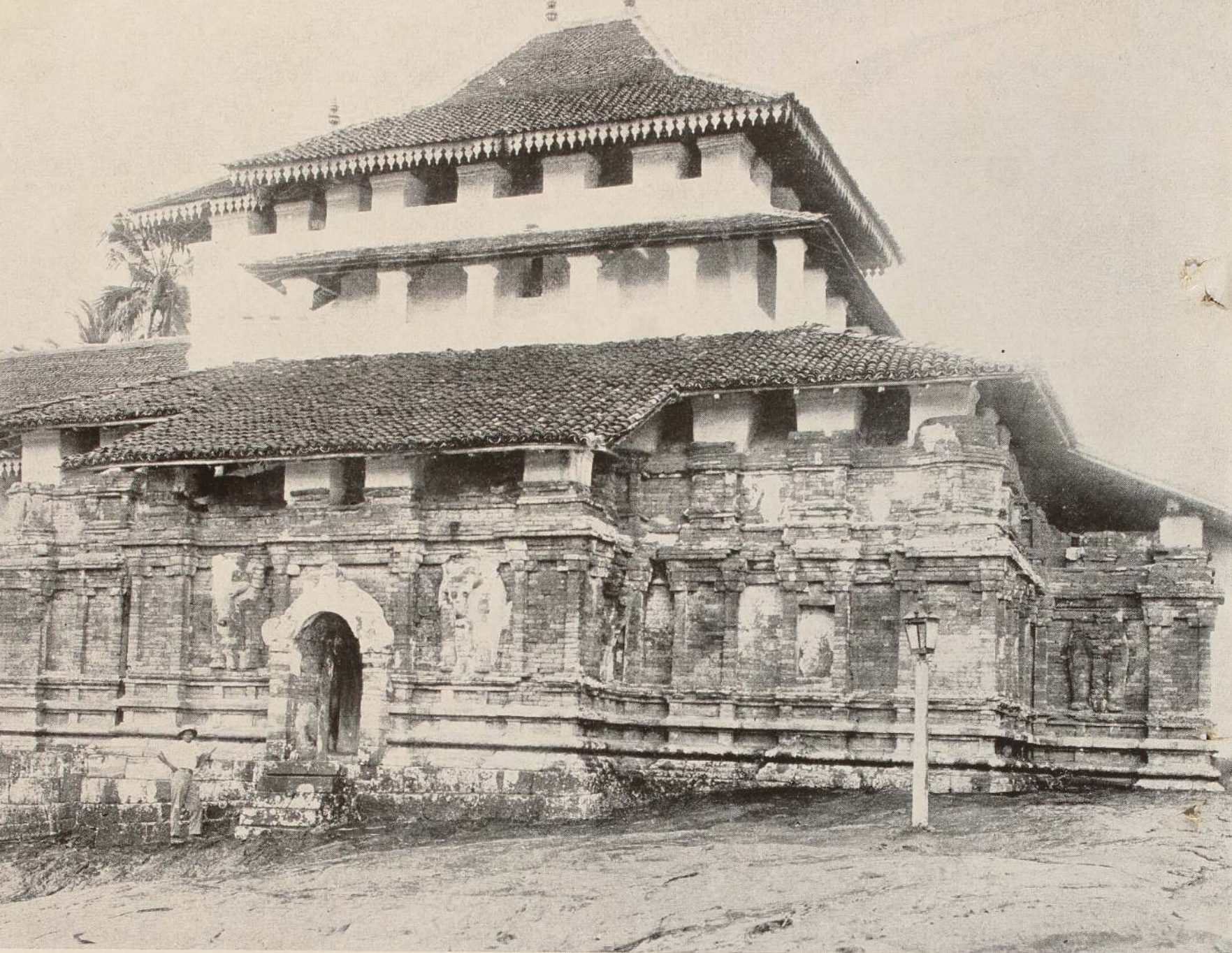
The east-room is the sanctum which they call the atul-maligava. There the Tooth of the Buddha is kept, enclosed on three sides by gilt iron-bars fixed into the back wall. The caskets

Entrance to the Temple of the Tooth, Kandy



South End of the Moat—Temple of the Tooth, Kandy





Lankatilaka Vihara near Kandy (Gampola period)

that cover the Tooth are set on a low throne of gold. The whole is covered by a case shaped like a truncated pyramid. The casket which is taken in the Perahera is kept inside the cage under a glass case. There is also a casket presented by the Government of India along with the relics from the Dharmarajika Stupa in Taxila.

The narrow passage outside the first antechamber on the right is called *kavikara-maduva* or "singers' shed". On the left of this antechamber is the exit, "*pitadora*". On the right

of the second antechamber and the sanctuary are two rooms called *kattiyana-barande* or "pingo placing verandah"; we can call them outer and inner pantries, because it is here that all the food for offerings is brought. In the inner pantry are kept the gold bowls used in the service. The cord by which the bell in the courtyard is rung is passed through the wall of the outer pantry. The two rooms on the other side are the *gepalun-baranda* or Storekeepers' verandah. Here are kept the musical instruments used by the singers.



Gajalakshi ornamentation inside the Porch—Temple of the Tooth, Kandy



◀ Narigate on the right-hand side of the Porch—Temple of the Tooth, Kandy

The Temple of the Tooth is the foremost living shrine of the Buddhists and the ritual connected with it has been drawn up in the time of Parakrama Bahu IV. The ritual is recorded at the end of the Daladasirita. The Mahavamsa says that the Tooth of Mahakassapa, one of the chief disciples of the Buddha, was discovered by Parakrama Bahu II. The ritual connected with this too is laid down in the Daladasirita. An important clause is that anyone coming to the Dalada Maligava for sanctuary should not be molested.

The Memoir published by Mr. Hocart contains also a chapter on "The Evolution of the Temple Plan". For comparative purposes he gives the plans of two late Tooth Relic temples found at Badumuttava and Dambadeniya.

Ceylon in the United Nations

CEYLON'S entry into the United Nations, along with fifteen other countries, after the first 'package deal' had been vetoed by Nationalist China, did not come as a surprise to observers here. For it had become clear in recent times that the emergence of Asian and African countries after centuries of colonialism would inevitably lead to their representation at this assembly sooner or later.

It was this view that the Prime Minister, the Rt. Hon. Sir John Kotelawala, had in mind when in his address to the representatives of Asia and Africa, assembled at Bandung early this year he said: "What is needed and what we of Asia and Africa can appropriately demand, is that the United Nations Organisation should be so reconstituted as to become a fully representative organ of the peoples of the world, in which all nations can meet on free and equal terms."

The Architect

AS the "Ceylon Observer" said in an editorial "Ceylon's application would have received the scantiest attention of the world but for the forceful manner in which Sir John Kotelawala placed Ceylon's viewpoint on international affairs before the massed representatives of more than half the world's population gathered at Bandung". The editorial went on to congratulate Ceylon's Ambassador in Washington, Mr. R. S. S. Gunawardene, "without whose efforts Ceylon's application may very well have failed by default once again."

"The Times of Ceylon" also paid a tribute to the Prime Minister. It said: "As for Ceylon, its admission to the U. N. is a matter of great joy and satisfaction. It is the end of a campaign begun in May, 1948. Its success is due to the personal prestige of the Prime Minister, Sir John Kotelawala, and the untiring efforts of our Ambassador, R. S. S. Gunawardene,

Earlier the editorial remarked: "Ceylon can now take her place in the comity of nations and contribute her share to bringing about better understanding and goodwill among the peoples of the East and West. In the recent past this country has played no small part in the advancement of peace and progress in South-East Asia—a part which, apart from other considerations, clearly indicated her fitness to be admitted to membership in the United Nations."

Statement by the Premier

THE Prime Minister in a statement to the Cabinet, shortly after news of Ceylon's admission to the U. N. was received here, pointed out that success was due largely to the efforts of Ceylon since the Bandung Conference. He said: "On my return to Ceylon from Bandung I drew attention to the resolution passed at the Conference and made certain proposals to various powers in regard to a plan to be followed in order to solve the problem of new membership. In the months preceding the meeting of the General Assembly I also kept up continuous discussion with the Asian-African powers, members of the Commonwealth and other members of the United Nations. I have already announced in the House the substantial assistance I received in this connection from Mr. C. E. L. Wickremasinghe, who acted as my honorary advisor at the Asian-African Conference too.

In August this year, I sent a Mission to the U. N., consisting of Mr. R. S. S. Gunawardene, our Ambassador in the United States, and Mr. C. E. L. Wickremasinghe, who was appointed Ambassador Extraordinary and Plenipotentiary in an honorary capacity by Her Majesty the Queen for this purpose. This Mission was mainly responsible for the present success. Every single delegation was personally contacted,



Mr. R. S. S. Gunawardene

and subsequently Foreign Ministers and Heads of delegations were interviewed on several occasions and concrete proposals made to them. I am sure everybody in Ceylon must have been very happy to note from Press reports that have been coming in during the last few months how effectively Ceylon was the spearhead of the effort to place the case of all the applicants for membership before the United Nations.

