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**SEPTEMBER, 1958**

## CEYLON TODAY

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# CEYLON

Today

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## Ceylon and West Asia

*A team of five officers from the Ceylon Army left for Lebanon early this month to join the United Nations' Observation Group.*

*The team, which is led by Major B. I. Loyola, was briefed by the Prime Minister, the Hon. S. W. R. D. Bandaranaike, shortly before they left Ceylon. The other members of the delegation are Major P. L. Crozier, Capt. B. C. Henricus, Capt. A. P. R. David and Capt. S. C. Ranatunga.*

*The decision to send a team from Ceylon follows a special request made to the Ministry of Defence and External Affairs by the Secretary-General of the United Nations Organization. The request was to send five officers from the ranks of majors and Captains of the Ceylon Army to join the U. N. O. observation group which has been set up in Lebanon.*

*As a background to this decision as well as from the point of view that it gives Ceylon's general attitude to international affairs, we print the speech made by the Prime Minister on August 14 in the House of Representatives.*

The intention we had of these Summit talks—at least that I had—was nothing of that nature. I naturally assumed that the countries of that region would be represented there and those bigger powers who have an important voice would be helpful in

coming to an arrangement that is satisfactory, in consultation with, and with the concurrence of, the countries most concerned, that is, the countries of that region. I think that will be very useful myself.

I have not seen the resolution yet, of which notice has been given, but I trust and hope that that will also be done because then this continuing process of how to deal with a short-term problem, the need for getting the United Kingdom and the United States to take their forces away, might also be dealt with, to some extent, though I doubt very much they can come to any real agreement on some of those problems in that region.

But at least to meet and discuss them is a step forward and you may get to a point which will probably or eventually lead to some assuagement of the serious problems of this troubled region that are causing not only difficulties for themselves, but inherent in which are the possibilities of much wider troubles and the extension of hostilities.

At the same time I am of the opinion, and I have conveyed it to our Representative, that certain resolutions should be passed—if not at the Emergency Session, at the General Session—in regard to certain procedural amendments or, if necessary, an amendment to the Charter itself, leaving out the more controversial matters with regard to veto

power, and so on, of the Security Council. I feel that the time has come when some permanent—however small—Police Force of the United Nations must be set up. There is no question at all about it. This is not to terrorise small countries or deprive them of their independence, but merely for the purpose of preventing various countries, whatever their reasons may be, from going into other countries, as has happened in this region, first in Suez and then, later on, in Lebanon and Jordan, for the purpose of preserving peace and not for the purpose of conquest or arrangement.

### Machinery Needed

I think another necessary step is that they must have some machinery ready for their Observation Groups to move quickly into action.

I should also like to see a much more satisfactory clarification of Article 51. Those two resolutions—the Essentials of Peace Resolution and Peace Through Deeds Resolution—must be read in conjunction with article 51. Then the present doubt as to whether a country is or is not entitled to intervene by sending their troops in will, at least to a great extent, be removed if not removed altogether.

If these steps are taken, perhaps we would have advanced another important step forward in preventing these situations arising here, there and everywhere, which seems to be arising now a little too often and really endangering the peace of the world. That is the position with regard to the present discussions in the United Nations.

I do not want to be drawn in here into a discussion of Israel versus her Arab neighbours. You have seen already the heat it has created here. After going through a lot of heat over our internal problems, the difficulties over the state of emergency, my Hon. Friends seem to have moved into the wider sphere of world affairs with an equal zest and enthusiasm and with even more vehemence shown towards the position of Israel

than even towards the position of the communal difficulties in our country.

However that is, I should like just to say this. I was asked some question about our representation in Israel, and here I might say the position is that the previous Government had agreed to diplomatic representation by Israel here, of course, I presume, with the implication of our representation there. When I assumed office the Israel Government, naturally, very kindly kept on pressing us to find out whether they could send their representative here as the previous Government had decided. Well, Sir, I said, "Yes, you may do so". Then the question of appointing a representative of ours at Israel arose, and I have just laid it by for further consideration.

### No Pressure

I must say here that I did not come to that decision owing to various pressure that were brought to bear on me. But certainly they were entitled to do it. In fact, a number of Arab countries and Egypt did make certain representations for my consideration and I explained the position to them too. But, I think, it would be wrong to say that owing to pressure from this country or that—it will not be fair to those countries—that certain action was taken or was not taken. Certainly, they made certain representations to me which received my consideration. That is the position about it.

As to the position of Israel in this area, you are all aware no doubt of the long and somewhat unhappy history of those people—the Israelites, the Hebrews, the Jews. Ever since the time when a great religious teacher, whose religion is professed by a very large number of people in the world as well as even by certain Hon. Members of this House, had said that not one stone shall be left on another, and which was so amply borne out when the Roman General Titus sacked and destroyed Jerusalem in the first century A. D., the Jews have been scattered



Members of the Ceylon team that is to be attached to the U. N. Observation Unit in Lebanon

all over the world. How long ago was it? From the 1st century A.D. 1,800 years ago the Jews ceased to be a nation.

