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## Welcome

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A warm welcome awaits the Queen of Sri Lanka when she steps ashore on the 10th April, 1954. Her Majesty's great personal charm, and concern for the well-being of the inhabitants of the lands that constitute the Commonwealth have endeared her to millions of people.

The visit of our Queen to this country is a memorable occasion, which, I am glad, the United National Party has decided to commemorate by the issue of a special Souvenir worthy of the event.



Prime Minister.





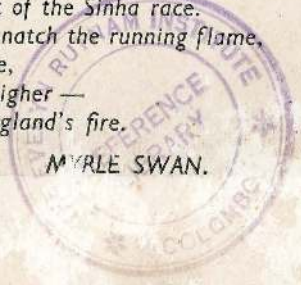
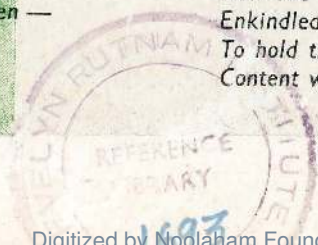
## Homage to our Queen

**O** glorious day that ushers forth  
 A gracious queen; — a strength, a sovereign hope —  
 To Lanka's radiant shores: — Not alien skies —  
 A grand a solemn welcome herein lies.  
 Spirit of youth, of love of kingship, shining true,  
 A golden hope of all who pay homage to you.  
 In vacant air, 'neath ancient crags — Domain of kings —  
 Leave relics of thy visit, e'en flimsiest of flickerings.  
 For out this land of green and gold  
 Unbroken a welcome ye behold.  
 From distant village or closest town  
 Through tranquil air, floats down the sound  
 Of breathless joy, that fills our hearts —  
 A triumphant cadence opes — now starts,  
 Then rises, unfettered, unafraid — A welcome rings  
 From Lanka's land of warrior kings —  
 For man as man, in welcome, take their place,  
 Proud stalwarts of a Lion race —

**F**ROM oldest fortress, hill and tower —  
 With flute with drums with Kandyan dance,  
 With eager voices, rich with glorious chant,  
 A stirring note, our welcome swells  
 Into a song of praise, — radiant and vast —  
 Its splendour spreading as it tells  
 This message, of our great love, —  
 Rising as a solemn benediction,  
 In triumphant homage to a glorious Queen —  
 And Lanka's flag unfurls,  
 To fly beside the English Lion.

**D**EEP in our hearts the greatness of this day;  
 When all the tumult, shout have died away,  
 And all again is still,  
 We will remember; — we drew courage of our will,  
 From you, oh gentle maid,  
 Who has Our bond of unity now laid —  
 Hope springs for all, from out thy queenly heart,  
 Youth's emblem of a Regal part —  
 Our countries' freedom sheltered, 'neath the British grace  
 Attained the old unbroken spirit of the Sinha race.  
 Now one by one your subjects, snatch the running flame,  
 Enkindled by your queenly name,  
 To hold this torch of freedom higher —  
 Content we flamed it out of England's fire.

MYRLE SWAN.





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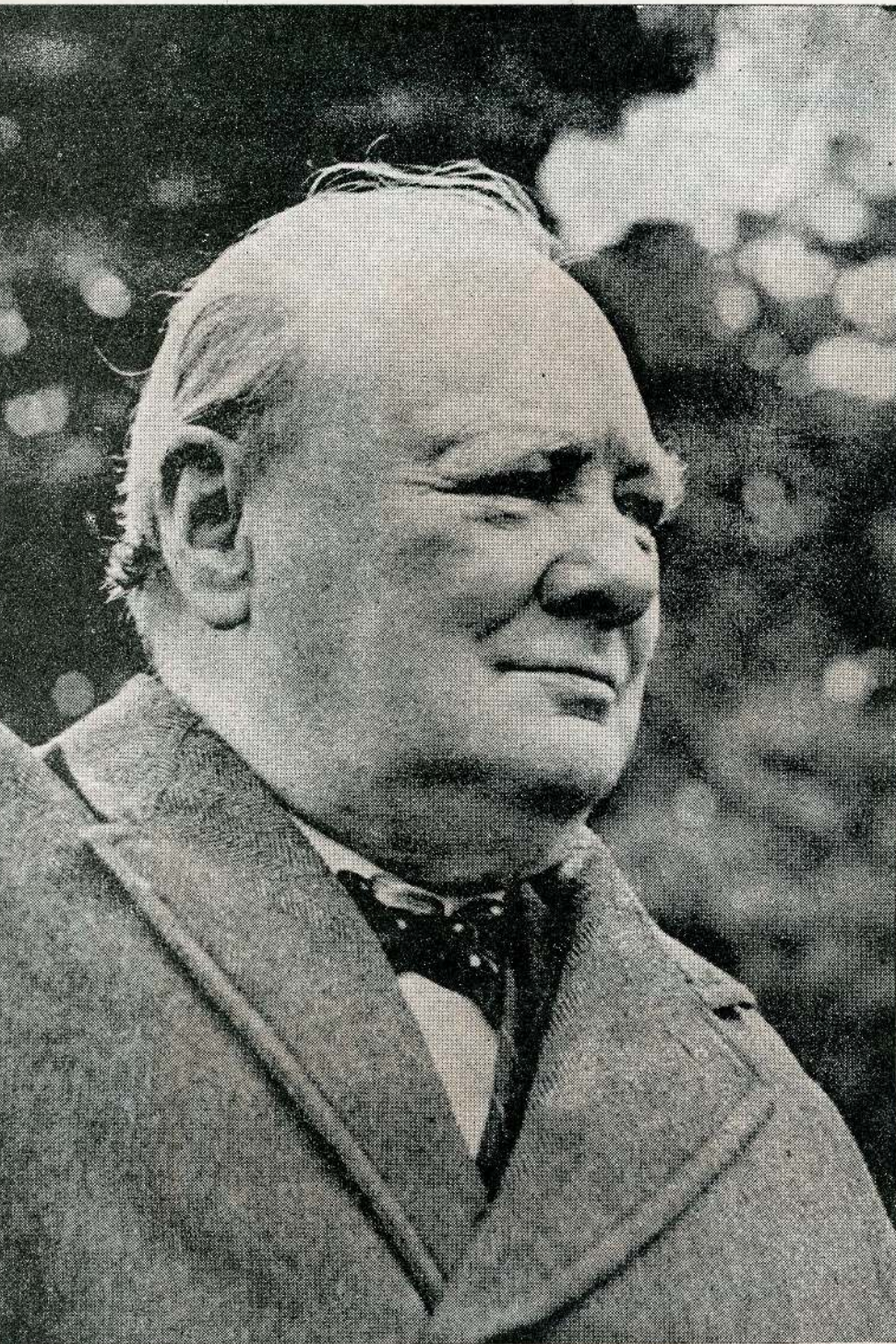
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—*Hitler.*



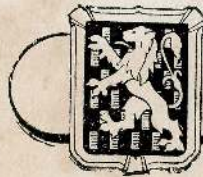
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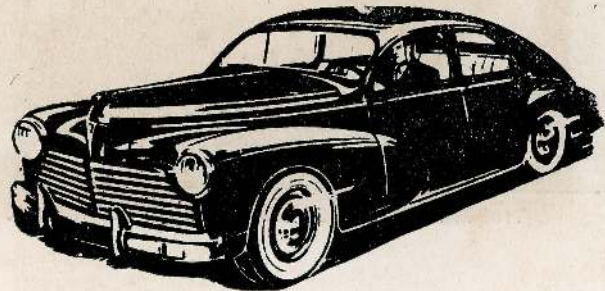


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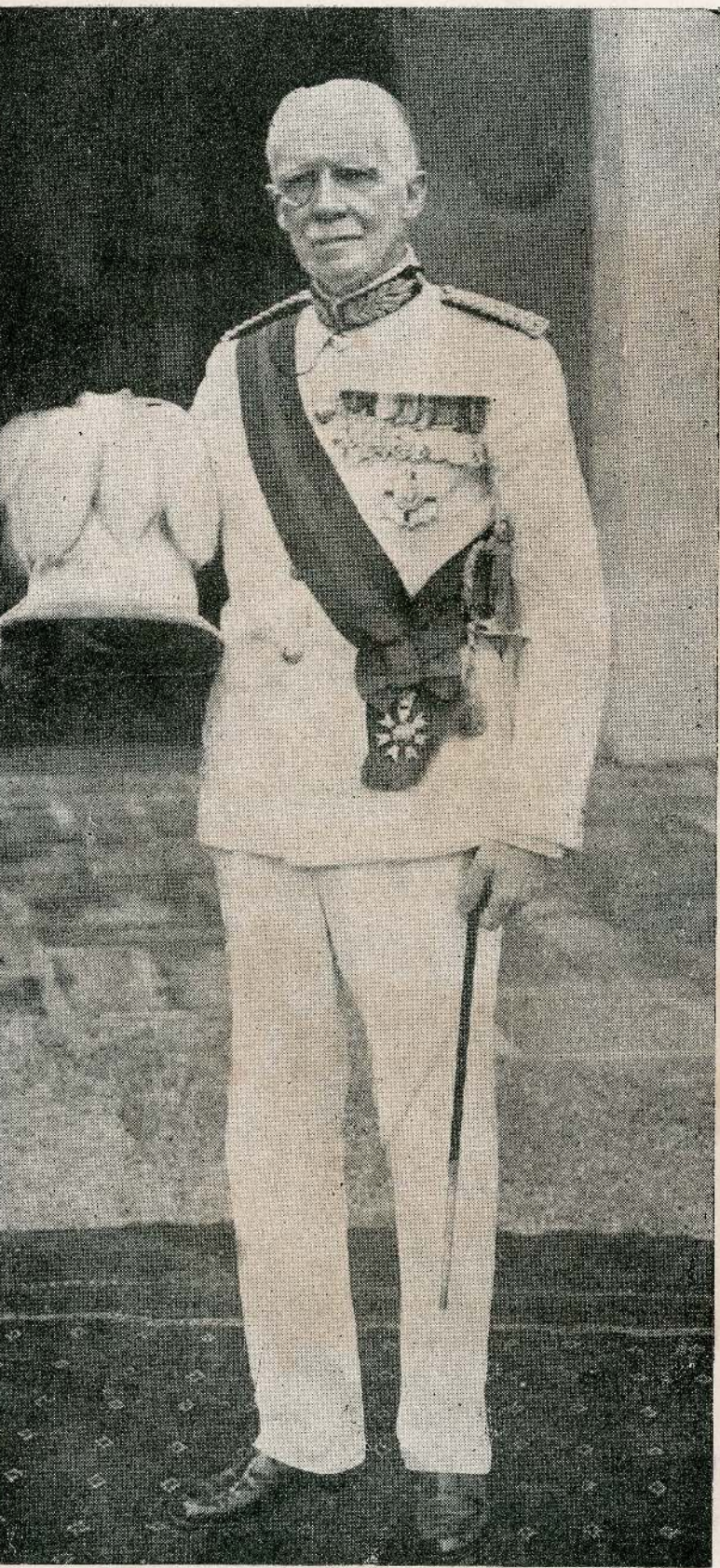
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His Excellency the Right Honourable Lord Soulbury, G.C.M.G., O.B.E., M.C., was born in 1887 and was educated at Uppingham and Oxford University. He was called to the Bar in 1911, and served in the 1914-1918 War in the Bedfordshire Regiment. He was Conservative Member of Parliament for the Lancaster Division from 1929 until 1941, when he was raised to the Peerage. During that time he held among others the posts of Minister of Pensions, First Commissioner of Works, and President of the Board of Education. He was appointed a Privy Councillor in 1939.

Lord Soulbury was Chairman of the Commission which visited Ceylon in 1944/1945 to report upon the new Constitution.

He was appointed Governor-General of Ceylon in 1949.



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*Welcome*  
*Your Majesty*

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# THE COMMONWEALTH TODAY

By

FRANCIS WATSON

ONE of the briefest explanations of membership of the Commonwealth is ascribed to a Prime Minister of New Zealand, the late Mr. Peter Fraser. It is independence, he said, "with something added, and not independence with something taken away." The modern history of the Commonwealth may be said to have begun with Canada, with the famous Durham Report of 1839 which was the starting-point of that unique process of constitutional development which is still going on today. Partly because it is a continuing process, it is not easy to wrap the evolution of the Commonwealth in a neat historical parcel or to pronounce judgments upon it that have the authority of the epitaphs of vanished empires. We are living on the inside of this chapter of history. It is something which is happening to about a quarter of the world's population occupying about a quarter of the world's land-surface. And the example of this development, whether or not it is fully understood inside or outside the Commonwealth, is of prime importance in a world longing for the assurance of peace and for the sense of moving, despite all set-backs and dangers, into a better age. For the uniqueness of the Commonwealth, at least, is self-evident. It is the only instance, said Mr. Attlee in 1950, "of the transformation of an Empire built up by a powerful State in which that State has, through deliberate policy, divested itself of its power and transferred sovereignty to units of that Empire which were formerly subordinate."

It was Attlee's post-war Labour Government in the United Kingdom that took the steps necessary to transfer sovereignty to formerly subordinate nations in Asia. But in Britain the "Commonwealth idea" is not in itself a matter of party difference—it was in fact, Winston Churchill's Coalition Government which in 1944 sent to Ceylon the Commission headed by a Conservative, Lord Soulbury, which bore fruit four years later in the Ceylon Independence Act. The thunders of party eloquence at Westminster have always rolled away with the final achievement of a constitutional advance in the Commonwealth, for constitutional instruments are made in the name of a sovereign who is, in theory and in fact, above politics. That, let it be noted in passing, is a peculiar virtue of

the device of long evolution known as the constitutional monarchy, which permits both continuity and flexibility, acknowledging the principle of change while rejecting the principle of violence in the development of human institutions.

There is a two-fold significance in the achievement of sovereign independence by four countries of Asia—India, Pakistan, Ceylon and Burma—or rather in the retention by three of them of that "something added" which Mr. Fraser meant as Commonwealth status. On the one hand the Commonwealth conception as a whole has been enlarged and enriched. It was not exclusively based, even before this development on Anglo-Saxon ideas and racial stock—Canada and South Africa have mixed populations. But the free association of Asian civilisations as fully responsible members gave a new and broader meaning to a word which the late Mr. Liaquat Ali Khan, when Prime Minister of Pakistan, declined to load with minute definitions. "It is enough for me to know," he said of the member-States, "that they all basically have the same constitution even though one of them may be a monarchy and another a republic, and that they all subscribe to the common principles of democracy, freedom and peace." And he added: "The notion that the Commonwealth ties are mainly religious, historical or racial must be regarded as having outlived its use."

On the other hand the addition of India, Pakistan and Ceylon to a group of vigorous and independent countries now numbering eight and spread through all the continents, had a special significance for the new members as individual States. The great fact in contemporary Asia—emergent or re-emergent nationalism—was thus given a particular standing, a particular moral guarantee, and if necessary a particular protection in a confused and dangerous post-war world: and this without diminution of sovereignty, without even the contractual obligations assumed by members of the United Nations.

A search for hard facts to illustrate the operation of ties which are so elastic as those between the Commonwealth nations leads us inevitably to the field of

(Contd. on page 13)

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## THE COMMONWEALTH TODAY—

(Contd. from page 9)

economics. The years since the war have seen industrialised nations struggling for recovery, underdeveloped areas clamouring for development, and all nations looking for stable conditions of trade. In matters of trade and tariffs, as in all other spheres, members of the Commonwealth are free to make such arrangements and agreements with other countries as may suit their needs. But bilateral arrangements, in the absence of a multilateral trading area, are cumbrous and hampering to the vital expansion of trade ; and without a widely acceptable currency the need for reaching exact balances of trade between any two countries could only be resolved by barter. In the post-war years the Sterling area has provided the largest field of multilateral trading in the world. It consists of the Commonwealth countries except Canada, plus the dependencies of Commonwealth members and a small number of foreign countries. The basic reason for the existence of this particular system of international payments is that some forty per cent. of the United Kingdom's imports come from countries in the Sterling area, while nearly half the United Kingdom's exports, most of them essentials, go to countries in the area. The basic reason for the continuance of the system is that it works ; holding open a system of almost unrestricted international payments, helping the trade of its members with each other and also with countries outside the area, spreading the risks of world trade by pooling reserves. It could not have worked without the closest co-operation and understanding between the Commonwealth nations, East and West ; and their readiness to come together for consultation and concerted action is the best testimony of the value of the system to countries whose immediate commercial interests may often diverge.

The Colombo Plan, though its original members have since welcomed others from outside the Commonwealth, was born at a meeting of Commonwealth Foreign Ministers. The needs of South-East Asia were clear for all to see. But the dynamic co-operative impulse to attack the problem could only have been generated within an association that linked together, in friendly understanding and in complete equality, nations that had capital and technical skills with those that had undeveloped resources.

What is the real nature of this association ? What are the advantages, actual or apparent, which hold together without compulsion in the Commonwealth nations so various ? What is that "something added ?" No complete answer can be given. The voluntary bonds defy exact analysis — only the freedom can be briefly stated. "What prompted India to continue in the Commonwealth," said Dr. Keskar, India's Deputy Foreign Minister, "was precisely the fact that it is the only group which allows complete latitude and freedom to develop an individual national policy." Mr. Nehru has on many occasions added that within that essential freedom the Commonwealth offers advantages that his Government understands and values.

Above all, perhaps, it is the informal personal contacts between Ministers and officials of different countries — impossible in any other international context — which give the Commonwealth connection its special character. The meeting of representatives from many countries in the United Nations, vital and valuable as it is, is of a different sort. At Commonwealth consultations there are no votes to be cast, no resolutions to be manoeuvred between one bloc and another, no veto to be upheld, not even in most cases a previously prepared agenda. They are held in private, like Cabinet meetings, and any resultant statement is a collective one.

"To achieve something without bitterness is often more important than to achieve much more with it." The words are Mr. Nehru's and they were spoken after the meeting of Commonwealth Prime Ministers in London in April, 1949 — a meeting so worth-while, by the way, that the Prime Ministers of Australia and New Zealand left their countries for it on the eve of General Elections. What was achieved at that conference, without bitterness, was in fact very much : a key was found whereby India, by the desire of her people, could remain within the Commonwealth after adopting a Republican Constitution. It was a remarkable example of that elasticity of the Commonwealth which holds where more rigid bonds would snap ; and it was achieved because agreement on fundamentals transcends questions of formal interpretation. The Commonwealth, like the United Kingdom, has no written constitution. But it is not a loose congerie of States which members leave or join at some temporary political whim. It holds together by the broad and basic assumption that membership is valuable as well as voluntary.

(Contd. on page 15)

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## THE COMMONWEALTH TODAY—

Behind these conferences of Prime Ministers, or of Finance Ministers, which catch the public eye from time to time, lies an elaborate system of communication and consultation between Commonwealth Governments which has evolved in an atmosphere of frankness and intimacy. Information is regularly available between one country and another which would hardly be exchanged on any other basis. The High Commissioners of the member-States in each Commonwealth capital are, since 1948, in full possession of diplomatic status—with that “something added” which ambassadors between foreign States do not enjoy, the opportunity of daily informal contact between themselves and their staffs, and with the Government to which they are accredited. The British people have become accustomed to hearing, at times of important developments (sometimes of what seem purely domestic developments) that “the High Commissioners have been kept informed.” What they do not hear is what goes on all the time: the easy access of one Commonwealth representative to another, the contacts of “opposite numbers” in any field whenever it is desired, the production of an atmosphere which gives, at moments of tension or crisis in the world, a sense of drawing together rather than a panic of separatism.

It may not be too frivolous to compare this delicate and important business of “atmosphere” to that provided by a club, in which men of different opinions but of like interests find that commercial or professional difficulties in the rough-and-tumble of the city are smoothed out by informal personal contacts. What this “atmosphere” actually achieves in terms of concrete progress may be difficult to assess in a balance-sheet. But one can guess at the answer by trying to imagine the post-war world, with all its flash-points of conflict and misunderstanding, as it might have been if there had not lain around the globe this chain of human communication which we call the Commonwealth.

It is one of the secrets of this slowly evolved system — call it magic if you like — that the symbol of associa-

tion should be a human symbol. Constitutional monarchy has divested that human sovereign of all power to dictate or dominate, individually or by party. It has guarded the continuity of the concept and placed it beyond the fluctuations of day-to-day politics. The Queen who is visiting Ceylon in person for the first time in April is continuously represented in function by a Governor-General appointed on the advice of her Ministers in Ceylon. It was laid down in 1926, that the Governor-General in a Dominion holds in all essential respects the same position in relations to the administration of public affairs as is held by His Majesty (or now Her Majesty) in the United Kingdom. Evolving constitutional conventions have brought into prominence the concept of common allegiance to the Crown.

Many testimonies have been made to the importance of the part in Commonwealth affairs which the sovereign can play in a personal capacity, though without personal authority over any administration; and particular tributes were paid from all parts of the Commonwealth to the zeal and concern with which the late King George VI followed and encouraged the great developments during his reign. His daughter, having solemnly pledged herself on her twenty-first birthday to the lifelong service of the Commonwealth, has already shown an understanding of the tradition that has been handed down to her. She will be welcomed in Ceylon as a person as well as a symbol, and because she is making the journey which her father had hoped to make to the first country to progress in our time from colonial status to that of full and responsible membership of the Commonwealth.

In an article published before the Queen and her husband set-off on their world tour, Sir John Kotelawala, the Prime Minister of Ceylon, wrote:—

“We believe in the right of human beings, irrespective of race or colour, to live free from oppression, to strive for and achieve political freedom, and to live decently and without fear. I have faith in the Commonwealth because I think that it is capable of ensuring these conditions for all who owe allegiance to her Majesty the Queen.”

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# THE EVOLUTION OF THE CONSTITUTION OF CEYLON

By Sir FREDRICK REES.

THE Constitutional history of Ceylon fully illustrates the evolution from the status of a Crown Colony to that of a Dominion. The British supplanted the Dutch in the Island in 1796 and until 1802 it was administered by the East India Company from Madras. Then under the terms of the Peace of Amiens it was annexed and thus became a Crown Colony. A Governor was appointed who enjoyed extensive powers, administrative, legislative and judicial, being responsible only to the Secretary of State and through him to the British Parliament. In 1829, a Royal Commission was appointed to examine the administration and a thorough investigation was conducted. Its recommendations were in the main incorporated in the Order in Council of 28th September, 1833. This marks the first stage in the Evolution of the Constitution. It provided for an Executive Committee, wholly official, and a Legislative Council of nine official and six unofficial members, the latter to be nominated "as far as possible in equal proportions from the respectable European merchants or inhabitants and the higher classes of natives." Actually a Singhalese, Tamil and Burgher accepted nomination thus initiating the practice of communal representation.

The principles of the Constitution of 1833 remained in operation until 1910. Reforms were constantly demanded, the particular demands being that there should be an unofficial majority in the Legislative Council and that some form of election should be adopted. No substantial concessions, however, were made until 1889 when the number of unofficial members was increased to eight by the addition of a Kandyan Singhalese and a Muslim. So the official majority was reduced to one. The elective principle was not conceded until 1910, when the membership of the Council was increased to twenty-one, eleven official and ten unofficial. Of the latter, four were to be elected, two Europeans, one Burgher and one other Ceylonese. They were selected by voters on special lists who had a literacy qualification. The remaining six unofficials were to be nominated and were to be two Low Country Singhalese, two Tamils, one Kandyan Singhalese, and one Muslim. The official majority of one was preserved and, with one exception, both the elected and the nominated unofficial members were



THE HON. SIR ALLAN ROSE, Q. C., CHIEF JUSTICE OF CEYLON.

communal representatives. The exception was the elected member of the educated Ceylonese. The successful candidate was a Tamil, Mr. (later Sir) Ponnambalam Ramanathan, a tribute to an outstanding personality.

With World War I and the enunciation of the principle of self-determination, obviously a more liberal Constitution was called for. The Order in Council of 13th August, 1920, attempted to effect reforms within the existing structure. The membership of the Council was increased to thirty-seven,

(Contd. on page 19)

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## THE EVOLUTION OF THE CONSTITUTION OF CEYLON—

fourteen being officials and twenty-three unofficials. At last the unofficials had an effective majority. Also of the twenty-three unofficials eleven were to be elected territorially and five by special electorates, *viz* : two by the Europeans, one by the Burghers, one by the Chamber of Commerce and one by the Low Country Products Association. The Constitution of 1920 therefore, introduced the principle of territorial representation and opened the vexed question whether it should or should not completely supersede the communal principle. Three years later—1923—the Council was again enlarged. It was to consist of forty-nine members, twelve official and thirty-seven unofficial. Of the latter twenty-three were to be elected territorially and only six communally. The franchise was based on an income or property qualification and a literacy test.

The extension of the territorial principle caused alarm among the minority groups, especially the Tamils; for, if accepted, on a wide franchise it would give great advantage to the Sinhalese as they formed by far the largest community. This was the origin of the demand for a “balanced representation,” *viz* : that adjustments should be made to ensure that the representation of the minorities was equal to that of the Sinhalese.

The Legislative Council with a large unofficial majority proved unworkable. It was representative without being responsible. The elected members tended to become an opposition. They could frustrate any proposal the Executive might make and so create a constitutional *impasse*. Within three years of the inauguration of the new Constitution a Commission was appointed, with the Earl of Donoughmore as Chairman, to consider proposals for the amendment of it. The special issue which had arisen was the conflict between Executive and Legislature. This dominated the minds of the Commissioners and they proposed a method which they thought would resolve it. The Legislative Council was to be replaced by a State Council which was to perform both administrative and legislative functions. The members of the State Council were by secret ballot to appoint themselves on seven Executive Committees to which were ascribed such functions as the administration of

Education, Health, Agriculture, Communications, etc. Each Committee was to appoint its own Chairman and the seven Chairmen, together with the Chief Secretary, the Treasurer and the Attorney-General (to be distinguished as Officers of State) were to form a Board of Ministers responsible for the general conduct of business and in particular for preparing the annual budget. It was an ingenious device. The Commissioners also took the drastic step of recommending the abolition of communal representation in favour of territorial representation based on universal suffrage without property, income or literacy qualification.

The report of the Donoughmore Commission (with certain amendments) was eventually adopted by the Legislative Council, the unofficial members voting nineteen for and seventeen against acceptance. It was not long before the new Constitution was alleged to reveal serious defects and reform was demanded. The real weakness was that the Board of Ministers did not have, and were not prepared to assume ministerial responsibility. The Sinhalese majority were determined to make it unworkable. On the other hand, the minority communities felt that the system of Executive Committees provided them with safeguards as one or more of their members might be a Chairman of an Executive Committee. After the General Election of 1936, the Sinhalese majority showed them this idea was illusory. They so arranged the membership of the Executive Committees that each elected a Sinhalese Chairman and so formed the so-called Pan-Sinhalese Ministry. It was now possible to inform the Colonial Office that there was the unanimity it had asked for on the Board of Ministers in favour of reform; but it was an unanimity obtained by excluding minority representatives. It was clear that the Donoughmore Constitution was doomed. The Governor, Sir Andrew Caldecott in his ‘Reforms Despatch’ of 1938, accepted this position. Self-Government in internal affairs, he pointed out, involved responsibility; but it was difficult under the system of Executive Committees to determine where it resides. The alternative was a Cabinet form of government in the working of which political parties might eventually emerge.

The outbreak of World War II in 1939, delayed consideration of his views. A General Election was due not later than January, 1941; but in these circumstances the life of the State Council was prolonged for two years. In September, 1941, the Board of

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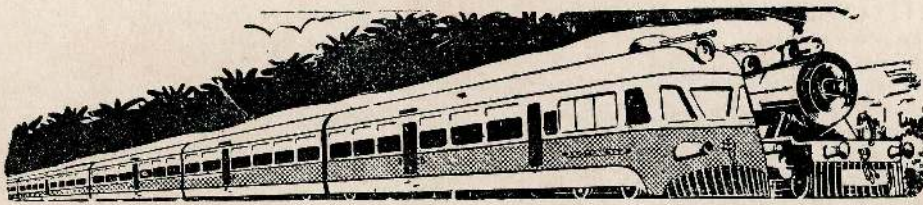
## THE EVOLUTION OF THE CONSTITUTION OF CEYLON—

Ministers were informed that His Majesty's Government could not arrive at a decision on reform, about which there was so much local difference of opinion, until the matter had been examined by a Commission or Conference. Agitation continued and drew from the British Government the Declaration on 26th May, 1943, that the whole question would be considered "once victory was achieved." The Board of Ministers were invited in the meanwhile to formulate their ideas. The invitation was accepted and a scheme submitted to the Secretary of State early in 1944. The Ministers also pointed out that a General Election was due in 1944, and they asked for a decision on reform without delay. This amounted to a request that the Declaration of 26th May, 1943, should be modified, *viz* : that there should not be a postponement until after the end of the War.

These were the circumstances in which the Soulbury Commission on Constitutional Reform was appointed. The Commissioners were to examine any proposals put forward, and, after consultation with various interests in the Island, including minority communities, to advise His Majesty's Government. The Board of Ministers took umbrage at his reference to minority communities and withdrew their scheme. But it had been printed and was available for consideration. After a thorough investigation the Commissioners came to the conclusion that a majority of the politically-conscious section of the people was in favour of a Constitution on general British lines. So they recommended a Cabinet system with a second Chamber. The British Government accepted these proposals as a workable basis for constitutional development and expressed the hope that they would prove acceptable in Ceylon as a step towards full self-government in "a comparatively short space of time." On 8th November, 1945, the Leader of the State Council, Mr. D. S. Senanayake moved that the scheme should be accepted as an interim arrangement, and after two days' debate it was carried by fifty-one votes to three against. This was a great personal triumph for Mr. Senanayake who had throughout conducted the negotiations with skill and patience. After a delimitation of the boundaries of new electoral districts a General Election was held in August and September. The United National Party led by Mr. Senanayake was the largest Party returned and he

formed an Administration. The Cabinet included a Tamil and a Muslim. The Soulbury Commission had recognized that Dominion Status was the goal of constitutional development and circumstances now favoured an early attainment of it. India and Pakistan had achieved it. On 18th June, 1947, it was announced that negotiations had been completed to confer upon Ceylon fully responsible status within the British Commonwealth of Nations. A Ceylon Independence Act was passed by the Parliament of the United Kingdom. H.R.H. the Duke of Gloucester opened the Dominion Parliament on 10th February, 1948. Thus the evolution of the constitution was completed.

The United National Party has remained and is still in power. The tragic death of Mr. Senanayake was a grievous loss to it and indeed to the whole nation. He was succeeded by his son, Mr. Dudley Senanayake who in the General Election of 1951 gained a larger majority than his father had enjoyed. His resignation in October, 1953, on the ground of ill-health, and the succession of Sir John Kotelawala has merely involved a slight reshuffling of the Ministry. The new Prime Minister is obviously aware of the importance of strengthening the hold of his Party on the Country, especially by stimulating its local organisations. The Westminster model depends for its working on a well-defined party system. Experience in Great Britain, so amply illustrated by the fate of Liberal candidates in the last two General Elections, shows that it tends to establish two main Parties. The opposition is an alternative Government. Ceylon has not yet reached this stage. The opposition is composite, consisting of elements which on their professed principles could hardly unite in promulgating an agreed programme. It should be remembered, however, that the British system has been gradually worked out. Party discipline in the middle of the Nineteenth Century was much looser than it has now become. Individuals and groups could and did move from one side to another. The hardening of discipline may be said to have followed the extensions of the franchise. In time, if the analogy of Great Britain is any indication, the position in Ceylon will tend to conform to that at Westminster. There will be a government *in posse* in opposition to the Government *in Esse*. Each will offer the electors rival programmes which have a relevance to the problems of the Country. Practical issues will overwhelm mere ideologies and in the future Ceylon will certainly present such issues.



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Sir Nicholas Attygalle, F. R. C. S., F. R. C. O. G., was elected President of the Senate in September, 1952.

Sir Nicholas was Dean of the Faculty of Medicine of the University of Ceylon. He has been President of the Buddhist Theosophical Society and President of the Vidyalankara Sabha for several years.

- |   |  |
|---|--|
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FOOD AND LEADER OF THE HOUSE.

Hon. Mr. Albert Fredrick Peries, Speaker of the House of Representatives was elected Speaker in February, 1951 on the death of Sir Francis Molamure, the first Speaker of the House of Representatives.

He was elected Member of Parliament for the Nattandiya Electorate in 1947. After a few months he was appointed Deputy Chairman of Committees and in 1948, he was elected Deputy Speaker of the House of Representatives and re-elected Speaker of the House of Representatives in June, 1952.

He took an active part in Village Politics and held the Chairmanship of the Medapalata Village Committee for seventeen years consecutively until he was appointed Speaker in 1951.

He participated in several Commonwealth Parliamentary Association and Inter-Parliamentary Association Conferences in Canada, United Kingdom and Istanbul.

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Mr. S. W. R. D. Bandaranaike, B. A. (Oxon), Barrister at-Law, the son of the late Sir Solomon Dias Bandaranaike, K. C. M. G., is Leader of the Opposition.

He returned to Ceylon in 1925, after completing his education at Oxford and having been called to the Bar in London. In 1927, he caused a surprise by beating Mr A. E. Goonesinghe, the local labour leader at the Municipal Elections in what was considered to be a working class stronghold. He entered the State Council in 1931, and has been in politics ever since. He became Minister of Local Administration in 1936. He was elected a member of Parliament for Attanagalla in 1947, and was appointed Minister of Local Government and Health and Leader of the House of Representatives in the late Mr. D. S. Senanayake's first Cabinet. He resigned from the Government and the United National Party in 1951, and founded the Sri Lanka Freedom Party.