On behalf of Ceylon, I should like to thank all who assisted in the settlement of this important issue, particularly the member countries of the Assembly and their delegations. With this decision giving wider representation in the U. N. I am certain that world peace has been brought nearer."

Further Press Comment

"THE Ceylon Daily News", editorially commented on the following day (December 16) that the admission of 16 of the 18 applicants for membership was a substantial victory for goodwill and good sense in the United Nations. For Ceylon, which had been waiting patiently at U. N.'s doors for seven years, her unanimous acceptance was a gratifying recognition of her status in the international comity of nations and of her policy of non-involvement in power conflicts."

The editorial continued: "We offer our congratulations to the Prime Minister, for whom Ceylon's entry represents the fruition of his labours in putting his country on the political map. His forceful advocacy of Ceylon's case and that of the other Asian and African applicants played a leading part in crystallising world opinion in favour of their admission. We congratulate also the Ceylon Ambassador in Washington, Mr. R. S. S. Gunawardene, who rendered his country the most assiduous and devoted service in pressing her claims on every delegation at the United Nations."

Message to U. N.

THE Prime Minister sent the following special message to Mr. R. S. S. Gunawardene,

Ambassador of Ceylon in the U. S. A. and Ceylon's first Representative to the U. N., to be included in his Speech at the General Assembly :—

"Today is a memorable day in the history of my country. A representative of Ceylon is to be seen for the first time in this distinguished assembly, which now comprises 76 Nations. It is also, if I may say so, memorable in the history of the United Nations, in that a problem that defied settlement for some eight years has at last been approached in a spirit of understanding and compromise.

I do not wish to recount the events of these past years. I wish only to say how glad we are to be able to take our place here and to have the opportunity of working together with you all in your efforts to preserve world peace and the dignity and worth of mankind.

Ceylon is a small country, but I think we have demonstrated to the world our ability to full our international responsibilities and our determination to work for the promotion of world understanding. We desire to be friends with all nations alike, even though they may differ from us or disagree with us. We have quite definite views on the ultimate values of basic human concepts, and we are quite clear on how we wish to direct our own lives. We believe, however, that every other nation is similarly entitled to have its own views on these matters. We therefore see no cause for conflict between nations as long as there is mutual respect for one another's views and a recognition that every nation has a right to do things in its own way without interference from outside.

There are many issues still before the United Nations which are vital to the future progress of mankind. We have studied the debates on these issues from the outside, and we have often been disturbed by the complexities of the doubts and misunderstandings that appear to exist between great nations assembled here. I am not without hope, however, that these issues will soon be settled in a spirit of compromise and goodwill".

The Vannam in Kandyan Dance

M. D. RAGHAVAN

IN the structure of the Kandyan Dance Art, the Vannam are a body of constituent solo dances, each expressing a dominant idea. A late development obviously in the story of the Kandyan Dance, the composers of the Vannam have given us in this assorted collection of solo dances a varied fare, drawing sustenance from the material round about the Kandyan Country. Covering a wide field of culture, a variety of themes, short of the sentiment of sex-love, are artistically presented in song and dance. The naturalism in art, characteristic of the Kandyan period, was a stimulus to the lyrical impulse, expressed in a whole series of dance compositions, deriving inspiration from Nature, from history, legend, folk art, folk religion and the sacred lore.

The classic Vannam are eighteen in number. The introductory piece is the Nirtha Vannama, a prologue to the whole series—"Vannam dahata ragatamayi pavasanne mahatunne asanne,"—"Hearken Ye, gentlemen, to the eighteen Vannam I recite."

GAJAGA VANNAMA, the first, enacts the majestic gait of the elephant of the sacred legends, the Iravata, sporting in the cool waters of the lotus tanks and ponds. The dignified features of the heavenly elephant are delineated in choice diction. Bathing and frolicking about, the strides and movements of the elephant are stylised with considerable technological skill, and danced with stately steps, the Gajaga Vannama is among the most spectacular of the series.

NAIYADIVANNAMA is the second. The background is the jataka story embodied in the Bhuridatha Jataka. Bodhisatva was born a princely Naga in the world of Nagas. Going out into the world of men, he betook himself to the banks of the river Yamuna to fast on the top of an ant-hill in the guise of a snake. There a snake charmer captured him by means of a

magic spell and subjected the Naga to dance to his tune. He ill-treated the princely Naga and made a big fortune by displaying his dances before the king and the country. The snake charmer's art featured in the story, finds no reflection in the actions of the dancer. In the course of his dancing, he displays the cobra hand, the hasta SARPA SIRSA (Cobra hood) of the Abhinayadarpana used by the Kathakali dancers, the hasta formed by bending the tips of the fingers of the hand.

Imitating the notes of the kirala is the KIRALA VANNAMA. In its search for food, the bird with black and red bands round its neck, hops from tree to tree. The bird, it is said, hatches its eggs lying on its back so that it may catch the sky should it fall!

An episode in heroism follows dramatising the exploits of BANDULA, the warrior. To the din of the clash of swords, shields, spears and clubs, the army marches, Bandula's shafts flying with deadly effect.

Royalty is presented in the next, the UDARA VANNAMA. Adorned with the 44 ornaments, the king strolls through the streets of the city riding on an elephant accompanied by his retinue of foot soldiers. The procession goes in all stateliness and pomp. The music of the five-fold instruments rends the air. People pay homage and the city is jubilant. King Narendra Sinha, the idol of the people, may have inspired this dance motif.

A folk tale follows the Vannama of Sinha Raja. The cunning devices of a tortoise lures the lion to a deep well, down which it falls and perishes. That a similar destiny awaits all who act without forethought, is the moral of this Vannama.

The HANUMAN VANNAMA is the seventh—a dance in masquerade, imitating the actions of

the monkey. The Hanuman masquerade has been a dance of mimicry in parts of South Travancore, where the Panadarams or the wandering mendicants were in the habit of going on their rounds with a mask of Hanuman, the monkey god. As they approach a house they put on the mask and perform the antics of Hanuman enacting scenes from the Ramayana. The monkey jumps and sways from tree to tree; with winks and glances, it plucks flowers. With wrinkled face and eyes sticking out, it scrutinises passers by. Alternating with frightened look, covers its face with twigs and leaves. The Hanuman Vannama is rarely played.

In praise of GOD GANA (Ganesa) is the eighth Vannama. Enjoins men to win the favours of the God, "graceful in form, with the head of an elephant, tusks half emerged, face pink, gently waving ears like the lotus leaf, eyes coloured with the collyrium, forehead spotted with the sapphire, arms hanging loose, and with Goddesses flanking the sides." The Vannama is attributed to the great Rishis invoking the God.

Dances with gentle and slow movements is the KUKKUDA VANNAMA. In the long drawn-out war with the Devas, the Asuras are discomfited. God Skanda enters the field, and with sword and spear cuts the Asuras in two, lifting each half. From one half, suddenly emerges the Sevul, the chanticleer.

Euology to God SAKKA follows, presented in the medium of a divine orchestra in which Gods Sakka, Brahma, Viswakarma and Iswara blow the conch and horn, and play the lute. Iswara blows the conch before the King of the Universe.

Worthy of the subject and admirable in composition is the next, the VAIRODI VANNAMA, describing the palace of God Iswara. Concludes with the moral, "the wicked make false boasts, and are detestable. The learned are always triumphant. Why show mercy"?

MAYURA VANNAMA sings the praises of the noble peacock, the Vahana of God Kadira, the

War God, residing at Kataragama, with the long spear as his weapon, the glorious God, compassionate to his devotees.

THURAGA VANNAMA sings the adventure of Kantaka, the steed of Prince Siddharta. The prince mounts the horse led by Canna. The three march along jovially, until they come to a halt by the river Anoma. Standing musing, Kantaka leaps across with the prince on its back. Canna clinging to the tail. Noble born, high minded, and of form beautiful, Prince Siddharta blesses these lines composed to the lasting glory of the good steed Kantaka.

ISWARA in a triumphal dance is the theme of the next Vannama. Iswara is worried, not finding Uma. The God in disguise, goes in search of her, until he finds her. Overjoyed Iswara dances the triumphant strident steps.

The contrast is striking, presented in the next, the MUSALADI VANNAMA, in imitation of the movements of the hare. Hops about crouching and trembling with fear. Scared, it runs zig-zag. Tired, it takes rest, as the moon beams up. One of the popular pieces.

The Flight of the Hawks is the action of the Vannama that follows. Two hawks flying leisurely float in the air, as two tender buds growing out of the same seed. Soaring high with the current of the wind, swoop down like an arrow and carry off small fish.

NAGA VANNAMA, or a day in the life of the cobra, is the next. The cobra with body brightly speckled, preys on frogs, and feeds even on Vipers. Crawls everywhere, even on the floor of the Court hall. With hissing and shrill sounds, the cobra emerges out of the hole, and with the hood raised, assumes various forms.

Last but not the least, is the delightful Asadissa Vannama, singing praises to Lord Buddha, the Supreme Being, unequalled. "Paying homage to the lotus feet of Lord Buddha, honoured by Kings, Brahmins, Vishnu and the Gods, adoring the Dhamma proclaimed by the great Lord, saluting the noble eight-fold path, paying homage to Sariputh and Mogallan, who renounced the

world to follow the Buddha, praying to Gods Samman and Vibhishana, with the permission of all assembled, I dance with joy Asadisa, the delightful Vannama."