It is interesting to note in passing that Titus remarked after his Palestine campaign that the Gods themselves seemed to be on his side in that campaign. It was so complete and so successful that the prophecy was fulfilled. However, they suffered in various countries of the world, in Europe, in England, in Germany, in Russia; wherever these unfortunate people were, they were subjected to immense sufferings through the ages. We can appreciate, can we not, that such a people would want to say, "Well, we have at last got a home of our own." I mean we understand it.

#### Wiser Course

PERSONALLY, if you ask me, the much wiser course should have been, with the

increasing liberalism in the world, that the Jews, who had in spite of all the sufferings and discrimination against them made such important and valuable contributions, whether in finance or art or music or science or politics, to the countries in which they were settled and of which they had become citizens, should have been absorbed into those countries as citizens of those countries and treated fairly and justly so that they would have been able to make their great contributions to the national lives of those countries. But, however, the Balfour Declaration recognized publicly this sentimental claim of theirs to return to their homeland after nearly 2,000 years. Hence the tears.

Now let us understand the position of the Arab countries, too, where their countries are undeveloped, the people ignorant and ill-equipped as most of the inhabitants are, as to what they feel about this Jewish State established in a narrow, barren strip of land

containing about a million and half supported by international Jewry with finance, with the political power wielded in those great countries where the people of their race are still filling important and distinguished places, with brains, with industry, with money and most modern equipment. The Jews feel that this small country is not sufficient for them, for 1½ million people. At the same time, it must be remembered there are about a million Arabs who are refugees, and we are also making our little contribution to the United Nations Fund that is dealing with these refugees, about a million of them, driven out of their homeland.

### Arab Fears

THEY feel that this Jewish State planted in this way in their midst would prove of great danger to their independence and their freedom because Israel is bound to expand; she just cannot help herself. The inevitable and inexorable circumstances of the case would make it necessary for the present Israelites to expand, that with the powers they have and their ability, backed by all these international forces. This makes the Arabs fear not unjustifiably that Israel would prove a great danger, if not now, at least 10 years hence or 20 years hence or 30 years hence. That is the Arab point of view which might be given due consideration.

The Israel point of view is that they have no such intention, in fact, I had the pleasure of having a long talk with Mrs. Golda Meir, a very charming and able lady, when she was the Foreign Secretary at the United Nations. I told her this is the position but, of course, she said, "Oh, no. We can get on very peacefully if we are only allowed to do so. We have no such intentions", and so on and so forth . . . .

We have the highest regard for the Jews. Surely, we do not want to treat these unfortunate people as pariahs of the human race.

Nobody wants that. They are very able and all honour to them. But this is the position of the newly planted State of Israel. Of course, they were there over 2,000 years ago it is true but they have not been there for the last 1,800 years at least. If we look at it in that way, I dread to think how many of us would dare to go back and find out who inhabited this country 2,000 years ago and another country 1,500 years ago and ask, "Have they not got the right to return to their original homeland?" I dread to think what would be the position of many countries in the world.

*Earlier on August 11, the Premier in a reference to foreign affairs said*

There is nothing very much more I have to add to the comments I made on the subject during the Debate on the Governor-General's Speech, except the recent happenings, namely, the trouble in Iraq and the problem that has arisen in Lebanon and Jordan. This House knows that in Emergency Session the General Assembly of the United Nations is to meet and discuss this matter. It is not that I want to take great credit for myself, but I always felt that the "Summit" discussion, owing to various obvious divergencies of opinion among the members who were to meet at the Summit Conference, was not likely to take place, and it was far better that in Emergency Session the General Assembly of the United Nations should meet and deal with that subject. Anyhow, they are proposing to have it now.

I have had communications from the various Governments. Yesterday, the Prime Minister of Czechoslovakia, Mr. Siroky, sent a message which was delivered to me at Veyangoda. This morning, I have had a personal communication in Colombo from Mr. Khrushchev and Shri Nehru, and I also had a closeup of the point of view of the United Kingdom. The position is still rather confused, but I think that the General Assembly can deal with it satisfactorily.



The procession which forms part of the "pooja" at this Devala

## The Devala at Lunawa

WILLIAM PEIRIS

WHAT is firmly believed to be a divine manifestation has brought great fame to a picturesque devala (sanctum dedicated to deities) in a Buddhist temple in Lunawa, a residential area in the seaboard town of Moratuwa, 11 miles south of Colombo.

Stories of deities, demons and other non-humans manifesting themselves through the medium of human beings are not uncommon in Ceylon. These stories however seldom ring true. But tens of thousands of people from the humblest to the highest in the land unhesitatingly accept Lunawa devala's manifestation as a reality. It has confounded sceptics both among Buddhists and non-Buddhists. It has intrigued visitors from foreign lands. It has become the hope of the sick, the fallen and the aspirant to position and power.