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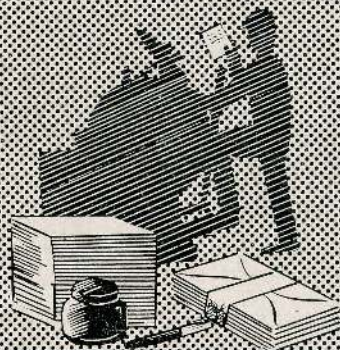
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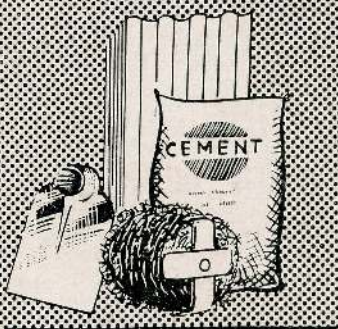
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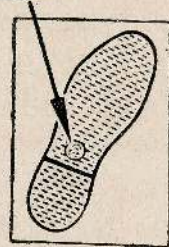
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# TOURISM IN CEYLON

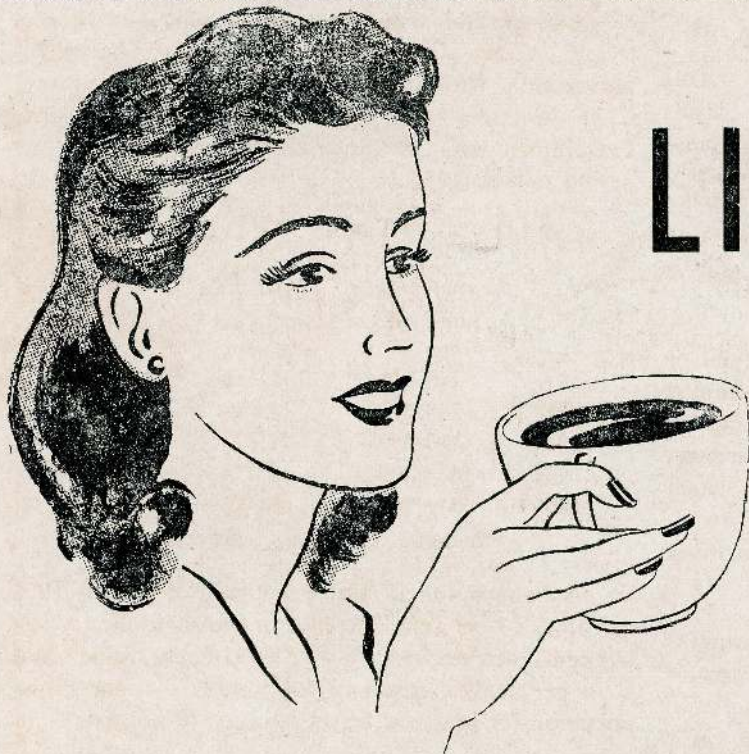
By

ANNESLEY DE SILVA

*Director, Government Tourist Bureau.*

**M**AN'S wanderlust is but the remnants of an ancient habit which has been handed down by successive generations of nomadic ancestors through the ages. The first general impulse to travel however arose from the needs of trade and commerce. The Phoenicians,

for instance, are the most ancient traders known to history. The Old Testament also abounds with examples of trade and commerce in those times, and the earliest Hebrew term for trader is synonymous with 'traveller,' or one who moves from place to place. There are also instances of people who travelled for curiosity. The most noteworthy example is the Queen of Sheba, who paid a special visit to King Solomon at Jerusalem. She went there in great state, followed by a large retinue, with camels laden with spices, gold and jewels. The Prodigal Son of the Bible is an illustration of a person who travelled for pleasure; who made a journey to a far-off country and wasted his substance in riotous living. But the first semblance of an actual tourist movement in the modern sense



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## TOURISM IN CEYLON

is to be found in the time of the Roman Empire. There were then, as now, many different incentives to travel. Places of historic interest, temples with ancient shrines, parks, animal sanctuaries, art galleries, pictures, statues, festivals and mountain scenery all acted as incentive for many thousands to cross both land and sea. Travel was also looked upon as part of the system of education.

At the close of the last century up to the end of the world war 1914, the tourist movement assumed considerable dimensions and surpassed anything of its kind ever known in the history of the human race. It had developed into a world phenomenon from which countries such as England, France, Italy, Norway, Switzerland and others derived substantial incomes annually.

By 1929, the foundations were laid for a prodigious industry in tourism in which most countries to a greater or lesser extent took part.

In Ceylon the word "Tourism" is new. It would be useful therefore to define the word. The international definition of tourist is — a person travelling for pleasure, for domestic reasons, for health ; a person travelling to meetings or in a representative capacity of any kind, scientific, diplomatic, religious, athletic, etc ; a person travelling for business purposes ; a visitor arriving in the course of a sea cruise, even when he stays less than 24 hours. In the last analysis the only factor that matters is the spending by foreigners in the country of temporary sojourn of money which has been earned elsewhere.

The functions of the Government Tourist Bureau are to publicise the scenic, romantic and historic attractions of Ceylon in as many countries of the world as possible so as to induce these people to visit Ceylon, stay in Ceylon, spend as much money as possible in our country, thereby bringing into the country foreign exchange. The development of tourist services also constitutes an important part of those duties — *viz.*, tourist accommodation such as Hotels, Rest-houses, Guest-houses, transportation, guides services, registration and licensing of tourist agents. The volume of foreign exchange earned, naturally depends on the number of tourists who have been induced to visit Ceylon. In 1952, Ceylon earned Rs. 10/9 million and the tourist industry became the fourth industry in the Island.

The general trend in tourist traffic has been a steady increase of 203 per cent. in 5 years. The following records from the Departments of Immigration, Civil Aviation, and Port Commission, and other Government sources illustrate the trend during the period 1948 to 1952 :—

### CEYLON'S TOURIST TRAFFIC 1948-52.

	<i>Transit Traffic by Land, Sea and Air</i>	<i>Stop-over Traffic by Land, Sea and Air</i>	<i>Total Traffic</i>
1948	117,918	*41,285	159,203
1949	243,789	24,865	268,654
1950	403,359	47,102	450,461
1951	414,300	64,938	479,238
1952	416,236	66,185	482,421

\*Includes Ceylonese nationals.

A comparison of traffic between 1949 and 1952 reveals a 70 per cent. increase in transit traffic ; a 166 per cent. increase in Stop-over or Holiday traffic ; and a 79 per cent. increase of total traffic — since transportation for post-war travel returned to normal.

The pattern of Ceylon's tourist trade is fairly well-defined. Transit traffic, chiefly from Europe and Australasia, constituted approximately 86.6 per cent. of the total traffic last year. This proportion is the approximate average for recent years, with the exception of 1949 when it was 91 per cent. Based on the rupee currency sold aboard ships in 1952, the positive income from transit traffic was Rs. 2,956,137, or an average of Rs. 7/10 per head, besides possible earnings in other currencies, *e.g.*, Sterling and French francs. Comparative transit traffic earnings show a decided rise in the income per head.

### INCOME FROM TRANSIT TRAFFIC

<i>Year</i>	<i>Income</i>	<i>Traffic</i>	<i>Average per Capita Income</i>	
			<i>Rs.</i>	<i>Cts.</i>
1949	275,770	243,789	1.13	
1950	1,751,856	403,359	4.34	
1951	2,283,928	414,300	5.27	
1952	2,956,137	416,236	7.10	

Stop-over or Holiday traffic has risen from 9 per cent. of total traffic in 1949 to 13.4 per cent. in 1952. Total traffic, however, varies. More important is the quantitative increase in Stop-over or Holiday traffic, which, as indicated earlier, has been as high as 166 per cent., representing an increase of 41,320 tourists between 1949 and 1952.

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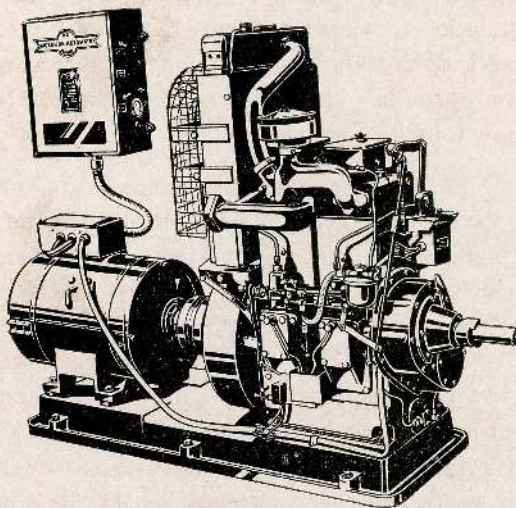
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## TOURISM IN CEYLON

Thus, the gradual improvement of tourist services and amenities and publicity have already paid dividends in both sectors of Ceylon's trade ; and the desirable increase of holiday traffic is being steadily achieved.

All the recognised and successful media of tourist publicity are employed to draw such visitors, but owing to limited funds, such publicity has to be highly selective and concentrated upon those areas from which one could reasonably expect the best results. The methods of publicity adopted are press advertising, films, radio, literature, maps, posters, picture post-cards and a direct mail scheme. During the last two years press campaigns were launched in Australia and India in the leading newspapers and magazines, whereby the attractions of Ceylon as a holiday resort without an equal in the tropics were prominently and picturesquely featured. To render these advertisements attractive, striking slogans were used, such as "Come to Romantic Ceylon, "Vest-pocket Island of the East," "Step into another world," Ceylon, for a vacation packed with colour, romance, adventure," or "Holiday as you like it amid the colour and splendour of fascinating Ceylon." A large volume of letters were received in response to these colourful invitations and they reveal the reactions of millions of readers. A visitor from America wrote : "A beautiful country, people very courteous and helpful." Another from Australia : "A very remarkable Island, and one worthy of recommendation to any of my friends for a holiday." Another from India : "We were thoroughly enchanted everywhere. The scenery, the courtesy of the people and their honesty and sincerity were all admirable." From the British Isles came this tribute : "Beautiful scenery, clean accommodation, excellent service, kind people," whilst a visitor from India stated : "What a beautiful island—well worth repeated visits—worth settling down permanently." Another method of propaganda is the Radio, one of the most effective and potent methods of publicity. Every Sunday there is a half-hour feature from 8.00 to 8.30 p.m. on the South East Asian Beam of Radio Ceylon, and these talks are relayed to twenty-two countries. The manifold tourist attractions of Ceylon are vividly described in "Melody Tours" as they are called, and to judge by the innumerable inquiries there is no doubt that intense interest in Ceylon has been stimulated. From the U.S.A. a listener wrote : "May we tell you that your programmes are heard by us with great clarity.

Would you be kind enough to send us some brochures on Ceylon, as we propose visiting your beautiful country." Another listener from Sweden : "I like your radio programmes very much. They are heard very well in Sweden, and very soon I hope to come there." From Malta came this tribute : "I have listened with growing interest to the various programmes describing Ceylon to the prospective visitor. As I expect to be visiting Ceylon soon, I would be pleased to receive literature." In order to sustain the interest already created, arrangements have been made with the leading shipping companies to screen films on Ceylon on board ships on the East-West run. These films are shown the night before the ship touches Colombo. Another effective method of propaganda adopted through the courtesy of well-known air lines is a series of window-displays in the capitals of Europe whereby the attractions of Ceylon are depicted by means of photographs and various examples of Ceylon's arts and crafts.

It is reasonable to expect that a greater increase of tourist travel will take place in the years to come. And with an increase in the average length of stay and an increase in the average expenditure per capita, the total revenue derived from tourism should come close to that derived from coconuts.

The present therefore is an opportune time to take stock of this industry which has growing potentialities.

Intensive study and wise planning for the future will control the many ramifications of the tourist industry and eradicate undesirable aspects. Closer attention to merchandising and the quality of tourist services have accelerated the rate of increase of the tourist trade. In addition the people of Ceylon are now tourist conscious.

Final results of all efforts depend to a great extent upon the atmosphere in which the visitor finds himself. Courtesy and friendliness to the stranger at the gate will be factors of no mean value to the development of tourist traffic. The tourist will continue to come to Ceylon in ever increasing number because he is being shown in a subtle way that a trip to Ceylon contributes substantially to his well-being and that in Ceylon he will find the coins of life which will restore his capital of health and energy depleted by the stress and storm of modern civilisation.

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## *Ode To Lanka*

In one fierce fragment of Time were your hands  
 Pinioned, and the blood of your brave sons flowed free,  
 Charred homesteads cried to dumb waste-lands,  
 To the moon and the spheres went forth their plea.  
 Was Day extinguished for an eternal night  
 Fair Sinhale! by a foul, marauding wind?  
 Two and twenty centuries, was their end in sight?  
 End of a high heritage of Aryan might.  
 Piety, sage, poesy and the elevated mind  
 On the tenderest years that could show  
 The way to die, before a common foe?

But a Nation's Night leads to the dawn of another day  
 More glorious, as when a stray cloud streaks the sun  
 And melts in rain like the splendour spray  
 Of a meteor shower, and foe and friend again are one.  
 So were you not as other nations in hate inbred  
 Or fear-nourished, and your sons born to deed being not dead,  
 In the serene majesty of a gentle creed.  
 Spurned vengeance as an ignoble end. They knew  
 What ever befalls those who take and do not give.  
 Ask they proudly, who is freer now? And answer proudly; not they!  
 You are still the Pearl, their Pearl, their Sinhale.

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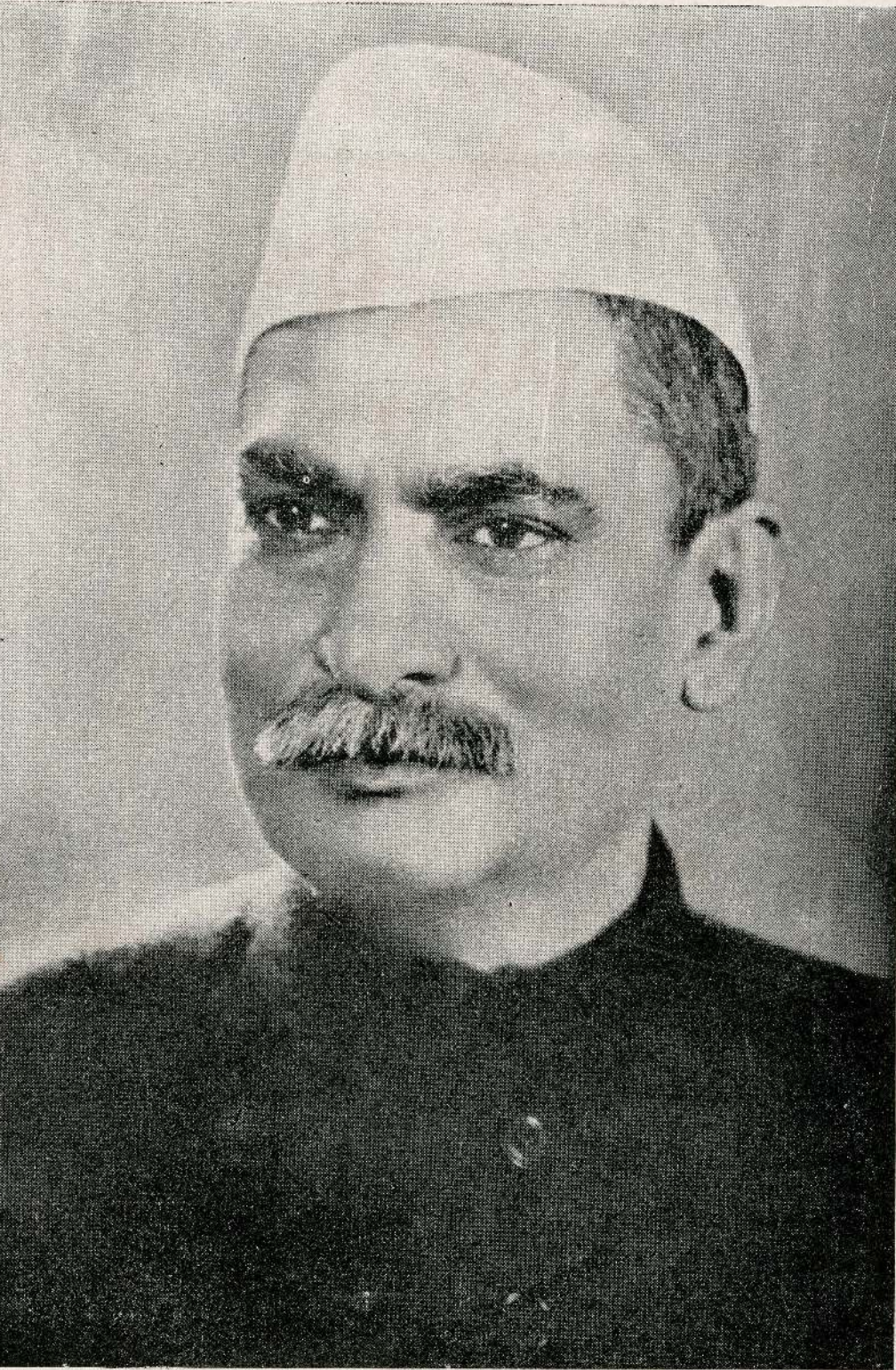
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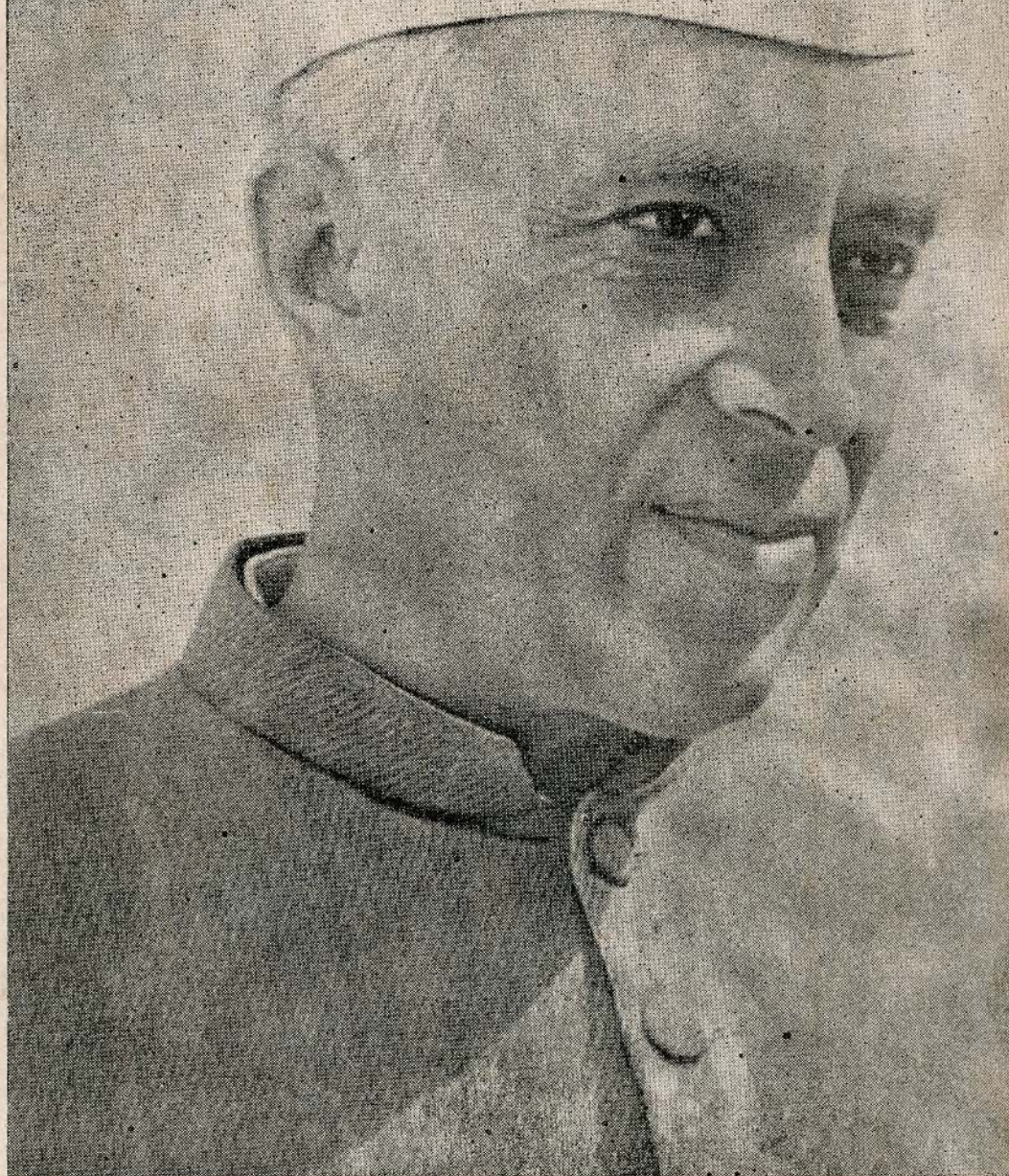
**PRESIDENT RAJENDRA PRASAD:** Dr. Rajendra Prasad, India's first President is 69. In temperament and outlook few were closer to Gandhiji than this gentle lawyer from Bihar. The two were associated from early days of non-violent, non-co-operation and Dr. Prasad was the Mahatma's lieutenant at Champaran the field of Gandhiji's first political experiment in India.

A relentless fighter for freedom, a brilliant lawyer and educationist, an able organiser, a great social reformer and a scholar, Dr. Prasad is today the greatest exponent of the doctrine of non-violence and peace which are the watch words of Gandhian philosophy. Always a champion of the down trodden and the distressed, Rajan Babu—as he is affectionately called—is a true representative of Indian culture—the culture of disinterested service.

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Born 64 years ago in an aristocratic family, Nehru spent more than eleven years of his life in jails, sometimes in solitary confinement in his struggle for India's independence. He was the General Secretary of the Indian National Congress for a decade and was later its President six times—a record unbroken in the annals of the party.

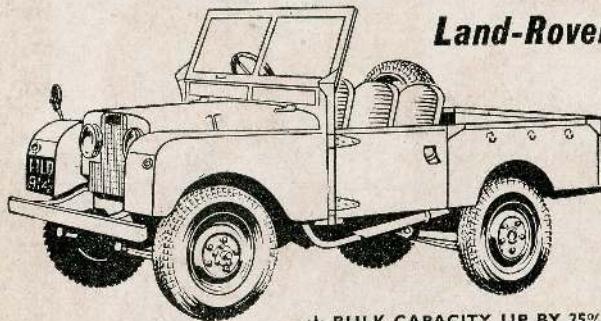
Nehru the revolutionary, matured overnight into a successful statesman. As the Prime Minister of India and the Minister for External Affairs, his foreign policy and efforts for the preservation of world peace has won him world renown.

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Born in 1891, Sir William Slim was educated at King Edward's School, Birmingham. He served with distinction in World War I at Gallipoli and in France and Mesopotamia, then joined the Indian Army. During World War II, he served in the Middle East and Burma, becoming Commander-in-Chief of Allied Land Forces, South-East Asia. He became Chief of the Imperial General Staff in 1948, and in 1953, Governor-General of Australia.

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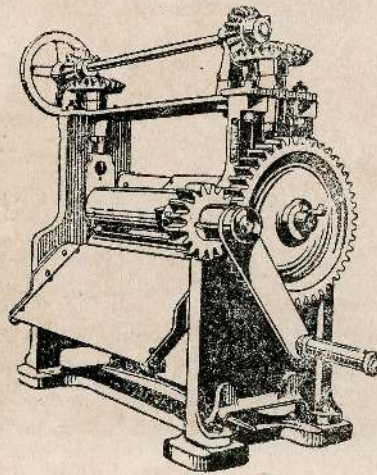
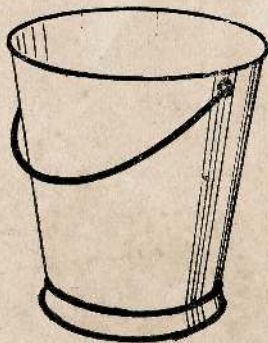
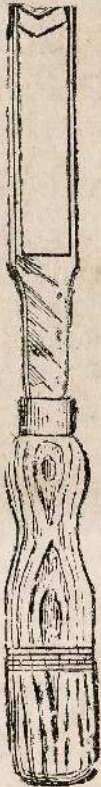


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THE Rt. HON. ROBERT GORDON MENZIES, P.C., C.H., Q.C., LL.M., M.P.; Australian politician; born 1894; ed. Melbourne University.

Mem. Victoria Legislative Council 28 and Assembly 29; Hon. Minister Victorian Govt. 28-29; Attorney-General and Minister for Railways 32 and Deputy Premier 32-34; Mem. Federal House of Representatives for Kooyong 34; Commonwealth Attorney-General 34-39; Prime Minister 39-41; Treas. 39-40; Minister for Defence Co-ordination Nov. 39-41; for Trade and Customs Feb.-Mar. 40; for Information Mar. 40-41; for Munitions June-Oct. 40; Prime Minister 49; Mem.

United Australia Party, Deputy Leader Dec. 35-Mar. 39; Leader 40-41 and 43; Opposition Mem. Advisory War Council 41-44; Leader Fed. Opposition 43-49; Hon. LL.D. (Bristol, British Columbia, Queen's (Belfast), Melbourne, Sydney).

Publs. The Rule of Law during the war 17; Studies in the Australian Constitution (joint Author) 33; To the People of Britain at War (speeches) 41; The Forgotten People.

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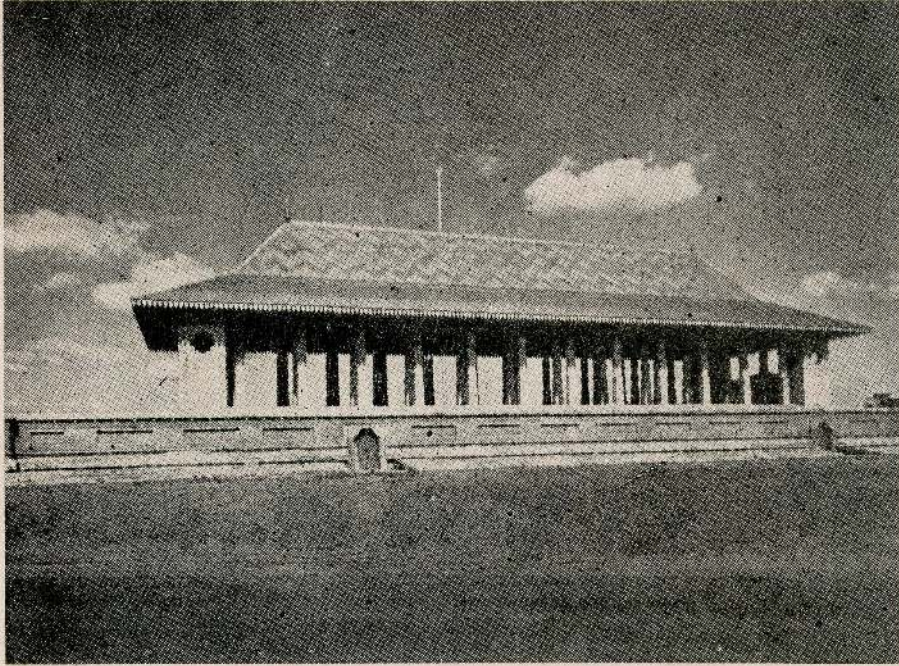




HIS EXCELLENCY MR. GHULAM MOHAMMED  
*Governor-General of Pakistan.*

A brilliant example of a Civil Servant who has risen to the highest position in the land, Mr. Ghulam Mohammed is 58 years old. After obtaining M.A., and LL.B. degrees from the famous M.A.O. College (which later became the Aligarh Muslim University) he successfully competed for and entered into the Indian Audit and Accounts Service. His rise in the service was rapid. After a short period in Bhopal from 1932 to 1934, he was promoted Deputy Accountant-General, Post and Telegraphs. During the war years he served as Director-General of Supply and Development and

Additional Secretary to the Government of India. In 1942, his services were loaned to the Hyderabad State as Finance Minister. On the establishment of Pakistan he gave up a very highly paid Directorship in the famous Tatas Ltd., to become the Finance Minister. In 1946, he was Knighted but surrendered the honour in accordance with a decision of All-India Muslim League. At the age of 53, he was one of the few instances of a Government servant reaching the rank of a Cabinet Minister, but at 56, he eclipsed this achievement by becoming the Head of the State.



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Pakistan, Mr. Mohammed Ali was elected to the Constituent Assembly of Pakistan. Became Pakistan's Ambassador to Burma in 1948 and the following year went to Canada as Pakistan's first High Commissioner. He later became Ambassador to the United States of America, which appointment he held at the time he was asked by the Governor-General to form a new Government in April, 1953.

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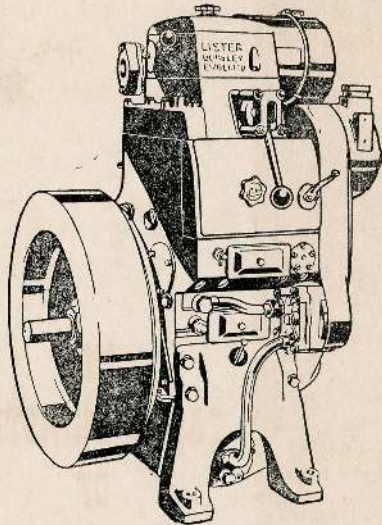
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THE GOVERNOR-GENERAL OF CANADA, RIGHT HON'BLE VINCENT MASSEY, C.H., is the first native-born Governor-General of Canada. He is widely known for his philanthropic and cultural activities and before his appointment as Governor-General in February, 1952, was High Commissioner for Canada in the United Kingdom from 1935-1946. He is Chancellor of the University of Toronto, and was Chairman of the Royal Commission on National Development in the Arts, Letters and Sciences from 1949-1951. He is the author of several publications about Canadian affairs.

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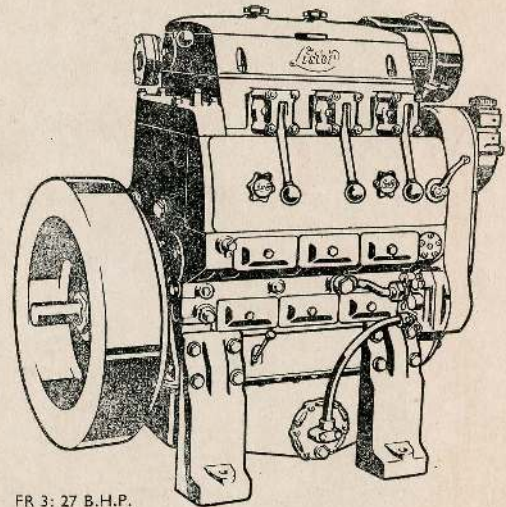
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**THE  
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CANADA**

THE RT. HON. L. S. ST. LAURENT, P.C., Q.C., Prime Minister and President of the Privy Council, is an eminent lawyer and was President of the Canadian Bar Association before he entered politics. He has been awarded honorary degrees by universities in Canada, United States and the United Kingdom. He became Prime Minister in November, 1948

and in the general elections in June, 1949 and August, 1953, his administration was returned to office. Since he has been Prime Minister, he has attended four conferences of the Commonwealth Prime Ministers and in June, 1953, he led the Canadian Delegation to the Coronation ceremonies.

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LIEUT. GEN. SIR (CHARLES) WILLOUGHBY (MOKE) NORRIE, K.C.M.G., C.B., D.S.O., M.C., has been Governor-General of New Zealand since December, 1952. Born in 1893, he was educated at Eton and Sandhurst and during the two World Wars had a distinguished military career. In December, 1944, he was appointed Governor-General of South Australia. In his youth, Sir Willoughby was an enthusiastic huntsman and steeplechase rider.

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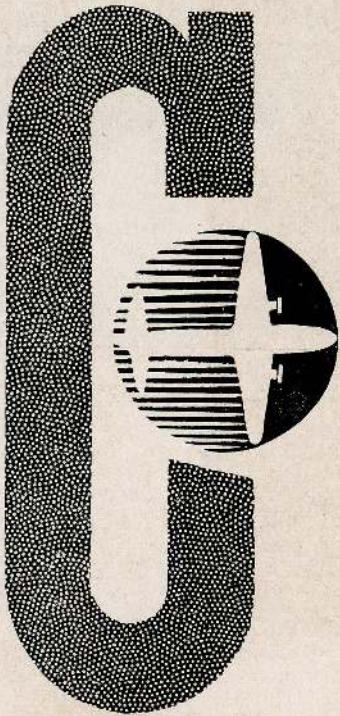
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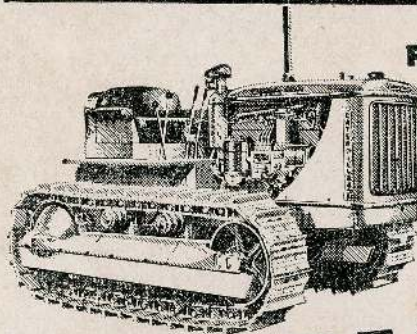
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# LANKA'S MAN OF DESTINY

Sir JOHN KOTELAWALA, K.B.E., Prime Minister of Ceylon

A Character Sketch

(BY JOHN M. SENAVERATNA, M.B.E.)

“The childhood shows the man,  
As morning shows the day. Be famous then  
By wisdom; as thy empire must extend,  
So let extend thy mind o'er all the world.”

(Milton, *Paradise Regained*)

IF ever a son, from boyhood to adolescence, reproduced in his own life all the admirable qualities of head and heart which made his father one of the most celebrated as well as the most popular men of his day, it is John Lionel, today's Prime Minister of Ceylon, son of the famous John Kotelawala.

