

CEYLON *Today*

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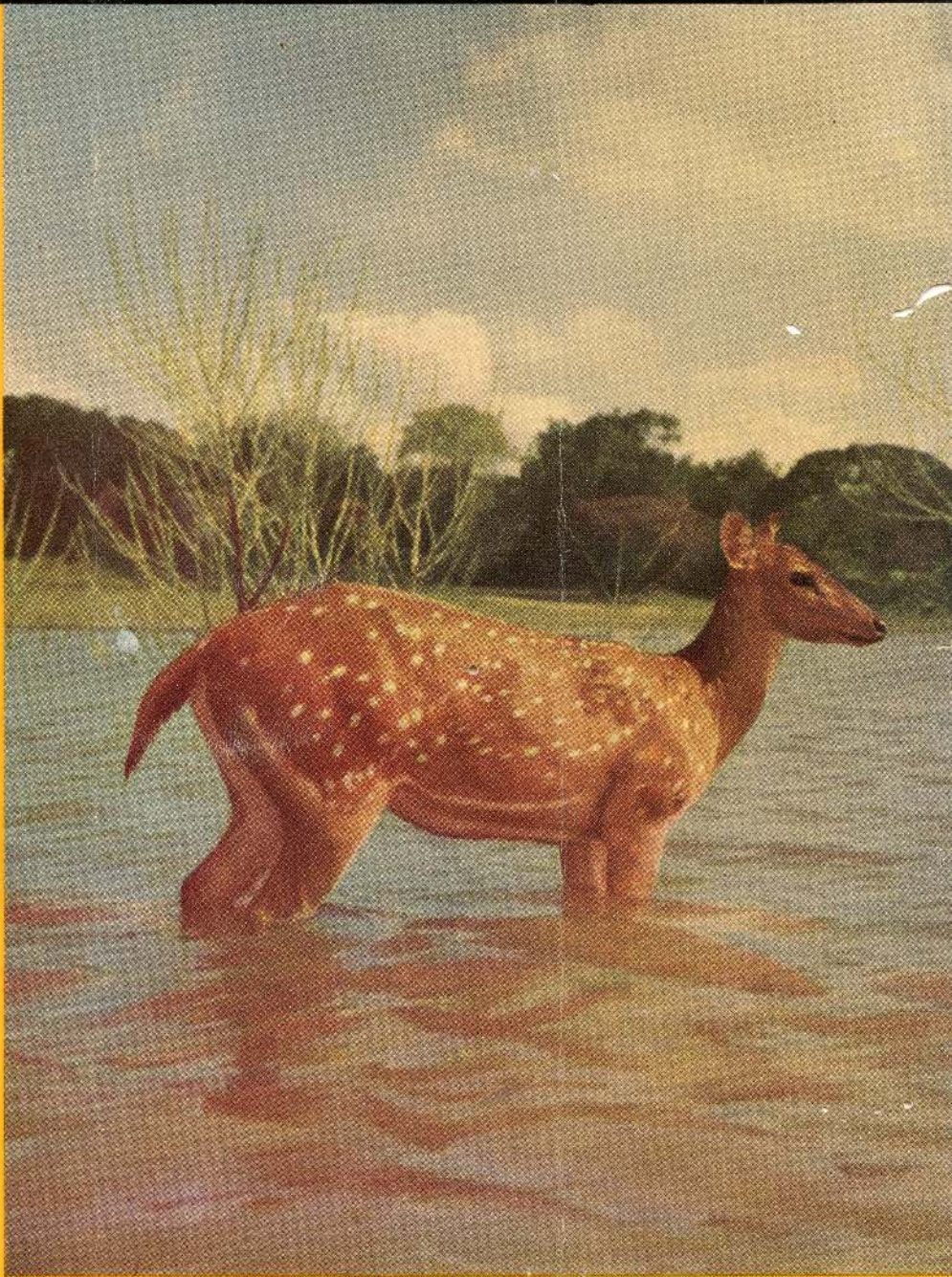
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Foreign Affairs



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British Minister of State Visits Ceylon

THE Minister of State for Commonwealth Relations of the United Kingdom, Mr. C. J. M. Alport, spent six days in Ceylon as a guest of the Ceylon Government. Mr. Alport, who arrived here on November 14th, left on the 20th.

While here he called on the Governor-General, the Prime Minister, members of the Cabinet, the Speaker of the House of Representatives, the President of the Senate, the Prime Minister of the Maldives and the Leader of the Opposition in the House of Representatives.

On the 15th night a State Banquet was given by the Prime Minister in honour of the distinguished visitor at "Temple Trees".

Mr. Alport visited the Ceylon Institute of Scientific and Industrial Research at Bullers Road on Wednesday, November 16th. The same day he addressed the Institute of World Affairs at King George's Hall, University of Ceylon.

A reception was given in his honour that evening by the High Commissioner for the United Kingdom in Ceylon at "Westminster House", McCarthy Road, Colombo. The Ceylon Branch of the Commonwealth Parliamentary Association gave a dinner to

Mr. Alport at the Grand Oriental Hotel that night. On Thursday, November 17th, a lunch was given to the visiting Minister by Senator Sam P. C. Fernando, Minister of Justice, at the Senate restaurant.

Mr. Alport addressed the British European Association at the Queens Club, Colombo, that evening and attended a dinner given in his honour by the High Commissioner for the United Kingdom in Ceylon at "Westminster House."

Visit to Kandy

The next morning Mr. Alport left for Kandy. He visited the Royal Botanic Gardens at Peradeniya in the morning and in the evening visited the British Council, Kandy Branch. Addressing the students at the University of Ceylon, Peradeniya, later in the day Mr. Alport said that when the franchise in Ceylon was to be extended to the younger people it was very essential that such people should have access to the facts of politics of good Government. "I was told that there is an intention here to extend the vote to the younger men and women. If this is true it is all the more important that young

people should have more access to the facts of politics and good Government."

Speaking on the part that youth could play in shaping the political destiny of a nation Mr. Alport said that in the United Kingdom there was a movement called the two-way movement whose membership consisted of youth who made a study of the political issues of the day. The work of the movement was to draw up questions pertaining to politics and Government and send them for answer to the main party organisations. He added that political education was an essential part of a modern democracy.

That evening Mr. Alport visited the Dalada Maligawa, Kandy.

On Saturday, November 19th, the British Minister visited a tea estate in Kandy and then drove to Talawakelle where he visited the Tea Research Institute. At Talawakelle Mr. Alport was the guest of the Superintendent of the Holyrood Estate. The next morning he drove to Colombo and on his way laid

a wreath at the Samadhi of the late Prime Minister at Horagolla. This wreath carried a tag which read : "*To a great Prime Minister of Ceylon and a devoted servant of his people. From the Government and people of the United Kingdom*".

Address to Institute of World Affairs

On November 16, Mr. Alport addressed the Ceylon Institute of World Affairs. The following is the text of his speech,

It has been the practice of the Commonwealth either through our delegates at international conferences or in the day-to-day exchange of views and information through our High Commissioners' offices in our respective capitals, to keep each other in the picture with regard to our various policies in the international field. This does not mean that our views on these problems are necessarily the same or that any one of us is prevented from taking an initiative independently where our particular interests



Mr. Alport calls on
the Prime Minister,
Mrs. Sirimavo
Bandaranaike

Mr. Alport addressing the Institute of World Affairs at King George's Hall, University of Ceylon, Colombo. In the chair is Mr. Wilmot Perera, President of the Institute



in the areas of the world in which our individual countries are situated are directly affected.

Indeed, the whole essence of Commonwealth co-operation lies in the fact that it leaves to each Government, responsible as it is to its own public opinion, the fullest freedom to pursue its national interests within the general structure of international co-operation.

But in the major problems that face the world the interests of all Commonwealth countries are broadly the same. It is therefore natural that we should work together since in this way our influence for good in the world can be more effective than if we try to tackle things singly.

Disarmament

I think this is particularly important for the smaller independent members of the Commonwealth who can play a constructive part

in international affairs in association with like-minded nations in the Commonwealth and without losing their freedom or having their international personality submerged as is the case of the Soviet satellites.

Let me take one or two of the international problems with which we are all wrestling at the present time to illustrate my point.

All countries of the Commonwealth have an interest in achieving a solution to the disarmament problem which is compatible with the maintenance of security and freedom. Relieved of some of the burden of arms, resources would become available to help with the raising of standards of living and capital development in those countries, particularly in Asia and Africa, which are striving, like Ceylon is, to give its people a share of the increasing advantages which modern technical and scientific skill has made possible.

In the field of disarmament the first and most important element is the creation of confidence. We had hoped that the summit meeting, for which my Prime Minister had worked so hard, would enable real progress to be made in the disarmament field. The breakdown of the summit was naturally to us a grave disappointment.

Nevertheless we had had some hope that discussions in the ten-Power meeting would continue and therefore we recognised that the decision of the Russians to walk out of that conference was a real setback to the hopes of a relaxation of tension. When that conference assembled it was reasonable to believe that the prospects for disarmament were better than ever before, for all countries have an overwhelming interest in ridding the world of the risk of widespread devastation in



Mr. Alport having discussions with the Ceylon Minister of Finance, Mr. Felix Dias Bandaranaike



Mr. Alport at the Ceylon Institute of Scientific and Industrial Research. On his right is the Director of the Institute, Dr. A. Sundaralingam.

a nuclear war and the immense and increasing cost of modern weapons.

Three Main Principles

Despite the setback, our objective remains general and complete disarmament under effective international control. We look forward to dedicating our resources, not to producing weapons, but to assisting world-wide economic and social development in order to overcome the widespread poverty which contains the seed of future conflict.

As I have said, the key to disarmament is the creation of confidence among nations, confidence that they will not be attacked by other nations. In order to create confidence a disarmament plan must be based on three main principles :

- (1) it must not at any time give a significant military advantage to either side : the balance of power must be maintained at a steadily decreasing level of forces and armaments ;
- (2) it must provide for effective verification and inspection so that everyone is



Offering flowers at the Dalada Maligawa (Temple of the Tooth), Kandy

assured that the disarmament agreement is being honoured.