To this devala's credit there are cases of blind gaining their sight, insane returning to sanity, bankrupts regaining wealth, lost positions being restored, women who had long been sterile becoming mothers and chronic diseases which had baffled medical science being cured, amongst other miraculous happenings.

Of the miracles worked in this devala pride of place is given to the case of a man who fell from a great position sometime ago and gained a similar position vindicating his high reputation soon after he had invoked the aid of deities to rehabilitate himself. The penance he had to pay, on the order of deities, was to sweep the premises of the temple on seven consecutive days attired in the garb of a common labourer. He had also to observe scrupulously on a full moon day



Giant image of the Buddha before which the devotees offer flower and incense

the Eight Precepts as laid down by the Buddha, transferring to deities the merit he had thus acquired.

### Temple of Purity

THE temple where this manifestation takes place is named Vissudharamaya (temple of purity). True to its name, it is always kept scrupulously clean. It has no hoary past to speak about. All the buildings are less than a decade in age. The incumbent of the temple and devala is the Ven. Galkisse Sri Vissudhananda Maha Thera, an erudite oriental scholar and an adept in occult science. A man of dynamic energy, he is in his middle thirties. Suave in manner and speech, he always carries a winsome smile. Before he entered the Order of Buddhist Monks, he attended a leading Christian school, St. Thomas' College, Mount Lavinia, where he did well in studies and played cricket. He decided to build a devala, he told me, when a deity urged him to do so in a dream.

The aid of as many as five deities is invoked in the sanctums dedicated to them. They are Sri Vishnu, Sri Skanda Kumara of Katarama, Sri Dedimunda, goddess Pattini and Sri Soonian. There is a sixth deity who keeps guard over the devala. It is believed that the influence of Sri Soonian and goddess Pattini is exercised here in its most powerful form. Most of the miracles are attributed to Sri Soonian who is therefore regarded as the presiding deity of the devala. His devotees hold him in the greatest esteem and awe. The favours he has bestowed on them have been so great that they are building for him a magnificent devala in Colombo costing a lakh of rupees. A marble figure of his is being made by a reputable firm of sculptors in Italy to be placed in the new devala which too will be under the incumbency of the Ven. Vissudhananda Maha Thero.

### Seeking Aid

WEDNESDAY morning is considered the most appropriate time to take a vow before deities, for at that time more than at any other they await the supplications of those who seek their aid. The ritual begins in the

The Silver bowl containing ambrosia to be offered to the God







The ceremony in progress



A girl devotee dancing before the image of God Soonian

bearing this designation). When the supplicant specifies his wish and appeals for aid, a deity manifests himself through an officiating Kapumahatmaya, the latter entering a trance. Trembling from head to foot, the Kapumahatmaya speaks to the supplicant. Sometimes the supplicant answers his own questions, the deity manifesting himself through him.

It is noteworthy that the recital of one of the Buddha's sermons precedes the invocation to deities in this devala. Ven. Vissudhananda tells me that gods like to listen to the recital of this sermon, for it is a message of supreme loving kindness to all living beings. The Buddha enjoined his disciples meditating in forests to recite this sermon whenever they were disturbed by deities and evil spirits. Translated from the Pali Canon this sermon entitled **KARANIYA METTA SUTTA** reads as follows :—

### THE METTA SUTTA OF LOVING KINDNESS

Whoever seeks his welfare to improve,  
Desiring vision of the Perfect Peace,  
He should live nobly, gentle in his speech,  
Obliging, honest, humble in his deeds.

devala at 6 a.m. within closed doors, only those seeking divine aid being admitted. Usually it is Ven. Vissudhananda who introduces the supplicants one by one and invites deities to render aid. (In his absence, a devala official designated "Kapumahatmaya" attends to this work. There are several

Living contented, satisfied and free  
 Because his choice is for simplicity ;  
 Tranquil his sense, thoughtful and aware,  
 Mild and not covetous in need and deed.

So he must refrain from any action  
 That gives the wiser reason to condemn ;  
 May every being live a life secure  
 And may they always dwell in happiness.

May all the living beings that there are,  
 Those that are stationary and those that  
 move,  
 The long, the great, the medium and the  
 short ;

All creatures that are weak or otherwise,  
 Beings visible and invisible,  
 Dwelling so near and those that dwell so  
 far,  
 All that are born and those which wait for  
 birth,  
 For always may they dwell in happiness.

There is no place where one may cheat  
 another,  
 Nor hold another being in contempt ;  
 Let none to wrath or anger ever yield,  
 Nor ever suffering wish to anyone.

As her only child, a mother protects,  
 If need be at the cost of her own life,  
 So should we develop a boundless love  
 To each and every being that exists.

Develop thus the mind in boundless love,  
 Tranquil and free from hate and enmity,  
 Projecting love to all and each that lives,  
 Extending it above, below, around.