And the same son, in his maturer years, has so improved upon those qualities and has developed into a man of such high character, high resolve, high endeavour and high ambition that his capacity for great leadership is unquestioned in his own country and his statesmanship acknowledged and warmly applauded by the whole continent of Asia. It is not an exaggeration to say that no Sinhalese ever rose to such heights in our modern history.

And the qualities which have won him this stature and wide renown were, for the most part, in a restricted sense of course, the same with which he entered public life in 1931 when, as a young man of thirty-four years of age, he made his entry into the political arena of the country as member for Kurunegala.

Something of the spirit in which he embarked upon his public career, after defeating his political rival by a majority of over 10,000 votes, was summed up for him in the following words at the time:—

“I waste no thought on my neighbour's  
birth,  
Or the way he makes his prayer;  
I grant him a white man's room on  
earth,  
If his game is only square.  
While he plays it straight, I'll call him  
mate,  
If he cheats I'll drop him flat.  
Old class and rank are a worn out lie,  
For all clean men are as good as I,  
And a King is only that.”

And what was significant of his future and of his present-day actions is that, so early in his life, that is, a quarter of a century ago, a section of the local press had already described him as “Ceylon's Jawaharlal Nehru” and proceeded to declare:



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## LANKA'S MAN OF DESTINY

“Perhaps the strongest character among those elected, Mr. Kotelawala, like Mr. E. W. Perera, will be a terror to many. Inheriting all the forceful traits and independence of his father, the late John Kotelawala, he ought to succeed in keeping place-seekers and political dodgers in their proper places. The country is indeed very lucky in having men of the type of Mr. Kotelawala in Council.

“A Nationalist of the deepest dye, he fully deserves the sobriquet **Jawaharlal Nehru**. It is as well to state here that he, the other day declared on his being elected, that he was going to “seriously devote the rest of my life to fight for the public good, and in doing so even spend all the good things

Fortune has favoured me with, if need be, in the cause of my country.” And Mr. Kotelawala is the man of his word. Burning with an ardour and enthusiasm to fight for the poor, he tells us that he is determined to see the Income Tax through. We can trust him to play his part well and truly.”

How well that trust was justified was made manifest, even in those earliest years of his Council life, by the results achieved, by the zest with which he took up or identified himself with every public cause which meant a “fight for the public good.” And to all his many-sided activities, by speech and action, he brought to bear a courage, a forthrightness and a resourcefulness which won the admiration even of those who politically differed from him.

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## LANKA'S MAN OF DESTINY

Said a newspaper of those days: "Lionel Kotelawala, E.A.P. and Claude Corea are a forceful trio. The three of them are equal to thirty of them in the State Council. They'll make things hum!"

And of the three, the one who made things hum most was Lionel Kotelawala. Among the "daredevil" things he did at this period, three events stand out—his severe condemnation in Council of the then Minister of Communications and Works for "communal-mindedness," his ruthless exposure of a Chief Secretary's fruitless attempt to "bully" him, and his indignant report against a Governor of the Colony to the Secretary of State for the Colonies.

And the subjects on which Lionel Kotelawala was most eloquently vehement in his speeches during the same period covered a wide variety of ground—the imposition of Income Tax (which he warmly supported), Money-lenders (or "Shylocks" as he called them), Treatment of Minority Communities, Europeans in the Island's Politics, and his call for "A Standing Army," to provide which he asked for the appointment of a Commission, on the ground *inter alia* that "the manhood of this country is brought up without any sense of discipline and with a pseudo-nationalism."

The "Stormy Petrel," however, sobered down when, in his 3rd year as a State Councillor and 36th year of his age, he became Acting Minister of Agriculture. And the Press, appreciating his fitness for the job and his capacity for hard work, declared that his appointment "is bound to give universal satisfaction."

Not the least of his numerous achievements of note as Acting Minister was that he was the one to cut the first tree in the Minneriya Jungle and thus to inaugurate the great Government Colonisation Scheme, which will stand eternally to the credit of the Prime Minister and those associated with him in the Party in power today in the country.

Years passed, and when the Donoughmore and Soulbury Constitutions brought the G.O.M. of Ceylon Politics, the late Mr. D. S. Senanayake, of revered memory, to the helm of affairs, Lionel Kotelawala functioned not only as Minister of Transport and Works, but also served virtually as Second-in-Command to Mr. Senanayake.

It was at this period that the United National Party—the Party still in power today—came into being; and no man did more to establish it on firm and solid foundations than Sir John Kotelawala, who had been made a Knight of the British Empire by this time.

When at last, in the fulness of time, Sir John came into his own and was elected Prime Minister towards the end of last year, it did not take him long to show his mettle and to prove what he had already demonstrated as a young man 25 years ago, that he is a born leader of men.

Within three months of his assumption of the reins of office as Head of the Government, he had so conducted its affairs as to inspire confidence within the country and to win high repute abroad. Just a few days ago, in the House of Commons, the British Chancellor of the Exchequer, Mr. R. A. Butler, found himself impelled to refer to Ceylon as "considerably fortified by actions of the new Government."

And more important than anything else, both for himself and for his country, Sir John's bold and far-seeing initiative in arranging for a meeting of South-East Asian Prime Ministers, to discuss and settle urgent problems of common interest has given him the stature of an International Statesman—a unique distinction for a Sinhalese in the whole 2,500 years' history of the Sinhalese race.

More significant still is the fact that a widely respected Indian journal entitled "*Thought*," in referring to this historic meeting of South-East Asian Premiers, arranged to be held in Colombo in April under the Chairmanship of Sir John, has taken occasion to state, in the most unequivocal terms, that the statesmanship displayed in this connection by Ceylon's Prime Minister is superior to that of Pandit Nehru himself.

His only relaxation from hard work is Sport, to which in the old days he brought to bear the same zest which always characterised his more serious activities. He was Captain of the Football team in School (Royal College), and one of his brilliant achievements in Cricket was a century at Lord's when he was in England. A fine Polo player, his favourite exercise today is horse-riding.

## LANKA'S MAN OF DESTINY

There is no need to say more in this short sketch except to note *en passant* a few of Sir John's characteristics which are singular to himself and which make him a unique figure in our public life.

Frankness in speech, to friend as well as foe—frankness even to the point of rudeness—is with him almost a fetish. As Shakespeare, in *Julius Caesar*, says:

“This rudeness is a sauce to his good wit,  
Which gives men stomach to digest his words  
With better appetite.”

In other words, “a good conscience likes to speak out,” and Sir John is never ashamed to say what he is not ashamed to think. Of Sir John's courage, in his readiness at all times, whether to undertake the solution of problems which would daunt the most experienced of men or to face “fearful odds” in other directions, there has never been any question. Physical courage, which despises all danger, will make a man brave in one way. And moral courage, which despises all opinion, will make a man brave in another. The former would seem most necessary for the camp, the latter for council; but to constitute a really great man, both are necessary. And Sir John possesses both in high degree.

“I do not think a braver gentleman,  
More active—valiant, or more valiant—young,  
More daring, or more bold, is now alive,  
To grace this latter age with noble deeds.”

(*Shakespeare*).

As for the lavishness of his hospitality, it has passed into a proverb in this country. The “Laird of Kandawala” is the veritable Prince of Hosts and Entertainers, as the many thousands, young and old—from tiny tots to grown-ups—will warmly testify who have been his guests at one or the other of the many Parties which he throws all the year round at his palatial residence at Ratmalana.

Twenty-five years ago he was called the “Jawaharlal Nehru of Ceylon.” Just a few weeks ago, after the Kotelawala—Nehru Talks on the Indian problem in Ceylon, a prominent Indian paper referred to the Ceylon Premier as the “Sardar Patel of Ceylon.”

The implication of the two sobriquets as applied to our Premier is that he is popularly believed to possess the admirable qualities as well as the talents of the two greatest sons of India after Mahatma Gandhi. Whatever the measure of its truth or correctness, such a belief represents the greatest compliment that can ever be paid to Sir John Kotelawala, Prime Minister of Ceylon.

## Other Ministers of State ...



SIR OLIVER GOONETILLEKE, K. C. M. G., K. B. E., the Minister of Finance, born on October 20th, 1892, he received his early education at Wesley College, Colombo, and obtained the B.A. degree of the London University.

Becoming Assistant Colonial Auditor in 1924, he rose to be Colonial Auditor in June, 1931 and entered the Public Service as Auditor-General which office he held for 11 years.

In 1942, when the threat of Japanese incursion to the South East Asian region became imminent, he was appointed Civil Defence and Food Commissioner and a member of the War Council. He was made a Knight Commander of the British Empire in 1944.

At the conclusion of the war, he was appointed the first Ceylonese Financial Secretary and held this office from 1945-47. During these years, he was a close associate of the late Prime Minister, the Rt. Hon. D. S. Senanayake, and played a prominent part in the latter's negotiations with the British Government for the attainment of Dominion Status.

With the introduction of the Soulbury Constitution in 1947, he resigned from the Government Service and was appointed to the newly created Senate and made Minister of Home Affairs and Rural Development, and Leader of the Senate.

In 1948, he entered the diplomatic service with his appointment as High Commissioner for Ceylon in the United Kingdom. In 1948, he was appointed a Knight Commander of the Most Distinguished Order of St. Michael and St. George.

Returning to Ceylon, he was re-appointed to the Senate and again made Minister of Home Affairs and Rural Development and Leader of the Senate. In the Dudley Senanayake's Cabinet, he was made Minister of Agriculture and Food, and is now Minister of Finance in Sir John Kotelawala's Cabinet.

HON. MR. J. R. JAYAWARDENE, Author, Sportsman, Lawyer and Politician was educated at Bishops College and Royal College and later called to the bar in 1932.

He was elected to the State Council in 1943, and returned to the House of Representatives in 1947 from Kelaniya when he attained Cabinet Rank as the first Minister of Finance. One of the architects of the Colombo Plan, he represented Ceylon in many missions abroad such as the Sterling talks and Foreign Ministers Conference in London, and the Japanese Peace Treaty Conference at San Francisco. He is a Vice-President of the United National Party and the Minister for Food and Agriculture in the present government.



Sir Oliver is one of the Senior Ministers of the Cabinet by reason of his long experience of Public Service and acknowledged gifts as an administrator with drive and initiative. He is a Vice-President of the United National Party.

Popular in social circles, he is a member of numerous Societies and Clubs in Ceylon and in the United Kingdom. He has been Chairman of the Retrenchment Commission, President of the Ceylon Economic Society, President of the Colombo Y.M.C.A. and Chairman of the Board of Directors of the Church of Ceylon.

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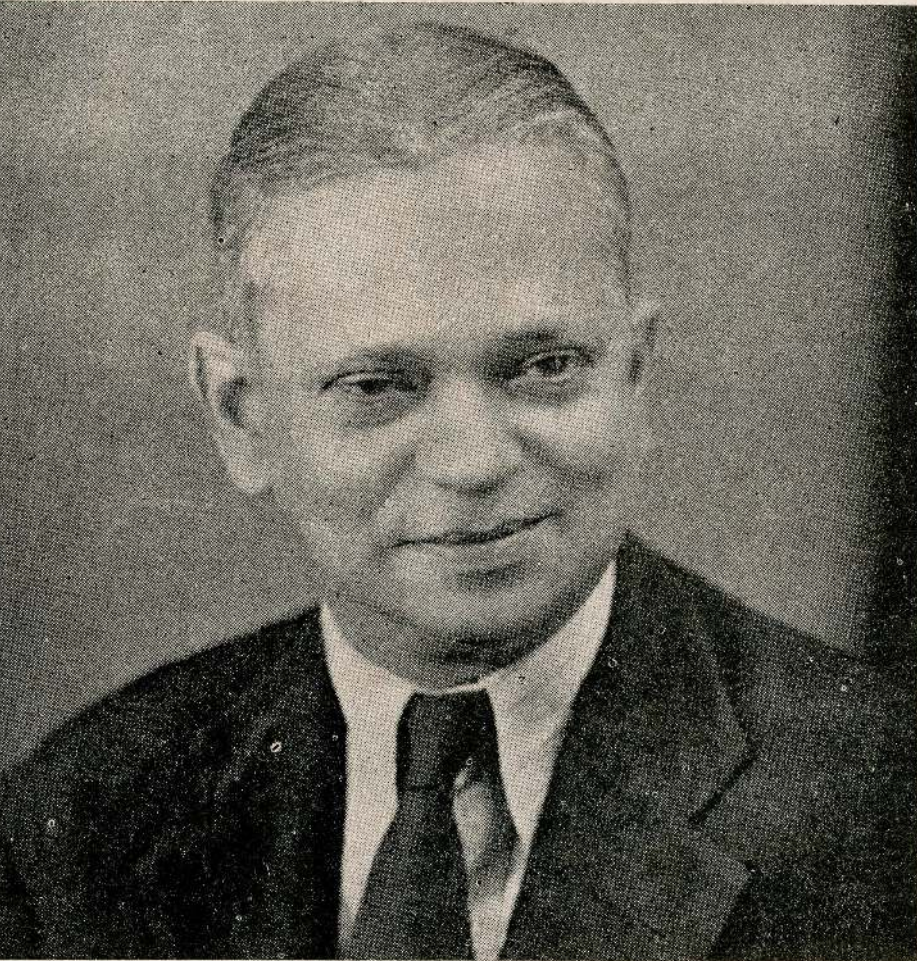
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## Other Ministers of State . . .



The Hon. Mr. ERIC BIRD WIKRAMANAYAKE, Q. C., B. A. (Lond.); Advocate of the Supreme Court of Ceylon; educated at St. Thomas' College, Colombo and Lond. School of Economics; University of London. Enrolled 1929; Lecturer, Law College 1936; Member of the Bar Council; Member of the Council of Legal Education; King's Counsel 1948; Member of the Senate and Minister of Justice 1953; Vice-President and Trustee of the Sinhalese Sports Club; Member of the Cricket Board of Control 1952; President of the Ceylon Turf Club 1952.

The Hon. Mr. A. RATNAYAKA, Minister of Home Affairs, started his career as a School Principal, having been Principal of Maha Bodhi College from 1924-27 and of Dharmaraja College. He entered politics in the year 1931 as Member for Dumbara in the State Council, and was elected to the House of Representatives for Wattegama in 1947. He became Home Minister in the first Parliamentary Cabinet of the late Mr. D. S. Senanayake and was re-appointed Home Minister after the last elections.



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## Other Ministers of State...

The Hon. Major E. A. NUGAWELA, the Minister of Health, received his education at Royal College, Colombo.

He was returned as Member for Galagedera in the State Council in 1936. He was a Member of the Special Committee on Education and also served on the Executive Committee of Health and later acted as Minister of Health. In 1947, he was returned as Member for Kadugannawa in the House of Representatives and then took on the portfolio of Education. In 1952, he was returned as first Member for Kadugannawa in Parliament and thence was made Minister of Health.

During the war years, he was in charge of Infantry Defence in Colombo and also served as Army Education Officer in 1943.



Sir KANTHIAH VAITHIANATHAN, educated in Ceylon and London, attained Cabinet rank direct from Government Service.

His varied duties in thirty years of Public Service has not only given him a comprehensive acquaintance of this Island but that of other countries especially India, where he was Food Commissioner during the war years, and U.K. where he was advisor at all the Prime Ministers' Conferences since 1947. At the Foreign Ministers' Conference in Colombo in 1950, which incidentally gave birth to the Colombo Plan, he was Joint Secretary with Sir Norman Brooke. In the same year he was knighted.

He is a Hindu and a keen student of Tamil Language and Culture.



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## Other Ministers of State . . .



The Hon. Mr. SUBBAIYA NATESAN, B.A., B.L., M.R. A.S., F.R.E.S., is a leading educationist in Ceylon and was the Principal of Parameshvara College, Jaffna, 1924—1952. In the State Council, he represented the Kankesanturai constituency, 1934—1947, and was a member of the Executive Committee of Education during the period. In May, 1952, he was elected as Member of Parliament for Kankesanturai. Since August, 1952, he holds the Cabinet Portfolio of Posts and Broadcasting.

Mr. Natesan holds a prominent position in Tamil cultural and Hindu religious activities. He is a trustee of Ramanathan College, Jaffna and Manager of Parameshvara College and several other schools. He is a member of the Senate of the Ceylon University.

The Hon. P. B. BULANKULAME DISSAWA, O.B.E., was educated at the Royal College, Colombo, where he captained the Cricket Team.

On the death of the Hon. Mr. H. R. Freeman, he retired from Government Service and took to politics by contesting the Anuradhapura Seat in the State Council and was returned to the State Council with a majority of 22,000 votes.

He was again returned to the House of Representatives in 1947, when he was appointed Parliamentary Secretary to the Minister of Agriculture and Lands. He again contested the same seat in 1952 and was returned to Parliament and was appointed the Minister of Lands and Land Development.

He is an agriculturist and has acquired an intimate knowledge of agriculture, irrigation and land development.



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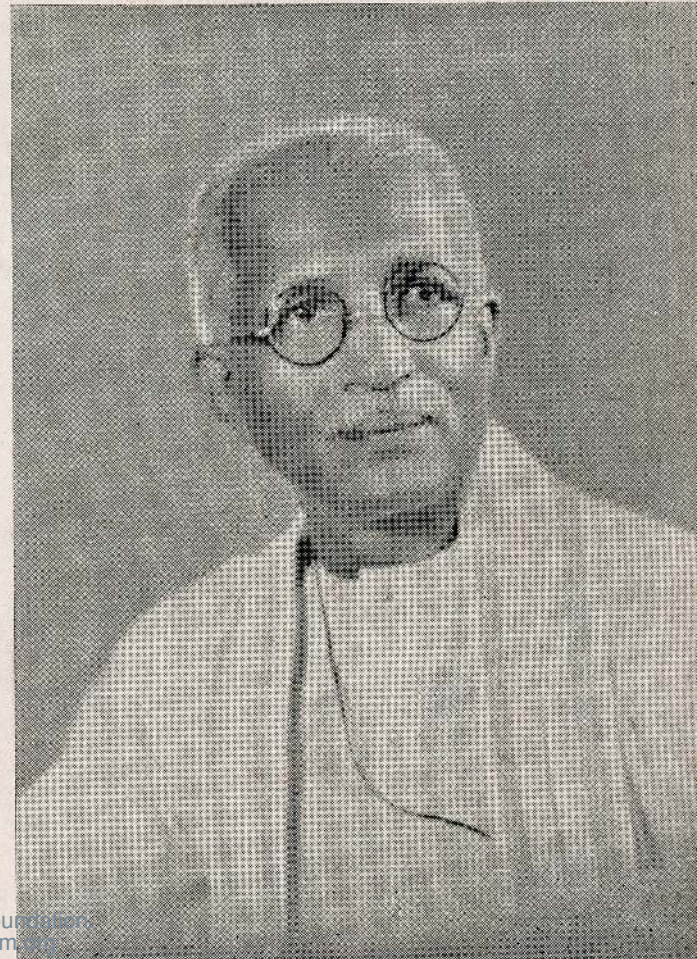
## Other Ministers of State . . .



The Hon. Dr. M. C. M. KALEEL, Minister of Labour, represents the Colombo Central Electorate as Second Member. He entered politics in 1942, when he was elected to the State Council. In 1952, he was appointed as Minister of Labour and one of the most notable pieces of Labour Legislation introduced by him is the Shops Bill relating to the terms and conditions of employment of the Mercantile employees. Dr. Kaleel is the President of the All-Ceylon Muslim League and the Independent Medical Practitioners' Association.

The Hon. Dr. C. W. W. KANNANGARA, the Minister of Local Government, was educated at the Wesleyan School, Ambalangoda, from where he won the foundation scholarship and entered Richmond College, Galle. He was President of the Ceylon National Congress, Lanka Mahajana Sabha and the Buddhist Congress.

He took to politics earnestly in about 1909 and entered the Legislative Council as Elected Member for the Southern Province in 1923. Thereafter in the Reformed Council of 1924, he was elected as Member for the Galle District and again in 1931 as Member for Galle in the State Council. He was Chairman of the Mercantile Employees' Committee. He was appointed as Consul-General for Ceylon in Indonesia but soon returned to Ceylon and entered Parliament as Member for Agalawatta in 1952. From 1931 to 1947, he was Minister for Education and became the sponsor of the Free Education Scheme which he established in spite of great opposition. He is in charge today of the Portfolio of Local Government and is also the Chief Government Whip of the House of Representatives.



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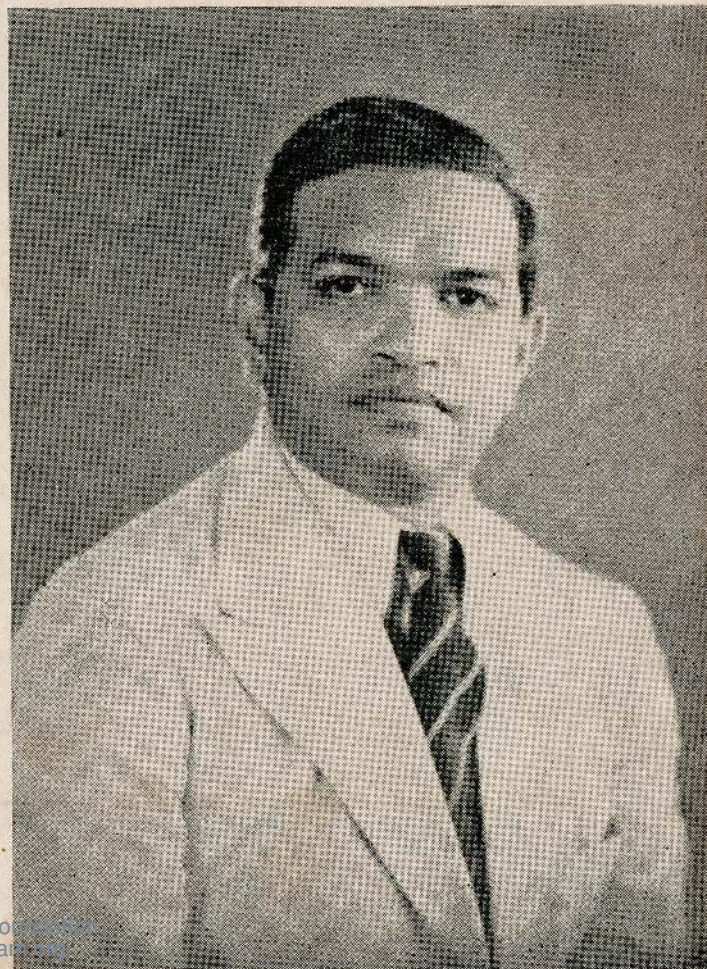


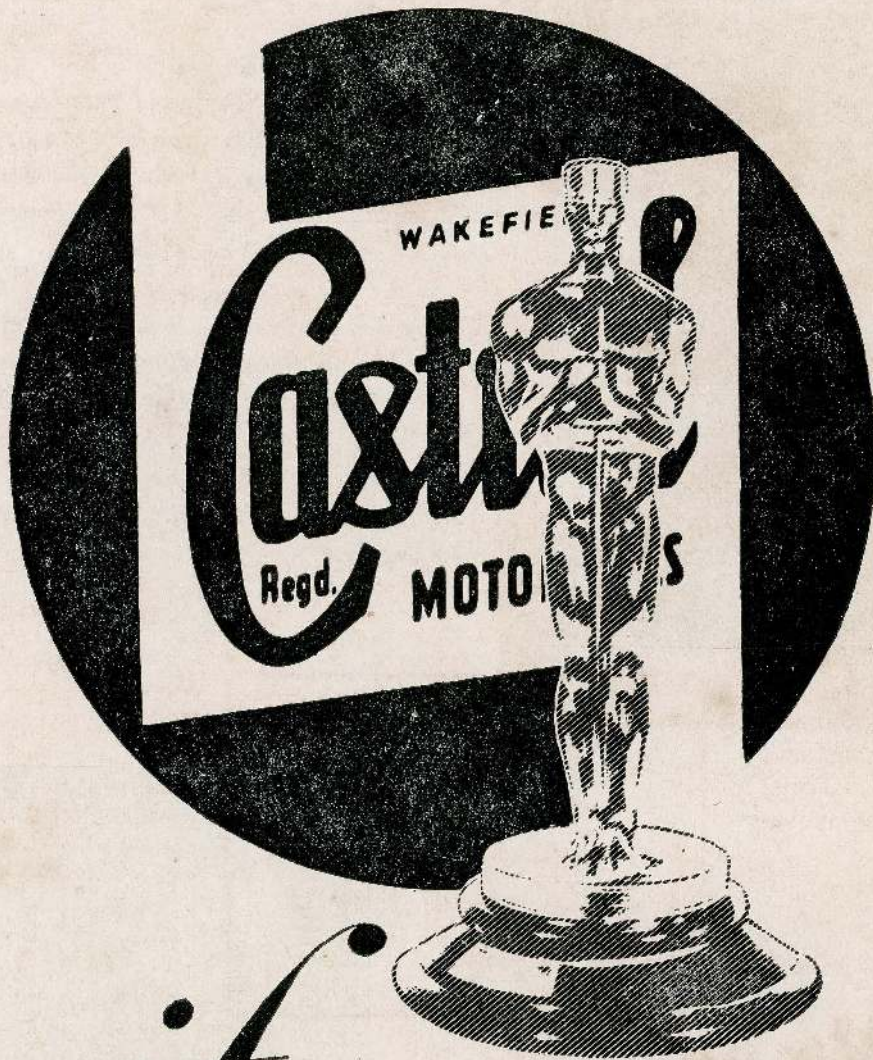
## Other Ministers of State . . .

The Hon. Mr. R. G. SENANAYAKE, B. A. (Cantab), Bar-at-Law (Lower Temple) 42 years, Minister of Commerce, Trade and Fisheries. Eldest son of the late Mr. F. R. Senanayake, a pioneer in the Ceylon Independence Movement. Had his early education in Royal College and proceeded to England. He graduated from Cambridge and was later called to the Bar at the Lower Temple. On his return to Ceylon, he practised for a short period but politics soon lured him and he successfully contested the Dambadeniya (formerly Narammala) constituency in 1945, after the death of Mr. Siripala Samarakkody and continues to represent this seat in Independent Ceylon's House of Representatives. He successfully negotiated the Red China Rice-Rubber Pact.



The Hon. Mr. M. D. BANDA, B.A. (London.), M. P., contested the Maturata seat successfully in 1947 and was appointed Parliamentary Secretary to the Minister of Labour. Was appointed Minister of Labour on the relinquishment of office by the Hon. Mr. T. B. Jayah on his being appointed the High Commissioner for Ceylon in Pakistan. Was returned a second time for the Maturata electorate in 1952 and was appointed the Minister of Education.





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# Sovereigns of Lanka

B. C. 483—A. D. 1815.

## TWENTY-THREE CENTURIES OLD MONARCHY

The traditional first King of Ceylon is Vijaya. His grandmother Suppa Devi according to legend was the daughter of the King of Vanga (Bengal) by a princess of Kalinga (Orissa). She ran away from home and in the country of Lala or Lada the modern Gujarat is said to have mated with a man of a lesser tribe known as Sinha, whence the names of her children and ultimately that of Sinhala—the designation of Ceylon and of the Sinhalese.

The throne of Ceylon was not hereditary and this will be sufficiently apparent on reviewing the succession of the one hundred and eighty six Sinhalese Kings according to the Mahavansa the Great Chronicle, from 483 B.C. to A.D. 1815. In that period 39 eldest sons or nearly one-fifth succeeded to their fathers, but 29 or more than one-fifth were succeeded by brothers. Also several kings are mentioned as having appointed their successors and two childless widows are found amongst the list of sovereigns.

In theory the Sinhalese monarchy was elective in the descendants of the Solar race but in practice it was either hereditary or became the prize of the strongest of those who claimed to be of royal lineage, dividing these 186 sovereigns and the period of 2298 or nearly 23 centuries over which their reigns extended into four nearly equal parts, and taking the proportional length of reign in each period it is found there was a much greater security for its longer duration in the last five centuries than in either of the three preceding periods of the same length of time. The ancient and continual annals of the Sinhalese race has been preserved for a period of twenty-three centuries describe the creation and formation of all the extensive works—cities, tanks, temples, dagobas, in ruins today, mostly, besides numerous inscriptions in stone and these remain to silent witnesses of the glorious past which was Sri Lanka. The form of Government in mediaeval Ceylon was to all appearance of course despotic. The King

is Head and Crown of the State. The State does not exist for itself but for the King. All attributes of power and greatness are heaped on the King. Yet in his decisions and actions he is by no means so free as one might imagine. In these he is strongly influenced and also restricted by custom which has assumed the force of law PUBBACHARITA.

Next to the King comes the Queen the MAHESI his chief consort in contrast to the unrestricted number in the harem. It is expressly stated of Vinaja Bahu I that he raised two princesses to the dignity of MAHESI, first Lilawathi and then Tilokasundari. The mention of the title AGA MAHESI indicated that there was a difference in rank between the two Mahesis.

## QUEENS OF CEYLON

The first Queen in order of time was Anula who ascended the throne after having poisoned her husband Kudatissa (9-12 A.D.). She then married and raised to the throne in succession five Ministers all of whom she despatched by poison *viz.*, Balatswamma after sharing the throne for fourteen months, Wattoka after thirteen months, the Brahman Minister and household priest

Nilia who succeeded was only permitted to retain the precarious rank to which he was elevated for six months, Sakkoo was his successor in the dangerous dignity and remained for eleven months, then fell and was followed by Bala Tissa whose life and authority was terminated in fifteen months. Four months later this notorious Queen setting decency at defiance ruled over the Island and was then put to death by her step-son and successor Makalan Tissa who had escaped from her violence and remained disguised in the garb of a priest.

The next Queen was Singawalli who succeeded to the throne on the death of her brother, A.D. 34, and after a reign of four months fell a victim to the ambition of her cousin Elloona who put the Queen to death and reigned in her stead.

### QUEENS OF LANKA

ANULA	...	...	12 A. D.
SINGAWALLI	...	...	34 A. D.
LEELAWATHIE	...	...	1197 A. D.
KALYANAWATHI	...	...	1202 A. D.
DONA CATHERINA	...	...	1592 A. D.
ELIZABETH II	...	...	1952 A. D.

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## KING DUTUGEMUNU

B.C. 101 TO B.C. 77

(See Page 99)



## SOVEREIGNS OF LANKA

From this time until A.D. 1197 when Leelawathi usurped the throne by the assistance of her husband, no female sovereign intervenes. She was the widow of Prakrama Bahu I the most active and renowned sovereign of the Suluwansa or succession of kings posterior to A.D. 301. Of the six kings who followed Prakrama Bahu, four were murdered, one died a natural death and the sixth Chulakanga was deposed and had his eyes put out by order of the Minister Kirthi who had married Leelawathi and now raised her to the throne, while he exercised the supreme authority under sanction of her name. These six reigns only occupied ten years, and three years after her accession Leelawathi was deposed by King Sahasa Mallam (1202) who only enjoyed his dignity for two years and was then deposed by the influence of the Minister Neeekanga who placed on the throne the Queen Kalyanawathi. Kalyanawathi the sister of a former king commenced

her reign A.D. 1202 and appears notwithstanding the turbulence of those times to have died in possession of the throne which she had occupied for six years and left to an infant son her successor Dharmasoka from whom it was usurped by the same Neeekanga who had been instrumental in raising Kalyanawathi to sovereign power. Seventeen days numbered Neeekanga's short-lived dignity and then the usurper fell by the hand of the Minister Manoda who restored the deposed Queen Leelawathi. Again for one year she enjoyed power and was then deposed by a usurper Lokaiswara who in turn was expelled by the Queen after a reign of nine months. Leelawathi again reigned for seven months and was deposed for the last time by the usurper Pandu Prakrama Bahu II in A.D. 1211. There was another queen who was proclaimed by the Portuguese in the latter part of the sixteenth century but who is not acknowledged as a sovereign by the Sinhalese.