(3) it must provide for steady progress by stages towards the openly declared goal of general and complete disarmament; confidence grows gradually and cannot be created in a moment of time.

Criticisms of Russian Approach

Our criticisms of the Russian approach are based upon these grounds:

(1) that they would give the Russians a military advantage over the West, particularly the closure of Western bases and the scrapping of the deterrent in the first stage while the Russians maintained their conventional strength which the West cannot match until the last stage;

(2) that they seek Western agreement to implement the whole complex of measures necessary to achieve general and complete

disarmament, before negotiating in detail about control: we cannot agree to enter into such far-reaching commitments before ascertaining whether the Russians will accept adequate control.

As regards procedure for conducting future disarmament negotiations, my Prime Minister proposed at the General Assembly that, as one step, a committee of experts should be appointed immediately to advise Governments as to what is feasible, and fair to all, by way of control of various measures of disarmament. This advice would help the political negotiations just as the experts' 1958 report on the feasibility of verifying a ban on nuclear weapons tests has been of immense value for the present conference at Geneva which, although it has not yet reached full agreement, has achieved a greater measure of actual agreement with the Russians than ever before.

The Prime Minister's proposal did not mean that we intended that the political negotiations should meanwhile hang fire. We think that the present General Assembly should facilitate the resumption of political negotiations, which should, in our view, be resumed as soon as possible and need not await the outcome of the experts' work. (The two could, if necessary, run concurrently until the experts complete their task, which should not take long because much valuable material on the subject already exists.) We see advantage in continuing to confront the two sides directly as in the 10-Power Committee, and certainly the failure of the disarmament talks at Geneva had nothing to do with that Committee's composition. But we are very willing to consider other suggestions.

Real cause of delay

We also believe that at the present Assembly it should be possible to reach a measure of agreement on the principles on which disarmament negotiations should be based. Certainly, such agreement is not in our view held up by the impending change in the United States administration.

If agreement is not reached now the real cause of delay will have been the Soviet desire to leave over efforts to reach such agreement for a special Assembly session next spring and to delay the resumption of detailed political negotiations until thereafter.

I referred earlier to the Russian walk-out at Geneva. This they seek to justify by accusing the free world of not seeking real disarmament but merely either control over armaments or at most disarmament giving military advantage to the West.

On the former the Russians argue that the first stage of the Western proposals contain little real disarmament. But the new United States proposals of June 27 (the ones which the Russians did not wait to hear and which

have been described as a "great advance" by our British Nobel Peace Prize winner, Philip Noel-Baker) include in the first stage important measures of both nuclear and conventional disarmament which in the earlier Western plan had appeared in stage two.

Reducing danger of surprise

On the latter the Russians assert that our first stage proposals about outer space and missiles are designed to nullify the Soviet lead in rocketry. But we merely seek to avoid, in respect of the stationing of nuclear weapons in outer space, a development which could well come about on both sides, another "point of no return."

We also seek to reduce the danger of surprise attack for both sides by onsite inspection of all types of bases from which nuclear attacks could be launched, not merely the bases for launching missile-borne nuclear attacks in which the Russians at present claim to have a lead.

Disarmament, therefore, remains a major objective of policy in the United Kingdom. To that end we seek to re-create conditions of confidence along what we believe to be practical lines which will maintain a stable balance of power in a world where peaceful co-existence can be given its true meaning.

As I have indicated earlier, disarmament is an international issue which directly affects all member-States and is therefore a matter on which they have both a right and a duty to express themselves. This means that Governments will have to make up their minds on extremely complex and highly technical points, since the whole business of modern armaments, whether nuclear or conventional, is extremely complicated. A vast amount of scientific and technical effort is therefore needed to devise *effective* means to control their elimination.

For all of us there will be temptations to compromise merely for the sake of compromising but in an issue of this nature, on



Mr. Alport speaking at the dinner given by the Ceylon Branch of the Commonwealth Parliamentary Association at the Grand Oriental Hotel, Colombo

which the security of the world depends, every decision on every aspect of this problem will have to be weighed up carefully beforehand to ensure that it does mark a step towards world security and does not merely side-step particular difficulties which must, however, be solved if world disarmament is to have any real content and meaning.

A grave responsibility rests on each one of us. I was, therefore, glad to see the recent statement by your Minister, Mr. Dias Bandaranaike, in the House of Representatives that Ceylon's policy of non-alignment did not mean, "withdrawing oneself like a tortoise into one's shell" and that Mr. Bandaranaike said, "we owe a solemn duty to throw our weight on the side of what we honestly believe to be right, regardless of the question who is stronger or who is weaker."

There are sometimes misconceptions about what we in the United Kingdom are spending on armaments. I hope that you will forgive me if I mention a few statistics, which show the changes over the last few years in expenditure on social services on the one hand and on defence on the other. Expenditure on social services as a percentage of the Gross

National Product has gone up from 15.9 per cent in 1955 to 17.5 per cent in 1959, an increase of 9.85 per cent. Similarly, expenditure on education has gone up by over 21 per cent. By contrast, defence expenditure has gone down from 9.39 per cent to 7.70 per cent, a decrease of 18 per cent. This illustrates the way we wish and intend to go.

Situation in the Congo

Let me deal with another of the problems with which we are concerned—the Congo. Ceylon is, of course, playing a leading role in the United Nations' deliberations on this very difficult issue, both in the Security Council and in the General Assembly, and has co-sponsored a number of resolutions.

Right from the beginning of the tragic story of the physical and administrative collapse in the Congo it has been the conviction of the United Kingdom Government that the best hope of achieving a satisfactory solution to the many and serious problems which face the Congo lies in wholehearted support for the United Nations' effort there.

On the political plane, it seems that what is required is not merely a settlement

between the various leaders in Leopoldville but a comprehensive settlement which will resolve the conflicts between the centre and the various provinces and thus restore the unity of the Congo ; but the solution to constitutional and political questions of this sort is a matter which the Congolese people must work out for themselves, if necessary, with the help of the United Nations.

We all know that at the present moment the Secretary-General and the United Nations Organisation are being subjected to a stream of criticism from the Soviet Union. Nobody doubts that it has, like all human institutions, its defects but I cannot believe that it is in the interests of the smaller countries of the world, whose influence is magnified by the access which they enjoy to the United Nations, that the United Nations should become merely a reflection of a continuing stalemate between the two powerful protagonists, the United States and the Soviet Union.

The United Nations is the only organisation which we have available for maintaining the principles of peace and justice in the world at large. Its influence is continually growing and so recently, in a spectacular way, has its membership.

Both aspects of development are a source of gratification to us especially insofar as fresh members are drawn from the newly independent members of the Commonwealth. A most impressive debut has been made by Nigeria at this year's General Assembly and the presence there of Cyprus is, too, a matter of great satisfaction to us.

Britain's aim

It is our aim to build up the authority of the United Nations and for this reason we view with dismay Mr. Khrushchev's proposal which would freeze the United Nations throughout its structure into blocs—one West, one East and one neutral, thus transferring the veto, which has paralysed the

Security Council for many years, into all branches of the organisation.

The United Nations is a living organism. As its membership grows and its activities proliferate there are, no doubt, ways in which it can be improved. We support, for example, the attempts now being made to secure agreement on enlarging the membership of the Security Council and the Economic and Social Council so that member-States, and in particular those which have joined in recent years, may have fuller opportunities for sharing in the work of these main organs and enriching their debates with a wider spread of representative viewpoints.

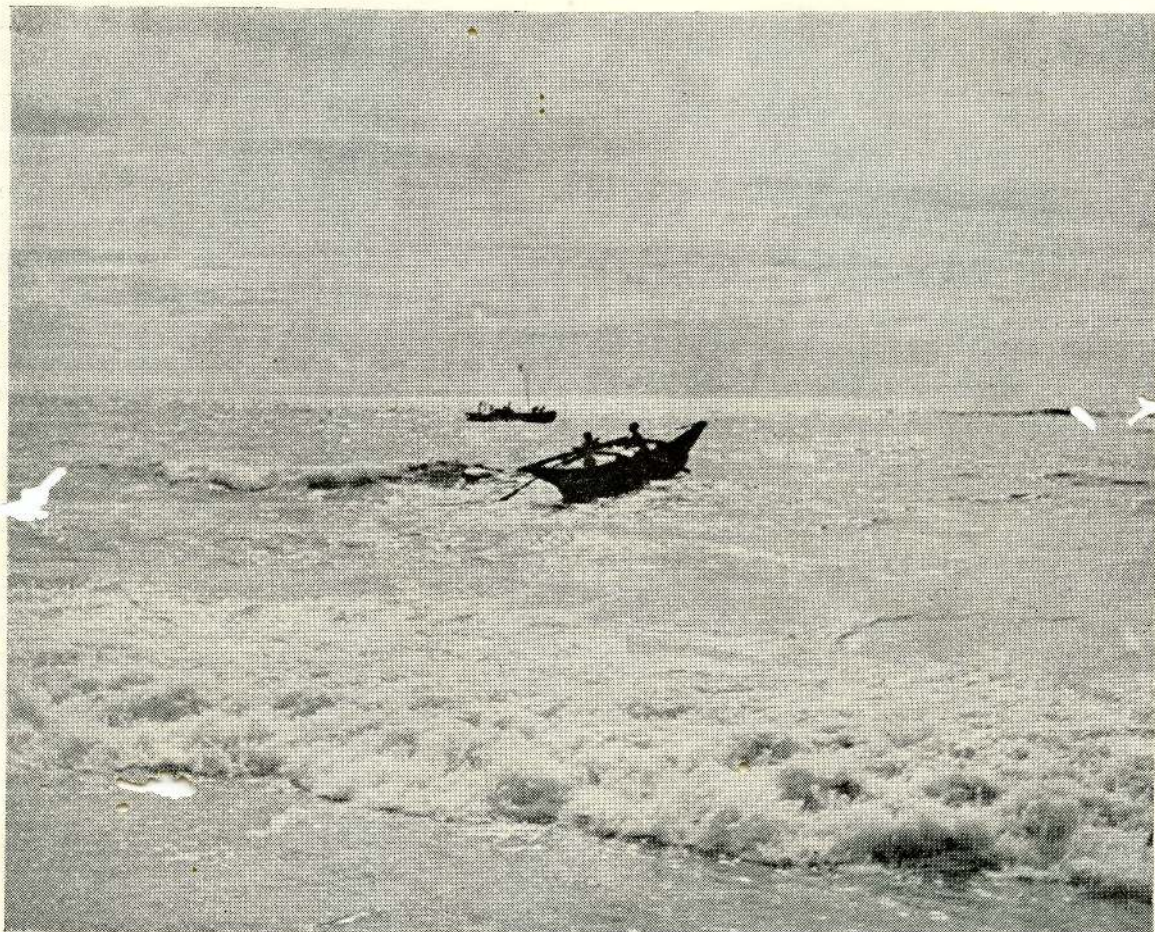
Many observers have remarked that the United Nations is becoming increasingly an organisation in which the smaller nations of the world can bring their collective will to bear on the great Powers. The principle of equality between sovereign States enables the smallest member to call in question in a world forum the behaviour of the strongest.