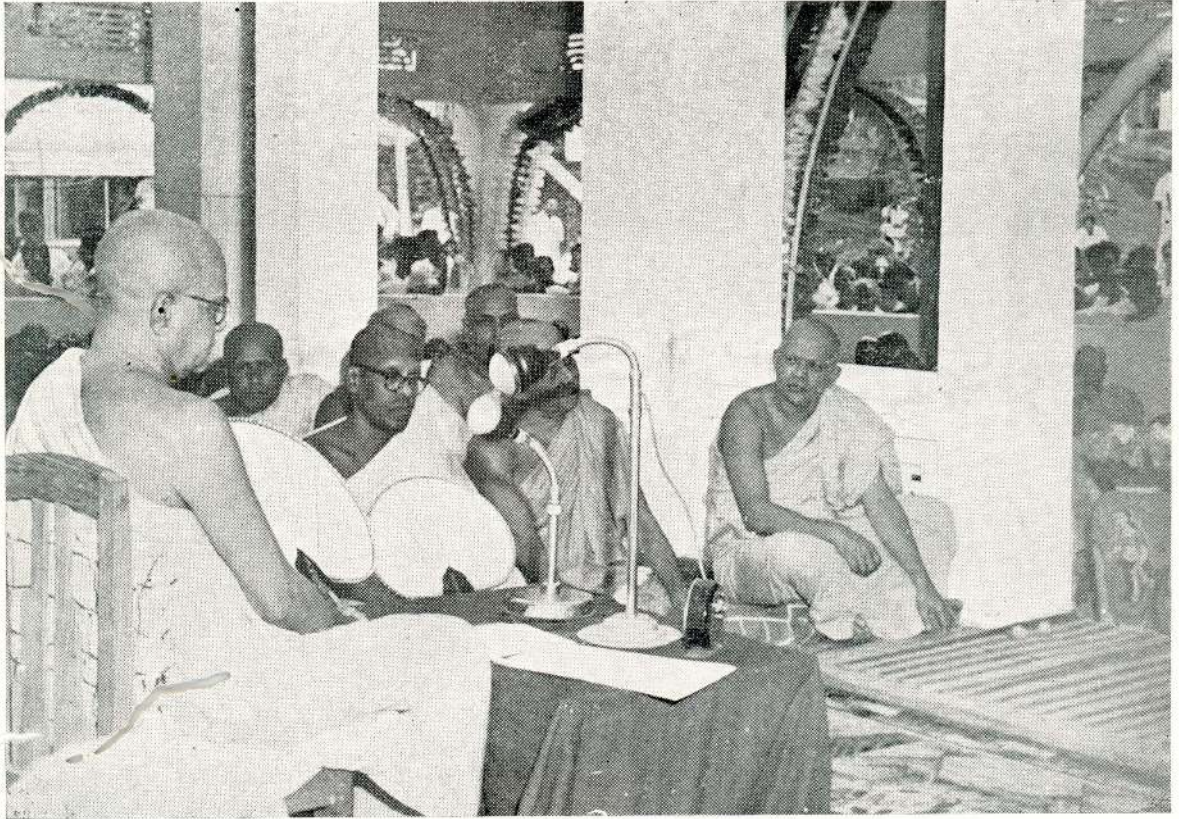
Whenever one walks, stands, sits or lies ;  
 Alert with zeal and mindfulness controlled ;  
 He shall be known to all the wise and  
 called  
 The one who has attained the Highest  
 State.

When virtue and clear vision are supreme,  
 And wrong and evil views brought to an  
 end,  
 Attachment to the senses will have passed,  
 And rebirth in the womb is known no  
 more.

### Special Pooja

EVERY Saturday night a special "pooja" or offering is made, women and girls dancing before images of gods for having saved them from the fearful grip of evil spirits. The master of ceremonies here is a middle aged lady, Mrs. C. E. de Silva, who is regarded as the one who enjoys the utmost confidence of gods, next to Ven. Vissudharaanda. From its inception she has been closely connected with the devala. Both Mrs. de Silva and the dancers display signs of being under a mysterious hidden influence until the end of the dance. A procession in which some of the participants carry "kavadi" in honour of God Kataragama, forms part of the ceremony. From the devale the procession proceeds to the shrine where before a giant figure of the Buddha they recite the Five Precepts and the supreme virtues of the Buddha, offer flowers and incense, and transfer to gods the merit thus gained. The procession returns to the devala and then goes round the dagoba and breaks up. Before the gathering disperses, Mrs. de Silva shares with them in tiny quantities the ambrosial food offered earlier to gods.

Is the seeking of aid from gods to achieve a Buddhist's mundane objects contrary to the teachings of the Buddha? The Buddha, according to the Pali Canon, has declared that gods and other non-humans exist, that their span of life is very long and that they possess supernormal powers for good or evil. He uttered Paritta or ward-runes as a protection against evil spirits, beasts and snakes. He approved of the Atanatiya Sutta composed by the Four Guardian Gods and enjoined his disciples and followers to make use of it whenever they were in fear of demons and evil spirits. Mrs. Rhys Davids says that "these guarding runes are not alien to Buddhist doctrine, but are as much in harmony with it as is prayer with a theistic religion."