The eighteen Vannam briefly reviewed here are products of the Kandyan Age, an age which witnessed the blossoming of the best in Kandyan art in all its richness. Popular themes, popularly expressed in simple style, appealing to the common man, are the main features of this departure from the massed dance technique of Kandyan dance. Short, descriptive and eulogistic stanzas that these compositions are, the term Vannam signifies them best, easily derivable from the Sanskrit Varnana, meaning description. These solo dance forms of the Kandyan art, may rightly be recognised as the counterpart of

the creative urge in Oriental dances in general, and of India in particular, the great exponents of the dance in India drawing upon the vast cultural field producing new forms, enriching Indian dancing. With the cultural renaissance that is pulsating Ceylon since her attainment of national status, art in Ceylon is progressing over a wide front, particularly in the field of dances which may yet emulate the example of the Vannam artists and poets of the Kandyan Age.

I have already acknowledged the co-operation I have received from Mr. J. E. Sederaman, in my study of the Kandyan Dance, which applies equally to studies of the Vannam, a resume of which is here given.

P.M's New Year Message

THE Prime Minister, the Rt. Hon. Sir John Kotelawala, in a message to the Nation on New Year day said :

"The hopes of the people will usher in the New Year for us all. The realisation of those hopes would, however, in a large measure, depend on the people themselves, for no help is as good as self-help.

"1956 is a particularly auspicious year for Ceylon. It is the year of the Sambuddha Jayanti, when millions all over the world will give thanks for the noble doctrine of the Buddha, which is our priceless heritage. It also marks the 2,500th anniversary of the birth of our nation.

"The momentous issues which await solution during this extremely auspicious year should be

approached in a spirit of selflessness and goodwill—with malice to none. We could be patriotic without being communal, and religious by practising our creed, while allowing others to practise theirs. Above all, let us remember that if we do our worst, we cannot expect the best.

"All right-thinking people would agree on the importance of discipline in our daily lives—the need to regulate our mode of life according to accepted rules. If we allow indiscipline to enter our ranks, it would undoubtedly halt our progress as a nation. The country needs to marshal all its resources to prevent that eventuality.

"May the New Year bring happiness to your homes and prosperity to our country."



A folk dance in progress

Folk-lore and Legends of Ceylon

“DURING harvest time the countryside is filled with the refrains of the paddy reapers On festive occasions the villages throb to the sound of the Rabanas”

Our country is rich in history. It is even richer in its traditions of native legend, custom and ceremony. Many of these survivals of historic and prehistoric times are still to be found flourishing only in the more interior parts of rural Ceylon.

The source of livelihood of the rural population has for many generations and from historic times been paddy cultivation. The ancient tanks of the North-Central Province surviving to the present day stand as monuments bearing testimony to what a great agricultural system Ceylon enjoyed at one time. But up till the present day the system of paddy husbandry is primitive and closely associated with observances calculated to increase fertility of crops and avert the baneful influence of malignant influences.

Ceremonies are associated with the sowing, harvesting and threshing, and the use of the first fruits. The first sod of the field is cut at an auspicious time and when the field is ready for sowing, religious stanzas are recited by a peasant who holds an arecanut flower and a handful of paddy in his hands. The paddy is buried in the corner of a ridge, after the earth is moulded into a symbolic shape. The flower is then laid on the mound. During the transplanting and harvest time the members work in full swing day after day helping to transplant and harvest not only their own but the fields of others as well. The kings of old were associated closely with paddy cultivation.

Paddy Reapers

THE historical annals of Ceylon the Mahavansa (Chapter X), relates how in the 4th century B. C. Prince Pandukabhaya saw his uncle “reaping a

field and he met the beautiful Princess Pali bringing food for her father and the reapers mounted in a splendid wagon."

It is during harvest time that the countryside is filled with the refrains of the paddy reapers. When the paddy is threshed another ceremony called the "Arakgala" (stone to ward off malefic influences) ceremony is observed.

On the consecrated threshing floor are outlined in ash 3 or 7 concentric circles. Between these circles, the sun, moon, and agricultural implements are drawn. In the centre are placed a coconut, a conch, and a talismanic stone called the arakgala. A man and three women in turn carrying a sheaf of paddy walk round the circles 3 or 7 times and advancing to the centre place the sheaf there and bow to it. The threshing floor is a sacred place. Many rural communities of other lands also have similar ceremonies. The tribal Indians of the U. S. A. have a sacred feather stick planting in the centre of the field analogous to our Arak (talisman) planting in the threshing floor. Many of their invocations are addressed, as ours are, to the Great Sun Power and Mother Earth.

And just as our people use the first ears reaped at an auspicious hour for thanksgiving offerings other rural communities are known to carry the first ears in reverence as a symbol of the Corn Mother or Spirit of Fertility. We give below translated extracts of refrains from our collection of paddy cultivation songs.

"O ye Gods grant us leave to enter the fields
We have worshipped the Sun God
With blessed sickles we invoke the Great
Mother
We shall receive our reward.

(Reaping)

We have come to sing the livelong day
As surge the ocean waves our throngs will
sway

As we transplant this emerald green field
We shall sing you the birth of the paddy seed

(Transplanting)

You good bulls, you virile bulls
Do your task well
Tread gently, tread harder
Make the grain flow.

(Threshing)

Village belles perform a folk dance





Another view of the folk dance in progress

The paddy in the lower field
 The paddy in the upper field
 Is garnered high as Samanale Kanda (Adam's
 Peak)
 To the barn the threshed rice take quickly
 away."

Work of Women

IN the fields the weeding of a crop, transplanting and reaping were work specially assigned to women. The occasions are made into out-door festivals in most areas. Their songs are famous in history and have been immortalised by our poets.

The watching of the fields in jungle areas of the Dry Zone is the special work of man by night. But during the day women also stay in the hut erected on a tree to watch for wild beasts and monkeys who, in addition to the forces of nature,

hinder the peasants in their struggle for existence. The watch hut is their opportunity to sing away the tedious hours. One Pal Kaviya (or watch hut verse) reads as follows :—

" For sins we have committed in a past birth
 We suffer in this birth confined to a watch hut
 But as we are accustomed for ages to it
 Let us compete with each other singing
 ' Pal Kavi.' "

The feeling that one cannot escape suffering for the sins of a past birth is associated with the age old idea of re-birth especially reinforced by the Buddhist doctrine. Such verses reflect the sense of tragic helplessness which is a hall-mark of the Dry Zone or Wannu villages. The Siupada type of verse of the watch hut songs has a melody long drawn out and within a set limit has certain elaborations.



Cannas

From ancient times the poetic tradition has been very strong in Ceylon and song has extended to almost every work and action of the community. The range of tones in Sinhalese Folk Song is very limited and sounds monotonous but it has a beauty of its own. In the rural communities of Ceylon where a wealth of work songs survive, there is a link between magic and folk song.

Song which is all pervading plays an important part in the rural community's culture. In magic rites the community derives greater courage for the work in hand by means of a subjective preparation for the hardships of life.

Mat-weavers' Songs

THE two mat-weaving songs quoted below, for instance, reflects a wealth of information. In the second song the ritual significance of mat-weaving is indicated by the reference to the four Guardian Gods. The wealth of decorative motifs available is also indicated.

One song reads :

Let us go, elder sister, to gather rushes, already they have gone to the Ranminuwan (golden rushes) meadow. If I go to gather rushes staying till afternoon, who will give milk to the baby? I cannot leave my baby and go.

Mother, will you not go to cut the rushes? Take a grass-knife with you, go to seek the field of rushes gladly, cut the rushes, split and dye them, tie them in a bundle and leave them to dry."

Another song reads :

"Beginning from the corner they weave a mat. Round the mat they weave Mal Peti ornament, the rata piyum, elephants and cobras, parrots, with every beast round about. A mat like the Full Moon in beauty. They also weave depota ratawa, lanu dange, sunuve dange, lanugatte, and pohottuwa.

My sister weaves a mat to show the great King Mahasammata. She weaves parrots, malitu, pretty mal peti, suras, elephants, arches and finishes the mat, in the four corners with the

four Varan Deviyo, a mat she weaves to give the Great King.

(The four Varan Deviyo means the four Guardian Gods. Mihikate is the Earth Goddess).

Similar songs are sung during the making of clay pots, giving a wealth of decorative motifs used.

Old Folk Mimes and Dances

IN certain villages we come across the honey gatherers' songs sung while a group of women act in mime the gathering of the bees' honey.

A vangediya (mortar) is placed lengthwise the hollow of which is supposed to indicate the hive. The climax of the dramatic interlude accompanied by song is a dance which survives only in very special villages today.

The Pot Dance and Song

ONE of the few survivals of dances by women in Ceylon—is pot dance which has a cult of its own. It is danced during the New Year after the harvest is gathered. The old ritual form of blowing the pot while dancing survives among a group of our members in the Kegalla District. Women in their forties, sixties, and even seventies perform this dance with a virility that puts the softened modernised versions of the younger set to shame.