Ceylon's role

Mr. Hammarskjöld brought this home when he spoke of his responsibility to all member-States, particularly the smaller ones for which the organisation was of decisive importance.

Ceylon is able to play, by virtue of her occupation of the Commonwealth seat on the Security Council, a significant and responsible role in the great issues of world affairs in this critical period.

Another aspect is the ever-growing importance and range of the economic and social work of the United Nations family of organisations. This may be the least sensational and newsworthy but perhaps in the long term it will prove to be the most fruitful and important side of the organisation's work. The United Kingdom have always endeavoured to play a full part in these practical activities.



The old and the new—an outrigger boat against the background of a mechanised boat

Mechanised Fishing in Ceylon

JAMES GOONEWARDENE

WE in Ceylon are ushering in a new era in the fishing industry. There is a revolution taking place in the methods and technique of fishing, which might be completed in a short time, or in a number of years. It is still a little too soon to say how fast the idea of machine-driven boats is catching on. The change is too fundamental, too drastic for the simple mind of the fisherman. But the revolution has begun, and I am convinced that

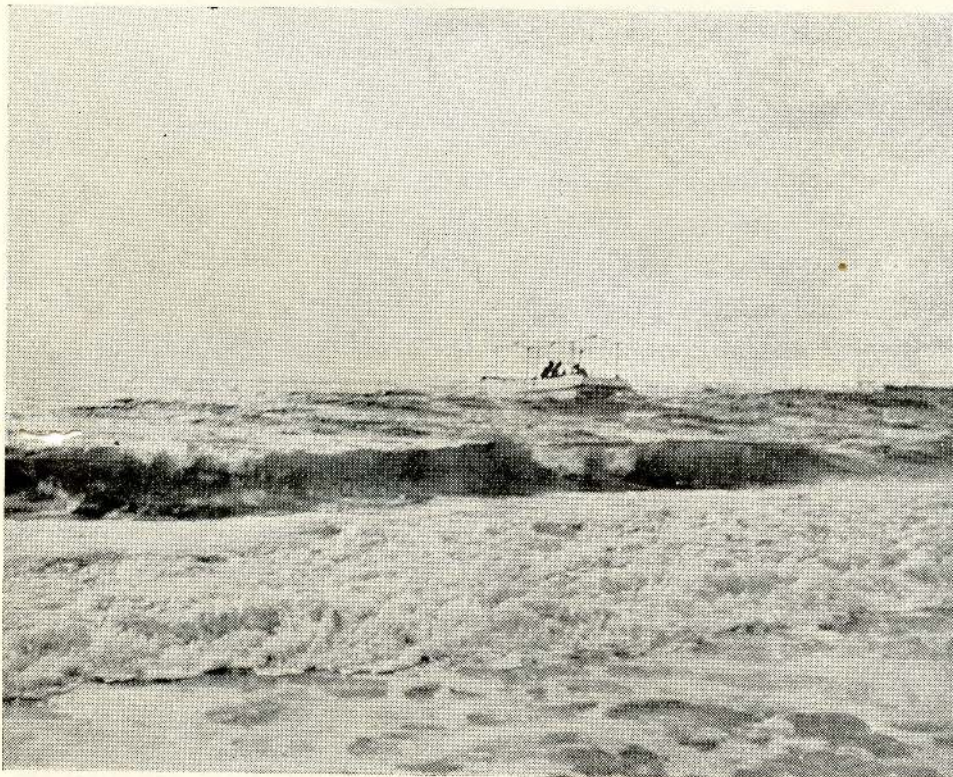
nothing can stop it now. The tremendous advantages and benefits of the new mechanics of fishing are too evident for any reluctance or resistance to their adoption to last.

There are already eight mechanised boats with the fishing colony in Dehiwela, just outside Colombo, some in Moratuwa further south on the western coast. A fleet has been formed in Batticaloa on the east coast, and there are

these mechanised boats plying even at the southernmost tip of our island, in Devinuwara and Hambantota. Up in the north, in the Jaffna peninsula there is already a large fleet of twenty-four boats, and in Trincomalee there is an equally large fleet covering the fishing grounds of that part of the eastern coast. If figures mean anything in indicating a social or economic trend, then the figures supplied by the Department of Fisheries should reveal something of the speed at which the revolution is taking place.

According to a newsletter from the department dated 15th October, 1960, "ninety-seven mechanised fishing boats financed by Government funds have been launched during the months of July, August and September". According to the same newsletter, "the total number of mechanised boats financed by Government funds is now 384, i.e., 293 to individual fishermen and 91 to Fishermen's Co-operative Societies".

A brief description of the old type boats will help us to understand the sort of change that is taking place now. The outrigger boats, those long, narrow boats with the great flapping sails and outriggers, looking like cut-up halves of spiders have, as long as we can remember and as long as our parents and grandparents can remember, swept along the western and eastern coasts, right up north to Mannar and further, and right down south to Devinuwara and Tangalla. Sometimes these boats do remind you of lean and starving panthers with flat, long, hungry bellies. The boats are deep and narrow with their bottoms rounded. In the centre stands its mast, a long thick bamboo pole about thirty feet high, firmly tied to a short thick cross bar. In a hollowed out wooden socket about two feet away from it, along the same cross bar, is planted another bamboo pole of about the same height as the other and capable of



A mechanised boat anchored a short distance away from the shore



The boats are drawn ashore

pivoting around. Two ends of the great wide sails are tied to the tops of these two poles. The bottom ends of the sail have long ropes hitched on to them. One of these is tied to an end of the boat, and the other held loosely by one of the men. From time to time, depending on the direction in which they wish to go, the position of these two ropes is reversed, the man with the free rope end moving across to the opposite end. The moment the ropes are loosened a rudder drops into the sea bringing the tossing, sweeping boat to a sudden stop, and then like a car which moves in one direction is suddenly stopped and reversed in the other, the boat begins to swing back, the sail billowing out and the boat tossing and straining forward at a rapidly increasing speed.

These outrigger boats with their long history will, however, pass away, and in their place will come the new, machine-driven boats, efficient, quick and completely utilitarian. The new boat is a flat bottomed, wide, rounded vessel, much like a punt, but bigger

and flat only on one side. At one end of it is an out-board motor, but most mechanised boats have efficient diesel engines. In the centre is a little mast, to which the fishermen, in an emergency when there is a break-down in the engine, will attach a sail to come ashore. The silence of the old, long, sleek boat is now replaced by the roar and the "phut-phut-phut" of the new. With the passing away of the old outrigger boat, which for a long time was almost a symbol of the tropical coast in the tourist mind, will also go the life associated with it. For the first time another side of the fishermen's intelligence is being stimulated. They have already begun to talk of the mechanics of their boat's motor and engine. They will in time smell not only of salt water and fish, but also of grease and oil. Perhaps even some of the strain now seen on their faces will go, and the sadness and the resigned look in their eyes will be replaced by a glint and a sparkle. The life in these mechanised boats will be more measured,

under control, and naturally the outlook and ways of life of the fishermen will also change.

The New Boats

The boats are being built in nearly thirty different boat yards, owned by thirty different boat building firms. The largest number of building yards is found in Colombo, but according to the need and demand for them there have now sprung up building yards in the far north, some in the mid-western coastal town of Negombo, and a few in Moratuwa, Panadura and Kalutara. When a fisherman or a society needs a boat, they will apply to

the Government, which will place an order for the construction of a boat with one of these firms. Just now a difficulty in the way of both the fishermen and the Government is the high cost of production. A boat and the fishing gear costs seventeen thousand five hundred rupees, and this is given to the fisherman on no other guarantee than that he will pay back the amount in easy instalments.

It is true that the catch as compared with that of the outrigger boats has increased several times over, yet in a few cases the instalments are not as forthcoming as they should be, on account of the variable nature of the yet uncharted and unsurveyed fishing grounds. The mechanised boats m

A view of the old outrigger boats which the mechanised boats will eventually replace





much further out and travel over wider ground, and use the most up-to-date fishing methods, yet without a proper scientific study of the fish potential and a systematised mapping out of the fishing grounds, the catch will be subject to a fluctuation. Nevertheless the income of the fishermen who own the boats has increased to a surprising degree. In a few cases the instalment due on the boats and fishing gear is 1,000 rupees per month and this is, I was told by an official in the Fisheries Department, paid with an almost certain regularity. That would indicate the regularity of the income. In other cases the instalment due each month is about Rs. 510.