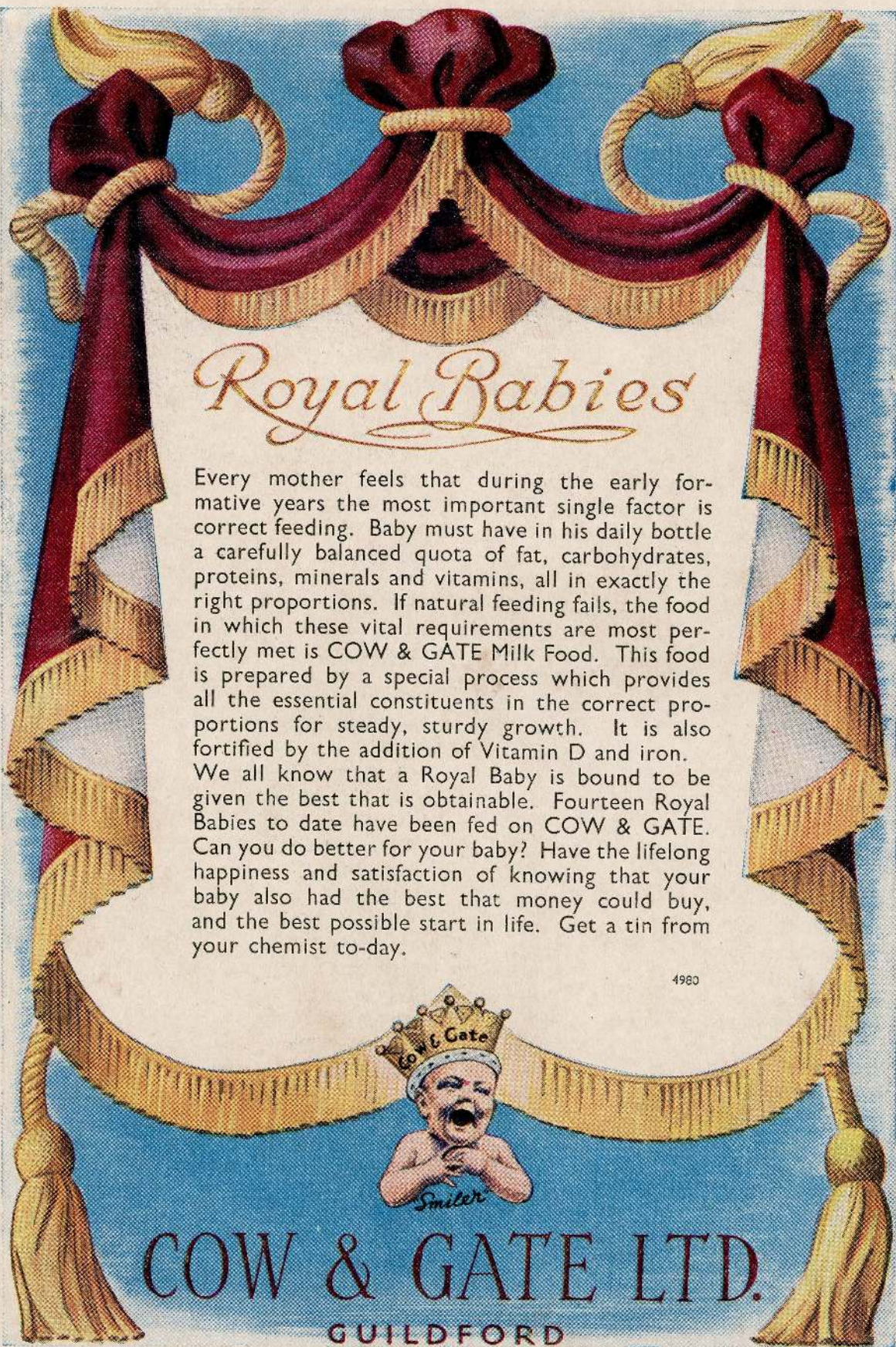
### LIST OF THE SOVEREIGNS

From 483 B.C. to 1815 A.D.

VIJAYA .. .. .	.. .. .	B.C.	483- 445	VATTAGAMINI .. .. .	.. .. .	B.C.	29- 17
INTERREGNUM .. .. .	.. .. .	"	445- 444	MAHACHCHULIMAHATISSA .. .. .	.. .. .	"	17- 3
PANDUVASDEVA .. .. .	.. .. .	"	444- 414	CORANAGA .. .. .	.. .. .	"	3 to 9 A.D.
ABHAYA .. .. .	.. .. .	"	414- 394	ANULA .. .. .	.. .. .	A.D.	12- 16
INTERREGNUM .. .. .	}	.. .. .	394- 307	KUTAKANNATISSA .. .. .	.. .. .	"	16- 38
PANDHUKABAYA .. .. .				.. .. .	"	38- 66	
GANTISSA .. .. .	.. .. .	"	307- 247	MAHADATTHIKAMAHANAGA .. .. .	.. .. .	"	67- 79
MUTASIVA .. .. .	.. .. .	"	247- 207	AMANDAGAMINI .. .. .	.. .. .	"	79- 89
DEVANAMPIYATISSA .. .. .	.. .. .	"	207- 197	KANIRAJAMITISSA .. .. .	.. .. .	"	89- 92
UTTIYA .. .. .	.. .. .	"	197- 187	CHLABHAYA .. .. .	.. .. .	"	92- 93
MAHASENA .. .. .	.. .. .	"	187- 177	SIVALI .. .. .	.. .. .	"	93
SURATISSA .. .. .	.. .. .	"	177- 155	ILANAGA .. .. .	.. .. .	"	93- 102
SENA (GUTTIKA) .. .. .	.. .. .	"	155- 145	CHANDAMUKASIVA .. .. .	.. .. .	"	103- 112
ASELA .. .. .	.. .. .	"	145- 101	YASALAKATISSA .. .. .	.. .. .	"	112- 120
ELARA .. .. .	.. .. .	"	101- 77	SUBHARAYA .. .. .	.. .. .	"	120- 126
DUTTHAGAMINI .. .. .	.. .. .	"	77- 59	VASABHA .. .. .	.. .. .	"	127- 171
SADDHATISSA .. .. .	.. .. .	"	59	VANKANASIKATISSA .. .. .	.. .. .	"	171- 174
THULATHANA .. .. .	.. .. .	"	59- 50	GAJABAHUKAGAMANNE .. .. .	.. .. .	"	174- 196
LANJATISSA .. .. .	.. .. .	"	50- 43	MAHAILANAGA .. .. .	.. .. .	"	196- 202
KHALLATANYA .. .. .	.. .. .	"	43	BHATIKA TISSA .. .. .	.. .. .	"	203- 227
VATTAGAMINI .. .. .	.. .. .	"		KANITHATISSA .. .. .	.. .. .	"	227- 245
PULAHATTHA .. .. .	}	.. .. .	43- 29	KHUJJANAGA .. .. .	.. .. .	"	246- 248
BAHIYA .. .. .				KUNCANAGA .. .. .	.. .. .	"	248- 249
PANAYAMARA .. .. .				SIRINAGAI .. .. .	.. .. .	"	249- 268
PILAYAMARA .. .. .				VOHARAKATISSA .. .. .	.. .. .	"	269- 291
DATHIKA .. .. .	.. .. .	"		ABHAYANAGA .. .. .	.. .. .	"	291- 299
				SIRINAGA II .. .. .	.. .. .	"	300- 302

## SOVEREIGNS OF LANKA

VIJAYAKUMARA	..	..	A.D.	301-303	AGGABODHI VI	..	..	A.D.	727-766
SANGHATISSA	..	..	"	303-307	AGGABODHI VII	..	..	"	766-772
SRISANGHABODHI	..	..	"	307-309	MAHINDA II	..	..	"	772-792
GOTABHAYA	..	..	"	309-322	UDAYA I	..	..	"	792-797
JETTHATISSA	..	..	"	323-333	MAHINDA III	..	..	"	787-801
MAHASENA	..	..	"	334-362	AGGABODHI VIII	..	..	"	801-812
SRIMEGHAVANNA	}	..	..	362-409	DAPPULA II	..	..	"	812-828
JETTHATISSA					AGGABODHI IX	..	..	"	828-831
BUDDHADASA					SENA I	..	..	"	831-851
UPATISSA I					SENA II	..	..	"	851-885
MAHANAMA	..	..	"	409-431	UDAYA II	..	..	"	885-896
CHATTAGAHAKA	..	..	"	431-432	KASSAPA IV	..	..	"	896-913
MITTASENA	..	..	"	432-433	KASSAPA V	..	..	"	913-923
PANDU	}	..	..	433-460	DAPPULA III	..	..	"	923
PARINDA					DAPPULA IV	..	..	"	923-934
KUDAPARINDA					UDAYA III	..	..	"	934-937
TIRIPARA					SENA III	..	..	"	937-945
DATHIYA					UDAYA IV	..	..	"	945-953
PITHIYA	..	..	"	460-478	SENA IV	..	..	"	953-956
DHATUSENA	..	..	"	478-496	MAHINDA IV	..	..	"	956-972
KASSAPA I	..	..	"	496-513	SENA V	..	..	"	972-981
MOGALLANA I	..	..	"	513-522	MAHINDA V	}	..	..	981-1029
KUMARADHATUSENA	..	..	"	522	INTERREGNUM				
KITTISENA	..	..	"	522	VIKRAMABAHU I	..	..	"	1029-1041
SIVA I	..	..	"	522-524	KITTI	..	..	"	1041
UPATISSA II	..	..	"	524-537	MAHALAMAHAKITTI	..	..	"	1041-1044
SILAKALA	..	..	"	537	VIKRAMAPANDU	..	..	"	1044-1047
DATHAPABHUTI	..	..	"	537-556	JAGATIPALA	..	..	"	1047-1051
MOGGALANA II	..	..	"	556	PRAKRAMAPANDU	..	..	"	1051-1053
KITTISIRIMEGA	..	..	"	556-559	LOKISSARA	..	..	"	1053-1059
MAHANAGA	..	..	"	559-568	KASSAPA	..	..	"	1059
LAMANISINGANA	..	..	"	568-601	VIJAYABAHU I	..	..	"	1059-1114
AGGABODHI I	..	..	"	601-611	JAYABAHU I	..	..	"	1114-1116
AGGABODHI II	..	..	"	611	VIKRAMABAHU II	..	..	"	1116-1137
SANGATISSA	..	..	"	611-617	GAJABAHU II	..	..	"	1137-1153
MOGGALANA III	..	..	"	617-626	PARAKRAMABAHU I	..	..	"	1153-1186
SULAMAGHAVANNA	..	..	"	626-641	VIJAYABAHU II	..	..	"	1186-1187
AGGABODHI III	}	..	..	626-641	MAHINDA VI	..	..	"	1187
JETTATISSA III					NISSANAKAMALLA	..	..	"	1187-1196
AGGABODHI IV					VIRABAHU I	..	..	"	1196
DATHOPATISSA	..	..	"	641-650	VIRABAHU II	..	..	"	1196
KASSAPA II	..	..	"	650	CODAGANGA	..	..	"	1196-1197
DAPPULA I	..	..	"	650-658	LILAWATHI	..	..	"	1197-1200
DATHOPATISSA II	..	..	"	658-674	SAHASAMALLA	..	..	"	1200-1202
AGGABODHI IV	..	..	"	674-676	KALIYANAWATHI	..	..	"	1202-1208
DATTA	..	..	"	676	DHAMMASOKA	..	..	"	1208-1209
HATTHADATHA	..	..	"	676-711	ANIKANGA	..	..	"	1209
MANAVAMMA	..	..	"	711-717	LILAWATHI	..	..	"	1209-1210
AGGABODHI V	..	..	"	717-724	LOKISSARA II	..	..	"	1200-1211
KASSAPPA III	..	..	"	724-727					
MAHINDA I	..	..	"						



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A.D. 1153 TO A.D. 1186

(See Page 101)





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## SOVEREIGNS OF LANKA

LILAWATHI .. .. .	A.D. 1211
PRAKRAMAPANDU II .. .. .	1211-1214
MAGHA .. .. .	1214-1235
VIJAYABAHU III .. .. .	1232-1236
PRAKRAMABAHU II .. .. .	1236-1271
VIJAYABAHU IV .. .. .	1271-1273
BHUVENEKABAHU I .. .. .	1273-1284
PRAKRAMABAHU III .. .. .	1284-1291
BHUVENEKABAHU II .. .. .	1291-1302
PRAKRAMABAHU IV .. .. .	1302-1346
BHUVENEKABAHU III .. .. .	
VIJAYABAHU V .. .. .	
BHUVENEKABAHU IV .. .. .	
PRAKRAMABAHU V .. .. .	
VIKRAMABAHU IV .. .. .	1347-1375
BHUVENEKABAHU V .. .. .	1360-1391
VIRABAHU II .. .. .	1391-1397
VIJAYABAHU IV .. .. .	1405-1411
PRAKRAMABAHU VI .. .. .	1410-1468
JAYABAHU II .. .. .	1468-1473
BHUVENEKABAHU VI .. .. .	1473-1480
PRAKRAMABAHU VII .. .. .	1480-1484
PRAKRAMABAHU VIII .. .. .	1484-1518
PRAKRAMABAHU IX .. .. .	1506-1528
VIJAYABAHU VI .. .. .	1509-1521
BHUVENEKABAHU VII .. .. .	1521-1550
VIRAVIKRAMA .. .. .	1542
MAYADUNNA .. .. .	1521-1581
DHARMAPALA .. .. .	1551-1597
RAJASINHA I .. .. .	1581-1593
VIMALADHARMASURIYA I .. .. .	1592-1604
SENERATANA .. .. .	1604-1635
RAJASINHA II .. .. .	1635-1687
VIMALADHARMASURIYA II .. .. .	1687-1707
VIRAPARAKRAMA NARENDRA-SINHA .. .. .	1707-1739
SIRIVIJAYARAJASINHA .. .. .	1739-1747
KIRTISIRIRAJASINHA .. .. .	1747-1782
SIRIRAJADIRAJASINHA .. .. .	1780-1798
SIRIVIKRAMA RAJASINHA .. .. .	1799-1815

It was in the reign of Vijaya Bahu VI (1509-1521) that the Portuguese came to Ceylon (1508) two thousand years from its known beginning after Vijaya. Their invasion began in 1580 and their stay continued till 1658, during which period four kings reigned in Portugal, namely, Philip I (1580-1598), Philip II (1598-1621), Philip III (1621-1640) and John IV (1648-1658) of Braganza.

In the middle of the 15th century a number of princes reigned at same time in different parts of the Island, at this period the Portuguese and the Dutch held certain parts particularly the maritime coastal region. Prominent among them were the kings of Sitawaka and Kandy.

## KINGS OF SITAWAKA

MAYADUNNE .. .. .	1521-1581
RAJASINHA I .. .. .	1334-1593
RAJASURIYA .. .. .	1593-1594

## KINGS OF KANDY

VIMALA DHARMA SURIYA .. .. .	1590-1604
SENERAT .. .. .	1604-1635
RAJASINHA II .. .. .	1629-1687
VIMALA DHARMA SURIYA II .. .. .	1687-1707
NARENDRA SINHA .. .. .	1707-1739
VIJAYA RAJASINHA .. .. .	1739-1747
KIRTISIRI .. .. .	1747-1780
RAJADHIRAJA SINHA .. .. .	1780-1798
SRI WICKRAMA RAJA SINHA .. .. .	1798-1815

The following is a list of the Portuguese Captains-General and Dutch Governors who served in the Island:

PEDRO LOPEZ DE SOUZA .. .. .	1594
D JERONIMO DE ASEVEDO .. .. .	1598-1613
D FRANCESCO DE MENESES .. .. .	1613-1614
MANUEL MASCARENHA HOMEN .. .. .	1614-1616
NUNO ALVARES PEREIRA .. .. .	1616-1618
CONSTANTINO DE SA DE NORONHA .. .. .	1618-1622
JORGE DE ALBUQUERQUE .. .. .	1622-1623
CONSTANTINO DE SA NORONHA .. .. .	1623-1630
D PHILLIPPE MASCARENHAS .. .. .	1630-1631
DIOGO DE MELHO DE CASTRO .. .. .	1633-1635
D JORGE DE ALMEIDA .. .. .	1631-1633
DIOGO DE MELHO DE CASTRO .. .. .	1633-1635
D JORGE DE ALMEIDA .. .. .	1635-1636
DIOGO DE MELHO DE CASTRO .. .. .	1636-1638
D ANTONIO MASCARENHAS .. .. .	1638-1640
D PHILLIPPE MASCARENHAS .. .. .	1640-1645
MANUEL MASCARENHAS HOMEN .. .. .	1645-1653
FRANCESCO DE MELHO DE CASTRO .. .. .	1653-1655
ANTONIO DE SOUZA CONTINHO .. .. .	1655-1656
ANTONIO DE ALMEIDA DE MENESES .. .. .	1656-1658

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## SOVEREIGNS OF LANKA

## DUTCH GOVERNORS OF CEYLON :

WILLIAM COSTER ..	1640	STEPHANUS VERSLUYS ..	1729-1732
JAN THYZOON PAYART	1640-1646	JACOB CHRISTIAN PIELAT .. ..	1732-1734
JOAN MAATZUYKER	1646-1650	DEDRICK VAN DOM- BERG .. ..	1734-1736
JACOB VAN KITTEN- STEYN .. ..	1650-1653	GUSTAF WILLEM BARON VAN IMOFF ..	1736-1739
ADRIAN VAN DER MEYDEN .. ..	1650-1660 and 1660-1663	WILLEM MAURITS BRUYUINCK .. ..	1739-1742
RYKLOF VAN GOENS	1660-1661 and 1663	DANIEL OVERBEEK ..	1742-1743
RYKLOF VAN GOENS (Jnr). .. ..	1675-1679	JULIUS V S VAN GOL- LENESSE .. ..	1743-1751
LAURENS PYE .. ..	1679-1692	GERARD JOAN VREE- LAND .. ..	1751-1752
THOMAS VAN RHEE	1692-1697	JOAN GILDEN LATEN ..	1752-1757
GERRIT DE HERE ..	1697-1702	JAN SCHREUDER .. ..	1757-1762
CORNELIS JAN SIMONS	1702-1706	L J BARON VAN ECK ..	1762-1765
HENDRIK BEEKER ..	1706-1716	IMAN WILLEM FALCK ..	1765-1785
ISAAC AUGUSTUS RUMPF .. ..	1716-1723	WILLEM J VAN DE GRAAF .. ..	1785-1794
JOHANNES HERTEN- BERG .. ..	1723-1726	J G VAN ANGELBEEK ..	1794-1796
PETRUS VUYST ..	1726-1729		

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# A REVIEW OF CEYLON HISTORY

(Condensed from the Ferguson's Directory of Ceylon.)

## INDIAN LEGEND

TWO notable references to Ceylon are early Indian. The Indian epic, the Ramayana, describes an invasion of Ceylon, defeat of the demon-king, Ravana and the rescue of Sita by her husband, Rama, an avatar of Vishnu. The great mural painting in the Ajanta caves called the "Sinhala-avadana" seems a representation of accepted tradition.

### The Anuradhapura Era

In Ceylon the tradition begins with colonization from N.E. India by Vijaya and his 700 followers in 483 B.C. Panduvasadeva, Vijaya's nephew and successor, was brought to the throne from N.E. India and so was his queen, Subhadakaccana. From this Kshatriya couple was descended the Sinhalese royal dynasty. Their grandson, Pandukabhaya 377 B.C., took Anuradhapura (named after the constellation under which it was founded and also after the chief who founded it) to be the royal capital henceforth it was called Anuradhapura forever. The zonal planning of the royal city and the administrative measures for the country villages indicate a high grade of civic organization.

### Advent of Buddhism

Pandukabhaya's grandson, Devanampiya Tissa 247 B.C. exchanged gifts and letters with the great Indian Emperor Asoka, underwent a second consecration with requisites sent by Asoka and adopted his advice to become a Buddhist. The missionaries sent by Asoka were led by Mahinda, his son by a morganatic wife. Mahinda preached to and converted royalty, the nobility and the commonalty. His first ordination was of 500 of the *Rajavansiya* (high nobility) at Issarasamanarama (now Isurumuniya) and his second was of 500 Vaisyas at Vaisyagiri (now Vassagiri). Mahinda asked female devotees to wait for nuns to perform ordination and sent for his sister the nun, Sanghamitta who was sent by Asoka with other nuns and the desired gift, a branch of the very Bo-tree under which Gotama Buddha sat in meditation until he attained Enlightenment; this branch, planted at Anuradhapura, is the Sacred Tree which has recently thrown out a new shoot. Buddhism from about 246 B.C. was henceforth the religion of the Court and the people,

although Kataragama Deviyo and other primeval puissant Deviyo were not suppressed.

### First and Second Tamil Usurpations

Thirty years after Devanampiya Tissa's death, two Tamils invaded and ruled the country for 22 years when a Sinhalese prince gained the throne but 10 years later he was replaced by a Tamil, Elara, who ruled justly and well for 44 years, when the young prince of Ruhuna came up from *Magama*, invaded *Pihiti Rata* winning battles all the way and finally defeated Elara near the south gate of Anuradhapura.

### King Dutugemunu

The victorious Dutugemunu was the builder of Mirisveti Dagaba in the first years of his reign 101 B.C.—77 B.C. and of Ruwanveliseya in his last years. This Dagaba was called the Mahathupa on account of its bulk; another big pious erection of his was a 9 storeyed monastery called the Brazen Palace as its roof was covered with brass; its 1600 stone pillars of the ground floor are the only remains of it.

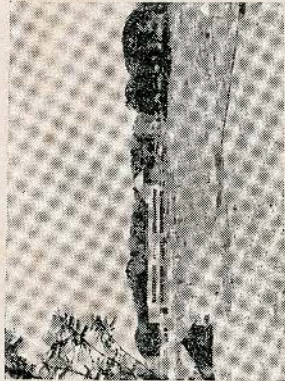
### Third Tamil Usurpation

Only 33 years after his death there was a third Tamil usurpation of the throne and the Sinhalese King Valagambahu's exile in the *Malaya* district lasted for 15 years. The restored king built the Thupa now called Lankarama, the monastery Manisomarama and the great northern Dagaba, the Abhayagiri in commemoration of incidents connected with his flight and exile. He is said to have ordered drip-hedges to be cut on all rock-caves because he felt the need when in hiding in *Malaya*.

### Coming of Tooth-Relic

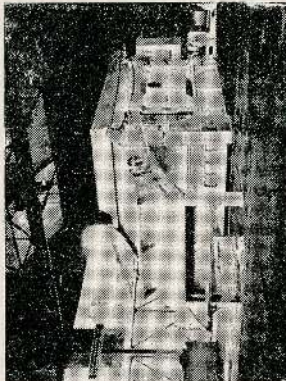
When a king in Kalinga was in danger of losing the Tooth-Relic of Buddha to a powerful invader he instructed his daughter and his son-in-law to flee to Ceylon and entrust it "to my friend, King Mahasena." It reached Ceylon in the reign of Mahasena's son, Siri Meghavanna who placed it in a shrine attached to the Palace and occasionally exhibited it to the people, a custom which was continued by all the subsequent kings. Cordial relations with China and the Gupta Empire in India are mentioned in the records. King Upatissa 370 A.C. built the Topawewa at Polonnaruwa.

BUILDING DEPARTMENT



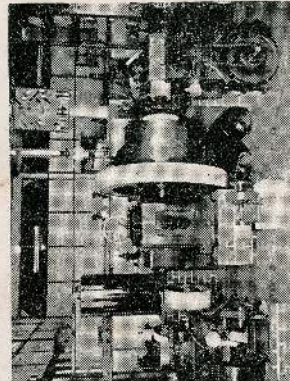
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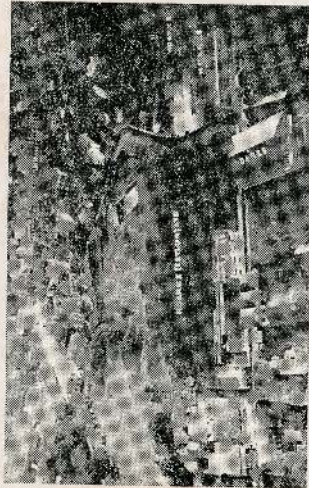
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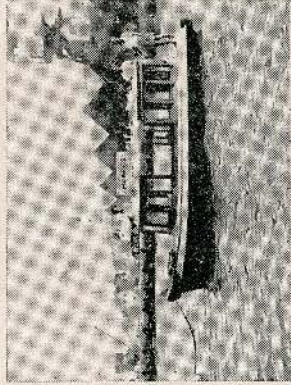
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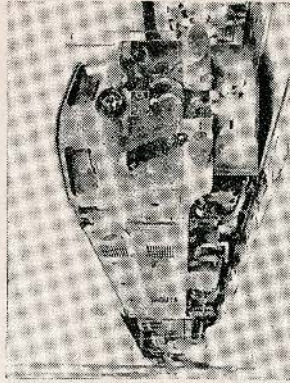
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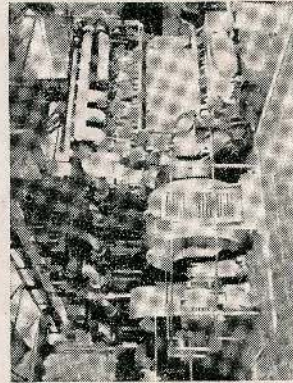
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### Visits of Renowned Scholars

In the time of King Mahanama were two notable visitors; Fa-Hien, the Chinese scholar-pilgrim, after visiting Buddhist India came to Anuradhapura and spent 3 years copying sacred texts; the Indian Brahmin Buddhist Buddhagosa spent many years studying and wrote a commentary still held in high repute.

### Fourth Tamil Usurpation

About 436 A.C. the fourth Tamil usurpation of the throne occurred and lasted over 27 years until Dhatusena, a young prince from Ruhuna, restored Sinhalese sovereignty. In his reign the great Kalawewa tank was built, and the people heard, read aloud to them at the King's expense the Mahavansa compiled by the king's scholarly uncle, the monk, Mahanama.

### Rise of Polonnaruwa

Aggabodhi 7th preferred to reside in Polonnaruwa as Anuradhapura was becoming troublesome and in a few decades the kings gave up residence in Anuradhapura. In the reign of King Dappula 2nd, 802, A.C., a sandalwood image of Vishnu floated ashore at Devundara (Dondra) where a shrine was built for it; it was later removed to the Alutnuwara Dewale in Kegalla district built by King Buvanaike Bahu 1st, 1271—1283, and later still to the Maha Devale in Kandy.

### Chola Occupation

Mahinda 3rd unable to quell a revolt of the troops fled to Ruhuna and anarchy prevailed in *Raja Rata*. A Chola invasion followed and Chola viceroys ruled over the country except Ruhuna, for 5 decades, renaming Polonnaruwa, Jananathapura, and building many great temples of stone and brick in the city. In 1017 A.C. the Sinhalese king was captured and deported, the Pandyan regalia which had been brought to Ceylon 70 years previously by a refugee Pandyan Prince and the Ceylon Crown jewels and treasures were removed by the Cholas, thus ending the Anuradhapura epoch.

### The Polonnaruwa Period

The Chola viceroys meant Jananathapura to be the capital of a Chola province and embellished the city with great buildings in stone and brick and a strong citadel. But in the South of Ceylon the *Ruhuna* kings were still independent and sought to oust the Cholas from *Raja Rata*. But dissensions delayed success.

A young prince, Kitti, when 15 years old, about A.C. 1054 overcame his rivals and in A.C. 1055 became King Vijayabahu 1st. He fought the Cholas, overcame rebellions and finally gained Anuradhapura about 1069, lastly Polonnaruwa about 1072, renaming it Vijayarajapura, a name soon forgotten. He married a Kalinga princess while his sister was married to a Pandyan Prince. On his death in A.C. 1111 a Kalinga faction made his brother, the sole-King, Ruler and maintained him at Polonnaruwa till his death in 1132, when he was succeeded by Gaja Bahu 2nd A.C. 1132—1153. Meanwhile the Pandyan faction ruled in *Maya Rata* and *Ruhuna Rata* (divided into 2 realms) the three kings being the three sons of the Pandyan Prince and Vijaya Bahu's sister, Mitta, they also nominated as Overlord a half-brother of Vijayabahu, Jayabahu, who could not occupy *Raja Rata* and retired to *Ruhuna* where he died in obscurity, in 1145. The son of the Ruler of *Maya Rata* was ambitious, energetic, able and determined. On succeeding to his father's kingdom Parakramabahu reorganized the civil and military administration and insisted on restoration of the irrigation works he made the declarations to his hesitant nobles "not a drop of water shall reach the ocean until it has rendered service to man," and "what is there a man of energy cannot do."

### Parakramabahu the Great

After some baffled attempts, in A.C. 1153, Parakramabahu, Ruler of *Maya Rata* is enthroned at Polonnaruwa as Sovereign Lord of Ceylon and proceeds by a protracted war to subdue rebellious *Ruhuna*. On subjugating *Ruhuna* he destroyed its autonomy; that of *Maya* had already ceased and thus the "Tri-Sinhala" was abolished. His 33 years of reign were of opulent splendour at Polonnaruwa. Topawewa and its southern neighbour were submerged in a larger reservoir, the Parakrama Samudra; other tanks and the great channels were repaired and improved, the Thupas at Anuradhapura were repaired; Polonnaruwa had great Thupas, ornate stone shrines and brick shrines, gigantic stone statuary, well laid out parks, baths and gardens. A military expedition to Burma was the sole instance of interruption of the centuries old friendly relations with that country. Another military expedition to S. India was successful in the aid given to Pandyans against the Cholas and an occupation of Rameswaram for some years. Internal administration was not neglected but the system depended on his personal rule.

## A REVIEW OF CEYLON HISTORY

He compelled the three sects of Buddhist monks to enter into a community, and had heresy banished. Regard for Hindu religious ideas and for his Tamil troops is evident in the architecture and stone-sculpture; the exteriors of the great temples are Hindu in decoration; the bull, sacred to Shaivites and Vaishnavites is omitted from every ornately carved threshold stone so that its image will not be trod upon; moreover, the bull was carved on the side of the guardstone in place of the elephant. The next great king at Polonnaruwa was the Kalinga prince, Nissanka Malla A.C. 1187—1196 who emulated Parakramabahu in building, remitted taxes, travelled through his realm and adorned Dam-bulla rock cave temple.

### Sixth Tamil Usurpation

In A.C. 1215 only 29 years after Parakramabahu, the military weakness of the Government was such that a Kalinga prince, Magha was able to invade and overrun the country with an army of only 24,000 Keralas who destroyed temples, libraries, mansions and Dagabas with ferocity; the Tooth-Relic was hidden in Kotmale where it had been taken during the period of the puppets of the generals.

Thus the Polonnaruwa period of glory was a brief one of only 43 years.

### Low Country Period

In *Maya Rata* a Sinhalese prince about A.C. 1220 increased his power and expelled the Keralas and became King of *Maya Rata*, he made Dambadeniya his royal capital; his son when grown up pushed the war against the Keralas and conquered Polonnaruwa about A.C. 1244 but immediately had to repel an invasion by a Javanese pirate Chandrabhanu whose troops were armed with blowpipes and poisoned arrows. A Pandyan invasion was repelled, but in the next reign Chandrabhanu with Tamils in his army was successful to as far as Yapahu. Next, Pandyan invaders sacked Yapahu and carried off the Tooth Relic. King Parakramabahu the 3rd A.C. 1302—1310 went to the Pandyan Court and "by persuasion and entreaty" obtained the Relic. On his return he resided at Polonnaruwa. The envoys from China seeking the Tooth-Relic and the Bowl-Relic had gone back disappointed.

### Gampola Period

After Kurunegala for two reigns, the capital was Gampola in the Malaya district. The Mediaeval

temples of Lankatillake and Gadaladeniya were built by the first Gampola King. In the time of the third, an able and bold minister founded Kotte. Friar Marignolli visiting Ceylon found Beruwala ruled by a Muslim. Ibu Batuta found Colombo ruled by an Abyssinian and Puttalam ruled by a Tamil. Clearly the royal power was weak against foreign settlers and Jaffna was lost with a large portion of the mainland in the north. Art and literature did not suffer the same decline; Poetry especially flourished. The seat of Royalty shifted to Dedigama, Rayigam and finally to Kotte.

### The Kotte Period

The position was not pleasant. Relations with S. India were hostile; Jaffna claimed independence and once tried to exact tribute; the old friendly relations with Kalinga Magadha and Orissa had long ceased; China was still a friend, but trouble occurred early in the fifteenth century when the Chinese visitor, Ching-Ho met with suspicion and rudeness and left much offended. He came back with troops in A.C. 1411, deposed and removed the Kotte King to China. The prince selected or permitted by the Chinese to rule Ceylon paid tribute even as late as 1459. The military weakness of the royal dynasty was the cause of decline in power and a dread of absorption by South Indian kingdoms but even this dread did not prevent family quarrels and acts of violence. The canal from Hendala to Negombo Lagoon was constructed by King Parakramabahu 8th who had to quell the consequent revolt of the cultivators whose fields were ruined by the salt water coming from the canal. The conquest of Jaffna by a Sinhalese prince indicates that the Sinhalese of the Kotte period were capable of greater achievements if bold leaders were forthcoming. Ceylon had lost the commercial and cultural contacts with Asiatic countries, except for the solitary exception of an embassy in A.C. 1476 of monks from Pegu for canonical ordinations. The island was now to make contact with mercantile and vigorous colonization from Europe.

### The Portuguese Period

The Portuguese Vasco Da Gama had rounded the "Cape of Storms" and reached India in A.C. 1497. The adventurous and brave nation resolved to capture the Indian trade and in three years a fleet under Admiral Pedro Alvares Cabral set out with the sanction and blessing of the Pope, rounded the cape now called

## A REVIEW OF CEYLON HISTORY

“Cape of Good Hope” and reached Calicut on the 30th August, 1500. Before 5 years had elapsed the Portuguese owned ports and trading stations on the west coast of India and maintained a Viceroy at Goa with civil and military jurisdiction. Late in the year, 1505 the Viceroy sent an expedition to the Maldivian Islands under command of his son, Lourens de Almeida; contrary winds forced it to Colombo on November 15th, 1505; as the ships did not carry the usual ready-made *padra* a boulder on the ridge of rocks bounding the *Gal bokā* was engraved with “the Cross of Christ and the Arms of the King of Portugal” (now placed in the Gordon Gardens). At the interview with the King at Kotte the Portuguese envoys were granted permission to erect a factory, and to trade in cinnamon, etc., and undertook to guard the ports of Ceylon against invaders. There were factions and interested traders against the newcomers erecting of a factory and consequent demolition of the Portuguese Fort, but by A.C. 1521 the Portuguese were in an advantageous position owing to the dissensions in the Royal Family. The King interviewed in 1505, had been dethroned by his two sons; the son reigning in A.C. 1521 had his palace sacked, was dethroned and killed by the three sons of himself and a brother by a joint wife.