As the dance begins they sing :

" Let us blow the golden pot skywards
Let us blow the clay pot earthwards
Let us blow this priceless pot worth a
thousand golden Masus.
Blow, sister, blow let us blow our pots. "

And towards the end they sing thus :

The Sky God will give light
The Earth God will give plenty
The four Gods are looking on
And we will be blessed.

(From an article by Mrs. Theja Gunawardena in the Silver Jubilee Souvenir of the Lanka Mahila Samiti)

Embassy of Ceylon, Japan

Introduction

THE elevation of the Legation to an Embassy as from October 1, 1955, is a suitable occasion in which to review its work throughout the 2½ years since its establishment in June, 1953. In fact the promotion is at least significant of its work in the past. This work covers many fields, and is one of the most interesting chapters in the recent history of Ceylon's foreign relationships.

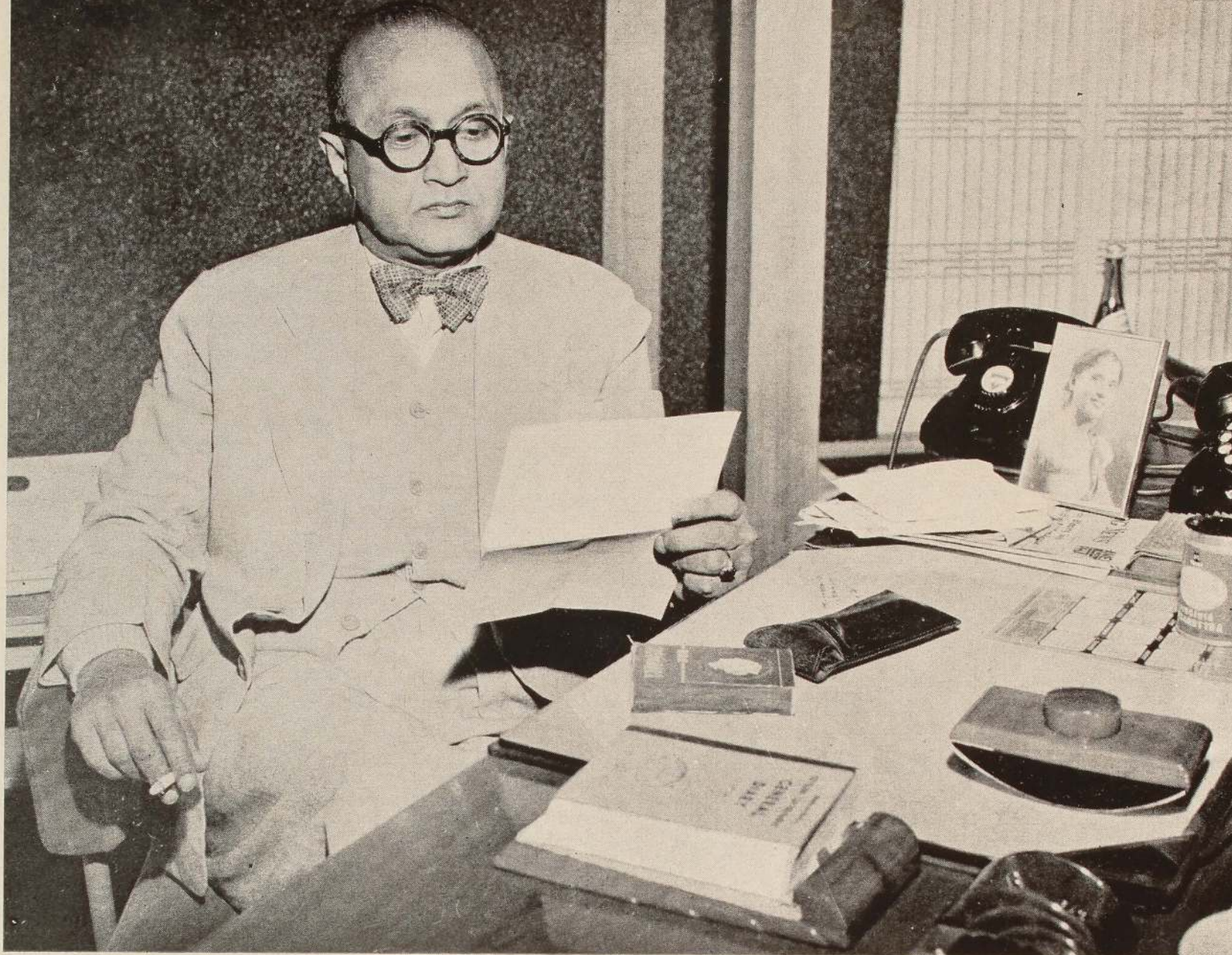
Trade

THE original intention behind the establishment of a Mission in Japan, apart from a desire to reciprocate Japan's establishment of a Diplomatic Mission in 1952, was the promotion of trade. Ceylon and Japan since pre-war times were old trading partners, and in the new context of Ceylon's economic needs after Independence, it was hoped that Japan would afford much needed outlets for Ceylon commodities. This object, however, has not been fully realised for reasons partly outside Ceylon and Japan's control, namely, the post-war economic difficulties which Japan herself has been facing and which has occasioned drastic financial stringencies on her part. Besides, some of Ceylon's principal commodities can be obtained from much cheaper sources nearer to Japan and, therefore, except for Tea and commodities of secondary importance such as Coconut Fibre, Cocoa, Graphite, a considerable market for Ceylon goods here has been comparatively difficult to establish. However, the recent trends in Japan's economic situation seem to suggest the possibility that in a short time she would be purchasing the full complement of goods from Ceylon which she could obtain on economic terms.

In spite of these basic difficulties, however, the Embassy has lost no opportunities to publicise Ceylon commodities, introduce Ceylon firms

and render all possible assistance towards the furtherance of trade. Special acts worth mentioning were its participation in two International Trade Fairs—in Osaka in 1954 and Tokyo 1955. The Embassy also handles a considerable volume of trade inquiries and has given all guidance to visiting Ceylon business men. Special mention should also be made of the Embassy's work in connection with Trade Disputes. Over 70 such cases ranging from unpaid commissions to open disputes have been submitted for disposal to the Embassy and their settlement has constituted its most difficult and at the same time, from the viewpoint of Ceylon's best business men, its most useful function.

Considering that at present there is no Arbitration Agreement between the two countries, the magnitude of the task and the difficulties besetting it can be appreciated, but in spite of this, satisfactory settlements have been reached in over 40 per cent. of the cases in hand. As a step further in its activity in this connection the Embassy has now instituted a system of monthly visits to the Kansai area—Osaka, Kobe and Nagoya—where almost all the Japanese firms are located. The Secretary of the Embassy in the course of his tour pays personal visits to the firms concerned, and endeavours to induce amicable settlements. These measures together with more caution on the part of Ceylon firms in establishing business contacts should soon see an end to these difficulties and make possible healthy and amicable trade relations between the two countries. Apart from its general sponsorship and efforts to smoothen and foster trade in the private sector, the Embassy itself has played the part of a broker and actually steered through a series of transactions for the Ceylon Government. In December 1953 and in 1954, the Embassy arranged for the sale of surplus rice from China to Japan. The Embassy also from time to time has attempted to explore other



Sir Susantha de Fonseka in his office

avenues for the disposal of Ceylon commodities specially surplus imports, through "switch" trade which in the context of her chronic adverse trade balance with Japan is a very feasible proposition. Every effort, therefore, is being made to realise the original objectives of the Embassy to increase the volume and diversify the pattern of trade, to smoothen out and make possible harmonious trade relationships. In this way it is hoped that Ceylon and Japan can in the post-war setting continue the traditional relationships which have existed since the early thirties.

Economic Co-operation

THOUGH trade was the original objective, the actual record of work shows that it has been

overshadowed in importance by another which really came into the forefront, after the establishment of the Embassy made possible a better appreciation of Japan in Ceylon. It was found, for instance, that the basic similarity of the economic patterns of the two countries, and the proficiency which Japan has shown in a number of fields such as agriculture, fishing and industry combined to make it better than most other countries an admirable source of know-how and perhaps investment. Today, Economic Co-operation is in full swing under the auspices of the Colombo Plan, but actually it was conceived of and initiated long before as early as December, 1953, when a plan for the settlement of Japanese farmers in the Gal Oya Valley was scouted.

In early 1954 a Technical Rice Mission was sent to Ceylon to examine the possibility of trying out the Japanese rice methods which had created a sensation in Ceylon, and in May, 1954, three Agricultural Instructors from Ceylon were trained in Rice Research at one of Japan's leading Institutes. These were the pioneers and they opened out the possibilities which are now being exploited. Today, such co-operation is under way through both private and official auspices. On the private side, the best known is the Joint Venture in Fisheries between a Ceylon Company and Kanagawa Prefecture. All preliminary work in this connection such as arranging for the despatch of a Research Ship to Ceylon to undertake at first hand the surveying of fishing possibilities were all handled by the Legation which had already repeatedly brought to the notice of the Ceylon Government the benefits that can accrue to Ceylon's fishing industry by such action.