The technique of fishing, in most cases, is based on the Japanese Tuna Line method. Here a long line is spread out with floats attached to it, and descending from this line is a long row of hooks with baits. Sometimes the line is laid down near the bed of the sea. But also coming into greater use are the nylon nets. For the use of nylon nets the boats, have to be fitted with special gadgets. An extensive course of training in

▲ Part of a catch in a mechanised boat



▶ The fish being carried away from a mechanised boat for sale



Large fishes such as this one are also caught by mechanised boats

these methods of fishing has been conducted by three Japanese experts. Training has also been given on the Canadian trawler "North Star" under the guidance of Captain R. Pyne who was on loan to this country under the Colombo-Plan. He also has been conducting classes in the maintenance of marine diesel engines. A similar course in the maintenance of engines is now being conducted under the supervision of another marine engineer, Mr. E. R. Kvaran.

The possibility of mechanising the fishing industry, I am told, was first discussed somewhere in 1946 or 1947, but plans for it began to take shape only in the early fifties, after the visit of a Danish and Canadian Survey

team under the C-Plan. Under the C-Plan the Canadian Government also gifted to Ceylon a trawler "Maple Leaf" and two training trawlers "Canadian" and the "North Star". The Canadian Government has also created a Fisheries harbour and a Canning plant, and machinery for turning out by-products from fish. The canning plant, I am told, has not yet come into use, but with the increase in the catch of fish it is believed it will eventually come into use. It is a noteworthy fact that although we are an island surrounded by vast stretches of sea, we still spend a large amount of money on importing canned fish. With the further mechanisation of fishing, this is bound to be remedied.

The Role of Young Farmers' Clubs

D. A. K. NANAYAKKARA

"THE predominance of agriculture in Ceylon's economy is a fact that is generally recognized. Agriculture, broadly speaking, has provided the base on which the economy of the country has been built. A very large proportion of the people find employment in agricultural production and the major part of the island's income is derived from this source. In fact, it has been argued that the whole economy depends entirely on agriculture, because almost all incomes in the island depend ultimately on agricultural production. It is clearly evident that the role of agriculture is of fundamental importance and that even with the establishment and the growth of industrial enterprises, agricultural-production, will undoubtedly remain an important source that will continue to contribute in sizeable measure to the country's growth, development and progress."

The above passage from the Agricultural Plan of the Planning Committee of the Ministry of Agriculture and Food in 1958, reveals amply the importance of agriculture in Ceylon's economy today as well as in time to come.

Ancient Ceylon experienced no problem as regards agricultural activities, aimed at the supplying food for the nation, as practically every ruler dutifully carried out agricultural pursuits mainly in the "Dry Zone" of the country. This picture completely changed with the advent of the European colonists. Firstly the very nature of 'Colonialism' did not entertain any ideas of agricultural advancement. Secondly, the absence of 'State Patronage' made the people rather 'helpless' in agricultural activities. Thirdly, the educational set up, especially, after the British, was planned for the production of the 'white collar' hands, and as such the

interest of the younger generations was turned away from Agriculture.

These factors had serious after-effects. The population as a whole started displaying a keen indifference to agriculture. Agriculture ceased to be considered a means of employment. This again may be attributed to the artificial social outlook that the younger generations began imbibing which made them to look down upon Agriculture as a means of living.

The Technical Working Group of the National Planning-Council, reporting on the Development of Paddy-Production, was correct when it stated that the "surplus population consists of educated youths, who are not keen on Agricultural work. This is needless to say, a reflection on the education and social values imparted to these youths".

If at all the youths took to any Agricultural activity, they mainly confined themselves to the 'Plantation Sector' to serve as assistants in the Tea or Rubber Estates.

This state of affairs had to be changed if the country was to prosper, at least to come out of the rut into which the country had been driven.

It was with this end in view that varied activities such as colonisation schemes and land settlement schemes were initiated. Yet another movement that was started to divert the interest of the youths was the Young Farmers Clubs.

History

Its history goes as far back as 1952. The start was given in the Central Division with 29 such Clubs and at the early stage it created much enthusiasm among the village

school children. But the purpose of the young Farmers Clubs goes further than that. Analysing the Economic Problems of Ceylon, visiting economist Mr. H. R. Hicks made the following observations before the National Planning Council.

“What Ceylonese agriculture seems to require is better organisation, better methods of production, not a lot of capital investment. Improvement on these lines involves a good agricultural Advisory Service, and no doubt the credit facilities; it probably involves some rationalisation of holdings; and it no doubt requires a system of incentives, which will impel cultivators to a utilisation of the facilities offered.”

Like most undeveloped, as well as under-developed, countries of South and South-East Asia, Ceylon too experiences, in addition to the problem of unemployment, a serious under-employment. This may be ‘structural under-employment’ or the ‘seasonal type’. This has been dealt with by a writer and, referring to India and Ceylon, he states, “There is undoubtedly a volume of involuntary idleness which could be usefully employed in subsidiary occupations”. He has assigned the reason to an agriculture, “associated with a multiplicity of holdings, most of them of uneconomic size.” Associated with it is the seasonal unemployment inherent in agriculture irrespective of the size of holdings”.

The National Planning Council, too, was aware of this fact and the ‘Ten Year Plan’ states that it “aims at bringing about a substantial reduction in under-employment, through the creation of more work in both the rural and urban Areas.”

A third problem that confronts the country today is the growth of the labour force. In the study undertaken by the Demographic Training and Research Centre—Bombay, for the Planning Secretariat in 1959 on Man Power Resources of Ceylon 1956-81, a warning is given about ‘the possibility of the

labour force growing at a rate sufficient to double itself in the next 25 years’. According to their Report the “immediate benefit to be obtained from a decline in fertility is in the direction reducing the youth dependency burden of the country”.

Labour Training is of importance for any productive purpose. “Over and above the intensive training of a small percentage of the population, the mass of the labour force needs some instructions and introduction into new Methods. Often it may be a matter of uprooting the man out of his conservatism.” The National Planning Council, in its first interim Report (1957), under ‘Organisational Arrangements for Effective Participation of Rural areas in the process of Planning and development,’ stated that “In each village there must be an agency, which should be entrusted with the promotion of the initiative of the people and enlisting the assistance of everyone for developing the resources of the village. Unless this is done, it will be difficult to make any worthwhile progress in developing the village economy”.

The Report further says that “at the local levels, planning units should themselves be executive bodies except in the case of village councils and in all cases, they will need to obtain the assistance of specialised bodies like Co-operative-Societies or other local organizations to execute these plans”.

Activities of the Clubs

A close scrutiny of their working might reveal that the Young Farmers Clubs fulfil the above detailed functions, though in varying degrees.

The Director of Agriculture in the Administrative Report for 1955 expressed the same view when he stated that “The Young Farmers Clubs movement is now a healthy vigorous agricultural child. Arrangements have been made for the establishment of District and National Councils to guide the Clubs on progressive but sound lines.”

“Attempts should be made to take agriculture to the very heart of the people and young farmers clubs are helpful for the training of local leaders and voluntary village level workers.”

The activities so far carried out include—

- (1) Home gardening.
- (2) Rice cultivation.
- (3) Cattle rearing.
- (4) Goat rearing.
- (5) Pig rearing.
- (6) Poultry farming.
- (7) Bee keeping.
- (8) Needle work.
- (9) Cooking.
- (10) Knitting.
- (11) Food preservation.
- (12) Carpentry.
- (13) Hand work of various sorts depending on the availability of raw material—such as coir making, basket making, paper doll making, mat weaving, cane weaving.

These were extended to include other activities. The Administrative Report for 1955, (Department of Agriculture), regarding Y. F. C. activities in the Uva Division reports, “Several Clubs have conducted public demonstrations on scientific methods of cultivation for the benefit of parents of the members and their neighbours. Also exhibitions of works and concerts have been held at many places, some of the clubs have assisted in the cutting of Roads, transplanting paddy, soil conservation, development of temples and other community

efforts generally. The members are now a load off their parent's hands as they are never idle. During the soil conservation week in particular many clubs were actively engaged in constructing bunds, and stone terraces”.

The popularity of these clubs among the youth of the country, ‘not confined to the school children alone’, grew year after year and this is shown in the increasing figures of the Young Farmers Clubs. In 1955, there were over 500 clubs catering to the needs of 30,000 young farmers. At the end of 1958 clubs numbered 760. In 1957, in the Matara District, clubs rose from 17 at the beginning of the year to 91, at the end, and the membership from 609 to 1884.

In the Kegalle District, in the same year, the number of clubs rose from 87 to 190. By 1960, the number of clubs was 2138 with a total membership of 33,410.

Lack of trained personal to guide them, has been a handicap to the speedy expansion of clubs. Further, even the trained members do not have the land to cultivate.

In order to kindle the enthusiasm, as regards activities, provincial rallies and ‘All-Ceylon Rallies’ are held. “These enable the Young Farmers to compare the results of the individual members and to show the public their achievements during the year. They also provide an opportunity for members to discuss their common problems and to draw up their programme for the next year.”

Considering these facts, it is no exaggeration to state that the problems akin to an agricultural country like Ceylon, that were enumerated earlier, can be solved with the aid of Young Farmers’ Clubs.



Aerial view of Mantai (Mantota)

Ceylon and China—I

WILLIAM WILLETT

IT so happens that the earliest report of an alleged contact between Ceylon and China comes from neither of these countries, but is made by the Roman historian Pliny, writing about 50 A.D. His story is altogether so *outré*, so reminiscent of the *Arabian Nights*, that I cannot resist repeating it now, though it has often been told before. According to Pliny, a

certain freedman, whose name he does not mention but which we think may have been Lysas, and who had been the bond slave of one Annius Plocamus, was coasting off the Arabian shore of the Red Sea, where he was apparently engaged in collecting taxes. Somehow or other, his ship went adrift, got carried away into the waters of the Arabian

Sea, and ran south before a gale of wind. Fifteen days later it was cast up on the shores of Ceylon, which Pliny calls Taprobane. :

The freedman and his party stayed in the Island for six months, Pliny tells us, enjoying the hospitality and the company of the King. The latter was highly diverted by what he was told about Rome, and particularly by the fact that Roman *denarii*, although minted under different Emperors, nevertheless were all of the same standard weight; so that when his guests eventually departed for Rome, he sent with them four natives of the Island, who thus became the first Ceylonese ambassadors to the West.