The Ven. Pandit Keselvatugoda Ratanajothi Maha Nayaka Thera presiding at the opening session of the Seminar

## The Dambadeniya Literary Seminar

THE second Literary Seminar organised by the Department of Cultural Affairs was held at the historic Sri Vijayasundara Raja Maha Vihare, Dambadeniya, on August 23 and 24, 1958, with special emphasis on the Dambadeniya period of Sinhala literature. It will be remembered that the first Literary Seminar was held a year ago at Kotte, with special reference to the Sinhala literature of that period.

The Minister of Local Government and Cultural Affairs, Mr. Jayaweera Kuruppu, declared open the Literary Seminar by lighting the traditional oil lamp, amidst the chanting of pirith and 'magulbera'. Mr. Kuruppu referred to the Dambadeniya

period as the golden age of Sinhala literature. He recalled the contributions made to Sinhala culture when Dambadeniya was the seat of government of the Sinhala kings for a period of about 50-60 years. The Dambadeniya period produced a number of great literary works and King Parakrama Bahu II also made his contribution to Sinhala literature. Dambadeniya occupies an important place in the history of the country.

Mr. Kuruppu said that seminars of that nature were held even during ancient times, as they enabled scholars to exchange their views and experiences. He selected Dambadeniya for the second Literary Seminar on account of its historical importance. About



The Prime Minister, Mr. S. W. R. D. Bandaranaike, speaking at the final rally which concluded the Seminar



The mammoth crowd that attended the final rally

twenty-nine years ago a similar Seminar at that very place was attended by the late Sir Baron Jayatilaka, the late Mr. W. A. de Silva and a number of other scholars. The House of Representatives, he said, had approved the Sri Lanka Sahitya Mandalaya (the Academy of Letters of Ceylon) Bill and he was now taking steps to set up that body. He also announced that he proposed to set up a National Book Trust early to give assistance to writers to have their books printed and published.

### Welcome to Delegates

THE Venerable Rakupola Ananda Thera, the President of the Sath Korale Sahitya Sangamaya, and Mr. R. G. Senanayake, the M.P. for Dambadeniya and Minister of Trade and Commerce, welcomed the hundreds of delegates from various parts of the country and the large gathering present.

Speaking on the occasion the Prime Minister, Mr. S. W. R. D. Bandaranaike, said that the selection of Dambadeniya for this

Seminar was quite appropriate at a time like this. During the Dambadeniya period Sinhala culture was at its best. It produced a number of valuable books which would live for all time. "Why was it that during this period Sinhala culture attained such heights?" he asked. It was because there was peace in the country. The Dambadeniya period was an era of peace. He considered this important for the revival of Sinhala culture. Not only in this country, but in others too, culture flourished when there was peace, he maintained. The Prime Minister said a modern writer must write of the sufferings, the woes and the pleasures of the common man—the worker and the peasant.

The two-day Literary Seminar consisted mainly of four discussions on historical and literary themes. The first discussion on the "History of the Dambadeniya Period" was led by Professor S. Paranavitana. The second on the "Way Forward for Sinhala Verse" was led by Pandit Gunapala Senadheera and Mr. S. C. Manavasinha. Dr. Ananda Guruge

led the third discussion on the "Development of Sinhala Literature through Translations." The final discussion on the "Literary Works of the Dambadeniya Period" was led by Mr. Raphiel Tennekone.

Prof. Paranavitana said that the Dambadeniya period was definitely not more than fifty years, that Ceylon was split into two kingdoms during the Dambadeniya period and that it could be accepted that the author

▶ A painting at the Exhibition depicting a scene from the "Kav Silumina"

▼ A painting at the Exhibition portraying another scene from the "Kav Silumina"



of the "Kav Silumina" was King Parakrama Bahu II.

After the fall of Polonnaruwa into the hands of Magha in the early part of the thirteenth century, the capital was shifted to Dambadeniya. During this period considerable progress was made in the field of literature, and several Sinhala literary works of

merit were produced. This was the result of the long period of peace in the country.

The Dambadeniya period is unique not only in the production of a large number of Sinhala literary works but also in the distinguished gallery of literary giants, some of whom are still unknown. Learning was for the most part, a monopoly of the bhikkhus,



Some of the exhibits that were displayed at the Exhibition organised by the Mahabodhi Training College in connection with the Dambadeniya Literary Seminar

and they carried on their literary activities under the leadership and inspiration of the kings and their ministers. Many works of this period are lost, but from what has survived it is possible to conclude that these years abounded in literary talent.

Among the kings of this period, King Parakrama Bahu II afforded most encouragement to literary activities. His Prime Minister, Devapatiraja, was also a great patron of learning. The prosperous rule of this King and the encouragement he gave to literature and education resulted in a vigorous development of literary activity. Owing to his profound erudition, he gained the title of "Kalikala Sahitya Sarvagna Panditha". It is popularly believed that he himself wrote books of high literary value.