The Ocean Foods and Trades Co., Ltd., was the first tie-up and it has been followed by others, e.g., the De Soysa & Co., Ltd., and Dia Shirt Factory. This type of thinking received an impetus with the visit of the Fujiyama Mission to Ceylon to study industrial prospects and their Report which confirmed that with right guidance, vast possibilities did exist for industrial developments and that Japan was prepared to help on a partnership basis. These recommendations are now being studied at Governmental level, and the near future should see development under Government sponsorship in various industries, e.g.—Salt, Sugar and several more on a private tie-up basis. The future may show that the visit of this Mission was really the turning point in the history of Ceylon's industrialisation, because it demonstrated better than any previous one, the way to a successful realisation of what until then had been either visions or failures. On the official side, Technical Co-operation has been mainly under the auspices of the Colombo Plan and confined mainly to the field of Agriculture. A big project under hand is the establishment of a Rice Research Institute

manned by experts from Japan. The Colombo Plan was responsible for arranging for the exploratory Technical Mission from Japan that recommended its establishment. The Japanese method of rice cultivation which like in India has produced phenomenal results has now become a watchword to the Ceylon farmer and thus, thanks to Japan, Ceylon should soon see the end to her problems of economic self-sufficiency.

Similarly, the Colombo Plan will afford access to many other subjects which it will be to Ceylon's benefit to study from Japan. To mention a few, Agricultural Engineering, Fruit Cultivation, Cottage Crafts, e.g., Bambooware, Irrigation, small power-driven fishing craft, wood work, in all of which Japan has demonstrated its peculiar genius of utilising to perfection even the smallest of its limited resources. This is one lesson in fact which Japan has taught that limited resources far from being a cause for despair can really be the secret of a country's strength. To sum up, therefore, in the sectors in which development is vital to the well-being of Ceylon, Japan has taken a lead in showing the way and much of this is the result of the closer connections and studies made possible by the presence at first hand of the Legation. The volume of traffic under the Colombo Plan and outside in the last two years is as follows :—

From Ceylon	15
From Japan	8

These figures exclude the two independent Missions from Japan under Mr. Rujiyama and from the Kanagawa Prefecture. Taken against the limited period of the years this is surprising and it testifies once again to the importance and rapidity of the relationships established.

Cultural Connections

TRADE and Economic Co-operation are modern ties. There is also an ancient one—a spiritual and cultural connection. Few people realise that 50 per cent. of Japan's population is Buddhist and that Buddhism has flourished here since

500 A.D. and responsible for some of its finest cultural achievements. Another fact not sufficiently recognised is Japan's pioneer work in Buddhist scholarship. The first Buddhist Encyclopaedia, for instance, was begun in Japan. All this has constituted a ready-made spiritual connection between the two countries and its promotion and fostering is yet another of the roles which the Embassy, representing a country which has all along occupied a distinct place in World Buddhism, has been called upon to play. Various Cultural Missions have been arranged through its good offices. In 1954, the Ambassador was instrumental in arranging for the Buddhist Public of Ceylon to contribute a Pinnacle to the Dagaba in Kumamoto. The mutual feelings and sense of identity of interest in this respect was strikingly manifest recently when Buddhist scholars in Japan responded so readily to Ceylon's invitation to them to participate in the compilation of the Buddhist Encyclopaedia undertaken to commemorate Buddha Jayanti—a project which will occupy them till 1957 and entail considerable expenditure to them personally as the Ceylon Government has been able to contribute only a part of the anticipated expenditure. Ceylon is expecting an even more resounding response from Japan in connection with the actual festivities associated with Buddha Jayanti Celebrations throughout 1956.

The cultural field, however, is one in which much remains to be explored. There is room for greater exchange in Buddhist scholarship. And, besides, to Ceylon with its rich legacy of folk songs or drama the classical plays of Japan should afford much interest. A broadening out of the pattern of cultural relations is therefore an aspect which remains to be done and which too much emphasis on Economic Co-operation alone should not ignore.

Information

ONE would like to do more about promoting tourism between Japan and Ceylon. But work in

this connection is subject to serious limitations. The exchange position in Japan remains serious and allowances are only given to special categories such as business men. Travelling abroad for pleasure is still discouraged. But more serious, Japan is Ceylon's biggest competitor in Asia and tourism is a highly successful business here. This can be measured by the fact that in a highly diversified economy like Japan tourism ranks the ninth biggest earner. Information has good scope in Japan because the Japanese are an avid people. Inquiries are plentiful and they are usually met with either direct replies or distribution of the Information Department and Tourist folders.

The language barrier is a serious obstacle in this connection, and no real start on information work can be made until and unless a special branch is organised replete with trained staff and a printing machine. For these reasons films are an infinitely more effective medium and much use is made of it. "Enchanted Isle," "Hill Capital" and "Heritage of Lanka" are much in demand in that they are more suited to the requirements and taste of a foreign audience unlike other films at the disposal of the Embassy, which, though no doubt technically and aesthetically perfect, contain too much local interest to be of interest abroad.

Trade Fairs are the best occasions for intensifying publicity campaigns and experience has proved that whatever their purely commercial value, their role in selling the country is immense. Also in this respect the Foreign Office of Japan has played an important role. In 1954, for instance, an Exhibition was organised under their auspices and the Embassy invited free of expense to contribute material to a stall.

A similar opportunity presented itself in 1954 when Ceylon was invited to the South-East Asian Film Festival. The point we have made regarding cultural connections needs to be repeated here, in that with the aesthetic interests evinced by the Japanese and the fact that it is the best means to

overcome the language barrier, visual media needs to be furthered and exploited, and at a later date, an Exhibition of Pictures and other exchanges should be undertaken. It is up to local circles in Ceylon to pursue such possibilities. At a lower level children's paintings from Ceylon have done exceedingly well in Japan at exhibitions held under UNESCO. There is no reason why something on a larger scale will not be successful.

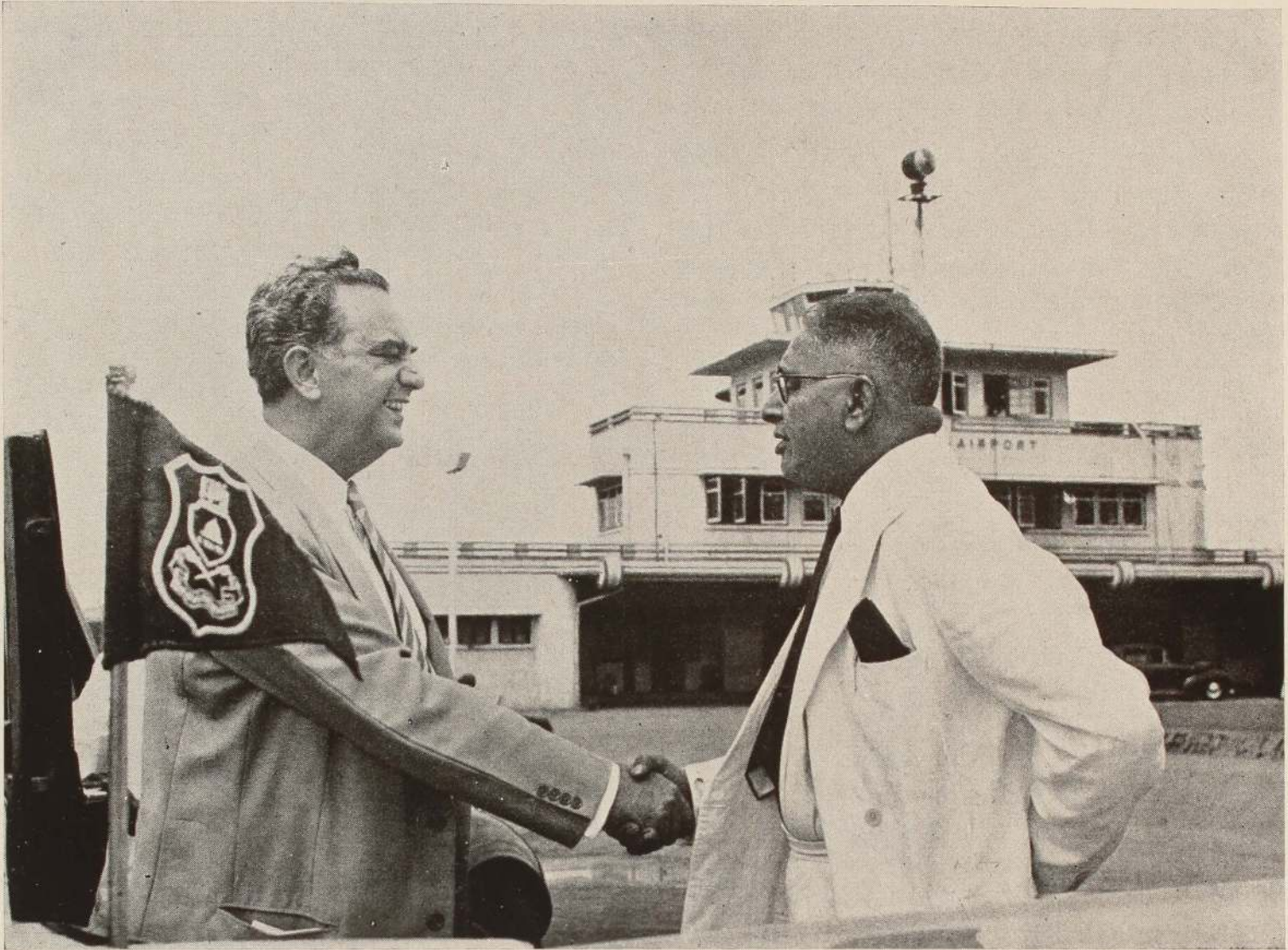
There is another side to information work to which indirect reference has been made in the section dealing with Economic Co-operation. This is the extent to which the Embassy keeps its "eyes and ears open". Reporting today is not confined to political affairs. That is the old notion of diplomacy when an Ambassador was regarded as anything from a meddler to a spy. Today, countries get together less because they fear a third power than for purposes of pooling each other's knowledge and sharing their resources and hence an economic and financial co-operation is the stuff of international relationship, particularly in South-East Asia where economic problems take precedence.