Why do we believe that the freedman's name may have been Lysas? Because, amazingly enough, there has recently come to light what appears to be a second record of him. In the Eastern Desert of Egypt, on the old road from Coptos on the Nile to Berenice on the Red Sea, was found a rock inscription, duplicated in Latin and Greek, stating that one Lysas, a freed slave of Publius Annius Plocamus, passed that way on the 5th day of July in the 35th year of the Emperor. The Emperor can only have been Augustus Caesar, and the date of the *graffitto* A.D. 6. In a recent article, Esmée Rankine pertinently asks: "Was Lysas on his way to board the ship that cast him on the shores of Ceylon?" But to return to our ambassadors in Rome. We can well believe that they caused as much of a sensation there as did the freedman and his party in Ceylon, and be sure that they were questioned very closely indeed regarding the exact situation of their island home, its peoples, their languages, customs, religions, and, especially, their trade.

Chinese Trade

At this point, probably, the identity of the silk-producing people known to the Romans as the Seres may first have

been raised. Rome at this time was spending some hundred million *sesterces* a year on her imports from the East. Of these by far the largest share came from China, and of the Chinese trade the greater part was silk. The Romans knew very little about where the silk came from, or who the Seres were, just as the Chinese had only the vaguest notions about the huge consumer nation over toward the West which they called Ta Ch'in. One reason for their mutual ignorance lay in the fact that most of the silk was sent overland, and that an active middleman nation, Parthia, straddled the Silk Road, and levied very heavy duties on the transit of silk. The Parthians naturally did all they could to preserve this *status quo*, lest the trade should find an alternative route, while the Chinese for their part made several abortive probes through the Middle East without getting the slightest clue as to the whereabouts of the consumer nation. As for Rome, it was always her concern to open up direct trade with China, and indeed to discover the secret of the silk moth, and so end the Chinese monopoly. It has been well said that Rome's appetite for silk and the other luxury goods she obtained from the East was one of the main factors leading to her downfall.

On being asked the vital question, who are the Seres, and where do they live, the Ceylonese ambassadors returned a somewhat enigmatic answer. They said that the Seres lived beyond the Hemohdi Mountains—and by these we should probably understand the Himalayas—and that they themselves had had commercial contact with them. In fact, that the father of their leader, whose name Pliny gives as Rachias, had often gone to their country; that the Seres exceeded normal height, that they had red hair and blue eyes, harsh and uncouth voices, and were unable to express themselves very well. They had what was called a 'silent market'. It was their custom to expose what goods they had for sale, with some indication

as to price, on the bank of a certain river, after which they would decamp. Foreign traders had to cross the river in order to buy what they wanted in the silent and deserted market.

It is odd that no mention was made by the envoys of any sea trade between China and Ceylon. It is particularly odd, since we know from the *Periplus of the Erythraean Sea*, an itinerary of shipping routes in the Red and Arabian Seas written by a Greek-speaking merchant about 60 A.D., that Chinese silks were then being shipped to the south Malabar coast, known to its author as Limyricæ. Presumably the envoys were ignorant of this traffic, or failed to appreciate its significance. It is safe to assume that Ceylon was not at this time the great emporium of East-West trade it was destined to become a few centuries later.

Identity of the Seres

Who, then, were the people that the Ceylonese visitors knew as the Seres, about whom they were able to give such apparently reliable information? The description suggests an Indo-Scythian race, and I think there can be little doubt but that the envoys were referring, not to the Chinese, but to the Kushan rulers of North-West India. The Kushans had originally been a nomadic tribe living on the western borders of China. Two centuries earlier, in 165 B.C., they had ~~started~~ on a long westward trek in the course of which they gained command, successively, of the Jaxartes, Oxus, and upper Indus river valleys. Thus they controlled that branch of the Silk Road which led from Chinese Turkestan to Balkh, Begram, and Taxila. Silk passing along this route proceeded down the Indus to the port of Barbaricum, presumably near present-day Karachi; or else, *via* Mathura, down the Narbada River to Barygaza, the modern

Broach. Barbaricum and Barygaza were links in a chain of ports used by coastwise shipping, including the northern and north-western ports of Ceylon; and the presumption is that the envoys had learnt something about the Kushans from stories circulated by the merchants and sailors of North-West India. Since the Kushans lay in the directions from which the silk came overland, it would be easy enough for the envoys to confuse them with the actual silk manufacturers, the Seres, and perpetuate this mistake by passing it on to their eagerly-enquiring Roman hosts. I think it unlikely, to say the least, that the father of Rachias had indeed 'often gone to their country' as Rachias claimed, but that this was a piece of make-believe, gratuitously served up to make the report more convincing.

It stands to reason, after all, that genuine information as to China should have come to Ceylon by sea rather than by land. Ceylon stands at the mid-point, and at the southern apex, of the long sea route between the Mediterranean and the South China Sea. The Island is ideally situated as an *entrepôt*, a halfway house on the sea lanes between East and West, and in fact her historical contacts with China have been almost exclusively maritime. I do not myself believe that these contacts began much before the fourth century of the Christian era. Not until the 1st century before Christ did the Imperial Han dynasty of China succeed in incorporating south China into the Empire, and gain access to the vital ports of Pan-Yü (Canton) and Chiao-chih at the head of the Gulf of Tongking. A hundred years may well have elapsed before these ports began to attract international trade. It is recorded in *The History of the Former Han Dynasty, Ch'ien Han Shu*, that between the years 1 and 6 A.D. a Chinese mission set sail from a port in the Gulf of Tongking, visiting many places in the southern archipelago, and perhaps reaching us far as Kanchi in Madras State.

But they say that they depended on foreign ships, for their passage, and the itinerary they give is full of obscurities. Accordingly I find it difficult to accept that two embassies which reached China in 97 and 120 A.D. from King Yung-yu-tiao, of Shên, were sent by King Dravida of Ceylon, as is claimed, and would point to the arrival of the next recorded embassy, that of King Upatissa the Second to the Court of Emperor Hsiao Wu-ti of the Eastern Chin dynasty of China, about the year 405, as the first authentic cultural contact between the two nations. I may add that the Chinese silks noticed at Limyrice at the mouth of the Ganges, having come overland from north China by way of Lhasa.

Shift to Ceylon

According to B. J. Perera, writing in the *Ceylon Historical Journal*, it was during the 4th, 5th and 6th centuries that the centre of the *entrepôt* trade between East and West, which during the earlier centuries was confined to the south Indian ports, now shifted to Ceylon. The intermediaries were Ethiopians and Persians. Just as their forefathers the Parthians controlled the flow of silk overland, so the latter-day Sassanian Persians were the *entrepreneurs* in the traffic by sea. At the main emporium of the Island, Mahatittha, today represented by the 300-acre site of Mantai near the island of Mannar, they now established a considerable settlement. Attempts made by the Romans to induce Ethiopian shippers to buy direct at Indian ports failed because the Persians had diverted the trade to the Ceylonese emporium where they bought up every consignment that came in from the East. The revenue that accrued to the Island by way of duties must have been enormous, and Perera comments that it was at this period that the Sinhalese reached the high-water mark of their culture and civilisation.

The fullest description of the situation that now obtained is given by one Cosmas Indicopleustes in his *Christian Topography*, written during the 6th century. After briefly referring to the Island and its geographical location he goes on to say that the Persian community established at the emporium, which can only have been Mahatittha, had its own presbyter appointed from Persia, and a deacon and a complete ecclesiastical ritual. He adds: "As its position is central, the Island is a great resort of ships from all parts of India, and from Persia and Ethiopia, and in like manner it despatches many of its own to foreign ports. And from the inner countries, I mean China and other parts in that direction, it receives silks, aloes, clove-wood, sandalwood and their products, and these it again passes on to the outer ports, I mean to Male [Malabar] and to Kalliana [Kalyan, near Bombay] and to Sindu [the port serving Sindh in West Pakistan] and to Persia and the Homerite country, and to Adule [in the Red Sea]. Receiving in return the traffic of these parts, and transmitting it to the inner ports [i.e. the Far East] the Island exports to each of these at the same time her own products".

We thus gain a glimpse of a vast network of sea trade, embracing the whole Ancient World, with Ceylon occupying a pivotal position. Cargoes shipped from the Far East, whether in Chinese junks or no, arrived in the emporium, were there bought up by Persian merchants, and were distributed thence by Persian and Ethiopian shippers to the trade centres of the Western World. This state of affairs lasted until the Arab conquest of Sassanian Persia in the 7th century, after which the Arabs held a complete monopoly of the carrying trade, both East and West, which in turn lasted until the 16th century and the arrival of the first Europeans.

But apart from the incentives offered by this enormous flow of commerce, there was

(Continued on page 28)

Fa-Hsien in Ceylon

D. T. DEVENDRA

THE year 1960 marks (according to Chinese writers) the 1,550th anniversary of the arrival in Ceylon of the celebrated Chinese monk Fa-hsien. In the *Journal of the Ceylon Branch of the Royal Asiatic Society* for 1915-16 (Vol. XXIV, No. 68) Mr. John M. Senave-ratne has collected together all the records of the early contacts between China and our island from a variety of sources known at the time of the compilation. From these one learns that the most ancient connections were in 97 A. D., when a king sent an embassy bearing presents of ivory, water-buffaloes and humped oxen to the land of Han (name given to the largest national group in the Peoples' Republic of China). Thus we see how remote are the connections between the two countries.