### The "Kavsilumina"

PARAKRAMA BAHU was a poet of great ability, judging from the "Kavsilumina", which is believed to have been written by him. This maha kavya (or great poem) deals with the popular love story of the Bodhisatva in his birth as King Kusa. It is an ideal subject for a maha kavya. Water-sports, parks, women, royal births, etc., figure in the story, into which the poet seems to have incorporated his personal experiences.

"Kavsilumina" is a poetical rendering of a Jataka story. It is an example of the influence of Sanskrit poetry. It is obvious that Parakrama Bahu altered the original Jataka story to suit the conditions necessary for a maha kavya. He has refrained from describing

the hero of this story, probably because he was an ugly character. Although there was no war in the Jataka story, a graphic description of a war has been added to the poem. He has also introduced revelry and banqueting into it, notwithstanding the religious character of his poem.

“Kavsilumina” is certainly one of the finest poems of its kind in Sinhala literature and its author rose to be the greatest poet of his day. His achievements in narrative and description as well as in mastery of verse form and metre are amazing. It is quite fitting, therefore, that this poem has been called “Kavsilumina” or the “crest gem of poetry.”

Other literary works credited to Parakrama Bahu II are “Vanavinisa Sannaya” and the famous Sanna to the “Visuddhimagga” called the “Maha Sannaya”. The latter work shows the author’s familiarity with the various schools of Buddhist thought.

Another eminent writer of this period is Mayurapada Thera, who has to his credit books on religion, medicine and history. Mayurapada Thera was the High Priest of the Monarapa Pirivena at Vagirigala. When he was residing at Vagirigala, Mayurapada wrote the “Pujavaliya”. This commentary on the Dhamma is foremost among such books produced during this period. As a religious writer, Mayurapada inspired many followers in devotion to the Buddha.

“Pujavaliya” is one of the most popular books written on the Buddhist doctrine. It is accessible both to the scholar as well as to the common man. Its style is simple and clear, though Sanskritised phrases occur frequently. It gave the lead in bringing Sinhala literature within the reach of the common man. Mayurapada Thera was also a great physician. He wrote two books on medicine.

### Sinhala Grammar

PERHAPS the most striking feature of this period was the appearance of the “Sidat

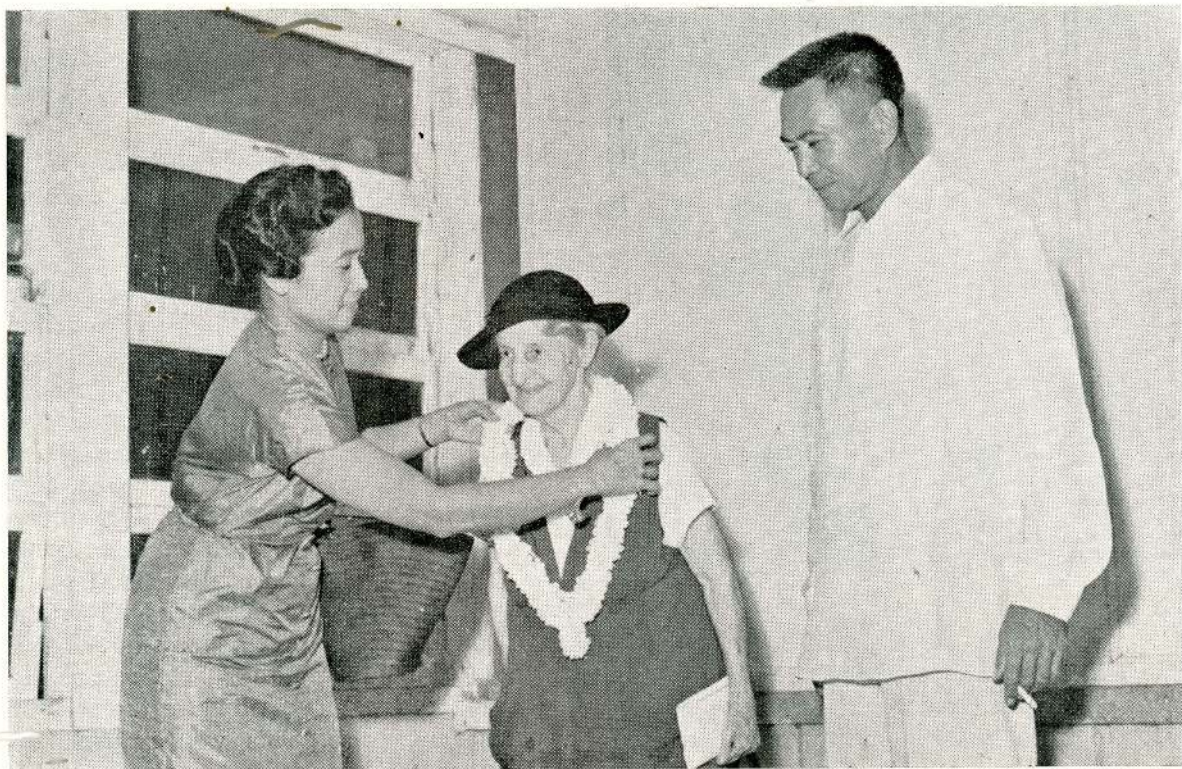
Sangara”, the classical Sinhala grammar. Opinions differ as to its authorship. Some ascribe it to Anavamadassi, while others attribute it to Vedeha Thera, the author of “Rasavahini”, “Samantakuta Vannana”, etc. There were also several Sinhala books written on historical subjects.