### Sinhalese Dissension

The three Princes divided the kingdom into three parts; the youngest Rayigam Bandara, ruled over Pasdun, Rayigam and Walallawiti Korales, the next, Mayadunne, had Sabaragamuwa and some adjacent tracks of land and reigned at Sitavaka; the eldest, Bhuvanaike Bahu, (7th A.C. 1521—1550) was the Overlord of all Ceylon and ruled over the kingdom of Kotte from Mannar to Hambantota; other parts considered tributary to Kotte were the Wannī, Jaffna, Trincomalee, Batticaloa districts and the principalities of Uva and of “Kandy.” Rayigam Bandara lived in tranquillity and obscurity and passed out of history. Mayadunne, the most capable of the three, was ambitious and strove hard to displace Bhuvanaike Bahu and be Overlord of Ceylon; except for a period from 1539—1547 he was perpetually at war with Kotte and the Portuguese. It was certain that but for the Portuguese, Mayadunne might have ousted the feckless King of Kotte who became increasingly dependent on the Portuguese; they came for cinnamon, pepper, etc., now their chief official in the island was “Captain-General of the Conquest.”

### Portuguese Ascendancy in Maritime Area

About August, 1541 a ship reached Lisbon with an effigy of the King's infant grandson and heir, Dharmapala; the body was of silver, the head of gold and ivory, the accompanying crown was decked with gems. The King of Portugal complied with the request to crown the image and to proclaim Dharmapala heir to the throne of Ceylon. The embassy from Ceylon returned with six Franciscan Friars. Conversions were many and Dharmapala was baptised as a youth and was a Catholic King; Mayadunne and his valiant son, Rajasinha the 1st, 1554—1593 gained many adherents, in consequence the fights against the Portuguese were desperately pursued. Colombo was besieged and in danger. In 1580, Rajasinha annexed the kingdom of “Kandy” but when he renounced Buddhism and became a Hindu, there was discontent and the Prince of Uva invited the regent named by the fugitive previous King of Kandy to take the realm; the Portuguese seized the opportunity to send a force under their protege Don Juan (Konappu Bandara) whose father had been treacherously killed by order of Rajasinha. The prince nominated regent was another Portuguese protege, the refugee, Don Philip. On the army reaching the hill country at Wahakotte, Don Philip was proclaimed King. A Fort was built on reaching Gan-noruwa on the river bank opposite to Peradeniya. On the death of Don Philip from an unknown cause.

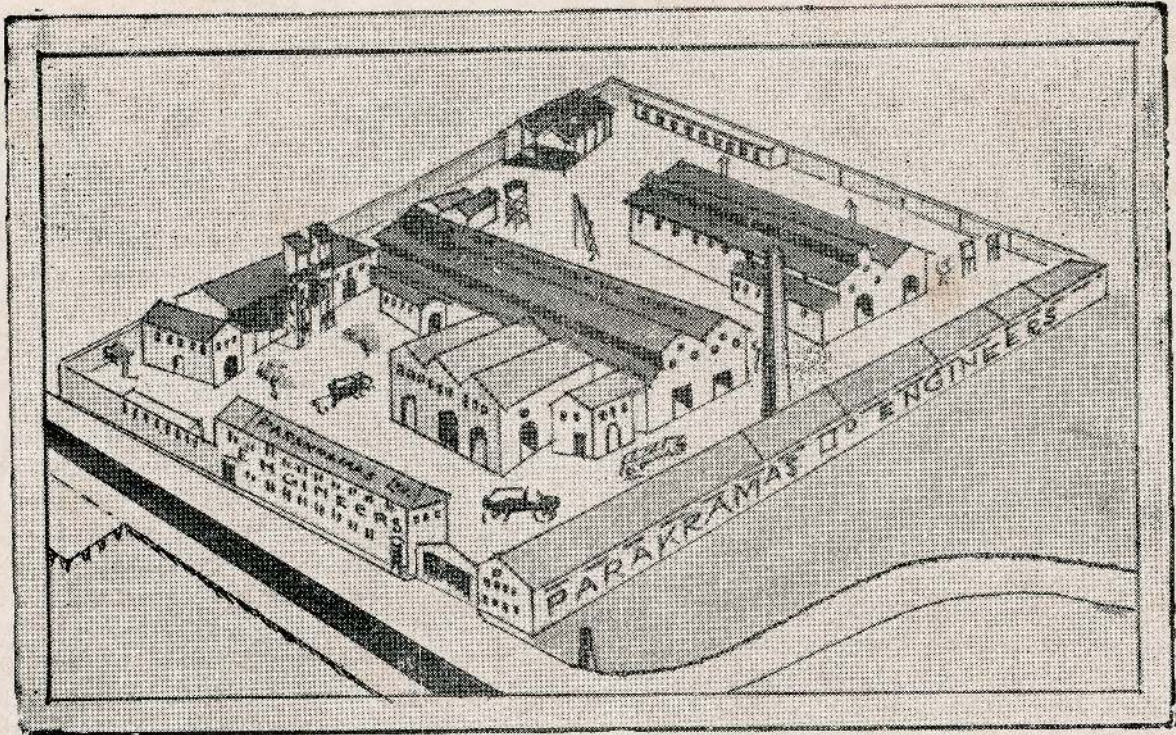
### The Kandyan Realm comes into Existence

Don Juan proclaimed himself King, redeemed allegiance to the Portuguese and Catholicism and maintained his position against Rajasingha in 1592, and against the Portuguese in 1594. When he repelled the latter invasion he captured Dona Catherina, the heiress to the throne, whom the Portuguese had brought up for crowning as queen, and married her. By Rajasingha's death early in 1593, the Portuguese were able to gain his kingdom; by Don Juan Dharmapala's *Donatis Causa Mortis* of 1580 and his will, the King of Portugal was his heir and on his death in 1597, the Portuguese became rulers of all the Maritime area of Ceylon including Jaffna which they had conquered in 1591. But the central part of the island maintained its independence and its Sinhalese King, once a Portuguese trained fighter in their service, held his own against them. The new kingdom was in the mountainous area the “Kanda uda Rata” and he was to the Portuguese the “Kanda uda Raja” which became the “kanda



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raja," hence the King of Kandy, a new name for the capital which was known as Senkadagala Nuwara or Maha Nuwara; the Dutch and English continued the usage of the word Kandy; one questionable result was the coming into use of the term Kandyan to designate the Sinhalese population of the Central Kingdom.

The Portuguese in the earliest period posed as auxiliaries of the King of Kotte, Overlord of Ceylon, fighting his battles against Mayadunne aspirant for the Overlordship, guarding his ports against foreigners and quelling rebellions. They became heirs to his territory and rights and regarded the King as holding a tributary kingdom.

### Enter the Dutch

In Kandy a contrary belief arose and grew strong so that by the time of Rajasinha 2nd A.C. 1629—1687, the King and court considered that the Sinhalese king at Kandy was Overlord of Ceylon, the maritime area subordinate and tributary to Kandy and the Portuguese mutinous rebels deserving expulsion. Cinnamon and pepper were as attractive to Dutch merchants as they had been to the Portuguese and the Dutch East India Co., had sent envoys to the King, who in return had sent envoys to witness off Goa a naval battle in which the Dutch defeated the Portuguese. The King then decided to obtain the services of the Dutch to expel the Portuguese "interlopers."

### Disagreements

The King and the Dutch were on bad terms until 1652, when war against the Portuguese was resumed. When Colombo was taken in 1656, Rajasinha's army was merely an onlooker as at Batticaloa, Negombo and Galle. In the fights for Negombo the Portuguese sent troops by the Hendala canal as well as by land. Rajasinha's demand for Colombo Fort was countered by the claim for arrears of expenses unpaid. He was very angry and acted against the Dutch in many ways. In 1664, owing to a rebellion, Rajasinha fled to Hangu-ranketa and then wrote to the Dutch for assistance; in 1665, they annexed great parts of Four Korales and Sabaragamuwa. About 1671, the King accepted overtures from the French. Theirs was constant friction till his death in 1687. There was as constant friction during the 20 years of his son's reign. In 1723 and 1736 the cinnamon peelers were in revolt until grievances were redressed in the latter year.

### Hostility

The Kandyans were frequently committing aggressions and in 1760, set up a revolt of land owners in Dutch territory. Now, but too late, the Dutch had learnt that the Portuguese had held their territory as lawful heirs of the last King of Kotte and changed their own claim to one of conquest from the Portuguese. In 1761, the Kandyans captured Matara and Hambantota and some frontier possessions. In 1765, an expedition under Governor Van Eck occupied Kandy but when provisions were failing and sickness setting in fought its way out without loss; Van Eck had left earlier and died 3 weeks after reaching Colombo. His successor Falck made an advantageous peace in 1766, abolishing the annual embassy for permission to cut cinnamon in the King's territory, and confirming to the Dutch the ownership of all the territory in the maritime area, thus cutting off the Kandyans from the sea. In 1772, the Kandyan Court asked for a share in the Pearl Fishery, and in 1776, tried to get a bit of the Coast. It also wanted to revive the yearly embassy for leave to peel cinnamon which had been abrogated in the 1766 treaty; the Court was communicating with the French who took Trincomalie in 1782; it was restored to the Dutch by the Peace of Paris in 1784. Governor Van de Graff took firm measures, and peace prevailed owing to the Kandyan scarcity of salt and the failure of any prospect of French aggression. In January, 1794, I. G. Van Angelbeek was Governor.

### British Intervention

In December, 1794, the French invaded Holland and established the Batavian Republic. The Prince of Orange, Stadtholder, wed and resided in Kew near London. After correspondence with the British Government and receipt of assurance and he issued a letter to colonial governors and commanders that to prevent French annexation they should permit British ships and British troops to occupy ports and Forts. The Governor of Madras invited Van Angelbeek to comply since all would be restored to the Dutch when peace was made. On the assumption that the new Republic was only an institution imposed by the French, the Dutch authorities in Ceylon intended to comply but later intelligence that it was a popular movement caused opinion to be divided.

The British appeared first at Trincomalie and were refused admittance by the commandant, they landed

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unopposed; the Dutch at Colombo decided to stand by the Batavian Republic and to refuse admission to the British. The British on receiving this information resorted to force. The Forts at Trincomalie were bombarded and yielded, Batticaloa and Jaffna followed. Colombo was forced to capitulate to the superior forces of the British on February 16th, 1796. By the Treaty of Amiens in 1802, Holland ceded Ceylon to the British.

The Kandyan Realm except, for the military raids by the Portuguese, and the disagreement with its Dutch allies, had a fairly uneventful career from A.C. 1590 to A.C. 1739 when the dynasty came to an end for lack of a legitimate heir and the Chiefs put on the throne a Tamil, a brother of the queen. Sections in the Court were still prevalent when the third King of the Tamil dynasty died in 1798, two years after the British occupation of the Maritime Provinces and the fourth Tamil King was placed on the throne.

### British Maritime Period

The Maritime Provinces taken from the Dutch were administrated by 3 successive military commanders of the troops with Madrassi civil employees for two years but in 1798, a Governor was appointed by the King of England though the East India Company still owned the territory; Governor North instituted reforms and sent back the Madrassi oppressors. In 1802, Ceylon was allotted to England in the Treaty of Amiens and

was made a Crown Colony. Governor North caused to be Treasurer and President of the Supreme Court and was given an Advisory Council of three, the Chief Justice, the General Commanding troops and the Chief Secretary.

### Disaster

North was involved in secret conferences with the chief minister of the King of Kandy and in 1803, a British force occupied Kandy but met the same fate as Portuguese conquering raiders had encountered, namely: sickness, overwhelming numbers of assailants and massacre.

### Peril Overcome

The King of Kandy's consequent invasions of British territory in 1803, were repelled with difficulty and the next Governor Maitland who came in 1805, refrained from warlike or other hostile actions and left the Kandyans alone.

### Invasion of Kandyan Territory

Governor Brownrigg came in 1812, and was soon interested in the question of the independence of the large central area, the Kandyan realm. The King's severities and the barbarities practised on some British subjects gave Brownrigg reasons, the disaffection of the Chiefs gave him opportunities, and in 1815, an unopposed British army invaded the Kingdom and occupied Kandy from which the King had fled.

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S. PARANAVITANA, C.B.E., PH.D., HON. D. LITT.,

*Archaeological Commissioner.*

Scattered over the length and breadth of Ceylon are relics of the ancient civilisation which, having been introduced into the Island by the Aryan-speaking people who colonised it some five centuries before the beginning of the present era, flourished in full vigour up to the thirteenth century. These relics are of various types; they may be caves, with very little of man's handiwork about them in which the ancient Buddhist hermits contemplated on the ultimate verities; or stupendous mounds formed by the crumbling down of the solid hemi-spherical structures of brick masonry raised in order to enshrine corporeal relics of the Buddha; or columns of granite and platforms of moulded stone from ruined edifices of ancient times; or Buddha images which symbolised the highest spiritual aspirations of the people of those days; or other varied types of sculpture bearing witness to the existence of a highly mature and technically developed art; or ancient inscriptions engraved on stone which give us glimpses into the political social and economic life of the past, or vestiges of military engineering in which

difficulties set by nature have been over-come with a boldness and ingenuity evoking our admiration. Irrigation works, some of them still lying abandoned for centuries and others once again made to serve their original purpose, meet the traveller wherever he goes in those regions of the Island which saw the flowering of the ancient civilisation. These remains are more abundant in the districts that are now called the dry zone, in which were located the cities which one after the other served as the capitals of the kings who ruled the Island for a millennium and a half beginning from the third century before the present era.

Due to a variety of causes, the decay of this civilisation set in during the thirteenth century. The ancient capital cities of Anuradhapura and Polonnaruwa were abandoned and the maintenance of the great irrigation works was neglected. The centre of government was shifted further and further to the south and the regions which were once thickly populated were given over to the jungle and the wild beasts. The palaces and temples



Kelaniya Temple. B.C. 300.



The lovers of Isurumuniya.

# Kandy



Sinhalese music is appreciated throughout the East, and the technique and dress of the dancers of Kandy are justly famous. Palm-fringed Ceylon affords equal happiness to the busy tourist or to the lotus-eater. Hurried or unhurried, the motorists of Kandy and the rest of the 'enchanted isle' fill up with Triple-Action Mobiloil at the sign of the Flying Red Horse.

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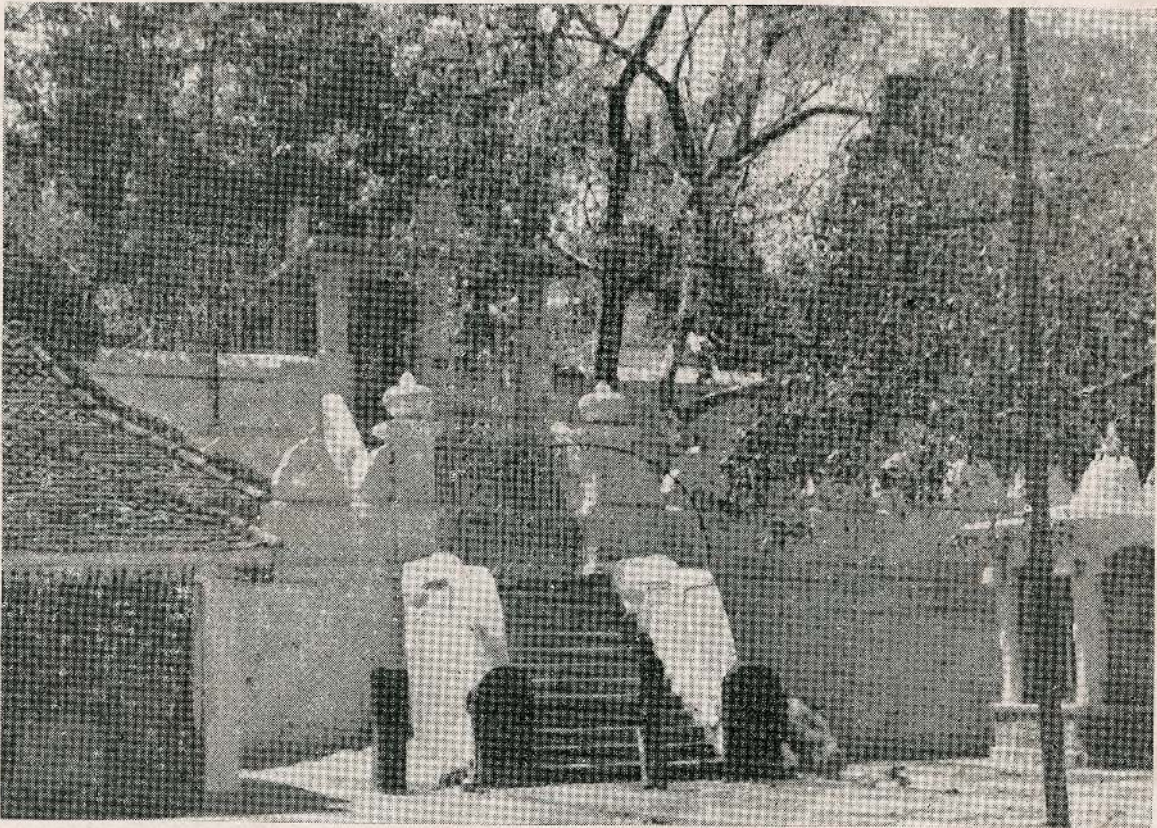


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## THE PROGRESS OF ARCHAEOLOGICAL WORK IN CEYLON

which adorned the ancient cities were either destroyed in warfare caused by foreign invasions and civil dissension or gradually mouldered into ruins by the forces of nature. The sparse population limited to a few villages separated from one another by stretches of dense jungle had to fight a losing battle against great odds for mere existence and the memory of the achievements of earlier days gradually faded. Stories of vast hordes of treasures buried at these ancient sites led to indiscriminate diggings resulting in irreparable damage to, or total loss of priceless works of ancient art.

remains which had come within the notice of their authors. The peace and prosperity consequent on British rule made the people of the Island, too, devote some thought to their past traditions which resulted in endeavours made by the Buddhists to restore the sacred shrines as places of worship. The opening of communications resulted in more and more people from the modern centres of population visiting Anuradhapura for purposes of religious worship and shrines which had been neglected and almost forgotten for centuries were once more occupied, cleared of the



The Bo-Tree at the Sacred City of Anuradhapura. The oldest Tree in the world. (over 200 B.C.)

The antiquities of Ceylon began to attract the attention of British administrators and scholars very soon after the whole Island became a part of the British Empire in 1815. This was due to the general interest then being evinced by scholars in Europe in the mode of life and traditions of peoples who had come under their rule. Articles dealing with the antiquities of Ceylon were published in learned journals in Europe and books giving general account of the Island very often devoted some space to the notice of ancient

jungle, and brought to a condition satisfying to the devotees as far as the limited financial resources available for the purpose would permit. A beginning was also made during the latter half of the last century to restore some of the old irrigation works and to bring once again under cultivation lands that had been abandoned for centuries. The ancient capital of Anuradhapura and, in the south, Tissamaharama thus began to attract the attention not only of pilgrims and antiquaries but also of engineers, administrators and



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## THE PROGRESS OF ARCHAEOLOGICAL WORK IN CEYLON

traders. While this focussing of attention on the relics of the past had beneficent results in general, it also led to much vandalism being perpetrated by the utilitarian outlook of those who had in hand the development of lands newly cleared and the uninformed piety of religious enthusiasts for whom what mattered was to make these ancient shrines look like the temples at which they were wont to worship in the localities from which they hailed.

Official interest in the antiquities of the Island was first manifested in 1871 when a series of photographs of the monuments at Polonnaruva and Anuradhapura was prepared and published by Lawton. This was followed by the description of the principal remains at Anuradhapura, illustrated by plans prepared by Smither. During the same decade also a search for and publication of inscriptions was undertaken by two German scholars, Goldschmidt and Muller, assisted by Mudaliyar L. de Zoysa. But this interest was sporadic. No attempt was made to protect the antiquities and the law of the land did not make any provision for the purpose.

It was in 1890 that the State admitted its obligation for the protection of the relics of ancient culture by instituting a separate Government department for this purpose. The Archaeological Survey started in that year was placed under the direction of H.C.P. Bell, a Civil Servant who had shown a keen interest in historical studies in general and Ceylon Antiquities in particular. Bell remained at the head of the Archaeological Survey until 1912 and during this period of more than two decades he carried out a great deal of pioneer work, under circumstances the arduousness of which it is difficult to realise today. He reclaimed from the jungle scores of historical buildings at Anuradhapura, Polonnaruva, Sigiri, Mihintale and a number of other places in the Island. He also collected hundreds of inscriptions, a number of which he himself deciphered, translated and published.

He was also instrumental in initiating the publication, under the editorship of D. M. de Z. Wickremasinghe of the *Epigraphia Zeylanica* in which selected inscriptions have been dealt with learnedly and exhaustively. Wickremasinghe continued this work until 1928 and was responsible for two volumes of the *Epigraphia Zeylanica*.

An Ordinance for the protection of antiquities was included in the Statute Book in 1900, but during this

early period of the Archaeological Department emphasis was laid in exploration and excavation. It was only in special cases as, for instance, with regard to the Lankatilaka at Polonnaruva, that the conservation or partial restoration of such monuments as were crumbling down was regarded as a responsibility of the department.

E. R. Ayrton who succeeded Bell as Archaeological Commissioner had worked with Flinders Petrie in Egypt. He started with enthusiasm to carry out a systematic programme of research and conservation but his career was tragically cut short just while the First World War was damping the enthusiasm of the authorities for cultural undertakings. The department thus was in abeyance for seven years at the end of which in 1920, A. M. Hocart was placed in charge of it. During his ten years of office, Hocart contributed much for archaeology in Ceylon both by his own work and by making provision for the work to continue in the future. Ill-health forced him to retire in 1930 on the eve of the great economic depression and it was only in 1936 that the department again had a permanent head. Mr. A. H. Longhurst, who directed operations from 1935 to 1940, concentrated on conservation, but the Second World War once again made archaeology in Ceylon to go through lean times. In the meantime, the Antiquities Ordinance passed in 1940 has afforded better protection to the antiquities and has made provision enabling the Department to intervene and control the restoration of monuments which are not on Crown Land.

With the end of the Second World War and Ceylon entering a new phase in her history as a self governing member of the British Commonwealth in 1948, the authorities have realised the importance of preserving the cultural heritage of the nation and, the funds voted for archaeological work has yearly increased until the prevailing financial stringency has checked progress. Even after making allowance for the vastly enhanced cost of labour and material, the department during the last seven years has had at its command financial resources which it could not boast of at any other period in its history, and the results achieved will make it obvious to any visitor to the historic sites that the public funds voted for this purpose have been profitably spent.

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## THE PROGRESS OF ARCHAEOLOGICAL WORK IN CEYLON

The primary responsibility of the department is the maintenance, in proper condition, of the monuments that have already been reclaimed from the jungle. It is a task requiring constant vigilance and the expenditure of considerable labour and money to prevent the jungle tide submerging once more those monuments of art and architecture which the department has in its charge in the thousands of acres of archaeological reserves in various parts of the Island. This work has been carried out in such a manner that the numerous visitors to the ancient sites can go about the monuments in ease and comfort and admire or study any monuments in which they are interested. For this purpose the department has had to open several miles of motorable roads and numerous foot-paths. The attractiveness of the surroundings of the monuments has been enhanced by planting flowery trees, sign-boards giving the identity and dates of important monuments have been set up.

The next in point of urgency is the Conservation of such monuments as are likely to deteriorate if preventive measures are not taken in time. Very often, Time has reduced a once beautiful edifice to a shapeless heap of rubble and the student who sees a monument in that condition finds it difficult to understand its architectural design or to grasp the purpose of the various scattered fragments. The conservation of such dilapidated monuments is virtually restoration, either partial or complete. For this purpose, elaborate drawings have to be prepared to guide the workmen and the position of each dismembered unit has to be ascertained by patient investigation. Examples of such conservation work recently carried out by the department are the Kuttam Pokuna at Anuradhapura, the Royal Baths at the same place, the Circular Shrine at Madirigiri and the Flight of Steps at Mihintale. The conservation of the remains of Kassapa's Palace on the summit of the Sigiri Rock excavated half a century ago by Bell, may be specially mentioned. Of monuments which are not on Crown land, the work carried out by the department in restoring the wooden hall at the Ambakke Devale near Kandy and the remains of the stone-work of the shrine which enclosed the colossal Buddha at Avkana.

It is by revealing the handiwork of man that has been lying buried for centuries that the archaeologist makes important contributions to a knowledge of the past. The department's record in this direction during the last eight years has been remarkable. The excavation of the mound hitherto known as the Tomb of Elala has definitely established that this is the old Dakkhina Thupa built at the spot where the mortal remains of Dutthagamini, the national hero of the Sinhalese were cremated. The excavations at Panduvas-Nuvara has revealed the ground plan of the palace in which Parakramabahu the Great resided when he was the ruler of Mayarata. The work at Madirigiri and Tiriya has revealed the full details of the most interesting Circular shrines at these places. At Anuradhapura have been brought to light the remains of the palace in which the great Vijayabahu resided and at Periyakulam have been exposed the remains of a Buddhist shrine maintained by the Tamils during the period of Chola rule in the eleventh century. At Mahiyangana, Mihintale and Dadigama have been brought to light examples of ancient paintings and other objects of great historical, religious and artistic interest. The architectural remains revealed in these excavations have been duly conserved and the movable objects arranged in a Museum at Anuradhapura, or preserved *in situ* under the custody of those who are legally entitled to their ownership.

The results of the research work carried out by the department have been made popularly available to the public in a series of guide books. Picture post cards intended to make the works of art and architecture familiar to the average educated person have also been issued. For the benefit of scholars who are interested in a deeper study of the ancient culture of the Island, monographs and papers dealing with certain aspects of the monuments and their interpretation have been published both at home and abroad or are in the press. In this connection, mention may be made of Vol. VI of the Memoirs which deals with the shrine of Upulvan at Devundara and the extensive work on the Sigiri graffiti, which is being printed at the Oxford University Press.



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# WILD ANIMALS OF CEYLON

BY

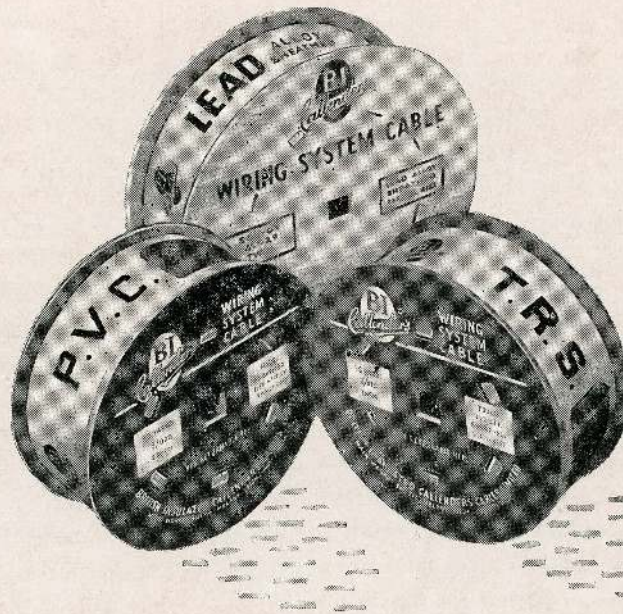
C. W. NICHOLAS

NATURE has richly endowed our comparatively small Dominion with a great variety of wild animals distributed in distinctive climatic environments, the wet and dry zones of the lowlands and the lower and upper montane zones of the highlands. It was a duty of the Sinhalese Kings, who from the 3rd century B.C. to the 18th century A.D. were Buddhist rulers, to give protection to wild beasts, birds and fishes, and many localities, including "the 12 great tanks" and the territory within 6 leagues of the ancient capital, Anuradhapura, were declared by royal edicts engraved upon stone to be Sanctuaries for animals. It is against this historical background of over 2000 years of Wild Life protection that we must view the present status of our wild animal populations. Only one indigenous animal, the Gaur, (Sinhalese, *Gavara*), can be said to have become extinct and this probably occurred in the 18th century. The reality and the effectiveness of the protection afforded in ancient times are evident from the works of Portuguese, Dutch and early British authors who make frequent references in their writings to the great abundance of wild animals throughout the country.

Today, the wild animal population is most abundant in the forests and plains of the lowland dry zone. The jungles of the wet and montane zones have largely given way to tea, rubber, coconut and other plantations, leaving the large, undeveloped areas of the dry zone as the main habitat of Wild Life. But development of the dry zone is being accelerated and it is to be hoped that the day is far distant when living space for wild animals will be available only in the Wild Life Reserves.

Among the larger animals, the Ceylon Elephant stands first. It is the most intelligent and the most tractable of all the races of the Asiatic Elephant and for this reason has been highly prized in other lands from the earliest historical times. The Greeks and the Romans esteemed the Elephant of Ceylon above all others. It was one of the principal export products

of this country up to the 19th century. But today the position is vastly different. The present status of the Ceylon Elephant is precarious and if the present rate of destruction continues its extinction appears to be unavoidable. But its survival could be ensured. Wild Elephants are persistent and formidable raiders of cultivated crops and every year many animals are killed and more wounded while engaged in or attempting these depredations. Effective methods of driving them away without recourse to shooting are available, but they entail much greater effort and vigilance on the part of those engaged in watching crops by night. From the most ancient times wild Elephants have been captured and tamed and employed in the service of man. Three methods of capturing are now employed, (i) Kraaling, introduced by the Portuguese, (ii) setting traps along the routes taken by the herds to water during the dry season, and (iii) pursuing and noosing, the special technique of the Panikkars. Casualties are lowest in Kraaling, but it is by far the most costly method today. In the Sinhalese Kingdom, the State Elephant, upon which the King rode, was first among tame Elephants and was always a tusker. Next came the war Elephants and, after them, the ordinary, working Elephants. These last were employed principally in the haulage of timber and stone and it was with their aid that the great buildings of the past, now in ruins, were constructed. All tame Elephants took part in religious and ceremonial processions, gaily caparisoned and preceded and followed by whirling dancers and drummers. In the Ceylon race of Elephants tuskers are comparatively few, certainly less than one in ten of male Elephants. The largest of our Elephants stand over ten feet in height at the shoulder, but specimens of this size are exceptional. Large herds of wild Elephants are now very rare even in the Wild Life Reserves, and to see a herd of 25 or more is an unusual experience. Solitary bull Elephants are often met with. Occasionally, one of these turns "rogue" and has to be destroyed. Every male Elephant in good health, wild or tame, enters into a period of "must" of 2 to 3 weeks duration at a


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## WILD ANIMALS OF CEYLON

certain time every year, and during this period they exhibit aggressiveness and some become definitely dangerous. The Elephant's vision is poor and his sense of hearing is not acute, but his power of scent is highly developed: a skilled tracker could approach an Elephant up-wind to very close quarters. Elephants are wholly vegetarian in their food. They must have water and are fastidious in their selection of it, rejecting brackish and dirty or befouled water. They are good swimmers and cross rivers easily.

Next in size to the Elephant is the Wild Buffalo, a formidable animal which goes about in herds of 10 to 50 individuals. Like Elephants, Wild Buffaloes are captured and domesticated. The Buffalo's eyesight is probably better than that of any other wild animal: its senses of hearing and smell are also well developed. An essential requirement in the Buffalo's habitat is water: it must, at all seasons, have water or watery mud to lie or wallow in. During the greater part of the day it lies in the water and goes out to feed in the mornings and evenings and during the night. Lone, bull Buffaloes, each keeping to his own territory in which there is one favourite puddle, are often met with, and some of them are liable to be dangerous. Herd Buffaloes are usually timid and stampede on being approached.

The Sambhur is the largest animal of the Deer family. It is a forest-loving species, shy and retiring, and not inclined to be gregarious except in well-favoured localities in the Reserves. Like the Buffalo, but to a lesser degree, the Sambhur needs water-holes or damp places to wallow in. A large Sambhur stag in full horn is a noble animal of impressive size. The Sambhur occurs from sea-level up to the highest elevations and is equally at home in the mountains as on the plains. By far the most common of the game animals is the Spotted Deer. In the Reserves it is often seen in companies of 50 to 300, individual herds which may range from 5 to 50 animals mingling freely on common grazing grounds. It is a timid animal, easily stampeded, and the favourite food of the Leopard. The Hog-Deer, an animal introduced by the Dutch into the maritime belt, now fully opened up and thickly populated, between Moratuwa and Hikkaduwa, is believed to have become extinct within the last decade.

The Wild Pig is fairly abundant at all elevations. It normally occurs in sounders of 10 to 30, but large, lone Boars are frequently met with. Rarely does a Leopard venture an encounter with a solitary Boar. And if he attempts to pick off a straggler in a sounder he must have a tree or other means of escape at hand for the sounder will turn on him *en masse*. Pigs are destructive to crops: they also eat carrion.

The Sloth Bear is the animal most widely feared by the jungle villagers who rightly regard it as the most dangerous denizen of the forest. It possesses powerful teeth and long, naked claws and is of uncertain temperament. A she-Bear with cubs is particularly liable to turn aggressive. The Bear avoids the proximity of human habitation and human activity and is the first animal to retire before the felling and clearing operations which precede the development of new land. But in its remote retreats it is liable to resent intrusion. A Bear rarely kills a man but it inflicts frightful, disfiguring wounds on face and body. Bears are agile in climbing trees and are very fond of bees' honey, termites and certain kinds of fruit. They are more common in the northern dry zone than in the southern.