Fa-hsien, however, has left us the most detailed account known of the island from Chinese sources at present available. Hsuan-tsang, his compatriot of two centuries later, was preparing to embark for Ceylon from a South Indian port, when he was dissuaded from doing so by a group of our monks who spoke of distress and disturbances in the country. Had he come, we should no doubt have had another descriptive record—for it was his practice to write observantly—which would have made a valuable supplement to his predecessor's narrative.

The two years which Fa-hsien spent ^{at the} ~~at~~ from his notes to have been confined to Anuradhapura. (Near about Horana there is a cave which local tradition connects with his name). Whether travel difficulties stood in his way, or he was interested only in religious matters (of which he had enough in the city to keep him occupied), one may only surmise. But it is our loss that he has given no glimpse of the larger country outside the capital about which we know little enough from our own writings.

However Fa-hsien has had a keen eye for things. For instance, he has spoken of a road eastward to Mihintale from the north of the city. Now the main road led from the east gate of the city. This other road mentioned by him has since been partly traced by archæologists. Again, he has mentioned the tradition of the Buddha's visit to the island, and thus we have a detached writer's note of it, perhaps before our earliest chronicle (the "Dipavamsa") was compiled.

The Buddha's Visit

As given by him, the Buddha sanctified a spot north of the city where afterwards the Abhayagiri Dagaba was built over the Footprint. Here, to the Buddhist world, are two interesting points. It is generally thought that sacred relics were not enshrined in the Abhayagiri Dagaba. But from the traveller we get a remarkable reason why the dagaba should be held in the greatest veneration. The other is the inference that Abhayagiri Vihara could not have been spurned by the orthodox of the Maha Vihara as the home of hated heretics; of course, it is possible that the monks of Abhayagiri themselves told their story to Fa-hsien so that they may be freed from any stigma of heresy which may be attached to them.

Fa-hsien mentions a peak south of the city whereon, too, the Buddha laid the impress of his Foot. When the distance here as given by him is reckoned in terms of modern measurement, this mountain is situated in a straight line exactly where Sri Pada lies. Thus we see how far back to time goes the traditional visit of the Buddha as it prevailed in Ceylon and was known by an independent chronicler.

He has spoken of about one hundred small islands to the right and left which were

under the rule of Ceylon. Here one cannot help thinking of the Maldives, which were Buddhist until the time of Parakramabahu I (1153 A. D.). The archæologist, H. C. P. Bell found the Buddhist remains to be so close to those in Anuradhapura, particularly Tolu-vila. The Chinese traveller also noted (and how truly!) that the climate was uniformly temperate, the seasons not markedly differing one from the other, and vegetation flourishing throughout the year. The Sacred Bodhi Tree needed in his time, too, a prop for its spreading branch (or trunk). From the royal kitchen (known to us as Mahapali) were the monks fed. The story of religious festivals, with their sermons from the previous lives and the last life of the Buddha were, in his time, as popular as today. The decorations during the Tooth Relic Festival, with representations of the 500 Birth Stories of the Buddha, were not different in spirit from those of today which are turned into Exhibitions (though with a gate charge). In short, from these we see how life has been running for centuries on a regular course, and that things may change in form but not in spirit.

We see Fa-hsien as an admirer of Abhayagiri where he must have spent most of his time on account of its spaciousness towards new ideas. It was probably from here that he took several Sanskrit Buddhist works which are now well-known to Buddhist scholars through Chinese recensions. In this Vihara he found 5,000 monks, but only 3,000 in the orthodox Mahavihara and 2,000 in Mihintale which followed the latter.

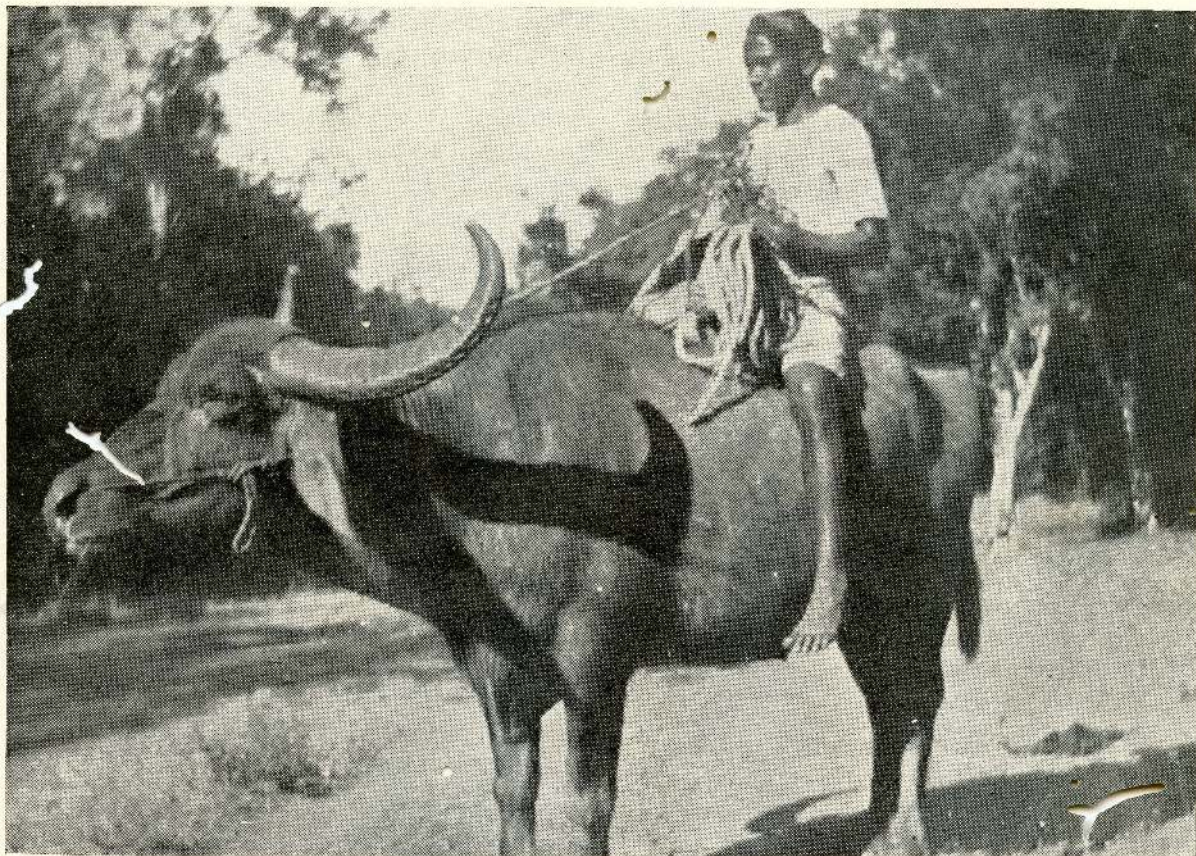
It is unaccountable why he was not struck by Jetavana Dagaba which, with its unequalled height, was the most breath-taking construction of the entire Buddhist world and, having been only a century old at the time of his visit, must have stood in all its glory and splendour. Furthermore, the spirit of the resident monks of its Vihara approached very closely to those in the Abhayagiri Vihara. Were the argument from

silence less dangerous, one might be tempted to disagree as to the closeness of the doctrinal connections of these two. No less surprising, except by attributing prejudice to a Mahayanist, is his silence about the most sacred dagabas of Thuparama and Ruwanveli. Why also did he not mention Tisawewa and Nuwarawewa? But, on his side, we have his vivid description of the cremation ceremony of a virtuous monk, and we see how very true it is to the forms which prevail amongst us to this day.

We also come across the slips usual in a travel account. Ceylon has a greater length than breadth, but he has mixed up this fact. He would put back the Buddhist Era to about twice 544/543 B. C. Nevertheless, there are fewer slips than one could expect.

In wishing an evergreen life to the memory of this intrepid and ancient Chinese monk, the writer would commend to his readers the fresh translation of Fa-hsien's "Record of the Buddhist Countries", done by Li Yung-hsi in 1957 and published by the Chinese Buddhist Association of Peking, in commemoration of the 2,500th anniversary of the Buddha's Nirvana.

In an issue of "Ceylon Today" for the month of December it is appropriate to make mention of another Chinese connection. The full-moon day of December is celebrated in the island for its associations with the Theri Sanghamitta, in lay life the daughter of Asoka, who introduced here the Order of Buddhist nuns. A dozen years after Fa-hsien left our shores eight Sinhalese nuns arrived in the city of Nanking. Inspired by their presence Chinese women sought the Higher Ordination as known in Ceylon. But as the number was insufficient to form an authorized Chapter, three more nuns went to China after three years. Five years afterwards the Sinhalese Theri "T'ie-so-lo" headed the Chapter of Elders and conferred on Chinese women the first Higher Ordination known in the land of Han.



A villager, tired after travel, is riding on a trained buffalo's back on a lonesome forest road

Stalking Game with Buffalo

S. V. O. SOMANADER

GAME-HUNTING in Ceylon is a great sport—though, of course, one has to obey the game laws. And to the rural hunter, who has to depend upon the primitive muzzle-loading gun, the stalking of game with the help of the buffalo becomes indispensable, especially in the open country. For his antiquated "muzzle-loader" has such a limited range that he welcomes the aid of this patient and resourceful beast, which he uses as a sort of stalking horse or screen to bag game, whether furred or feathered.

True that, in these days of long-range rifles, the value of the buffalo as a stalking

animal is much less. But to those in the rural areas who still use primitive firearms, the buffalo still continues to be useful as a shikari. In many remote and out-of-the-way villages, therefore, there are hunting buffaloes which can be got from the owners for a small hire, if not for the mere asking. Rural folks, generally, are so obliging.