This period marked the transition from Pali to Sinhala in literary composition. Sinhala writers fell back on Pali literature for the subject matter or for inspiration for their translations, and made little effort at originality. Stories and anecdotes told about the life of the Buddha, which were written in Pali were translated into Sinhala. Of these special mention must be made of the “Saddharmaratnavaliya”. It is an extensive collection of Buddhist stories brought to Ceylon from India and was compiled by Dharmasena Thera, of whose personal life we know almost nothing.

The “Saddharmaratnavaliya” is not a literal translation of the Pali work. The author has taken only its substance and related the stories very lucidly, making them sparkle with humour and romance. The deeply religious feelings of the time are reflected in this book. Dharmasena Thera has given the stories a local setting, and made use of the customs, arts and crafts of the villagers to relate them. His similes reveal his understanding of the problems of peasant life and his remarkable versatility. Just as the language of the “Kavsilumina” portrays the high quality of poetry at that time, the “Saddharmaratnavaliya” reveals the high standard of prose in this period. Apart from its literary importance, it is important as a source book of the popular beliefs of the time and of the state of contemporary society.

The Dambadeniya period lasted barely fifty years. It began with the reign of Vijaya Bahu III and ended with that of Bhuvaneka Bahu I. The greatness of this period lies in the reign of Parakrama Bahu II, whose services to Sinhala literature are inestimable.





Dr. Mary Rutnam being garlanded on her arrival in Manila. On the right is Mr. Jesus Magsaysay, brother of Ramon Magsaysay

## A Great Social Worker

RAY BLAZE

**Dr. Mary Rutnam was recently honoured with the Ramon Magsaysay Award when it was given for the first time this year for outstanding accomplishments in Asia. She attended the ceremony in Manila where the 10,000 dollar award was presented to her by the Chief Justice of the Philippines, Ricardo Paras, in the presence of President Carlos Garcia and John D. Rockefeller III who donated the initial sum of 500,000 dollars.**

“Dr. Mary Rutnam”—her name a household word in homes throughout Ceylon,—be they palatial buildings in fashionable districts or cottage homes in tiny hamlets scattered over remote areas where she is known for the type of service she enjoys

most,—work amongst the villagers. Canadian-born Mary Rutnam has never been looked on as anyone but a Ceylonese ever since she came to Ceylon,—over fifty years ago.

Dr. Rutnam's interest in Ceylon was aroused when she read an advertisement in Canada stating that two missionary doctors were needed for work in Jaffna. She applied, and was one of the candidates selected; though she had qualified already as a doctor she was sent for a post-graduate training to New York in preparation for her new post. In New York she met a young Ceylonese Mr. S. C. K. Rutnam who was there to lecture on the Opium Problem in India, and had subsequently been invited to England and later to the States to talk on the subject.



Dr. Mary Rutnam

He was very interested in the young Canadian doctor who had volunteered to go overseas to work in his home town, and offered to give her lessons in Tamil so that she might be able to converse more freely with her future patients. His offer was accepted, the lessons continued apace, and their friendship developed into a romance, for Mary Irwin, (as she was then) married her teacher after she arrived in Ceylon.

It was a long voyage to Ceylon in those days for Dr. Mary Irwin and the other candidate selected for the same work, a Scots-woman, who accompanied her. When the two young doctors arrived in Colombo the railway line running North did not extend beyond Matale, so the rest of the journey had to be continued by coach,—run on the lines of the old stage coaches in England—large wheeled carriages driven by a coachman with an assistant by him armed with a horn, drawn by a team of horses changed at various stages of the journey. The road to Jaffna ran through country bordered by thick jungle on either side and abounding in wild life,—an exciting journey which thrilled them both. Dr. Rutnam has never forgotten it, particularly the lustily tooted

horn which signalled their approach and so cleared the way.

### In Jaffna

DR. RUTNAM found the women in Jaffna very friendly and progressive. Difficulties of purdah customs amongst her Muslim women patients who stayed behind a curtain and pushed their hands round it so that she might feel their pulses were gradually overcome, and work went quietly on. Then, some time later, the doctor in charge of the Lady Have-lock Hospital in Colombo fell ill and left for England and Dr. Rutnam came to take up her work in the hospital till she returned. She found the work and atmosphere very congenial with a friendly matron and nurses who got together for community singing and social evenings. When continued ill-health made it impossible for the lady doctor for whom she had come to act to return to Ceylon, Mary Rutnam applied for the post on a permanent basis. This was refused by Government as her medical degree was not British but a Canadian one, so she decided to stay in Colombo and take up private practice, thus making history as the first, and at that time the only, woman private practitioner in Ceylon.