Among the carnivora, the Leopard is the largest and most destructive animal. Large Leopards measure over 7 feet from head to tail and are exceedingly handsome animals. Though Leopards avoid man and are not often seen, they are not rare. They possess extremely sharp sight and hearing, are inclined to be nocturnal by habit and make themselves inconspicuous in order to facilitate the hunting of their prey. Moreover, they are often impeded in their hunting journeys through the forest by accompanying warning cries and calls of squirrels, monkeys, peafowl, spotted deer and sambhur. Leopards feed chiefly on all kinds of deer, young buffaloes and cattle. To follow up a wounded Leopard is a necessary but very dangerous proceeding, requiring extreme vigilance and caution. Man-eating Leopards in Ceylon have been very rare.

Smaller animals, such as the Red Deer, Mouse Deer, Jackals, Monkeys, Hare, Porcupines, Mongoose, Squirrels, Otters, Pangolins, Wild Cats and Loris, are too numerous to be specified individually.

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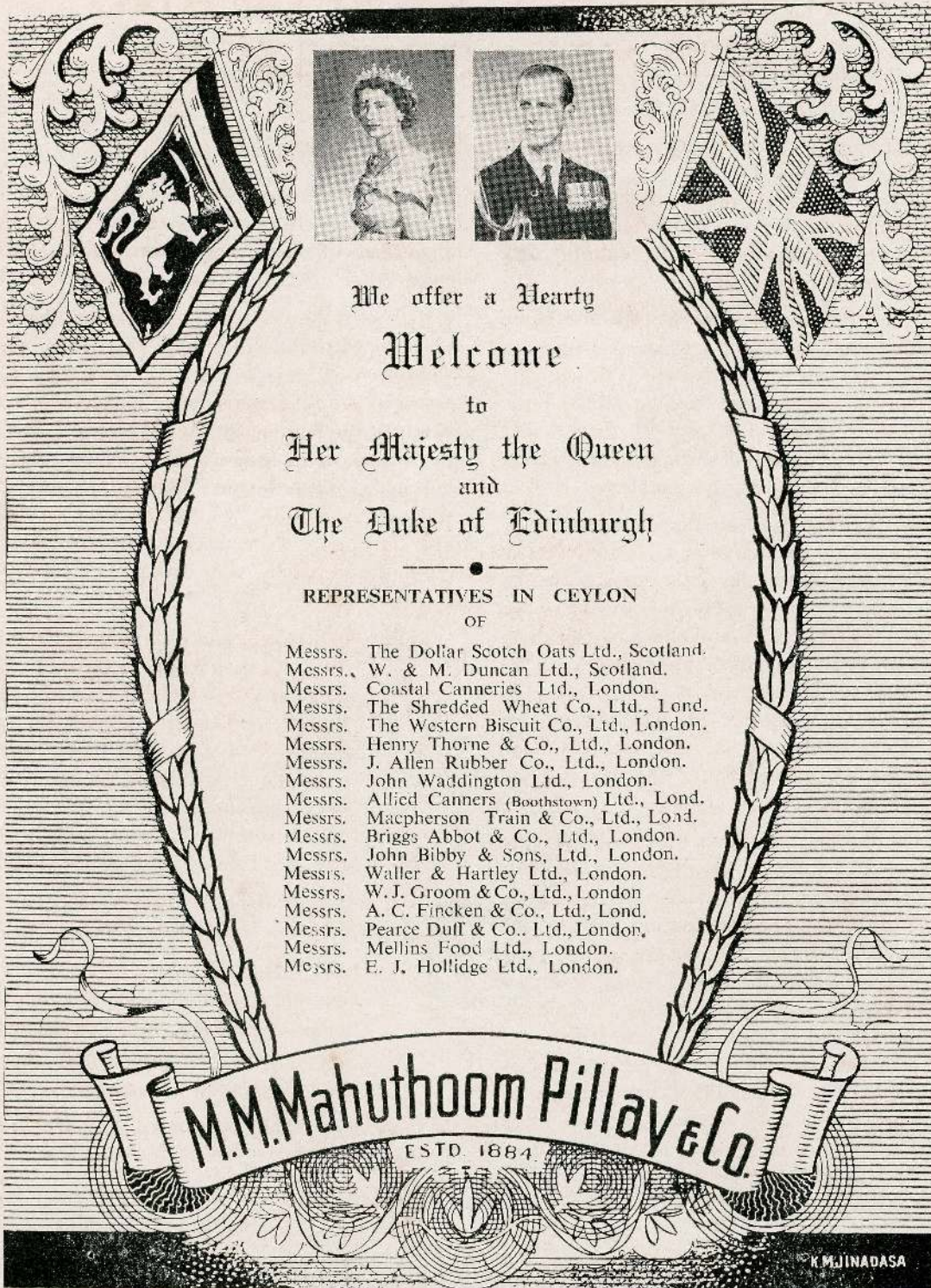
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## WILD ANIMALS OF CEYLON

Reptiles, from crocodiles to snakes and lizards, occur in large numbers and great variety. Crocodiles, till recently, were found in nearly every tank, lake and lagoon in the dry zone, but the trade in skins has revived and now they are uncommon in the village tanks. The largest and most dangerous crocodiles are the river crocodiles of the Bentota Ganga, Gin Ganga, Nil Ganga and Walawe Ganga in the Southern Province. The largest snake is the Python, which sometimes measures over 15 feet. Russell's Viper, the Cobra and the Krait are poisonous snakes whose bite can be fatal to man if a lethal dose is injected. The largest of the many lizards is the Water Lizard or Kabaragoya, a larger reptile than the commoner Talagoya.

Many birds are endemic or peculiar to Ceylon. The largest of the indigenous birds are the handsome Peafowl, and Pelicans and Storks. Birds of brilliant plumage or striking appearance are Orioles, Barbets, Woodpeckers, Rollers, Fly-catchers, Hoopoes, Jungle Fowl, Kingfishers, Minivets, Trogons, Malkohas, Sunbirds, Bee-eaters, Pigeons, Grackles, Ioras, Hornbills, Parrots, Drongos, Jacanas, Cuckoos, Ibis, Shamas, Spoonbills and Egrets. Ceylon is the southern terminus of the migration routes across the Indian continent and great numbers of migrant birds, notably Flamingos, Wild Ducks, Snipe, Plover, Curlew, Whimbrel, Pittas, and a host of Waders visit the Island during the North-east monsoon, adding greatly to and enriching the indigenous bird populations of the lagoons, lakes and inland tanks.





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# INDIGENOUS CRAFTS AND CRAFTSMEN OF CEYLON

BY

GATE MUDALIYAR N. WICKRAMFRATNE.

THE indigenous arts and crafts and the craftsmen of Ceylon are of very ancient origin and have contributed in a large measure to the cultural and economic development of the nation.

The legends of Ravana describe the enormous natural wealth found in Lanka and speak of golden ramparts, crystal palaces and gem-studded ornaments. It is also stated that when Lord Buddha visited Kalinyanipura (modern Kelaniya) a gem-set throne was offered to him. This throne is enshrined in the Dagoba which stands to this day at Kelaniya temple.

The great impetus given to the development of crafts since the arrival of Vijaya and his followers is recorded in various chronicles connected with the history of the Island. In the early 2nd century of the Buddhist Era in the reign of Pandukabhaya a city came to be built which had a Nagara Guptika, a mayor, 500 sweepers of streets, 200 cleaners of sewers and 180 bearers of the dead and another 150 watchmen in the cemeteries. This would show the rapid progress made by our craftsmen within less than a hundred years of the birth of our nation.

The numerous gigantic tanks scattered over the country and the great Stupas and temples go to show the important part played by our arts and craftsmen in our civilization of the past. The contribution made by our village artisan, the brick-maker in the erection of great Stupas and Dagobas and the skilled workmanship of our stone carvers in the supplying of gneiss stone pillars, ornamental railings and moonstones, guard stones and images found in our ruined cities, the Sigiriya frescos and paintings go to show the highly developed state of our national arts. The gold, silver, ivory and brass artistic finds in treasure troves and caskets found in excavations of old ruins, are further evidence of the great part played by our artisans in the civilisation of the past.

This was made possible due to the availability of national wealth which produced the raw materials and the overwhelming patronage extended by the monarchs who ruled the destinies of the Kingdom. Their patronage was extended in many ways, such as by granting

high titles and honours, land for enjoyment in perpetuity and by the establishment of institutions and appointment of master craftsmen or Mulachariyas to direct them.

The great chronicle of the Sinhalese, the "Mahavansa" refers to the work of art done by the Sinhalese craftsmen from time to time in connection with the building of monasteries, temples and Dagobas. A vivid account of the building of the great Stupa, Ruwanvelisaya, is given in the Mahavansa in detail. This was an event that happened some 2,000 years ago. Recent activities in connection with the restoration of this great Stupa have proved the accuracy of the descriptions given in the chronicle. The designing of the Dagoba is described thus—

"The King questioned him saying: 'In what form will thou make the Cetiya?' At that moment Visvakarma entered into him (the master craftsman). When the master builder had a golden bowl filled with water, he took water in his hand and let it fall on the surface of the water. A great bubble rose up like unto a half-globe of crystal. He said: 'Thus will I make it.'"

This is how the great Stupa, Ruwanvelisaya Dagoba was designed by our craftsmen. The chronicle continues—

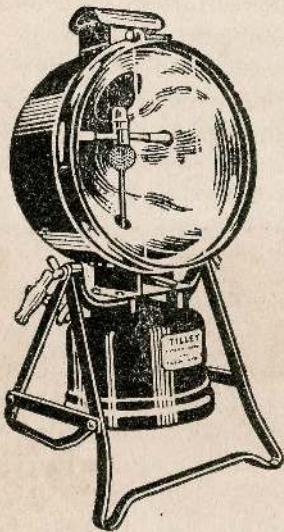
"Now well pleased the King bestowed on him a pair of garments, with a thousand (pieces of money) and ornamental shoes and twelve thousand kahapanas."

This shows how royalty patronised the craftsmen in the old days.

The chronicler gives details of every item of craftsmanship. The gold, silver, brass and ivory pieces of relics found in the recent excavations of the remains of the Dagoba in connection with its restoration revealed the ingenuity and originality of these craftsmen. The appointment of such master craftsmen or Mulachariyas continued throughout the reigns of the

# TILLEY<sup>REGD.</sup>

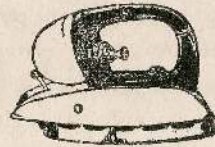
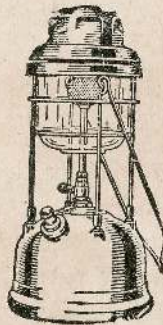
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Windproof, rainproof pressure lights providing a mean 300 c. p. light per unit, working on kerosene. Built for reliable and dependable service. Ideal for lighting factories, workshops and the like where electricity is not available.

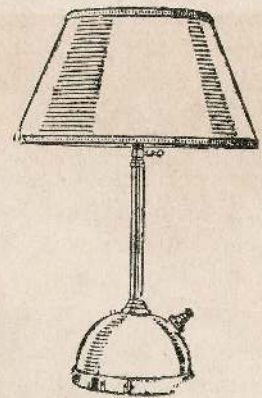


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## INDIGENOUS CRAFTS & CRAFTSMEN OF CEYLON

monarchs of this country and the last occupant of the post of Mularchariya appointed by the last King at Senkadagola (1798-1815 A.D.) lived in Mangalagama in Satara Korale (Kegalla District). His descendants are very conscious of the high honour enjoyed by their ancestor. This Mularchariya is said to have made the golden throne and other 'Sive-setta abharana' of the King of Kandy. Even today there are many of his families of skilled craftsmen living in the neighbourhood of this village.

This time honoured royal patronage, disappeared with the loss of the sovereignty of the country some 150 years ago and the craftsmen were placed in a very disadvantageous position. They not only lost the royal patronage but also lost all avenues for obtaining their raw materials which were abundantly found in the country. Forest laws and other laws prohibiting the exploitation of natural wealth for the use of the artisan crippled his progress. Importation of foreign goods to

the detriment of local enterprise further told on the production of local goods.

In this last lap of our independent sovereignty the patronage of royalty and the ingenuity of our craftsmen can still be seen from what is left of the old palace of the Kings of Senkadagala, the inner shrine room of the Tooth Relic temple and the wooden pillars at the Magul Maduwa—the Audience Hall and from various gold, silver and other offerings.

But during the last one hundred and fifty years no such patronage was given to the ancient crafts and arts. The artisan lost the patronage of the rulers, lost the accessibility to the national wealth of the country, lost the practice of national art, as the government was dominantly foreign and fostered foreign art in all they dealt, with—buildings, equipment of buildings, etc. But because his home was his guild he continued to carry on his trade in a very much reduced scale and was thus able to preserve his traditional art.

.....'and the girls provided all the home needs'



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## INDIGENOUS CRAFTS & CRAFTSMEN OF CEYLON

When we turn to the question how the craftsmen helped in the economic development of the country we find the tradition that those who helped the master craftsman became apprentices and then got their training. They knew no school or factory methods. These apprentices later established themselves as craftsmen in various parts of the country and carried on their trade. Thus, the traditional art was handed down from generation to generation.

These artisans helped and co-operated in the economic life of the village and contributed to its self-sufficiency. The village blacksmith supplied the agricultural implements and the tools required for domestic use. The potters supplied the pots and pans, the brickmakers supplied bricks, the weaver wove the cloth, the carpenter helped to furnish the requirements of the home, the cultivator cultivated the land and supplemented the craftsmen's food needs and the girls provided all the home needs.

In this way nearly all the needs of the village were supplied by the village craftsmen themselves. The need for money was hardly felt. All the raw materials which were necessary were made easily available to them. Those who ruled the country, gave their patronage and saw to the availability of all facilities to carry on the work.

With the change of government, and consequent change in customs and habits of the people, industry began to decline, and the neglect of our cottage crafts ensued. But the ingenuity of the craftsmen coming down from generation to generation coupled with his inborn courage survived marvellously. He continued to follow his profession. The blacksmith, brickmaker, potter, mat-weaver, etc., deprived of their usual privileges continued their profession to meet the local demand. The more enterprising ones such as lace workers, Dumbara mat-weavers, brass, copper and silver-workers, ivory carvers, goldsmiths, wood-carvers, gem-cutters, basket-weavers, lace-embroidery-makers rose above others and began to create new records. They carried on artistic and ornamental crafts to attract the attention and praise of a new market beyond the seas. To meet the new situation many social workers and sympathisers came forward to help the craftsmen. These organisations such as the Kandyan Art Association, the Ceylon Cottage Industries Society, the Kalutara Basket Society and the Ceylon Society of Arts all interested themselves in the improvement and development of trade in these crafts. The recently established Arts Council of Ceylon subsidised by the Government will be a further source of strength for their development.



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In the reign of  
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1954  
In the reign of  
QUEEN ELIZABETH II

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Alongside the Estate business, there has been built up a considerable EXPORT business in tea, rubber, coconut products, cocoa, cinnamon, etc., and these commodities are now shipped to all parts of the world.

An IMPORT Department, opened in 1919, handles all business in food-stuffs, Estate Supplies, Piece Goods, Hardware, Chemicals, Medical and Pharmaceutical Supplies, and the general requirements of the permanent population.

The INSURANCE Department has developed into an important Agency, and all classes of Insurance are undertaken.

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# THE CO-OPERATIVE MOVEMENT IN CEYLON

By

S. C. FERNANDO, M.A. (OXON), M.B.E., C.C.S.

Commissioner of Co-operative Development and Registrar of Co-operative Societies

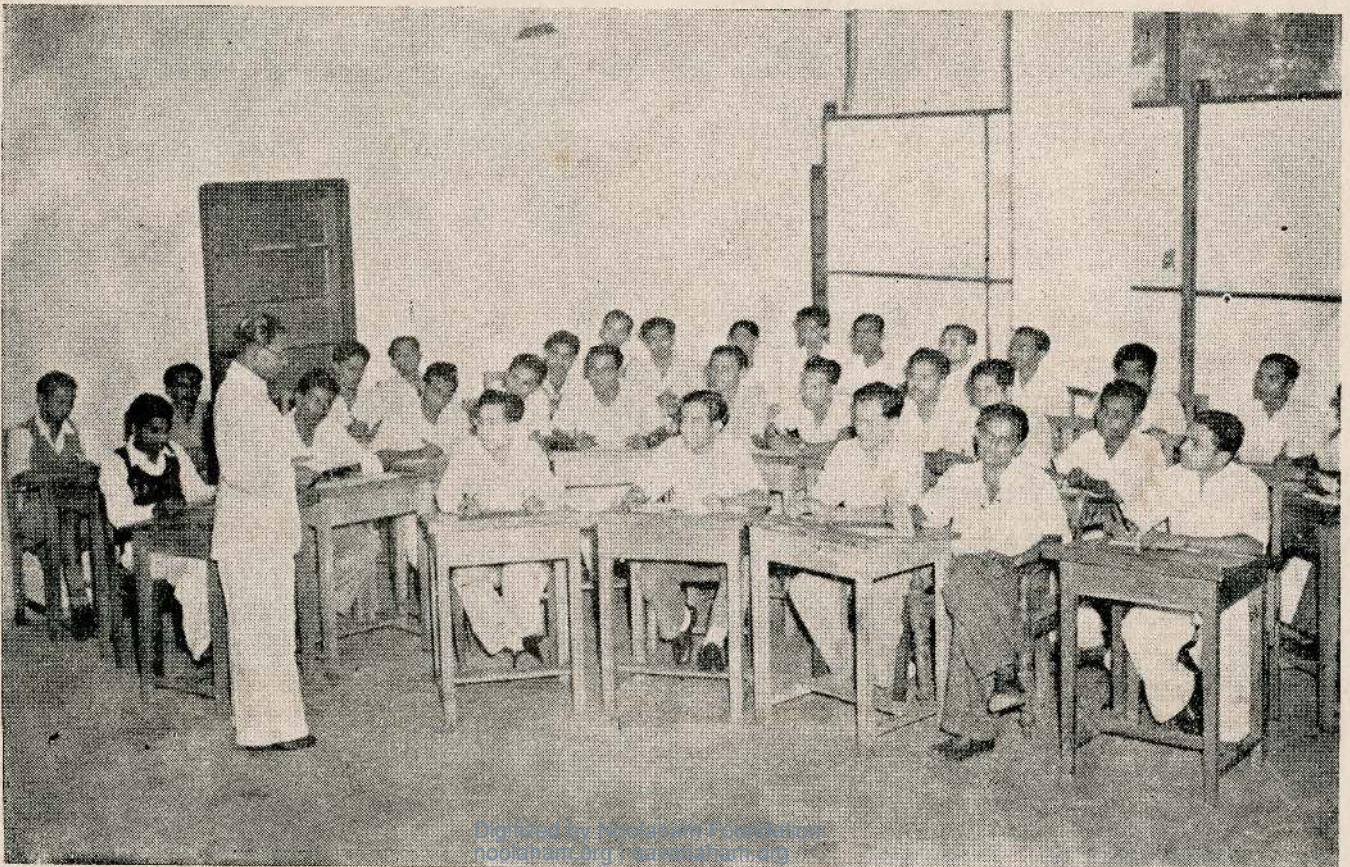


MR. S. C. FERNANDO

CEYLON may justly be proud of her Co-operative Movement, and world attention has been drawn to its phenomenal growth during the last decade. Thus the "Co-operative News," London, with its international circulation of many millions, and a clientele of some 150,000,000 among 25 nations, referred to Ceylon in a eulogistic full-page article recently as 'A Co-operative Island,' and quoted the following with appreciation from the Commissioner's latest Administration Report:—

"A unique feature of the Ceylon Movement seems to be the wide variety of type to be seen in so small a compass. It may justly be claimed that no other Movement in the World, not even those with far larger numbers of societies in the aggregate, can rival her record of 77 distinct types, logically categorised, and that within a

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## THE CO-OPERATIVE MOVEMENT IN CEYLON

total of 8,239. The World total of co-operative societies may be estimated at some 1,500,000 and to take a case in point, the whole sub-continent of India with 250,000 societies approximately out of this can barely enumerate 40 different types altogether.

Ours range from the Co-operative Federal Bank, which is a full-fledged Commercial Bank under the Monetary Act, No. 58 of 1949, Provincial Banks, Land Mortgage Banks, large coconut and paddy milling Societies, a Co-operative Arrack Distillery, large Wholesale Stores Unions and Societies, Co-operative hospitals and dispensaries, Agricultural Production and Sales Unions and Societies, Motor Boat and Bus Societies, Co-operative Estates, Co-operative Farms, Housing and Building Societies, a Fisheries Union and Societies, a Cottage Industries Union and Societies, a Milk Union and Dairy Societies, a Co-operative Printing Society, a Co-operative Society of Authors, Co-operative Youth Clubs and School Co-operatives, down to the now comparatively modest co-operative store and co-operative thrift and credit society."

The Ceylon Movement began very modestly in 1913 with just 2 credit societies. Actually, the intention of Ordinance No. 7 of 1911, which officially brought it into being, was to provide easy credit to the sorely-stricken agricultural peasants of the Dry Zone and bring them some relief from perennial indebtedness. Till 1921 the Movement was little else but a credit one, and the number of societies stood at a bare 154. In 1931 the total was still 600, and even by 1941 it remained at some 1850, with the credit type predominating still to the tune of 1625, or 88%. By then, however, the Movement had spread in many other directions besides, the balance 200 being accounted for in part by 150 Thrift and Saving Societies, about 30 *Estate* Stores, 40 Agricultural and Marketing Societies, and 3 Co-operative Provincial Banks.

The Global War which, with Japan's entry into it began to cause acute economic hardship throughout South-East Asia, gave the Co-operative Movement the opportunity of a century, and during what might be

styled in the Churchillian phrase, 'its finest hour' the Movement rose to great heights of grandeur, and reached a peak of no fewer than 4034 co-operative stores *alone* before the end of 1943. It will redound to its eternal credit, as long as the history of the Movement is told, that when the Indian trader had fled to his home-country by the thousand, (naturally), on the drop of the first Japanese bomb, and after the Municipal depots had failed (red-tapishly) to distribute even rationed rice with efficiency, the Co-ops took on the task with great aplomb and public spirit, and by precise mathematical division almost, of scarce goods, both rice and other, amongst the membership, saved Ceylon from the dire fate of Bengal, where even in the midst of comparative plenty at this time some 300,000 souls perished for want of an efficient distribution scheme.

Thus at the end of the Total War in 1945, numbers in the Ceylon Movement had risen to over 6500, with stores predominating this time to the extent of some 4025, or 60%. The great and humane service of the Consumers' Movement caused a natural rush for attachment of rice ration books from private trade to the Co-ops, till today some 5 millions out of a total of about 7 1/2 million books are in the hands of Co-ops. And now, (to complete this story on the consumer side), the stores have built upwards by Vertical Integration, as it were, into 100 Wholesale Stores Unions, which between them supply almost all their needs being in turn supplied by one enormous institution called the Co-operative Wholesale Establishment, which today with its own Ships, Printing Press, and Insurance Department and a turnover of Rs. 100 million a year, has established itself as the biggest business establishment in Ceylon.

Meantime, by way of parallel growth, perhaps owing to the tremendous fillip given by the Stores Drive, which brought the Movement under effective public notice for the first time, other successes were being scored, notably in Agricultural production and Marketing, and just as the theme was significantly Food *Distribution* from 1942 to about 1948, the emphasis more and more now, with populations far outstripping all available food resources, is on Food *Production*. The Movement has equally risen to the occasion, and these Co-operative Agricultural Production and Sales Societies (or CAPS as they are called for short) have risen to 700 already with a membership of nearly 200,000 and covering the entire Island as it were with a network.

# 'FALKS'

## KEROSENE COOKER

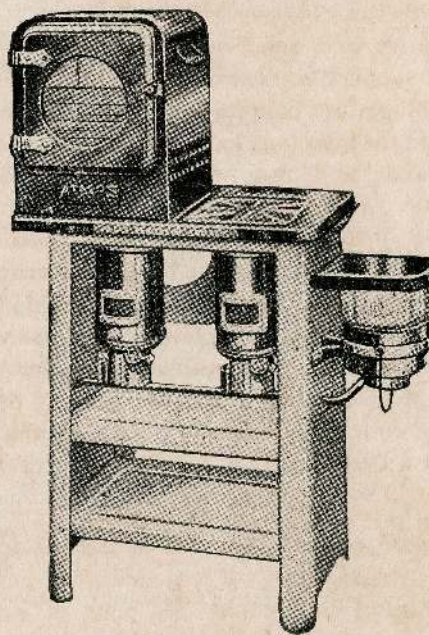
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## THE CO-OPERATIVE MOVEMENT IN CEYLON

This C A P S is undoubtedly the society of the future, since even though private trade may, with diminishing scarcities in all goods but rice, once again render the public its usual service, at least by competitive efficiency barring another War, the place of the Co-operative in a small-man economy like ours can never be supplied so well in the sphere of Cultivation. Its advantages are manifold, and the scheme of assistance is on the lines long hallowed by experience in both Europe and the U.S.A. Loans are granted on easy terms for various cultivation operations, and the economies of the large scale effected by bulk purchase of the adjuncts are followed by similar economies in sale and marketing. Debts of generations have been redeemed in the space of a few years, and living standards visibly raised by positive gains over producer prices. Mechanisation for more efficient production has taken root too, and nearly 300 Tractors are now owned and operated by C A P S., or C A P S Unions according to convenience.

Spaces does not permit of like detailed description of other major types of co-operatives enumerated in the opening paragraphs. At time of writing the total number of all types in 9,000, and it is expected to rise to 10,000 by the end of 1954. Notable gains have been in school co-operatives, which now number some 700, and co-operative youth clubs, which bode well for the future of the Movement with its growing and enthusiastic appeal to the youth of the country. Then again Women's Guilds are rapidly bringing in the womenfolk of the country for more effective participation in all types of activity, though it must be said that already there are about 250 societies, mostly thrift, with exclusive feminine membership.

The truly humane side of co-operative endeavour is exemplified in Co-operative Holiday Homes and the Co-operative Hospitals and Dispensaries, which now number 10 after an inspiring and successful start in 1935 at Moolai in the Northern Province. To this *general* health activity the Movement proposes to add before long, following the examples of Denmark and Belgium, specialist institutions for Tuberculosis and Cancer, easily the most gruesome scourges of man.

Even the cultural aspect is provided for today, and that by a Co-operative Society of Authors which is just bringing out its first publication of 12 short-stories at a fair price to the reader. The prime object

of this Society is to reward authorship to the fullest whilst providing readership at the cheapest—by the true co-operative method of eliminating the excessive profits of the middleman publisher or publisher-salesman.

Co-operative Banks—one for each of the 9 Provinces—with the Federal Bank at the Apex, provide almost exclusively the whole of the finance needed for these 9000 societies, and the volume of the Movement's financial operations today is indicated by the colossal figure of 1000 million Rupees which is its annual turnover—a figure well exceeding the country's Budget!

Above all, and in the sum total Ceylon's Co-operative Movement may well be hailed as the biggest single factor for stability, harmony and fairplay in a Dominion geographically situate in the midst of a troubled Asia. Her Cost of Living is comparatively about the lowest, thanks to the effectiveness of the Movement in bringing the consumer as close as possible to the producer in almost every line of economic activity. Vast and unbridled profits are very much a thing of the past, at least in commodities that enter into the daily necessities of life. The once down-trodden and debt-ridden peasant is a much more self-respecting person here than many of his counterparts in S.E. Asia; the town worker gets a fairer deal from his urban Co-operative than from any seller in the private trade; the sufferer in health gets his medicine much cheaper than from the private practitioner.

Still the possibilities for Co-operation are vast, even though we may not all end up in a Co-operative Commonwealth, as some idealists seem to hope for. At least we could, following the notable example of Denmark, through our co-operatives eliminate the large disparities of wealth and well-being which so often are the causes of class hatred and social unrest. In recent years the Movement has ably assisted the Government's policy of relieving population pressure on scarce land by the purchase of large estates for peasant settlement with an admirable co-operative scheme which has received the excellent compliment of exact imitation by General Neguib for similar schemes in Egypt after his attention was drawn to it by the British Foreign Office, at the instance of the Colonial Adviser on Co-operation, Mr. B. J. Surridge, C.M.G., a great admirer of our Movement and a frequent visitor to our shores.



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## THE CO-OPERATIVE MOVEMENT IN CEYLON

Thus in the Co-operative Movement lies the best hope for stability and peace in this blessed Island, of the type that Professor Elie Halevy epitomized in regard to England after the Napoleonic Wars in these memorable lines:—

“If the materialistic interpretation of history is to be trusted, if economic facts explain the course taken by the human race in its progress, the England of the 19th century was surely, above all other countries, destined to revolution, both political and religious. But it was not to be so.

In no other country of Europe have social changes become accomplished with such a marked and gradual continuity. To find the source of such continuity and comparative stability we must pass on to another category of social phenomena—to beliefs, emotions and opinions...,” etc., etc.

May we not fairly claim parallelism for our great Co-operative Movement in this troubled century of alarms and wars, and their aftermath?





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The Bank of Ceylon, established as a State-aided bank by the Government of Ceylon, has played an important part in the development and progress of the Dominion. With wide local experience, a network of branches in the Island, a fully-equipped Foreign Department, a London Office and correspondents throughout the world, the Bank can confidently place its services at the disposal of bankers and merchants who wish to do business with Ceylon.

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# BANKING IN CEYLON

BY

C. LOGANATHAN, GENERAL MANAGER, BANK OF CEYLON.



Mr. C. LOGANATHAN

The introduction of the division of labour brought in its wake the use of money. Money economy, in its turn, could not do without the institution of banking for any considerable time. The early history of banking in the Island remains obscure, and there is no evidence that banking in Ceylon before the advent of the British rule meant anything more than money lending. Even for about fifty years after the British occupation there was no bank in the Island in its modern sense of combining the functions of accepting deposits withdrawable on demand by cheques and making advances out of such deposits. Credit was not available except at onerous rates from private money lenders, and traders and agriculturists had to depend largely on their own resources. The settlement of foreign transactions depended to a large extent on the whims and fancies of the Chettiar. The defects of the credit and exchange system then prevailing were clearly stated in the Papers and Prospectus of the Bank of Ceylon thus: "The present traffic is carried on with great inconvenience and difficulty in great degree by barter, or by the indirect and circuitous way of Madras and Bombay, causing loss of time, additional charges, and greatly increasing the unfavourable rate of ex-

change. There is no place for the deposit of money or for the safe custody of specie, no means or channels to obtain loans or discounts no matter how good the security offered, and to effect any financial operation, there is no channel except via Madras and Bombay."

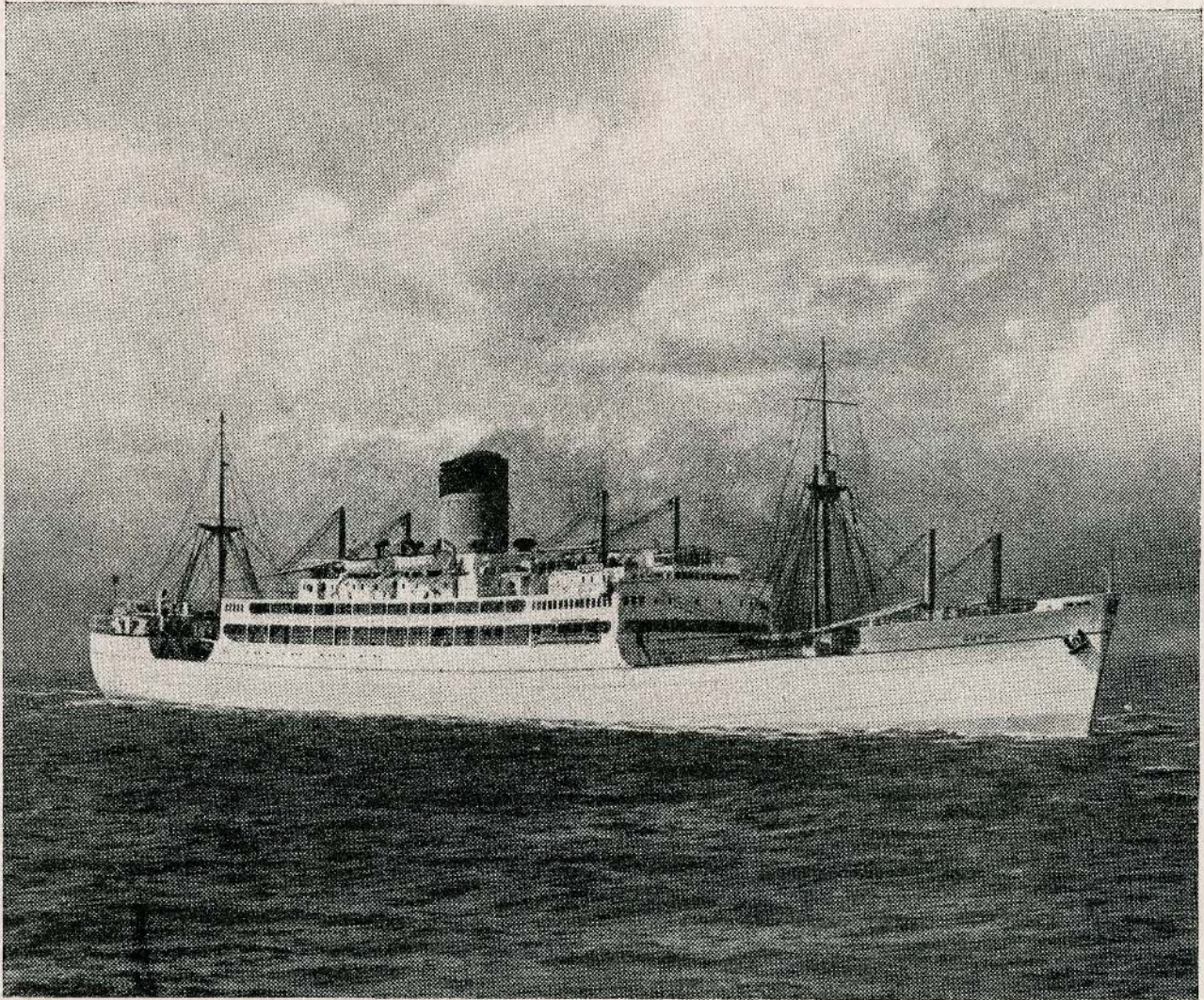
## FOREIGN BANKS IN RETROSPECT.