The manner in which the buffalo is trained, and the way it sets about to help the hunter to find his quarry, is marvellous. It is trained for this purpose while yet a calf, for it takes the trainer about three or four years to make the beast into a skilful



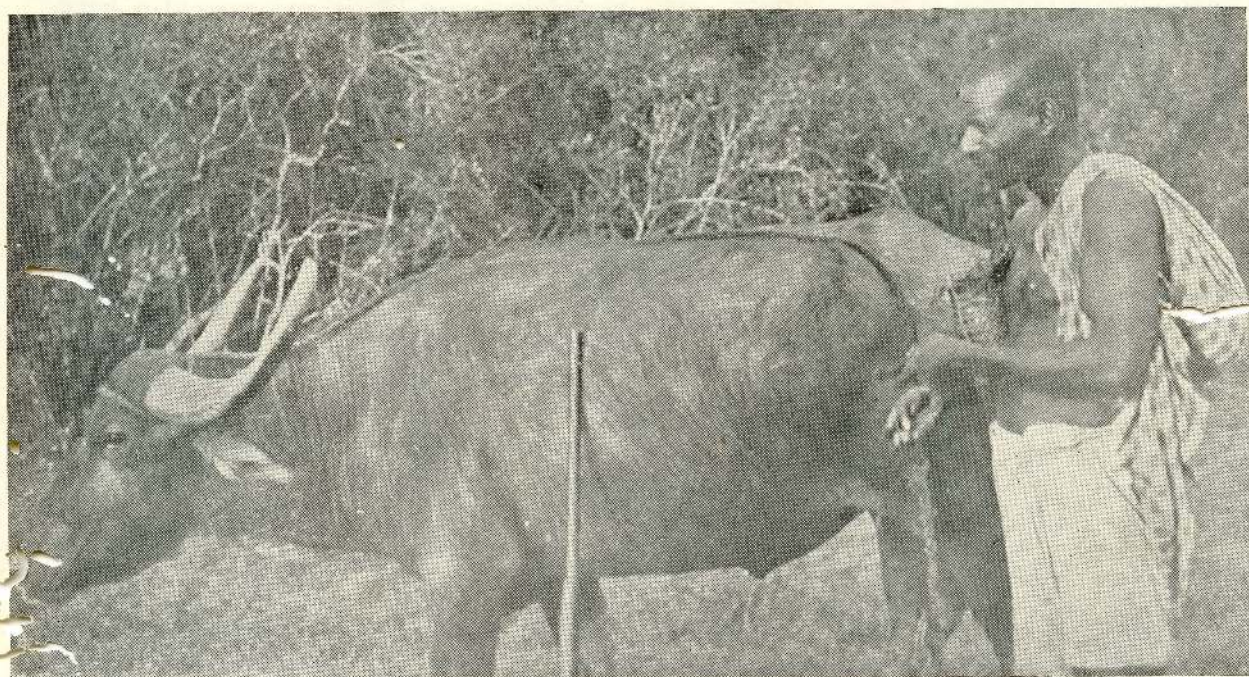
▲ With the help of the shikari buffalo, rural hunters are stalking to shoot water-birds at an extensive village pool. Note the cormorant which had already been shot with the animal's aid

▼ Resting his gun on the flank of the patient buffalo, a muslim hunter is preparing to have a betel chew alongside the jungle pathway

shikari. During this training, the buffalo is taught to stand tickling, and not to shy at the firing of crackers or the discharge of firearms. Even sky-rockets are lighted under its very legs to get it accustomed to all sorts of noises and nuisances. It is also made to respond to any touch anywhere on its body, and to answer to all manner of signs and whispers. When, at last, the animal has blossomed into a perfect stalker, it is used with confidence in the field of sport—and it seldom or never lets the hunter down!

Many uses

Apart from acting as a screen to conceal the stalking hunter, the buffalo, when well trained, turns its back to any required angle to give the sportsman a successful shot. And, when the hunter is tired of stalking, he finds the beast's body a great relief to rest his wearied limbs on, and even to find shelter from the sun and rain under the animal's belly. But this is not all. For, before the game is sighted—be it leopard, deer, wild boar or any other animal or bird—the buffalo,





Placing his firearm on the trained buffalo's shoulder, a village hunter is taking aim, while his assistant holds the rope tied to the beast

which has a strong sense of smell, scents the quarry far in advance of the sportsman, and even gives him a clue. Breathing more deeply, it behaves in a brisk manner, though all the time the movement is stealthy. Biting a blade of grass here and nibbling a tuft of rushes there, it pretends to graze in an apparently nonchalant way, and, after a few deft and subtle manoeuvres, it brings the hunter within shooting distance of the quarry he is after. The hunter, well hidden behind the animal, now places the gun on the buffalo's back (or between its horns or under its stomach), and, taking a steady and careful aim, makes his weapon "speak". The result is that, more often than not, he succeeds in bagging his quarry—thanks to the shrewd skill of the trained beast!

Should a rest be required—and stalking in wild, open country, especially on the uneven plains skirting the forest, is tiresome—the hunter has only to tickle one of the

animal's legs, and it understands! For it would instantly lift it and present a bend in which the gun could rest with ease. At other times, I have noticed that, when the hunter needed a brief respite, it stood quietly alongside him, permitting him to let the gun rest slantingly on its flank. In the meantime, he coolly enjoyed a chew of betel and arecanuts, with a dash of burnt lime and a spot of cured tobacco—all drawn from the mat-bag tucked in his waist. And, what is more, the animal, though itself tired, consents to carry the fatigued hunter on its back along the sylvan glades and the lonesome forest-roads, although buffalo-riding is not common in this country.

Holds breath

Another feature I have observed in the shikari buffalo is that, during the hunting,

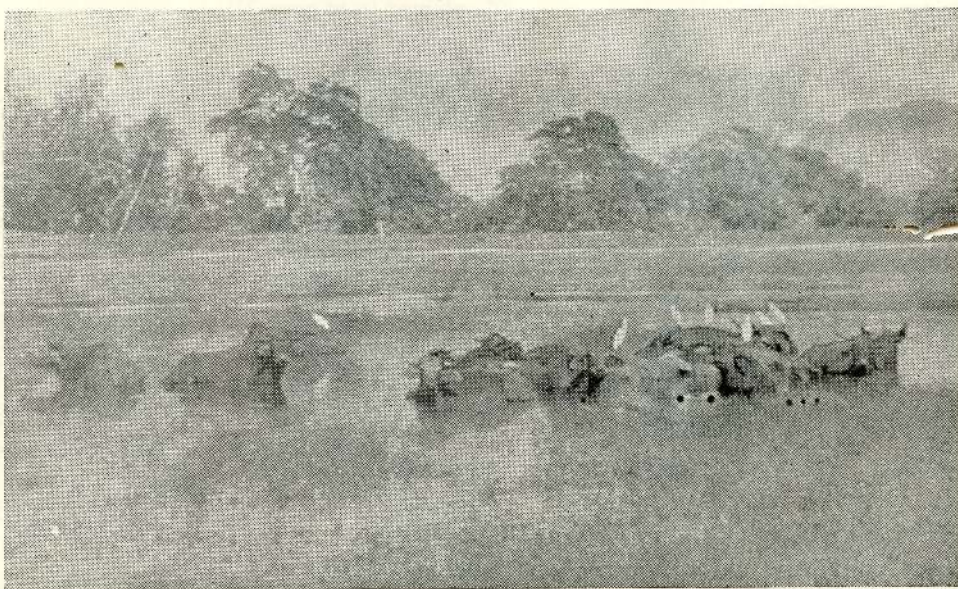
when the aim is taken after the gun has been placed in position on its back, it holds its breath and stands perfectly motionless, lest the automatic rise and fall of its body (when breathing) interferes with the shooter's aim. But, as soon as the shot has been fired, it breathes out a long-drawn sigh of satisfaction, indicating perhaps that its duty has been well and truly done. And

then, after its work is over and it has been released, it instinctively rushes to the nearest tank or pool to enjoy a cool dip in the water along with its "fellows" who may be already there. Sometimes, while in this situation, it is not uncommon to see a number of egrets settling on the animals' backs to pick up vermin. Ultimately, conscious of its duty, the shikari-buffalo returns to the

▶ The shikari buffalo (standing on right) is returning to the village to serve its owner after lying in a remote pond, along with others of its kind



▶ Village buffaloes, after their help to man in various ways, are enjoying a dip in a jungle pool, while some white egrets are perching on their backs to pick up vermin



owner's field or home to continue to serve him, if and when its help is further needed.

No wonder, then, that such faithful stalking buffaloes are worth their weight in gold, or rather silver; for a well-trained shikari-buffalo will fetch well over a hundred rupees.

It will thus be seen that the buffalo is not such a stupid or blundering beast, as some people suppose. On the other hand, it often displays great intelligence, and serves as an invaluable ally to the hunter in the realm of sport, as it does to the cultivator in other fields.

CEYLON AND CHINA—I

(Continued from page 21)

contact between Ceylon and China of another, and more enduring kind. I refer to the flow of ideas, and in particular of the ideas and beliefs associated with Buddhism. Ceylon had by this time become the harbinger of the Buddhist Faith, and although the earliest Chinese Buddhist pilgrims naturally went first to India as the homeland of Buddhism, they invariably passed on to Ceylon, where the religion was most active, and where it was to be seen perhaps in its purest form. It must be borne in mind, however, that the agents responsible for the diffusion of science, art, and religious belief resulting from these cultural contacts,

travelled to and fro in the ships of the merchantmen, without which it is difficult to conceive how knowledge could possibly have spread. As N. D. Wijesekera admirably says by way of summary in the *Ceylon Historical Journal*: "The ships engaged in sea trade acted as a regular transport service for all kinds of other persons such as scholars, missionaries, monks, artisans and travellers. This fact needs great emphasis, as this alone made possible cultural diffusion and exchange of new ideas between China on the one hand and Greece and Rome on the other, linking together in one powerful network the East and West coasts of India. Ceylon stood midway."

Foreign Affairs

THE following cable was sent by the Hon. Prime Minister to Ceylon's Permanent Representative in the United Nations immediately after the arrest of Mr. Patrice Lumumba the Congolese Prime Minister.