Therefore, the main function of an Embassy should be to keep its own country abreast of the latest technical developments and other features of interest which could be adapted with benefit to one's own context. A good example is the Japanese Rice Cultivation Method. It is an irony that Ceylon had to wait till 1952 to adopt what the Japanese had done for a few hundred years, and this proves pointedly the value of reporting. The possibilities of technical tie-ups, too, is another instance of a "discovery" which had to wait the establishment of an Embassy.

Public Relations

TRADE and Economic Co-operation are the positive achievements of an Embassy—the things

that can be measured in figures ; but besides, there remain many other duties less glamorous and routine which are no less integral, and one of them is the promotion of goodwill with people—a people to whom one is accredited and surprisingly enough the people whom an Embassy represents. An Embassy by its very nature as a far flung outpost of a country has to play a paternal, friendly role to one's own nationals be they in difficulty or be they merely in need of adequate advice and guidance. In a country like Japan comparatively new to Ceylon where besides there is a serious language barrier this type of assistance is essential. In trade matters, of course, this is an official obligation, but to the ordinary visitor, an Embassy which receives him as one of its own can always be a solace and this is one conviction which has influenced the conduct of the Embassy. This is a role which will increase in time as the volume of tourists, business men, students are on the increase and the near future should see the responsibility of the Embassy in this respect enlarged. A momentous event in this personal exchange within the period under review was the visit of the Prime Minister, the Rt. Hon. Sir John Kotelawala. His personality and the striking impression he made on the one hand, combined with the magnificent and unreserved reception accorded to him by the Japanese Government and the people on the other, has helped to forge a bond which perfected and enlarged upon the other bond established in San Francisco in September, 1951. As can be imagined such a visit can impose quite a task of organisation to an Embassy. It means work in close co-operation with the Japanese Foreign Office in ensuring the punctilious carrying out of a programme and effectiveness of the programme itself. It was an object lesson in the art of public relations and protocol on which the effectiveness of an Embassy depends so much.



Mr. David Marshall, Chief Minister of Singapore, being greeted on his arrival at the Ratmalana Airport by the Prime Minister

Foreign Affairs

THE Deputy Prime Minister of New Zealand, Mr. K. J. Holyoake, arrived in Ceylon on December 8, on a four-day visit. He was accompanied by his wife, and by Mr. J. V. White, head of the New Zealand Department of Agriculture, and Miss D. J. Lucas, Private Secretary. Mr. Holyoake told pressmen on his arrival that he was purely on a goodwill visit and would see at first hand the progress made by Ceylon with aid provided by the New Zealand Government under the Colombo Plan. He said that he would have trade talks with the

Ceylon Government during his stay here and would also discuss the question of financial and technical aid for Ceylon under the Colombo Plan. Mr. Holyoake, who is also Minister of Agriculture and Food in the New Zealand Cabinet, is on his way home after attending the FAO Conference in Rome.

Accorded Reception by P. M.

ON the following evening the New Zealand Deputy Premier and his wife were accorded a

reception by the Prime Minister, the Rt. Hon. Sir John Kotelawala, at his official residence at "Temple Trees" in Colombo.

Earlier, they visited the Handicrafts Department of the Government Training College at Mahara-gama and the Dental School for Nurses. Both these projects have been sponsored and equipped with funds allocated to Ceylon by the New Zealand Government under the Colombo Plan.

Mr. Holyoake was shown round the mechanical woodwork and handloom weaving sections of the Handicrafts Department. He showed a keen interest in the equipment provided in them and the progress made by the students.

Later he visited the Dental Nurses' Training School in Colombo. He said that the trainee nurses whom Ceylon had sent to his country had left a good impression.

On this visit to these two institutions, Mr. Holyoake and his party were accompanied by Mr. W. J. B. Hunner, Colombo Plan Technical Adviser to Ceylon, Mr. T. D. Jayasuriya, Director of Education, Mr. Ryce, the dental expert at the Training School, and Mr. Alfred Edward of the Ministry of External Affairs.

Visit to Outstations

THE New Zealand Deputy Prime Minister and his party left for Kandy on December 10. They visited the Temple of the Tooth and the Kandyan Arts and Crafts Show Rooms and later lunched with the Governor-General, His Excellency Sir Oliver Goonetilleke, at King's Pavilion in Kandy. They next visited the Royal Botanical Gardens and the University of Ceylon at Peradeniya. They also visited the ancient rock fortress of Sigiriya.

On December 11, they visited the Dry Farming Research Station at Maha Illuppallama for which the New Zealand Government had donated over Rs. 6 million for research work. They returned to Colombo the same evening and left for Singapore on the following morning.

P. M's Message to Mr. Attlee

THE Prime Minister, the Rt. Hon. Sir John Kotelawala, has sent the following message to Mr. Clement Attlee on his retirement from the leadership of the British Labour Party, and also on his elevation to the status of an Earl:—

"On the occasion of your retirement from active leadership of your Party, I have pleasure in sending you our appreciation of your work and of the great role you played in the grant of independence to our country. We are grateful for the courageous stand you took to vindicate the trust placed in your leadership by our peoples in the East.

"Please accept our very sincere congratulations on the high honour conferred on you by Her Majesty. We wish you and Lady Attlee every happiness in your retirement."

Singapore's Chief Minister here

THE Chief Minister of the Government of Singapore, Mr. David Marshall, arrived by air in Ceylon on December 2.

Mr. Marshall told a press conference shortly after his arrival that the immediate granting of internal self-government to Singapore was the only solution to combat Communism there, and that he had come to Ceylon to learn from the experience of statesmen like the Governor-General and the Premier who had fought for the independence of Ceylon.

He said that if Communism succeeded in Singapore, it would mean the economic death of that country. He explained that the immediate granting of internal self-government to Singapore would be the first step, and that it would give the opportunity for the Singapore government to launch on a dynamic and imaginative socialist programme.

He further said that, as a first step, they asked only for self-government and not independence. That would mean that Singapore would still remain a colony, but it would have the right to

decide on internal matters. Singapore's destiny was the destiny of the whole of South-East Asian Region owing to its geographically-important position. He had come to Ceylon, a known neighbour, seeking to walk with the neighbour to a common destiny.

Shortly afterwards, Mr. Marshall called on the Prime Minister, the Rt. Hon. Sir John Kotelawala. Mr. Marshall was later entertained to dinner by the Premier at his official residence at "Temple Trees" in Colombo.

On the following day Mr. Marshall visited the Kelaniya Temple and later lunched with the Minister of Finance, the Hon. M. D. H. Jayawardane. He left the Island on December 4.

British Air Secretary Visits Ceylon

THE British Secretary of State for Air, the Rt. Hon. Lord de L' Isle and Dudley, arrived by air on November 28. He was on an inspection tour of R. A. F. stations in the Commonwealth.

The British Air Secretary was accompanied by his wife. The same evening they were accorded a reception by the Prime Minister, the Rt. Hon. Sir John Kotelawala, at his official residence at "Temple Trees" in Colombo.

The British Air Secretary and his party left Ceylon on November 30.

Prime Minister invited to open Sangayana Sessions

THE Prime Minister, the Rt. Hon. Sir John Kotelawala, has been invited by the Burmese Buddhist Council to open the final sessions of the Sixth Sangayana at Rangoon.

The Council has also invited the most senior Maha Thero of the Island to be the Chairman of the final sessions.

The final session, which is to be known as the "Sri Lanka Sannipata" starts on April 2, 1956, and will continue till Visekha Purnima, May 24, which coincides with the 2,500th anniversary of the Buddha's Maha Parinibbana. Two thousand

five hundred bhikkhus are expected to participate in the concluding ceremonies.

The Supreme Advisory Council of the Maha Sangha of Ceylon will meet shortly to select their Maha Thero who will preside at the sessions.

Buddhism in Germany

THE Minister Plenipotentiary and Envoy Extraordinary for Germany in Ceylon, His Excellency Dr. Georg Ahrens, speaking on December 9, at a stone-laying ceremony in Colombo for a Buddhist centre, said that the purpose of the new building was two-fold, viz., to bring together the Buddhist laity and clergy and the sending of Buddhist missionaries to Germany.