The Bank of Ceylon referred to was Ceylon's first commercial bank. It was started by foreign capital and should not be confused with the Bank of Ceylon of the present day. The first Bank of Ceylon was established in the year 1841 at a time when the country was giving promise of becoming a centre of commercial importance. Forty three years later, in 1884, it met an untimely end as the Oriental Banking Corporation, which name it assumed when, in 1851, it fell into difficulties and was amalgamated with another bank of foreign origin, the Oriental Bank. The failure of the bank was attributed to large speculative transactions which are foreign to modern commercial banks dealing with demand or short-term deposits.

This Bank of Ceylon was the fore-runner of several foreign banks like the Mercantile Bank of India and the Imperial Bank of India all of which provided much better banking, exchange and credit facilities than those offered by the Chettiar money lenders—or bankers as they called themselves. There was, however, a very important similarity between the two credit systems. Both served foreign interests though in the process they assisted in developing the country's trade and plantations, again for the benefit of foreign interests.

## NATIONALISM RESURGENT.

That this state of affairs was unsatisfactory from the point of view of the nationals of this country was not fully realised until the depression of the 30's shook Ceylonese complacency very hard. The inability of the Ceylonese to raise credit even from the Chettiar money lenders led to a feeling of discontent against the existing credit system. The Thirties will thus be recorded in history as the period in which the Ceylonese people began to recover the national self-consciousness which they had surrendered to Portugal, Holland and Britain in turn for over 400 years. It was in this period



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## BANKING IN CEYLON

of national awakening that a resolution was moved in the State Council in November, 1932 that a Commission should be appointed to go into the system of commerce, banking and insurance of this Island. The Executive Committee of Labour, Industry and Commerce of the State Council to whom the motion was referred, recommended the limitation of the scope of the inquiry to the Banking and Credit system alone as this needed most urgent attention, and this recommendation led to the appointment of the Pochkhanawala Banking Commission and later to the establishment of the present Bank of Ceylon on August 1st, 1939.

### BANK OF CEYLON.

One has only to study the report of the Pochkhanawala Banking Commission, considered to be one of the most comprehensive and informed State papers ever published in Ceylon, to appreciate what the Bank of Ceylon has achieved for the country and her peoples. The aggregate of advances of the Bank of Ceylon now form over a third of the advances of the entire banking system and almost its entire advances are to nationals.

The following extracts from the World Bank Report show, to some extent, the part the Bank of Ceylon is playing in the country's economy:—

“In the financial field, the banks have been concerned primarily with financing the movement of goods into or out of the country by short-term advances. The Bank of Ceylon, which has expanded rapidly since its creation some 15 years ago by the Ceylon Government, has undertaken a wider range of business.....”

“Branches of British and Indian commercial banks in the Island tend to limit their lending to short-term import-export transactions, especially financing the tea, rubber and coconut trade. Local factories are granted short overdrafts for raw materials and the like at  $3\frac{3}{4}\%$  or higher, but funds for plant development must come from their own earnings or the private pockets of their owners.....”

“To a manufacturer buying production machinery, credit for 90 or 180 days is of little use. He cannot hope to repay such a loan out of earnings from the equipment. Especially in Ceylon, where most machin-

ery must come by long overseas shipment and where installation may proceed slowly, it is likely that the loan will fall due even before the new equipment is ready to run.....”

“One institution which has helped—although not enough—is the Bank of Ceylon. This Bank has sometimes lent as long as 25 months for purchase of new machinery.....”

....“*Though the Bank of Ceylon is doing the same kind of banking as the British and Indian banks, its position is somewhat different; some of its funds, especially those obtained from the government, can be utilised to finance transactions which would be considered unsuitable for the traditional type of exchange banking.*”

### THE CENTRAL BANK OF CEYLON, THE APEX OF THE BANKING SYSTEM.

The economic development of a country must depend to a very large extent on the development of banking and credit facilities; and with credit playing a predominant part in the settlement of monetary and business transactions of all kinds, thus representing a powerful force for good or evil, it is evident that it needs some control if it is to perform its functions properly. There has been general agreement among economists and bankers that the institution that can most efficiently exercise this control is a Central Bank with special powers. As to what the objectives of credit control should be there is now a tendency for monetary authorities to combine the objective of international exchange stability with that of promoting a high level of employment and real income.

With our attaining Dominion Status and hence the freedom to determine our own affairs, the Government lost no time in establishing a Central Bank in August, 1950. It is principally a bank of issue, a banker's bank and banker to the Government and is endowed with wide powers for regulating the commercial banking operations and the credit supply of the country.

The Island's banking system which is centralised in the Central Bank of Ceylon now consists of eleven important commercial banks, ten of which are foreign banks and the Bank of Ceylon which, incidentally, controls well over a third of the total bank deposits of the country.

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## BANKING IN CEYLON

The commercial banks mainly cater to the short term needs of the urban population. For medium and long term finance there are four institutions, viz: The State Mortgage Bank, the Ceylon Savings Bank, the Loan Board and the Agricultural and Industrial Credit Corporation. In addition, there are the Co-operative Federal Bank, which was established in 1948, and provincial co-operative banks to strengthen the structure of the Island's co-operative credit system. The activities of the institutions outside the commercial banking system are very limited by reason of the fact that their lending operations are subject to inflexible regulations.

### A LAND MARK.

The Bank of Ceylon has for some time past considered the feasibility of extending financial assistance for agricultural, industrial and housing projects. Up to now this bank being essentially a commercial bank dealing in demand and short term deposits only, has not been able to assist as much as it would have wished to, for the reason that advances granted in connection with such projects would require longer-term finance.

The Bank has now decided to act as a medium for the collection of savings for investment in the form of long and medium term deposits and then to utilise these deposits for the purpose of granting loans for medium term development projects and house construction. The Bank will therefore, provide these additional services to the public without introducing any element which may disturb the bank's stability by

locking up demand and short term deposits in long and medium term advances.

Funds available for such loans will necessarily be limited to the amount of long and medium term deposits received by the bank under this scheme; and on the other hand the total amount of deposits which will be accepted by the bank at a particular point of time would depend largely on the total of medium term loans applied for and granted by the bank.

### BANKING IN PROSPECT.

It is now generally realised that the country's economic structure will continue to be vulnerable unless and until a greater diversification in the economic life of the country is achieved. For this purpose we must have an extensive banking and credit system covering the entire country and capable of mobilising and harnessing the country's resources for the greatest good of the country.

The record and achievements of the country's national bank, the Bank of Ceylon, now pose a question as to how it can be developed not only to assist in the diversification of the country's economy but also to give the Ceylonese their rightful place in the trade and commerce of the country permanently. And in the final analysis, on the Central Bank of Ceylon will this responsibility rest and on the efficiency of its direction and management will the efficacy of its wide array of sanctions depend.



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# IN THE FIELD OF EDUCATION

BY

SENATOR A. M. A. AZEEZ, B.A.



SENATOR A. M. A. AZEEZ

IN reviewing the field of education since the attainment of Independence, the most notable achievement may be regarded as the Education (Amendment) Act, No. 5 of 1951, which contains the principles upon which the educational policy of Ceylon is based. This Act aims at founding a national system of education adapted to the ethos of the Country, and not the least satisfactory feature of the Act is that it obtained the general approval of the Country with the result that the acrimonious controversies and dissensions that characterised the Education (Amendment) Ordinance, No. 26 of 1947 were stilled, and a period of calm and tranquillity so essential for true educational progress set in.

The 1951 Act was the culmination of a series of attempts at educational reform that began with the introduction of the Donoughmore Constitution when for the first time the people were given a voice in the management of their own affairs and were thereby enabled to influence the policy of the Government in a manner which was not possible under the Colonial regime. Far-reaching results were bound to follow the extension of the franchise under the Donoughmore Constitution for to quote the Soulbury report. "Adult suffrage undoubtedly stimulated the politically conscious minority to provide greater educational facilities for the rather apathetic majority." Conditions were

now set for re-orienting policy in all spheres; for the Country's development had hitherto been subordinated to imperial needs, and the educational system in particular had grown haphazard without much relation either to the economic progress or cultural advancement of the people. The Executive Committee of Education, which was the offspring of the Donoughmore Constitution of 1931 was not slow in realising that the educational system required revision at an early date and the altered political conditions in the Island called for a re-distribution of functions in regard to educational policy and administration. The Country, however, had to wait for a period of about eight years before the first tangible step on the path to reform was taken by the passing of the Education Ordinance, No. 31 of 1939, which was designed to create a more satisfactory system of administration and to give effect to some generally acceptable decisions on questions of fundamental policy. The main clauses of this Ordinance re-defined the powers of the Board of Education, abolished the Education District Committees and created new Local Advisory Committees. Also embodied in the Ordinance was a Conscience Clause whereby the written consent of the parent was made necessary before a child belonging to a religious denomination other than to which the Management belonged could receive religious instruction in the school.

The Ordinance of 1939, barely touched even the fringes of the problem and the Country had to again wait till 1943, before it obtained its first comprehensive survey of the field of education. This survey was given in the Report of the Special Committee on Education which was appointed in April, 1940 by the Executive Committee of Education. The report revealed in unmistakable terms the sins of omission and commission perpetrated during the pre-Donoughmore period. Four major defects of the old system were disclosed by the Committee. They were:—(1) the existence of two types of education according to the medium of instruction used, English or Swabasha, with English being given a badge of social superiority, and Swabasha being relegated to a subordinate status, (2) the excessive uniformity of the educational system which was almost purely academic and had little



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HER MAJESTY  
QUEEN ELIZABETH II

*Head of the Commonwealth*

*Loyal Greetings*

*from the heart of everyone in*

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## IN THE FIELD OF EDUCATION

relation to the practical aspects of life, (3) the absence of equality of opportunity resulting in two types of schools, one attended mainly by those who could afford to pay the fees, and the other by those who could not, and (4) the failure of "compulsory education" due mainly to an insufficiency of schools, and to a certain extent due to the poverty and apathy of parents. Among other defects to which the Committee drew attention were the inadequacy of school grounds, buildings and equipment especially for practical work, the domination of curricula by examinations and the abnormal percentage of pupils withdrawn at the end of the primary stage.

The diagnosis of the maladies that affected the old order could not have been more correct nor could the remedies prescribed have been sounder. The general aim which the special Committee had in view was the establishment of an educational system suitable for democracy with a special emphasis on training for character and education for citizenship with the corollary of welding the Island's heterogeneous population into one nation—an object which was to be accomplished through the democratic principle of tolerance that was to permeate the entire educational system. It stands to the credit of the Committee that they envisaged an educational system suited to the needs of an Independent Ceylon even before Independence was attained. For the achievement of this end, several far-reaching recommendations were made, almost all of them governed by a spirit of statesmanship. This spirit was admirably displayed in the clauses providing for the continuance of the denominational school side by side with the Government school, and in the new definition of State Neutrality whereby equal provision was to be made for all religions in place of the earlier definition whereby no provision was made for any religion. Other recommendations dealing with the mother-tongue medium of instruction, the place of English as a compulsory second language, the provision of facilities for Technical and Vocational Education and the introduction of free education and fitness tests were no less statesmanlike.

But however irreproachable the diagnosis and the prescriptions were, the manner in which the recommendations were implemented was grievously at fault. The transition from the old order to the new, involving as it did radical changes, could not have been other than a slow and gradual process. Instead, the transition

was attempted with almost precipitous haste. The radical nature of the changes demanded careful and detailed planning and the setting up of a new and adequate administrative machinery. Neither was done. Yet more deplorable was the fact that in spite of the Special Committee's strong views against piecemeal changes, no comprehensive legislation embodying the recommendations was passed or even attempted. For instance the School Grants (Revised Conditions) Regulations were passed in September, 1945 and nearly two years elapsed before the Education (Amendment) Ordinance No. 26 of 1947 was passed to supplement the Education Ordinance of 1939. The 1947 Ordinance, which was passed almost on the eve of the dissolution of the old State Council contained important provisions relating to the establishment of an Examination Council and of an Educational Research Council as well as clauses dealing with Religious Instruction, new denominational schools and the procedure in respect of unaided schools which are found to be unsatisfactory. Whether for lack of planning or the necessary administrative machinery, hardly a single clause of this Ordinance could be implemented in the manner envisaged by the Special Committee. The ill-starred combination of impolitic haste, lack of planning, administrative unpreparedness, piecemeal legislation and lapses into intolerance not only brought in its train the inevitable aftermath of confusion, uncertainty and bitterness but also made a mockery of the Special Committee's cherished ideal of establishing an educational system suitable for democracy and based on a spirit of tolerance and compromise.

Consequently, the whole attempt at educational reform was in danger of becoming discredited. Those who from the beginning had been opposed on financial grounds to the expansion of the Country's educational services could hardly conceal their relief at the discomfiture of the champions of the New Order. Anti-taxationists vied with anti-egalitarians in denouncing the new scheme of things and thus had strange bedfellows in the extremists of the other wing who condemned the proposals of the Special Committee for not being radical enough.

The period 1948 to 1951 was a particularly uneasy period for most schools of senior secondary status. On the one hand, a sense of deep frustration had come over the schools that had entered the Free Scheme at its very inception. With a totally inadequate Maintenance

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## IN THE FIELD OF EDUCATION

and Equipment Grant, they had been battling against odds and now found their standards steadily deteriorating and themselves outclassed in every sphere by their erstwhile partners, the fee-levying schools. Appeals for an increased grant to free themselves from their corroding insecurity had fallen on deaf ears. On the other hand, those fee-levying schools were themselves encompassed by uncertainty regarding their future; they were beginning to fear that they might either lose all forms of Government aid or be compelled to merge into the Government scheme. Moreover the Special Committee's important recommendation of a fitness test had so far failed to be implemented; and unable to resist the glamour of the big urban free schools, many students from the rural areas began to drift to the towns. Their numbers were swelled by very many urban students who hitherto had been through poverty denied the opportunity of an English education. In the absence of any fitness test, there was no guarantee that all those students would benefit by the type of education imparted in those congested urban schools.

In this welter of uncertainty bitterness and frustration, it is not difficult to understand the feelings of relief with which the Government Proposals for Education Reform contained in the White Paper of 1950 were received throughout the Country. The chief merit of these proposals lay in the removal of the uncertainty regarding the educational aims of the Government. For sometime there had existed indecisiveness about the future of the English language and the status of Assisted Schools. And despite the Special Committee's recommendations and the decisions of the State Council, there had been no discouragement of the uniform type of academic education that was being imparted to the fit as well as the unfit, who with equal enthusiasm were pursuing higher academic education. On these and all other points at issue the White Paper with a commendable spirit of compromise and with admirable lucidity, gave a clear idea of the intentions of the Government. Most of these proposals were in harmony with the general feeling in the Country, and the absence of any acrimonious controversy in strange contrast to the past was a testimony both to the general acceptance of the White Paper and to the genuine appreciation of the free discussion that was encouraged by the Government both in the House of Representatives and outside.

Certain features of the new proposals were particularly welcome; for example the explicit recognition of Assisted Schools as co-partners with the State, the re-acceptance of bilingualism with English as compulsory second language as the settled policy of the Government, the final abandonment of the proposed Block Grant System resulting in continued guaranteeing of the salaries of eligible teachers, the provision of a scheme of enhanced Maintenance and Equipment Grant and approved amenities fees, the emphasis laid on the acquirement of skills so essential to a sound education and the consequential acceptance of practical subjects as a normal part of the curriculum, the provision of free education to all pupils at the end of the Junior Secondary School course who are found suitable for Senior Secondary Education on the basis of certain criteria of their ability and aptitude, the guarantee of liberty to the schools and the promise of equality of opportunity to the students.

The Education (Amendment) Act of 1951 embodying the White Paper Proposals demonstrated the determination of the Government to grapple successfully with a fundamentally important problem and "to see that the new scheme, having been launched in an atmosphere of good-will, is implemented as early as sound planning and the finances of the Country will allow." That, ever since Independence, the Government has indeed been following a progressive policy is indicated by the increasing amounts annually spent on Education. In the year, 1931—32 the Education bill cost the Country a sum of thirteen million rupees, in 1944—45, thirty-five million rupees, and last year (1952—1953) the bill rose to a sum of one hundred and forty-three million rupees from current revenue and another twenty-four million rupees from Loan Fund Expenditure. Though a very great deal remains yet to be done, real progress can be seen in many directions. The latest figures of school attendance show that 72% of the children of Ceylon are attending schools, which is a record for any South East Asian Country and that since Independence 353 new schools have been built and opened and that plans for several more are now ready. These are certainly no mean achievements.

The full implementation of the plan envisaged in the Education (Amendment) Act, No. 5 of 1951 must necessarily be a gradual process as changes cannot be hurried owing to insufficiency of men and materials. But though one may be impatient at the slow tempo of

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## IN THE FIELD OF EDUCATION

the transformation, it is preferable, in view of the vital contribution that Education alone can make towards national regeneration, that it should be so rather than that an unstable structure should rise up through a desire to see a rapid consummation of hopes. Not only does Education hold the key to social progress but it is equally true that the one freedom that can make all other freedoms real and alive is the freedom from ignorance. Moreover, if we are not to pay mere lip service to democracy it must be confessed that a democracy which is not educated is false to its very name. These principles need to be affirmed and reaffirmed because it has been the experience every where for vested interests, reactionaries and obscurantists to oppose and to endeavour their utmost to prevent any substantial expenditure on Education. But, "Education will prove to be, as it has proved elsewhere, a most remunerative long-range investment, which pays its dividends not only in the way of increased material wealth but in the shape of happier, healthier, more social and more enlightened men and women." Besides, Education alone can create in the present and

next generations the ability to understand the complex problems of our Country in its present state of development and equip them with the technique and character to dominate its difficulties and effect the necessary transformation from a colonial territory to a national State.

The Amendment Act of 1951 has thus opened before us a new horizon in Education—an educated democracy, planned on a national scale to achieve the fullest development possible of the human personality and guided by teachers who possess "something of that generous enthusiasm for humanity, which transforms patient drudgery for a good cause into a means of joyous self-expression and sets even the meanest work aglow with the sacred fire." In this ideal we have something to aspire to and its fulfilment demands great and sustained endeavour. The attempt is worthwhile, for the reward of its successful achievement will be the Silent Social Revolution, which in peace and tranquillity will bring Liberty, Social Justice and Contentment to all. The task provides us with a challenge and on our response depends the future of our Country.



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# A HOLIDAY IN THE HILLS

BY

J. M. BENJAMIN

THE Hill Country in Ceylon provides one with ample opportunities for a holiday amidst calm and serene surroundings. Foremost amongst health resorts and holiday spots one thinks of Nuwara Eliya Haputale, Bandarawela, Diyatalawa, Hatton and Kandy. Off the beaten tracks are also some quiet spots which are some of the most beautiful in the Island. These lie among great plains, sweet with the perfume of greenery, among glades with purling streams and grassy paths leading through dim forests and a wealth of wild flowers. Nuwara Eliya is Ceylon's famous hill station situated amongst tea estates. To the visitors there is something strangely fascinating in the lush greens of the tea bushes. One may linger amidst the luxury of these aromatic shrubs, inhale the clear mountain air and the perfume of the wild flowers. Nuwara Eliya is set amongst rising hills and brooks dashing through cloven ravines and breaking into foaming cascades. Rolling fleecy clouds float in the blue distance and panoramas of perfect beauty are unfolded as one approaches this famous health station which is only 128 miles by rail and 105 miles by car.

Nuwara Eliya has a fine invigorating air and a bracing climate somewhat of the English type. Leaving the sultry langour of the low country one is transported in five hours to this cool mountain plateau which is dotted on all sides by cottages wherein you will find blazing log fires. In Nuwara Eliya there are attractions to gratify every taste. One may climb Pedro with its wild rugged heights, wander on the peaceful plains, fish in the streams full of trout, play a round of golf on one of the finest courses in the East, go mountaineering, hiking or hunting. Indeed according to some tourists there is no other place in the world that offers such attractions as Nuwara Eliya. Once a year in April, hundreds of those who can afford a holiday in the hills flee from the sultry weather in Colombo

and the dry low country and seek the cool of Nuwara Eliya.

The road to Nuwara Eliya winds up the famous Viadugamoore Pass with endless views of the verdure-clad slopes and terraced rice fields, past Peradeniya renowned for Botanical Gardens, through hillsides dotted with lush green tea bushes to Hatton the Pilgrim's paradise and to Nanuoya set amongst woodland scenery. From Nanuoya there is a gentle climb of 5 miles to Nuwara Eliya.

A dull day in Nuwara Eliya is unknown for there are many places of interest in and around the town that are worth a visit. One may wander for hours in the Park, where flowers of many hues flaunt their beauty in deep beds of green grass. Or one may motor out 6 miles away from town to Hakgalla where the famous gardens set in romantic surroundings have delighted tourist from all parts of the world. The drive to the gardens itself is exhilarating. The road runs between patnas where arum lilies grow in profusion and streams trickle down masses of tree ferns, past the historic Sita Eliya where the hills rise higher until Hakgalla is reached. The gardens are 5400 feet above sea level whilst Hakgalla rock towers to a height of a further 600 feet. The chief features of the gardens are giant fern trees, a sunken rose garden, beautiful ponds, a variety of giant trees, ornamental creeks and pools, whilst extensive vistas of mountain and plain provide charming contrasts.

Holiday makers making a long stay in N'eliya will find a trip to Ragalla, 19 miles away, worthwhile. Three and a half miles away is "Dixson's Corner" where panoramic scenes of unparalleled splendour are unfolded.

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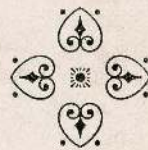
## A HOLIDAY IN THE HILLS

No lover of the unspoilt wild should fail to visit Horton Plains—the highest plateau in the Island. There is a good Rest House in Horton Plains, the easiest approach to which is through the Agrapatnas, 36 miles away from N'Eliya motoring through private estate roads, and then a walk of 3 miles brings one to the Horton Plains Rest House. It is necessary to reserve rooms in advance as during the fishing season which is May to October, accommodation is booked ahead. Excellent trout fishing is available in the clear streams round about whilst all around are perennial forests where elephant, wild bear, leopard and sambhur roam.

The view from worlds end where one gazes down the steep mountain side on what is indeed

another world 5000 feet below is an experience unforgettable and unique.

Nuwara Eliya is also a happy hunting ground of the hikers who could walk round the Moon Plains and other grassy slopes or the lake fringed with foliage. For the more intrepid the 2 1/2 hour climb to Pedrutalagala provides not only vigorous exercise but also scenic views of enchanting beauty. You will see the whole Island of Ceylon before you as it were. From shore to shore outstretched in every direction lie forests, plains, mountain ranges, all massed together, glittering streams like necklaces on the green hills whilst the eerie solitude is broken by the sound of mountain torrents foaming down granite boulders.



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# UNITED NATIONAL PARTY

By

SIR UKWATTE JAYASUNDERE, Q.C.



Sir Ukwatte Jayasundere, Q. C.  
Hony. General Secretary,  
United National Party.

THE United National Party extends a very warm welcome to Her Majesty the Queen and the Duke of Edinburgh on their first visit to Ceylon. We welcome Her Majesty not only as the anointed Queen of Lanka but also as the illustrious head of the Commonwealth—the greatest Democracy the world has ever known.

The United National Party, comprising as it does the large majority of our people, is the only political organisation in this country with a positive and straightforward

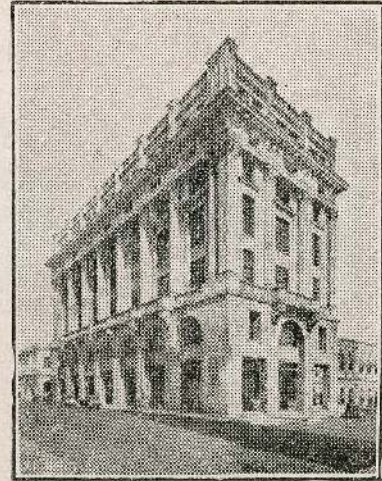
policy. And that policy is the fostering and preservation of the democratic way of life to ensure the progressive advancement of the Nation towards the goal of happiness for all at the expense of none.

Twice within the last six years we have put this policy, fairly and squarely, before the Nation and on both occasions it has been endorsed beyond question. The United National Party stands alone today between peaceful progress and anarchy. Under the galvanic leadership of our new Prime Minister, the Hon'ble Sir John Kotelawala, K.B.E., I am firmly convinced, it will have the privilege for many years to come of guiding the nation to rehabilitate itself and to make a worthwhile contribution not only to the good of the Commonwealth, of which Ceylon is proud to be a member, but also to a better understanding and to a closer relationship with our immediate neighbours in South-East Asia. Deeply conscious of our own heritage and acutely appreciative of present national and international difficulties, it is the hope of the United National Party to re-establish intimate contact with those nations in Asia with whom we have had cultural relationships for centuries, whose problems are our problems, and whose aims are our aims.

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One well-known British Journal writes of the Association as follows: "The contracts of the Association are liberal to the Assured. Its premiums are low and its financial resources second to none. In a word the National Mutual of Australasia is an Office which can with confidence be recommended to intending assurers."

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*P. O. Box 242, Colombo.*

# THE VEDDAHS OF CEYLON

BY

DR. R. L. SPITTEL

OF the various races in Ceylon, the Veddahs (Australoid aborigines), have held for many, especially anthropologists, a great fascination. Virchow, without leaving Germany, summarised in 1881, what was up to then known of the Veddahs, and gave measurements of their skulls available to him. The Sarasins (Swiss cousins) made a prolonged stay in the island and wrote a monumental work describing the physical characteristics, arts and crafts of the Veddahs. In 1910, C. G. Seligman, Lecturer of Ethnology in the University of London, came out with his wife to study the Veddahs, as it was realised that "not only was the work urgently needed on account of its scientific importance, but that the Veddahs were a numerically small people verging on extinction, and so affected by contact with Tamils and Sinhalese that if they were not studied promptly it would soon be too late to study them at all."

In the light of that it is significant that Hennebedde in the heart of the Veddah jungles, the main venue of Seligmann's researches, has recently been engulfed in the Gal Oya reservoir.

## Veddah Origins

Who are these Veddahs and how did they come here? The answer to that belongs to pre-history and can only be conjectured.

A million or more years ago, in the Pleistocene Ice Age, man first appeared on the earth. This probably happened somewhere in Africa, as fossils and flint-core implements usually associated with man near the beginning of his story, testify.

In that glacial period a large part of Southern Asia was always free from ice. Along this tropical

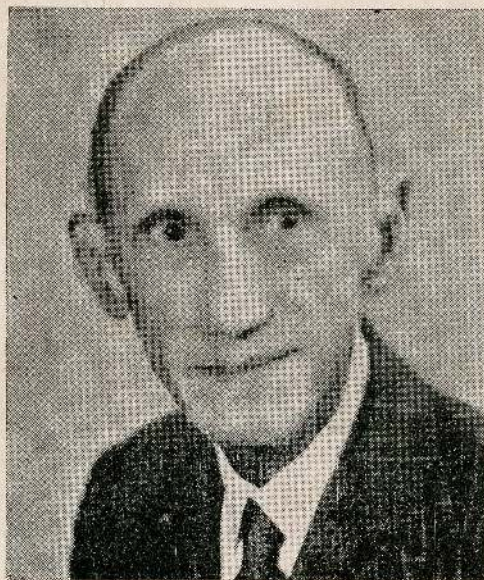
belt nomadic *homo sapiens*, broken up into sparse scattered communities, travelled far. Arriving in the central plateau of India, South of the Himalayas and the Hindu Kush, successive groups of those early wanderers found an equable climate with forest and parkland well suited to man. Here in the course of centuries negroid features gradually gave place to Australoid characters—such as wavy hair instead of crisp curls, etc. India is held to be the home of the Australoid race. To this day there are 25 million aboriginals in India, whose characteristics show a considerable heritage from primitive forbears of the old Stone Age, long before the conquest of Aryan-speaking peoples (1,500 years B.C.) or even the founding of the ancient cities of the Indus.

These early men were nomadic. They roamed the breadth of the old world. It was a slow process covering many centuries, for they were food-gatherers roaming in search of fresh hunting grounds.

From the Chota Nagpur plateau the Australoids moved South and East through the Malay Peninsula, then continuous with Borneo and Java. The Celebes, New Guinea and

neighbouring islands were then joined to Australia. There was always a break between Borneo and the Celebes, as shown by the difference of fauna on each side of the Strait of Macassar. This line—Wallace's Line—must have been crossed by early man in rafts or boats.

In their long journeys from India to Australia, the Australoids (like the Negritoes before them) left groups along the lines of March to blaze the trail. The evidences of that Australoid migration are found in the aborigines of Australia, Borneo, Celebes, Philippines, Malay Peninsula, South India, and Ceylon (Veddahs).



Dr. R. L. SPITTEL

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## THE VEDDAHS OF CEYLON

The only way to account for primitive peoples—Australoid hunters like the Veddahs, and Negrito dwarfs as in the Andamans—in widely distributed regions of the world, especially in islands separated by oceanic wastes, is by the assumption of the subsidence of the intervening land areas, leaving their plateau and peaks as islands.

Early man came to Ceylon with the leopards and langur monkeys by a then existing land bridge in prehistoric times before Palk's Strait intervened severing this island from India. The existence of a Stone Age in Ceylon has been proved.

### Invasion and Settlement

That an aboriginal race of primitive hunters has survived almost to this day in so small an island as Ceylon (only half the size as England and Wales) is remarkable; especially when we consider the successive tides of invasion and settlement Ceylon had been subjected to through the centuries.

Here the Veddahs were found by Prince Wijaya and his band of Aryan-speaking invaders from Northern India when they arrived—according to that ancient chronicle, the Mahawansa—about 483 B.C. Those settlers from the Gangetic Valley, the progenitors of the Sinhalese race, introduced here their religion (Buddhism), language, and crafts, the memorial of which we see in the Stupas, statues and tanks (artificial lakes) of our ruined cities long buried in the jungles.

Within about three centuries of the arrival of those settlers all connection with Northern India seems to have been severed. Thenceforth Ceylon was subjected to successive invasions by the Dravidians of Southern India, whose Captains sometimes became the rulers of the land. Anuradhapura, that resplendent city that stood a thousand years, was finally looted and demolished by the Tamils whose influence became stronger and stronger; and the infusion of whose blood among the population must have been vast.

Veddhas of Ceylon.



## THE VEDDAHs OF CEYLON

There is now no great difference in the physical anthropology of the Sinhalese and Tamils. That the Sinhalese have preserved their distinction as a race is due to the preservation of their language—which derives from the Sanskrit of Northern India—and their religion, Buddhism; both fostered by the powerful influence of the priesthood on kings and commoners. It is no wonder that the Sinhalese guard so scrupulously their great heritage.

In 1215, the Tamils under Magha of Kalinga landed with 20,000 men and ransacked the Kingdom of Polonnaruwa, that succeeded Anuradhapura, as a fire does a forest. Thenceforth Sinhalese power rapidly declined. The invaders pressed on forcing the Sinhalese further and further southwards.

Then in the 15th century the prowess of Portugal faced the East; and a new enemy took the place of the old. The Portuguese, the Dutch, and the British dominated the island successively for about 150 years. All those races have left their impress on the people of the land.

During all those centuries of upheaval and order the wildest of the Veddahs kept to their forest fastnesses where the last remnant of them survived to our time.

### Present Day Veddahs

There are now no pure Veddahs extant. For generations they have been so intermixed with the Sinhalese and Tamils that their Australoid characters have all but disappeared. It is not possible to say from their physical appearance alone, who is a Veddah and who not. A goatee beard, a short stature, wild alert eyes, an easily aroused temper, and a natural dignity of bearing were the marks of the best Veddahs I have known.

The distinction between the Veddah and non-Veddah is no longer racial but cultural. Veddah culture has shown a remarkable capacity for persistence in spite of their small numbers, their destitution, and the overwhelming superiority of the culture surrounding them. The wonder is that they have so long preserved their identity.

Whatever language the Veddahs originally possessed, they lost it long ago. The language they now speak is Sinhalese—though on occasion they will affect a jargon easily discernible as a distorted Sinhalese with certain archaic elements (Elu). As a writer in the Encyclopaedia Britannica says: “The Veddahs exhibit the phenomenon of a race living the wildest of savage lives and yet speaking an Aryan dialect.” The fishing coast Veddahs of the Eastern Province are to all appearances Tamil, and speak that language.

How then are we to distinguish a Veddah from a non-Veddah? Strictly he should conform to the definition imposed by the Census Commissioners of 1911 and 1921, who instructed their Enumerators to enter as Veddah only those who had knowledge of: (a) their *waruge* or clan: (b) their religion—a cult of the newly Dead (Nae Yaku), of deified heroes, and spirits of rock and grove: and (c) depended on hunting for a livelihood. The figures were in 1911, 5332: and in 1921, 4510.