"I am much perturbed by the reports we have received here of the arrest of Mr. Lumumba and the maltreatment he is being subjected to by Mobutu's private army. Please see the Secretary-General immediately and express to him my anxiety and concern for the personal safety of the Prime Minister and my sense of alarm at the development which have made possible his unlawful arrest and detention. His personal inviolability should have been ensured if only for the reason that as a Member of Parliament he enjoys the right under the Constitution.

"If any harm should befall Mr. Lumumba there is no doubt that apart from the increase of international tension that the event will undoubtedly cause, the prestige of the United Nations will be greatly diminished in the eyes of the peoples of Asia and Africa. I would, in addition, like to keep in close touch with the Asian and African Group in regard to this matter.

"In my view the U. N. decision to seat Mr. Kasavubu's delegation was an unwarranted intervention by the U. N. in the internal affairs of the Congo. Basically, it was also a wrong decision, which has made a re-valuation of the purposes of the U. N. Congo operation necessary. In your discussions with the Asian African Group you may keep in mind the feasibility of the Security Council being convoked to consider the Congo situation. Please keep me informed."

Shortly afterwards the following Press Statement was issued by the Prime Minister in Colombo:—

"The reports we have had lately of the situation in the Congo have caused my

Government great anxiety and alarm about the turn which events have taken in that unhappy country. It has been our steadfast view that the legitimate government of the Congo was the Government of Mr. Lumumba and that his dismissal by Mr. Kasavubu was invalid as the latter was a constitutional Head of State in a Parliamentary as opposed to a Presidential form of Government and enjoyed only formal powers in respect of the appointment and dismissal of Ministers. He could not have under such a Constitution dismissed a Prime Minister who enjoyed the confidence of Parliament unless he found another Minister capable of obtaining the support of a Parliamentary majority. This Mr. Kasavubu's nominee has up to date not been able to achieve.

"Apart from this legal aspect, my Government is fully of the view that, in the situation we have in the Congo, Mr. Lumumba alone among all the Congolese leaders has the widest consensus of popular support throughout the Congolese Republic, stands for, among a lot that is reactionary, tribalist and divisive, the progressive concept of Congolese unity and nationhood, and embodies the resurgent spirit of the awakened peoples of Africa.

"The decision of the General Assembly to seat the delegation of Mr. Kasavubu in the United Nations came to us as a great shock and surprise. The decision was all the more surprising and incomprehensible because it came at a time when the U. N. Conciliation Committee was preparing to go to the Congo to find a way of ending the internal conflict which prevented the Constitution from functioning.

"By deciding, however, to seat the Kasavubu delegation the U. N. has in effect sought unilaterally to determine the outcome of an internal conflict, sabotaged the U. N. Conciliation Committee on the very eve of its departure to the Congo, made the tasks of

the U. N. C. C. one of utmost difficulty and seriously compromised the essential impartial character of the United Nations. All who look upon the U. N. as the strongest force we have for peace and security in the world and who would like in every way to add to its prestige and increase its efficacy will bitterly regret this decision and the strident cold war mentality and colonialist spirit which were behind the reasons for it.

“The situation we now have in the Congo is most extraordinary. The country is being held in sway by the lawless bands of Mobutu's private army. The Belgian colonialists, who support him and finance and equip his army, have returned to the Congo in very large numbers, occupy key positions in the country and are cynically and insidiously undermining the unity and independence of the Congolese Republic. The Prime Minister of the Congo has been seized by the lawless men of Mobutu, tortured and held in detention by them in inhuman conditions. U. N. personnel are being daily attacked and the embassies of the African countries are being one by one eased out of Leopoldville.

“Meanwhile the U. N. Congo forces, which were sent into the Congo to provide military assistance to the Congolese Government stand by unwilling to affect the course of events whereas the imperative need is immediate action to disarm and disband Mobutu's army so that normal political life could return to the country and Parliament may again take its rightful place under the Constitution.

“My Government has given careful consideration to all these matters and has decided, as a mark of our profound dissatisfaction with the course of events and our wish to dissociate ourselves from the things that are happening, to recall with immediate effect the small contingent of army officers whom we sent to the Congo as a token, at that time of our faith in the ability of the U. N. to carry through the concrete tasks

required by the Security Council resolutions, in the formulation of which we played some part.”

Meanwhile, in reply to a cable from Dr. Kwame Nkrumah, President of the Republic of Ghana, asking Mrs. Bandaranaike to reconsider her decision to withdraw Ceylon's force from the Congo, Mrs. Bandaranaike sent the following cable to Dr. Nkrumah :—

“Ceylon has decided to withdraw the token force serving under U. N. Command as a gesture of protest in view of recent events. Ceylon has no wish to render ineffective U. N. intervention in Congo so long as the objective of such intervention is to uphold the authority of the duly elected Prime Minister under the Congolese Constitution against usurpers and to preserve unity and territorial integrity of the Congo. Ceylon will reconsider her decision if the Security Council deliberations prove that continued participation by our token force in Congo Operation would help that objective. I share your hope that uncommitted nations like Ghana and Ceylon can help to retrieve the situation.”

Message to Mr. Kennedy

The following message was sent by the Prime Minister of Ceylon to President Kennedy soon after his election as President: “On the occasion of your election as President of the United States of America, please accept heartiest congratulations from me personally and from the Government and People of Ceylon. As President of your great country in this critical moment in world history, you will be called upon to play a vital role in the settlement of those issues on which the future of the world depends, and I am sure that the qualities which gave you victory so convincingly will equally enable you to discharge those tasks successfully. I take this opportunity, and the People of Ceylon join me, to wish you all success in your endeavours and to assure you that

Ceylon looks forward to working in cooperation with you in all those tasks affecting the freedom and welfare of all mankind."

Ambassador Honoured

A foot-high bronze replica of the famed David statue by Michael Angelo was presented on October 27th by the International Society of the Renaissance to Ambassador R. S. S. Gunewardene in recognition of his "outstanding contribution to the advancement of human rights." The presentation was made at a reception at the Ambassador's residence.

The International Society of the Renaissance was founded in Washington in April this year. It is a non-political, cultural, non-profit organization whose aims are "to strengthen the bonds of friendship between the peoples of the world to improve international understanding through cultural interchange."

The David award has been created to honour those who have made distinguished contributions to the renaissance of the human spirit in the Twentieth Century. Mrs. Virginia Morris Pollack, distinguished sculptress and Trustee of the Smithsonian Institution cast the bronze replica in her New York City studio. She was present at the reception.

The award was made by Dr. Joseph L. Stevens, Executive Vice-President of the Society who paid a high tribute to Ambassador Gunawardene's untiring efforts to promote the cause of human rights. He pointed out that in 1958 and 1959, the Ambassador had been elected Chairman of the United Nations Human Rights' Commission. The world today, too, had recognized his efforts in this field.

In reply Ambassador Gunewardene expressed his appreciation of the honour done to him. He said the award had come as a pleasant surprise. He had always believed

that peace could be established firmly only by safeguarding the inherent rights of all people, and through understanding and tolerance.

Ceylon at UNESCO Conference

Ceylon's delegation to the eleventh session of the General Conference of the United Nations Educational, Scientific and Cultural Organisation, which opened in Paris recently was led by Ceylon's Ambassador and Minister Plenipotentiary in U. S. S. R. Dr. G. P. Malalasekera and included Mr. P. R. Gunasekera, Ambassador Extraordinary and Plenipotentiary of Ceylon in France.

Air Ceylon's Jet Service inaugurated

Air Ceylon inaugurated its jet service on November 12, when its newest acquisition, the Lockheed Electra Super Jet 'plane took off with a load of distinguished persons for various destinations in Europe. The 'plane was in charge of a Ceylonese pilot.

Among those who left in the 'plane were the Minister of Education and Broadcasting, Mr. Badiuddin Mahmud and his wife; Ceylon's Ambassador in Italy, Sir Arthur Rana-singhe; Ceylon's High Commissioner in Malaya, Mr. D. C. R. Gunawardene; and several Members of Parliament.

U S S R Day celebrated

His Excellency the Governor-General, Sir Oliver Goonetilleke and the Prime Minister, Mrs. Sirimavo Bandaranaike, attended on November 7 a reception given by the Ambassador for the U S S R in Ceylon, Mr. N. Y. Tarakanov, to mark the National Day of the U S S R.

A message of greeting and good wishes was sent on the occasion by the Ceylon Premier to the Prime Minister of the U S S R.

Gift for Cyclone Victims

A gift of 1,000 pounds of tea was given by the Government of Ceylon to the Government of Pakistan for the earthquake and cyclone victims in East Pakistan. The tea was freighted to Karachchi free by Air Ceylon for the Ceylon Government.

Japanese High Priest in Ceylon

The Ven. Riri Nakayama, a Buddhist High Priest from Japan, who was in Ceylon as a guest of the State, called on the Mahanayake Thero of Malwatte Chapter on November 21. Replying to an address of welcome by the Mahanayake Thero, the Ven. Riri Nakayama said: "The Malwatte Mahavihare, which is the original seat of Buddhism in Ceylon, is held in deep veneration and admiration by the 19 million Buddhists in Japan for its role in maintaining the Buddhist traditions intact despite over 400 years of foreign aggression and domination of the country".

The Mahanayake Thero, welcoming the Japanese High Priest, said that the religious ties between countries were greater than all other considerations. He was confident that Ven. Nakayama's visit would further strengthen the understanding between the two countries. He earnestly wished that the Buddhist hierarchy and the Buddhist people would continue to pursue their campaign for world peace.

The Ven. Nakayama was shown the ancient ola books of the country and messages received from Buddhist countries like Thailand, Cambodia and elsewhere throughout the many centuries and other articles of religious significance preserved in the museum of the Malwatte temple.

The High Priest visited the University of Ceylon at Peradeniya and met the editor of the Buddhist Encyclopaedia. He also visited the Dalada Maligawa and paid homage to the Sacred Tooth Relic.

CEYLON TODAY

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