Some of the greatest German philosophers were closely associated with Buddhism. A religion which respects other religions would always be welcome, he said.

The Minister Plenipotentiary and Envoy Extraordinary for Burma in Ceylon, His Excellency U. Ba Lwin, speaking next said that Germany could be a nucleus for a new western world in the service of the Dhamma for the sake of peace.

The Minister of Home Affairs, the Hon. A. Ratnayake, said that history showed that some religions were propagated by war but Buddhism was spread by Maitriya. It was a Buddhist principle that if Buddhism was to be respected it had in turn to respect other religions.

The former Prime Minister, Mr. Dudley Senanayake, said in the course of his speech that Europe would benefit if Buddhism was spread to Germany. The great message to the world, he said, was Buddhism. In several material spheres Europe was developed and it was time that Buddhism was spread there.

The world was apprehensive of many threats to peace and it was only Buddhism which could dispel those fears and restore security. After the ravages of war, Germany needed Buddhism. In much the same way as Germany had advanced materially, it could give the lead for the spread of Buddhism in Europe, concluded Mr. Senanayake.

Earlier, Kiriwattuduwe Pannasara Thero said that the Germans were an intelligent race and it was appropriate that the teachings of the Buddha should be spread in Germany. He said that as Ceylon was the nucleus of Buddhism, it was their duty to see that it was spread in other countries. The Germans were particularly enthusiastic about the teachings of the Buddha and as such it should be spread to Germany.

The new Buddhist centre is under the auspices of the Lanka Dharmaduta Society, who are planning to send a Buddhist Mission to Germany.

Ceylon's Envoy in France

THE Government of Ceylon has, with the concurrence of the Government of the Republic of France, decided to set up a Legation in Paris and to appoint Sir Claude Corea, Ceylon High Commissioner in the United Kingdom, concurrently as Envoy Extraordinary and Minister Plenipotentiary to France.

Ceylon's Envoy in the Netherlands

THE Government of Ceylon has, with the concurrence of the Netherlands Government, decided to appoint Sir Claude Corea, Ceylon High Commissioner in the United Kingdom, concurrently as Envoy Extraordinary and Minister Plenipotentiary to the Netherlands.

Diplomats at Quaker Conference

THIRTY officers in the foreign service of India, Pakistan, Burma, Thailand, Indonesia, Japan, Australia, United States, United Kingdom, Canada, France, Holland and West Germany participated in an informal seminar held at the University of Ceylon at Peradeniya, on December 1, under the auspices of the American Friends Service Committee.

The Seminar was held under the co-chairmanship of Senator A. M. A. Azeez and Mr. Geoffrey Wilson, former Director of the Colombo Plan.

This meeting of foreign service officers drawn from the middle level of responsibility, was the first of its kind in Asia and dealt with a variety of international problems.

The conference which had no official status and no connection with any government, was intended only to increase understanding between men who administer the foreign policies of their respective countries.

Similar conferences had been held by the American Friends Service Committee every summer at Switzerland since 1952.

K. L. M.—Air Ceylon Agreement Ratified

THE Cabinet ratified on December 8, the agreement signed in Amsterdam recently between the Ceylon air delegation led by the Minister of Transport and Works, Major Montague Jayewickreme, and officials of the Royal Dutch Airline, K. L. M. According to the text of the agreement, K. L. M. Royal Dutch Airlines will be the new partner in Air Ceylon Incorporated, taking the place of Australian National Airways. The issued share capital of the Corporation, which was originally 2 million rupees, has been increased to three million rupees. Of that amount, the Government of Ceylon will hold 51 per cent and K. L. M. Royal Dutch Airlines, as participant, will hold 49 per cent. The Ceylon Government will, however, not invest any new capital as, at the time the Corporation was established, there was an excess contribution of 510,000 rupees made by the Government of Ceylon. This excess contribution will be converted into share capital. The holding of 51 per cent of the shares by the Government of Ceylon will ensure that effective control and substantial interest in the undertaking will continue to remain with the Government of Ceylon.

For the present, the Corporation will charter from K. L. M. Royal Dutch Airlines aircraft for the services that it may determine to operate. The question of the purchase of new aircraft

will be considered next year. Under the agreement, K. L. M. Royal Dutch Airlines have also agreed to train pilots, engineers, radio officers, air hostesses, stewards and traffic officers of Ceylonese nationality, to be employed by the Corporation on its international services and a definite training programme has been drawn up. The main agreement between the Government of Ceylon and K. L. M. Royal Dutch Airlines will be for 10 years.

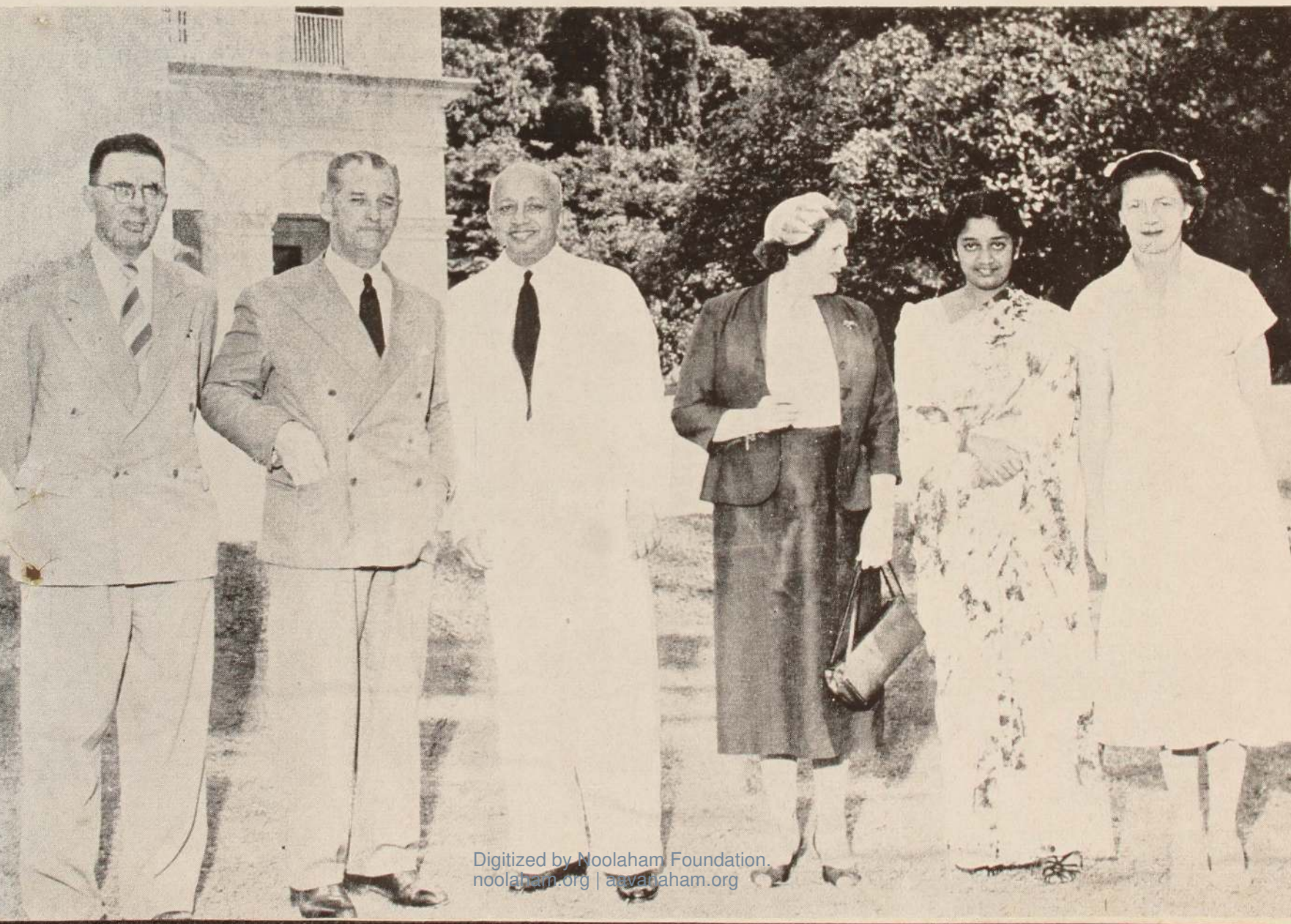
Air Ceylon to operate International Services

AIR CEYLON will resume international operations from February next year, with Lockheed Constellation aircraft and will initially operate on the route Colombo-Bombay-Karachi-Bahrein-Cairo-Rome-London-Amsterdam and back. The aircraft will be painted in Air Ceylon colours

and will fly the Air Ceylon flag. Schemes have also been prepared for the development of a more extensive network for Air Ceylon services, both international and regional, and for the purchase of the most modern four-engined aircraft. Air Ceylon will be free to establish its own sales offices in places which it deems desirable. For the present, it has been decided to immediately open its own office in Bombay.