Judged by those criteria there would be a mere handful of scattered Veddahs to-day. For practical purposes we now accept as Veddahs, any persons who call themselves Veddahs, and are accepted as such by their own group and the local Sinhalese and Tamils. The 1946 census showed them to number 2361.

The troglodyte nomadic food-gatherer has become the more or less settled food-producer; living in crude, grass-thatched, bark-and-wattle huts on shifting *chenas*—jungle areas annually cleared for the cultivation of maize, manioc (cassava), kurrakkan (millet), chillies and vegetables—like the jungle Sinhalese.

Those Veddahs who are truest of type still retain their hunting proclivities: faring forth in season on their ancient trails, taking with them their families, chattels, dogs and axes and a muzzle-loading gun or two which has for practical purposes replaced the bow and arrow. They then bivouac in rock shelters or by streams, living on game, fruits and honey, trapping small animals in dead-falls, and poisoning fish in pools. But there are very few such groups left.

## THE VEDDAHS OF CEYLON

The final elimination of the Veddah has progressed apace during the last fifty years, with the penetration of highways into their jungles, the development of vast agricultural schemes as at Gal Oya, and the civilizing influences attendant on these—rural development societies, welfare officers, schools, etc.

A change from the old order is inevitable. The day of the aboriginal races of the world is passing. It is the duty of civilised man to raise the state of those who, while they might for centuries have survived the

challenge of a savage environment, are quite unable to accommodate themselves unaided to the impact of a fast encroaching culture on their preserves.

That aid our Government is giving the last remnant of Ceylon's aborigines.

There still remain small groups proud to call themselves Veddahs; but it will not be for long. The stigma implicit in that word will spell its decline. Miscegenation will do the rest. Soon the Veddah will be only a name.





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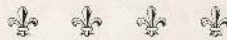
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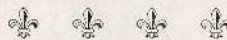
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AND

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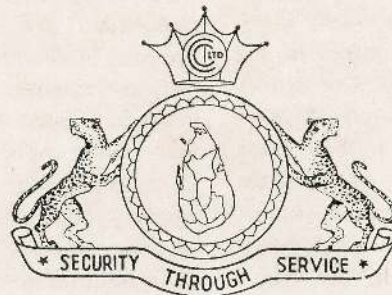


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# SOME ASPECTS OF BRITISH INFLUENCE ON THE CIVILIZATION OF CEYLON

BY

C. E. MACKENZIE PEREIRA

*(Advocate of the Supreme Court of Ceylon)*



Mr. C. E. MACKENZIE PEREIRA

INDIA is almost a continent. It covers a vast area with a population of over hundreds of millions of people. It has an indigenous civilization more ancient to that of Europe. Ceylon has been linked up with India for many centuries. We can hardly think of it, as a separate entity, when we examine the influence of the British on our civilization. The British connection with India goes back three hundred years and for over one hundred and fifty it has been so close, that, we cannot over estimate its influence on Indian history. Ceylon has undergone a similar development. To the Portuguese, we owe the introduction of Christianity, to the Dutch, our legal system, and to the British many aspects of our civilization too numerous to mention.

Both India and Ceylon are free and independent nations. Since 1926, the free association of the British Commonwealth carried with it the right to secede. No restrictions are placed on the right of Ceylon, India, or Pakistan to dissociate, from other member states of the Commonwealth. But the strategic and economic position of these nations forbid any such isolation; accordingly they are within the commonwealth. India has become a Republic, Pakistan is likely to become one very soon, and there is nothing against Ceylon coming into line with these Asian nations, except that Elizabeth II is Queen of Ceylon and is represented by the Governor-General. All three nations are insufficiently developed. Their resources alone cannot bring up agricultural and industrial productivity to the required standard, with the rate of increasing population, External aid alone will not suffice. There must be mutual cooperation. The South Asian countries have common problems, but not quite the same as those in Europe. An Asian confederacy is a forward step; such an association might be the outcome of the forthcoming Asian Prime Ministers' Conference.

It is unwise to take too narrow a view of the British heritage in Ceylon by confining to politics and economics since there are others, where British contributions are on the credit side, they constitute the major benefits, conferred on this country. Foremost among them is security from external attack. For over one hundred and fifty years they guarded this country from being attacked by a foreign foe, and internally established law and order which made possible political and economic unity. But for these benefits, the movements towards national progress would never have seen the light of day. Bloody revolutions and violent political upheavals have been prevented by a traditional respect for law and order, while equality before the law, and the recognition of sovereignty have secured equal justice for all races and communities. In short the British implanted in Ceylon the traditions of Magna Charta and the Bill of Rights.

## SOME ASPECTS OF BRITISH INFLUENCE ON THE CIVILIZATION OF CEYLON

The British were responsible for bringing the economic life of Ceylon from its medieval isolation into the network of world economy. It was their vision that brought out vast plantations of tea and rubber, which today, are holding their places in world markets increasing the national wealth of the country. The major part of the capital invested is of British origin; but large acreages are now gradually falling into Ceylonese hands, a result to be expected from Independence. Under Colonial rule the vast profits from these plantations were appropriated by the British but today the high rates of the profit tax make it possible to divert considerable amounts for national purposes and general development of the country which has been extremely slow under British Colonial rule. The export trade however, is still largely, in the hands of the British and it is likely to be so for sometime, because they are masters of shipping and freight and more over by contacts abroad are in a position to corner world markets. After World War II Japan, Germany and other enemy countries of Europe lost their trade in Ceylon. When they regained their status the Ceylon Government seized the opportunity to encourage Ceylonese to take to export and import business by what is called the "Ceylonisation Policy." The policy has two main objectives, placing control of business in the hands of Ceylonese and securing for them an effective share of employment, although there is nothing objectionable in these aims, they are not welcomed by foreign nationals, who have all the advantages on their side. This however is unfortunate, it would be worthwhile for the foreign business-men to give the policy a reasonable trial, in a spirit of good-will, mutual understanding, and co-operation without starting with fears and suspicions and adopting devices to circumvent government regulations. We notice an increasing interest on the part of Ceylonese to take to trade and commerce and there are no reasons why, with better facilities they should not succeed. On the other hand the foreign nationals must realise, that the people of Ceylon have no other country in which to carry on business to better their standard of living.

Industrially Ceylon is extremely backward. Under Colonial rule, the industrial potentialities of the island were never explored, all attention being concentrated on agriculture; but today, the position has changed. It is manifest to everyone, that industrial development cannot be ruled out. The time has come to

explore every avenue of employment in order to absorb a rapidly growing population. Efforts to increase national wealth and to raise the standard of living can no longer be neglected they cannot be attained without foreign aid, Government therefore, is admitting foreign capital. There are a number of industries, which can be undertaken with profit, and for these, not only do we need foreign capital but also technical assistance from outside. Our association with the British will naturally stimulate preference for British Capital but the urgency is so great, and the need so pressing, that other sources cannot be ruled out. Circumstances compel the authorities to focus attention on fundamental needs such as shelter, food and clothing. Attempts are being made to meet peoples' requirements by the utilisation of local material and labour, but for proper direction technical skill is essential, it is here that the island needs foreign assistance in the shape of experts. It is gratifying to note that the results of local research and experiments are being reflected in governmental and private undertakings to meet the shortage of houses, and to increase food production. The problem of food production is one of the matters engaging the attention of the U.N.O. and it is likely that with their assistance, scientific methods of cultivation will be applied more widely for intensive and extensive cultivation. These are some of the benefits which this country can expect through its long association with the British, and from her membership in the Commonwealth.

In the field of education the British contribution is decidedly on the credit side. The largest share goes to the Christian missionaries who established the finest schools and colleges on the pattern of English Public Schools. In every phase of the history of education is reflected a strong English tradition. From the latter half of the nineteenth century, until thirty years ago, the classical tradition was paramount, although scientific subjects were not lost sight of. The value of the Classical tradition has indeed been very great. Now it is rapidly disappearing. Those who were privileged to have a classical education proved their efficiency in English, and were able to compete with scholars in British Universities. Most of them attained to positions of eminence in the public services and the professions and became leaders of thought, and pillars of Ceylon society. Their pre-eminence was to be expected under British rule. Although English is a

## SOME ASPECTS OF BRITISH INFLUENCE ON THE CIVILIZATION OF CEYLON

foreign language, it is still the official language. In practice it served as a medium of intercourse for the different community groups of the island, and helped to promote good feeling and understanding. Moreover it is a key, to a great storehouse of literature, and to every scientific work of importance. Its value is deeply appreciated, and its study made compulsory notwithstanding government's policy to make Tamil and Sinhalese the official languages, English today has become a world language and therefore it is never likely to take a second place, however strong and irresistible might be the cry for the national languages. English language and literature, are among the imperishable monuments, which British rule have left, not only to this country but to all countries throughout the East, where they exercised influence. It is this influence, above all that enables the South East Asian Nations to participate in world assemblies today.

The principle of self-government this country enjoys evolved through stages, culminating in the technique of British Parliamentary practice. The Island's constitution is entirely a British product. Constitutional changes are necessarily dictated according to situations, which arise from time to time, but to the credit of the British it must be said that they laid traditions on which such changes can be built. While it is true that a nation must build up its own constitution, suited to the genius of the people, the British tradition is so deep-rooted that future constitution-makers are not likely to depart from basic principles such as fundamental rights. The Party System operates in Ceylon and as a rule parliamentary elections are held on party lines. Although adult franchise is recognised, the electorate is far from educated. But the people are getting politically-minded far more rapidly than was expected when the principle of adult suffrage was first introduced. This island has had a stable government since the grant of Independence in 1948. Two general elections were held and the same party returned to power on both occasions. Although we are able to speak of a stable government, we cannot equally record a stable opposition. This is because splinter parties have been returned in such small numbers that there is no prospect for any section of the opposition groups counting a sufficient majority to be able to form a government. It is however reasonable to expect that

with time leaders will absorb the traditions and conventions of the Mother of Parliaments.

Since the grant of Independence the Island has had three Prime Ministers. The Right Honourable D. S. Senanayake, was the first Prime Minister of Independent Ceylon. He was an elder statesman and an ardent supporter of the movement for political Independence. His memory is revered throughout the island as the father of the Nation and the liberator of the people from the yoke of Colonialism. After his death in tragic circumstances his son, Mr. Dudley Senanayake was appointed. He was a worthy successor. His genial personality, dignity and restraint won him universal affection. This was more evident by the overwhelming majority by which the party was returned at the second general election. Unfortunately illness prevented him from continuing the arduous duties of his office. The present holder is a tried politician and a senior statesman of great experience, he is one of the most popular personalities of the island, gifted with a fund of common sense and an infinite capacity for work, he has a deep and abiding affection for his country and is an enthusiastic upholder of the democratic way of life. He has travelled much and acquired a profound knowledge of men and matters. He received his education at the Royal College, one of the finest public schools of the Island and at Christ's College, Cambridge. There is no fear of a revolutionary departure from the British tradition so long as he is at the head of affairs, because in him there is that element of conservatism, which makes him slow to revolutions and drastic changes, a characteristic which has contributed so much to the building up of great British statesmen. Sir John Kotelawala, represented this country at Her Majesty's Coronation and it is fitting that the people should have the opportunity of welcoming Her Majesty during his term of office. It is a memorable event not only in British history but in the island's history as well. Her Majesty is also Queen of Ceylon and for that reason in particular Her Majesty can count on the same devotion, loyalty and affection which the British people have for the throne for so many centuries, the Royal visit will strengthen Ceylon's ties with the United Kingdom and other Member states of the Commonwealth.

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## SOME ASPECTS OF BRITISH INFLUENCE ON THE CIVILIZATION OF CEYLON

The British influence in Ceylon is many-sided, it is reflected in our social, political, economic and intellectual life, a complete survey will run into volumes but certain aspects of that influence must be constantly kept in mind, because they promote the good life and inspire high ideals. It may be that they themselves were not the inventors of some of them but surely they improved upon them and became their transmitters. The colonial and imperial phase is gone, the spirit and ideals which they inspire remain. In their place has come a new phase an era of equality, in no sense subordinate. A partnership, a desire to

promote the common good these are imperishable ideals. Let us hope that our link with the British strengthened by the grant of Independence in 1948 will last and have a continuity as the British Monarchy itself. The Monarch is older than one thousand one hundred years, with a brief interruption of eleven years from 1649-1660 when England became a Republic. The long continuity of the British Monarchy is indeed one of the most remarkable features of all history when we think that Elizabeth II in 1954 can trace her descent to the ancient King Egbert who as Ernest Barker tells us united all England under his sway as far back as the year 809.



## Welcome to Our Queen

---

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Where deep gigantic tanks amaze the eye  
And show our farmers' might in days gone by ;  
Where matchless frescoes boast our Island's lore ;  
Where Tea, Rubber, and Coconut palms grow ;  
Where Nature's Splendour lavishly provides  
Picturesque scenes all round the mountain sides ;  
Where kindly hearts and beaming faces glow  
Our Country's hospitality to show ;  
Where one and all expect that you will find  
This brief visit the brightest of its kind.*

J. M. CAJETAN GOMES.

# Her Majesty the Queen's Visit

## Full Official Programme

*We give below the full official programme of the visit of Her Majesty Queen Elizabeth II and H.R.H. the Duke of Edinburgh to Ceylon next April:—*

**Saturday, April 10th.**

**6.00 a.m.**—H.M. Cy. S. "Vijaya" joins "Gothic" and escorts her three miles from Colombo harbour.

**6.30 a.m.**—"Gothic" and escort arrives off Colombo. "Gothic" picks up pilot.

**6.40 a.m.**—"Gothic" enters harbour and a Royal salute of 21 guns is fired.

**7.30 a.m.**—"Gothic" berths at quay.

**8.15 a.m.**—The Governor-General and the Prime Minister arrive on board. His Excellency greets the Queen and the Duke and presents the Prime Minister.

**8.25 a.m.**—The Minister of Home Affairs and the Parliamentary Secretary to the Minister of Transport and Works arrive on board. They are presented to the Queen and the Duke by the Prime Minister.

**8.35 a.m.**—The Minister of Home Affairs leaves to go ashore, accompanied by the Parliamentary Secretary to the Minister of Transport and Works.

**8.40 a.m.**—The Governor-General leaves to go ashore, accompanied by the Prime Minister.

**9.00 a.m.**—The Queen and the Duke, followed by the members of the Royal household taking part in the State Drive, step ashore and are greeted by H.E., and the P.M., at the foot of and well clear of the gangway.

A bouquet is presented to the Queen.

When the Queen and the Duke have stepped ashore a royal salute of 21 guns is fired, during which the Queen and Duke, accompanied by H.E., and the P.M., proceed across the quay.

The Queen and the Duke are met by the Captain of the Navy, who conducts them to a dais. When the Queen and the Duke have taken their places on

the dais a royal salute is given by a Royal Ceylon Navy guard-of-honour and Namō Namō Matha, followed by God Save The Queen is played.

At the conclusion of the National Anthems the Queen inspects the guard-of-honour.

As soon as the Queen has left the dais to inspect the guard-of-honour H.E., the P.M., and others taking part in the State Drive proceed to their cars.

**9.15 a.m.**—State Drive to Queen's House (6 1/4 miles approximately) with a brief stop at the War Memorial.

At the War Memorial the Queen and the Duke are met by the Chairman of the Comrades of the Great War (Ceylon) Association, who presents the Chairman of the Comrades of the Second Great War (Ceylon) Association, and the Chairman of the Ceylon Ex-Servicemen's Association.

The Chairman escorts the Queen and the Duke to the terrace in front of the War Memorial, and the P.M., and the Minister of Home Affairs follow. The Chairman of the Comrades of the Great War (Ceylon) Association on behalf of the three Associations, presents the Queen and the Duke with a wreath to be laid on the memorial.

H.E. leaves the procession at the War Memorial, and proceeds to Queen's House to greet the Queen and the Duke on their arrival.

**10.50 a.m.**—The Queen and the Duke arrive at Queen's House. They are met by the Commander of the Army and the Queen inspects an Army guard-of-honour.

They enter Queen's House. The Governor-General presents the members of his personal staff and their wives, and conducts them upstairs to the drawing room, where light refreshments are served.

**1.15 p.m.**—Luncheon at Queen's House.



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## HER MAJESTY THE QUEEN'S VISIT

**4.30 p.m.**—Reception of Chief Justice, President of the Senate, Speaker of the House of Representatives, Cabinet Ministers and members of the Diplomatic Corps with their wives, at Queen's House.

**6.30 p.m.**—Her Majesty broadcasts to the people of Ceylon from Queen's House.

**7.45 p.m.**—Quiet dinner at Queen's House.

**10.00 p.m.**—Evening reception and dance at Queen's House.

### Sunday, April 11th.

*(Palm Sunday).*

**9.40 a.m.**—Leave for St. Peter's Church, Fort.

**9.45 a.m.**—Divine Service at St. Peter's Church, Fort.

**11.00 a.m.**—Return to Queen's House.

**12.30 p.m.**—Leave Queen's House for the Colombo Customs Quay, to visit H.M.Cy.S. "Vijaya."

**1.15 p.m.**—Luncheon with the Commander-in-Chief of the East Indies Station in his flagship H.M.S. "Newfoundland."

**2.30 p.m.**—Leave H.M.S. "Newfoundland" for Queen's House.

**2.35 p.m.**—Arrive at Queen's House.

**6.30 p.m.**—Prime Minister's garden party.

**8.30 p.m.**—Quiet dinner at Queen's House.

### Monday, April 12th.

**10.30 a.m.**—Parliamentary ceremony at Independence Hall.

**1.00 p.m.**—Quiet luncheon at Queen's House.

**4.15 p.m.**—Race Meeting.

**8.00 p.m.**—Quiet dinner at Queen's House.

### Tuesday, April 13th.

*(First Day of Sinhalese and Tamil New Year.)*

**9.30 a.m.**—Orchid Show at Queen's House.

**11.00 a.m.**—Her Majesty receives the Maldivian delegation.

**11.15 a.m.**—The Maldivian delegation departs.

**1.00 p.m.**—Quiet luncheon at Queen's House.

**6.15 p.m.**—The Queen and the Duke leave Queen's House to attend a Festival of Art.

**6.30 p.m.**—On arrival they are met by the Minister of Finance.

**6.40 p.m. to 8.00 p.m.**—The Queen and the Duke witness a Festival of Art, organised by the Arts Council of Ceylon.

**8.15 p.m.**—Arrive at Queen's House.

**9.00 p.m.**—Quiet dinner at Queen's House.

**10.20 p.m.**—The Queen and the Duke drive to Colombo Fort Railway Station, where they are met by the Parliamentary Secretary to the Minister of Transport and Works. The Permanent Secretary to the Ministry of Transport and Works and the General Manager of Railways will be present.

The Queen and the Duke are accompanied to the station by the Governor-General.

**10.35 p.m.**—The Queen and the Duke leave by Royal Train for Polonnaruwa.

*(Note.—The Prime Minister and the Minister of Home Affairs proceed earlier in the day by car to Polonnaruwa. His Excellency proceeds from Queen's House to King's Pavilion, Kandy, by car on the following day, April 14th.)*

### Wednesday, April 14th.

*(Second day of Sinhalese and Tamil New Year.)*

**6.00 a.m.**—The Queen and the Duke arrive at Polonnaruwa Station, three miles from Polonnaruwa Resthouse.

**7.10 a.m.**—They are met by the Prime Minister and the Minister of Home Affairs.

**7.15 a.m.**—Leave by car for Polonnaruwa Resthouse.

**7.25 a.m.**—Arrive at Polonnaruwa Resthouse.

**8.15 a.m.**—Breakfast at Polonnaruwa Resthouse.

## HER MAJESTY THE QUEEN'S VISIT

**9.00 a.m.**—Visit to ancient ruins at Polonnaruwa. The Minister of Education and the Archaeological Commissioner are in attendance.

**11.00 a.m.**—Return to Polonnaruwa Resthouse.

**12.30 p.m.**—Luncheon at Polonnaruwa Resthouse.

**4.30 p.m.**—Inspect Parakrama Samudra Scheme. The Minister of Lands and Land Development and the Land Commissioner are in attendance.

**6.30 p.m.**—Return to Polonnaruwa Resthouse.

**8.00 p.m.**—Quiet dinner.

(Night to be spent at Polonnaruwa Resthouse).

**Thursday, April 15th.**

**8.00 a.m.**—Leave Polonnaruwa Resthouse by car for Sigiriya (41 miles). The Prime Minister and the Minister of Home Affairs accompany them.

**9.45 a.m.**—Drive round Sigiriya Rock. The Minister of Education and the Archaeological Commissioner are in attendance.

**11.15 a.m.**—Leave Sigiriya by car for Matale Railway Station (40 miles away). The Prime Minister and the Minister of Home Affairs accompany Her Majesty and His Royal Highness to Matale Railway Station. The Minister of Home Affairs then takes his leave.

**1.00 p.m.**—Entrain at Matale Railway Station. The Prime Minister accompanies Her Majesty and His Royal Highness.

**1.15 p.m.**—Luncheon and tea on train.

**5.45 p.m.**—Arrive at Nanu Oya Railway Station (5 1/2 miles from Queen's Cottage, Nuwara Eliya).

**6.10 p.m.**—Address presented by the Mayor of Nuwara Eliya, en route. The Prime Minister presents the Mayor and takes his leave.

**6.20 p.m.**—Arrive at Queen's Cottage, Nuwara Eliya.

(Note:—Bonfires will be lit on the surrounding hills after dark).

**Friday, April 16th.**

(*Good Friday.*)

**9.45 a.m.**—Leave Queen's Cottage for Holy Trinity Church, Nuwara Eliya.

**10.00 a.m.**—Morning Service at Holy Trinity Church.

**10.45 a.m.**—Return to Queen's Cottage.

**1.30 p.m.**—Quiet luncheon.

Quiet afternoon and evening.

**Saturday, April 17th.**

**1.30 p.m.**—Quiet luncheon.

**6.00 p.m.**—Leave Queen's Cottage for Radella Club (7 miles away) to attend a party given by the Planters' Association on the centenary of its formation.

**6.30 p.m.**—Arrive at Radella Club.

**7.15 p.m.**—Leave Radella Club for Queen's Cottage.

**8.30 p.m.**—Quiet dinner.

**Sunday, April 18th.**

(*Easter Sunday.*)

**10.45 a.m.**—Leave Queen's Cottage for Holy Trinity Church.

**11.00 a.m.**—Morning Service at Holy Trinity Church.

**12.15 p.m.**—Return to Queen's Cottage.

**1.30 p.m.**—Luncheon.

**3.00 p.m.**—Leave Queen's Cottage by car for King's Pavilion, Kandy (48 miles). Halt, en route (if desired) at Pussellawa Resthouse (25 miles from Nuwara Eliya).

**5.45 p.m.**—Arrive at King's Pavilion, Kandy. They are met by His Excellency.

**8.00 p.m.**—Quiet dinner at King's Pavilion.

**Monday, April 19th.**

**9.30 a.m.**—Leave King's Pavilion for a State Drive round Kandy.

An address is presented by the Mayor of Kandy, en route. The Minister of Home Affairs presents the Mayor.

## HER MAJESTY THE QUEEN'S VISIT

**10.45 p.m.**—Reception at Audience Hall, Her Majesty and His Royal Highness are received by the Prime Minister, who presents the First Adigar. The First Adigar presents the Second Adigar and the eight Disavas.

Address, and reply by Her Majesty.

**11.45 a.m.**—Return to King's Pavilion.

**1.00 p.m.**—Quiet luncheon.

**5.30 p.m.**—His Excellency's Garden Party at King's Pavilion.

**8.00 p.m.**—Small dinner party at King's Pavilion.

**9.45 p.m.**—Leaves for the Octagon.

**9.50 p.m.**—On arrival, the Queen is received by the Diyawadana Nilame.

**10.00 p.m.**—The Queen and the Duke view the Royal Perahera.

**11.30 p.m.**—Return to King's Pavilion.

### Tuesday, April 20th.

**8.30 a.m.**—Leave King's Pavilion.

**9.00 a.m.**—Visit the Royal Botanical Gardens, Peradeniya. The Queen and the Duke are received by the Minister of Agriculture and Food and the Minister of Home Affairs, who are attended by the Director of Agriculture and the Superintendent of the Gardens. Her Majesty plants a tree in commemoration of her visit.

**9.50 a.m.**—Leave Gardens. The Minister of Home Affairs accompanies the Queen and the Duke to the University.

**9.55 a.m.**—Arrive at entrance to University Road. The Queen and the Duke are met by the Prime Minister, who presents the Director of Public Works and the University Architect.

**10.10 a.m.**—Arrive at the Vice-Chancellor's Lodge.

**10.55 a.m.**—Leave the Lodge for the opening of the University by the Duke.

**11.30 a.m.**—Leave for King's Pavilion, Kandy.

**12.30 p.m.**—Quiet luncheon at King's Pavilion.

**2.35 p.m.**—Drive to Kandy Railway Station (3/4 mile).

**2.45 p.m.**—Leave by train for Colombo, accompanied by the Prime Minister and the Minister of Home Affairs.

(**Note:**—His Excellency travels to Colombo by car).

**5.55 p.m.**—The Queen and the Duke arrive at Colombo Fort Railway Station, where they are met by His Excellency.

**6.10 p.m.**—Arrive at Queen's House.

**8.00 p.m.**—Quiet dinner at Queen's House.

### Wednesday, April 21st.

(*Her Majesty's Birthday*).

**8.15 a.m.**—The Queen and the Duke leave Queen's House.

**8.25 a.m.**—Arrive at Galle Face Green (one mile). Her Majesty inspects the Parade of the Armed Forces (under the command of the Commander of the Army).

**9.30 a.m.**—Leave for Queen's House.

**11.30 a.m.**—Investiture at Queen's House.

**1.30 p.m.**—Quiet luncheon at Queen's House.

**5.15 p.m.**—Leave Queen's House for the New Customs Quay accompanied by His Excellency.

**5.20 p.m.**—Arrive at the New Customs Quay. The Prime Minister meets them.

The Queen inspects an Air Force guard-of-honour.

**5.35 p.m.**—The Queen and the Duke, accompanied by His Excellency and the Prime Minister, go on board.

**5.45 p.m.**—His Excellency and the Prime Minister leave to go ashore.

**6.00 p.m.**—"Gothic" leaves berth.

**7.00 p.m.**—"Gothic" drops pilot. Farewell broadcast or message.

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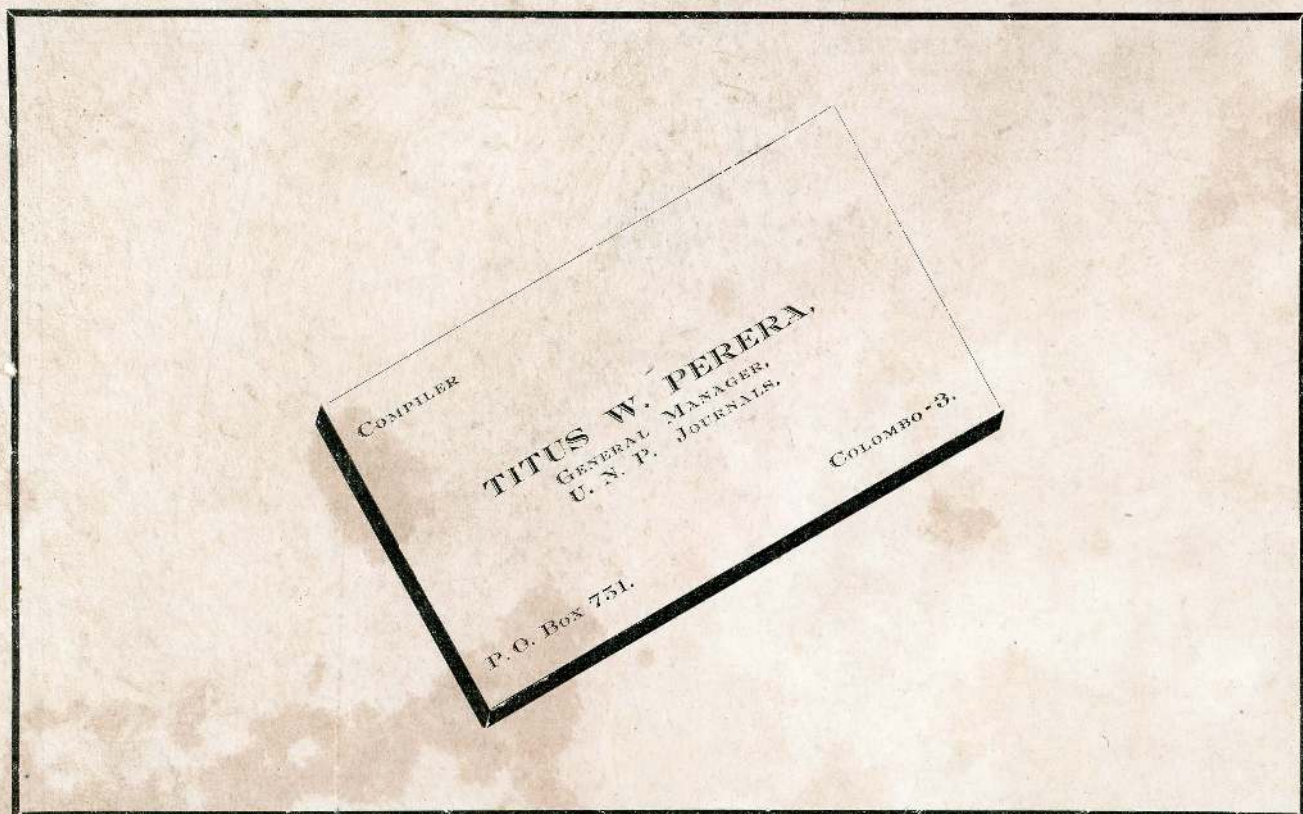
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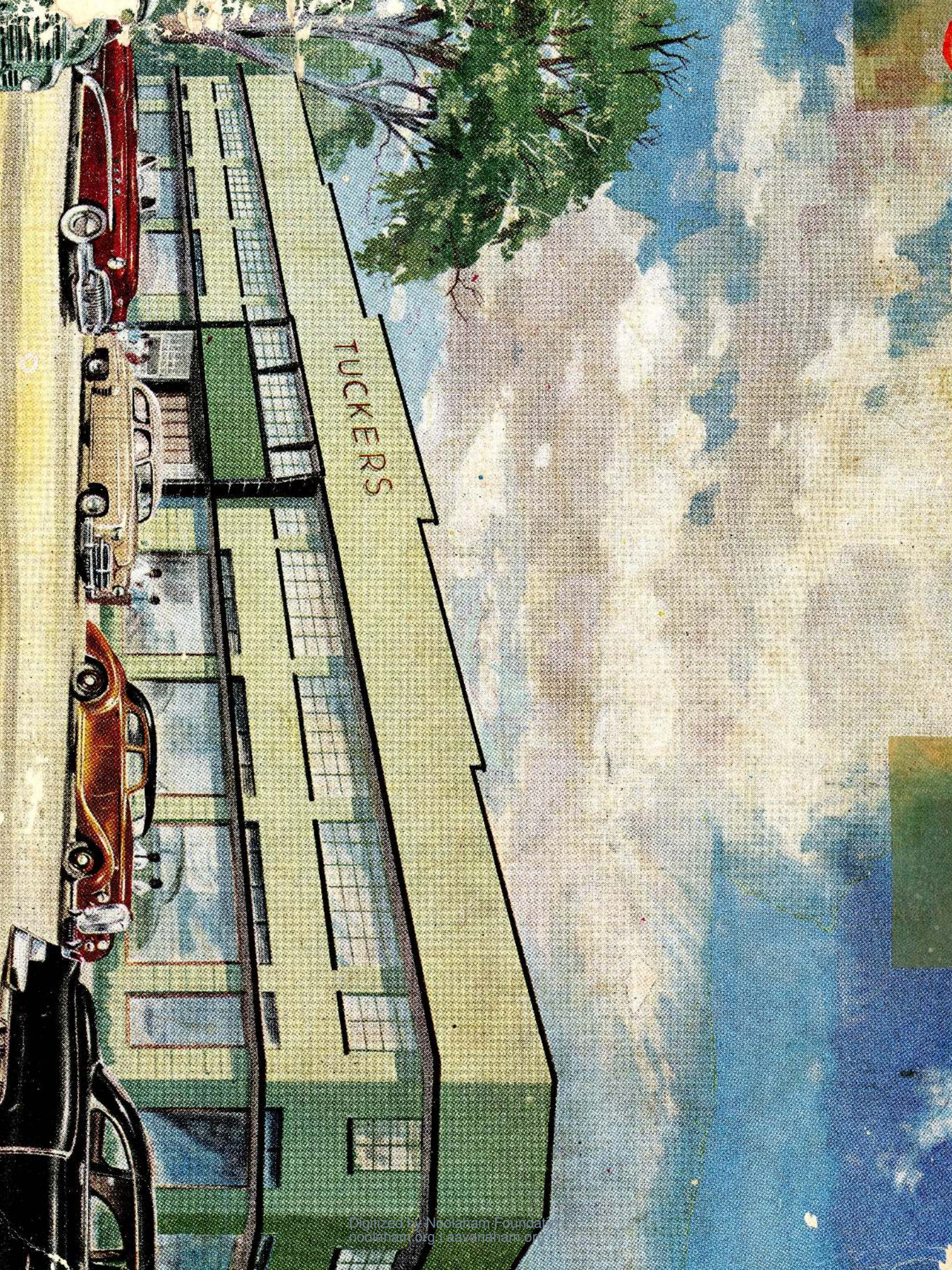
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