Meanwhile, the United Kingdom Government has granted full traffic rights on the sector London-Amsterdam and *vice versa*. This will enable Air Ceylon aircraft, when going to Amsterdam for servicing and maintenance, to carry passengers. The agreements concluded should open new avenues of progress in civil aviation in this country, particularly, as Ceylon holds a distinct advantage in the field of civil aviation with her geographical position, which

The Rt. Hon. K. J. Holyoake, Deputy Prime Minister of New Zealand, with His Excellency the Governor-General, Sir Oliver Goonetilleke, at King's Pavilion, Kandy



places her at one of the most important crossroads of the air.

Ceylon to Preside at Meeting of I. C. C. I. C. A.

THE Contracting Parties to the G. A. T. T. unanimously nominated Sir Claude Corea, High Commissioner for Ceylon in the United Kingdom, who was leading the Ceylon Delegation to the Tenth Session of the G. A. T. T., to the Chairmanship of the Interim Co-ordinating Committee for International Commodity Arrangements.

The I. C. C. I. C. A. is a body established under the auspices of the Economic and Social Committee of the United Nations to facilitate inter-governmental consultation and action in regard to problems confronting countries undergoing development whose economics are primarily dependent on the production and international marketing of primary commodities. Sir James Helmore and Sir Edgar Cohen were past Chairmen of this Committee.

Apart from the benefits accruing to Ceylon by active participation in I. C. C. I. C. A. the spontaneous nomination of Sir Claude to the Chairmanship of this body is a tribute to Sir Claude and to Ceylon's position in international affairs.

Ceylon and Poland sign Trade Agreements

TRADE and Payments agreements between Ceylon and Poland were signed on December 2nd between the Peoples' Republic of Poland and the Government of Ceylon.

The Director of Commerce, Ceylon, Mr. C. E. P. Jayasuriya, signed on behalf of Ceylon and Mr. A. Kruczkowski, leader of the four-man delegation from Poland, signed on behalf of Poland. In the trade agreement, both countries have agreed to give each other most-favoured-nation treatment. Among the items listed for bilateral trade are tea, fresh coconuts, coconut oil, copra, rubber and fibre from Ceylon; and

sugar, cement, iron and steel goods, machinery and textiles from Poland.

Poland has also accepted the Ceylon Government's policy of Ceylonisation of trade, and has agreed to encourage the appointment of Ceylonese as agents in Ceylon for products of Polish origin. The Payments Agreement provides for an arrangement under which the exchange of goods between the two countries can be facilitated and encouraged. The agreements will be valid for one year.

Trade Agreements with Spain

THE Prime Minister, the Rt. Hon. Sir John Kotelawala, presented in the House of Representatives, on December 6, Treaty Series No. 6 of 1955, relating to the exchange of letters between the Government of Ceylon and the Government of Spain for the import of coconut products from Ceylon into Spain.

The Minister of Commerce, Trade and Fisheries, the Hon. S. C. Shirley Corea, said that with a view to assisting in the successful implementation of the Ceylonisation policy, the Government of Spain would encourage the appointment of Ceylonese as Agents in Ceylon for products of Spanish origin. For its part, the Government of Ceylon would, whenever a case of particular hardship resulted from the regulations in force with regard to Ceylonisation of trade, give sympathetic consideration to any request placed before it by competent Spanish authorities.

With the entry into a Trade Agreement, he said, the Government expected to export more of Ceylon's coconut products to Spain.

Fourth Annual Report of the C-Plan Consultative Committee

THE Fourth Annual Report of the C-Plan Consultative Committee which was released here on November 26, stated that it had been agreed at the Committee's meeting at Singapore that the Colombo Plan should be extended from

July, 1957 to June, 1961 and that the future of the Plan should be considered by the Consultative Committee at the 1959 meeting.

It also stated that Technical Co-operation had been an integral part of the Colombo Plan operations since 1950. The scheme provided a framework for the exchange of technical assistance between participating countries. Co-ordination was being provided by a Council at Colombo, on which participating Governments were represented and by a Bureau for Technical Co-operation which reported to the Council.

Referring to Ceylon, the Report stated that this country made a remarkable economic and financial recovery in 1954. In contrast to the loss of Rs. 230 million of external assets during 1953, there was an increase of Rs. 288 million of external assets in 1954, and a further increase of Rs. 138 million during the first-half of 1955.

Technical Aid for Ceylon

WITH regard to technical co-operation, the Report stated that Ceylon had received appreciable aid under the Technical Co-operation Scheme of the Colombo Plan. Training facilities had been provided abroad so far for 512 personnel and 142 experts had been received. Out of the training facilities provided, 104 had been in the field of agriculture, 76 in engineering, 71 in industry, 68 in health and 46 in education. With regard to experts, 43 had been received in the field of health, 22 in engineering, 19 in fisheries and 17 in education.

Ceylon had also received equipment to the value of Rs. 2.1 million under the Technical Co-operation Scheme.

The Report said that Ceylon had also received technical assistance from the United Nations and its Specialised Agencies. Training facilities had been provided for 68 Ceylonese and 244 experts had been received. Equipment had also been received up to the value of approximately Rs. 1 million.

Ceylon's Contribution

CEYLON too had contributed towards the Technical Co-operation Scheme of the C-Plan. Training facilities had so far been provided for 11 trainees from the area in co-operative work and one in handwriting and questioned documents examination.

Training facilities had also been offered in the field of anti-tuberculosis, nursing and rural development. One expert had been made available to the Government of Singapore in handwriting and questioned documents examination.

Team of Indonesians here on Study Tour

A TEAM of 14 Indonesians arrived here during the last week of November on a two-weeks study tour of community development. The team was led by Dr. Antoni Wojeicki, representative of the United Nations Technical Assistance Administration and Programme Director.

The members of the team have already visited India, Pakistan and Burma and in Ceylon will visit rural development projects. On their return to Indonesia, they will submit a report with suitable recommendations to their government with regard to the further shaping of its programme for rural community development. The team will advise the United Nations on the benefit derived from the tour.

Buddhist Cultural Mission from Bangkok Arrives

A BUDDHIST cultural mission from Bangkok arrived here by air on December 1, on a week's tour of sacred Buddhist shrines and other places of religious significance.

The mission was led by an American Bhikku, Dr. Clifton and included a one-time Ceylon resident, Mr. G. C. Earde, who is a Christian. Dr. Clifton has been a member of the Mahayana

sect for 23 years till he entered the Theravada priesthood just over a year ago. He is president of the World Buddhist Order and now lectures at the Buddhist University at Bangkok.

Mr. Earde is now the editor of the Bangkok "Liberty Daily News".

The mission, whose other members comprise Thai industrialists, came here after completing a tour of four holy places in India and Nepal.

Ceylon Team leaves for F. A. O. Seminar

A THREE-MEMBER delegation, headed by the Director of Food Production, Mr. M. Idaikadder, left for Bhopal, India, on December 2, to participate in a F. A. O. Seminar on "Agricultural extension development for Asia and the Far East".

The other members of the delegation are Mr. H. N. Wijeyeratne, Deputy Director of Agriculture, and Mr. E. F. Jayasundera of the Gal Oya Development Board.

Australian Gift Flour to Ceylon

THE Acting High Commissioner for Australia in Ceylon, Mr. R. A. Peachey, announced that Australia had decided to gift flour to the value of Rs. 2 million to Ceylon. This is in addition to a gift of Rs. 3,200,000 given by Australia about 2 years ago for the establishment of chest clinics.

With this original gift the health authorities planned to set up eight chest clinics. This money, however, was exhausted before all the clinics were completed and Ceylon applied to Australia for a further allocation.

U. N. Representative due to leave Ceylon shortly

THE representative of the United Nations Technical Assistance Board, Mr. J. R. Symonds, has been appointed to take up a similar post with the United Nations in Yugoslavia.

Mr. Symonds, who has been in Ceylon for two years, left Ceylon on December 14 to take up his new appointment.

The chief of the F. A. O. Mission in Colombo Mr. I. W. Kelton, has been appointed to act for Mr. Symonds in Colombo till a successor is appointed.

Scientists from America study Solar Eclipse here

SIX scientists from the U. S. arrived here on December 2, to observe the partial eclipse of the sun, which was visible in Ceylon on December 14.

Mr. Irvin H. Schroader, the leader of the team, told pressmen on arrival that they would carry out research observations during the eclipse to determine the exact distances between various points on the earth, and also to ascertain the shape of the earth, particularly at the poles.

The American team, sponsored by the Air Force Cambridge Research Centre working in collaboration with Georgetown University, carried out their observations from the Ratmalana Airport. They were assisted by a local team led by Professor A. W. Mailvaganam of the Ceylon University.

Ceylon Cricketer selected to tour West Indies

GAMINI GOONESENA, the Ceylonese all-round cricketer now in England, has been included in a team of English county cricketers, who are making a privately arranged tour of Barbados and Trinidad next March.

Goonesena, who plays for Cambridge University and Nottinghamshire, was the first player in English county cricket to reach the rare double of 1,000 runs and 100 wickets last season.

England's test stars, Colin Cowdrey and Frank Tyson are also included in the party of 13 to tour the West Indies. The Captain of the team has not yet been selected.

The team is being taken out to the West Indies by Mr. E. W. Swanton, the well-known writer and broadcaster, at the invitation of the West Indies Board of Control.

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(To be continued)

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