Marriage, her work as a doctor, and her family kept her very busy, and then a Canadian friend of hers, Doctor Chone Oliver, came out to Ceylon to spend a holiday with her. Dr. Rutnam took her friend, who was a medical missionary working in India, to visit places of interest, and, of course, round the hospitals. There was no organised welfare work at the time, and Dr. Oliver kept on insisting that Dr. Rutnam should do something about this and interest others in improving not only the medical but the social facilities for women in Ceylon. She spoke with enthusiasm of the social service work done by women in America, plied her with plenty of literature on the subject, and insisted on her subscribing to various Canadian, British and American magazines. In spite of Dr. Rutnam's protests regarding the



Girls undergoing training at one of the Mahila Samiti training centres



Students learning the art of basket-weaving at one of the Mahila Samiti Centres

claims of her family and her medical work Dr. Oliver kept on pressing the subject.

The upshot of all this was that Dr. Rutnam's interest was aroused, and that interest once awakened never flagged. She invited her friends in the neighbourhood to tea to discuss possibilities of what might be done, and ways and means of combining in starting some form of social welfare work. These ideas were new to them too, and they decided that they must first learn something themselves before they could help to improve other people, and so the "Women's

Mutual Improvement Society" was formed in 1904. Books and literature were brought in a large suitcase to their weekly meetings to be read and exchanged, and ideas discussed, but husbands and newspapers made fun of their efforts. . . . "Cinnamon Garden's Women Trying To Improve Themselves.." ran the all too familiar headlines in the local press, so the name of their Society was changed to the "Ceylon Women's Union", and progressed quietly and steadily along practical lines.

**In Moratuwa**

DR. RUTNAM and her band of workers decided to work in Moratuwa where they found a great deal of help and inspiration forthcoming from the Revd. G. Mendis and his daughter Mary Mendis, one of Dr. Rutnam's oldest and well-loved friends who died very recently. There were numerous others,—names well known, now, in the field of social and welfare work in our Island, projects which owe their beginnings to those early days of experiment and sincere endeavour. These pioneers in social work travelled in hackeries and in rickshaws, or walked. There were no cars, even for long distance travel, and transport problems were very real,—but so were the needs of those whom they had set out to help.

Gradually societies were founded, grew and expanded. The Girls' Friendly Society was one of the first, then came the Mothers' Union. In 1909 the Tamil Women's Union had already begun to function—an association which holds a particularly warm place in Dr. Rutnam's affections. In 1914 the Colombo Social Service League was founded, which both men and women were persuaded to join. Dr. Rutnam has been an active and interested member of practically every organisation inaugurated for social welfare work amongst women and children ; has carried on a vigorous campaign against disease, intemperance and crime in urban and in rural areas, and is the Founder of the Lanka Mahila Samiti (affiliated to the Associated Country Women of the World) which now numbers over half

a lakh of members in rural areas throughout Ceylon. This association pays her the tribute of celebrating her birthday, the 2nd of June, as Lanka Mahila Samiti Day, explaining to every new member why it is so held. Perhaps the tribute paid to her by them in their Jubilee book "Twenty-five Years" expresses best what she has been, not only to them but to many associations. . . . .

"Her faith has helped us through many a crisis, her courage in many a storm. She has been an inspiration to all our pioneers, and continues an inspiration to all others who follow in her train. . . ."

As the work developed Conferences were held. The Woman's Social Workers Conference was held every two years. It discussed matters such as health, marriage, working conditions of women workers, education.

Then came the Donoughmore Commission on which Dr. Rutnam blames all Ceylon's political ills—past and present! For she thinks they should never have given unqualified franchise. The Commission had expressed a desire that women should meet and present their views. Up to that period they had not been interested in politics, but now for the first time they met and formed the Women's Franchise Union, later known as The Women's Citizen Association. Dr. Rutnam states that the "Women had given as their opinion that it was better for all those over 21 with either a property qualification of over Rs. 2,000 a year, or an educational qualification to be given the right to vote. It would have been an impetus to education. They asked for our views and then ignored them. . . . . " she added rather indignantly, "Naturally the vote was abused by uneducated men and women who had no way of reading for themselves the different manifestos. . . . ."

Besides the practical work she has put in Dr. Rutnam has found the time to publish a Health Manual which has been used with much acceptance in schools. She has also published recently a booklet of "Dainty Recipes from the East", from which not only

the 'amateur cooks' to whom it is dedicated, derive a great deal of help. She has published many useful leaflets. During the 1942 air raids the rural areas needed some guidance. Leaflets were circulated by her to all the Lanka Mahila Samiti members asking them to keep calm, and to be prepared for any type of service in their respective areas. She compiled a leaflet, the only one of its kind, giving simple instructions on air raid precautions, specially suited to village needs, and first aid utilising local remedies. Another leaflet gives very simple but comprehensive instructions for village co-operative dairies.

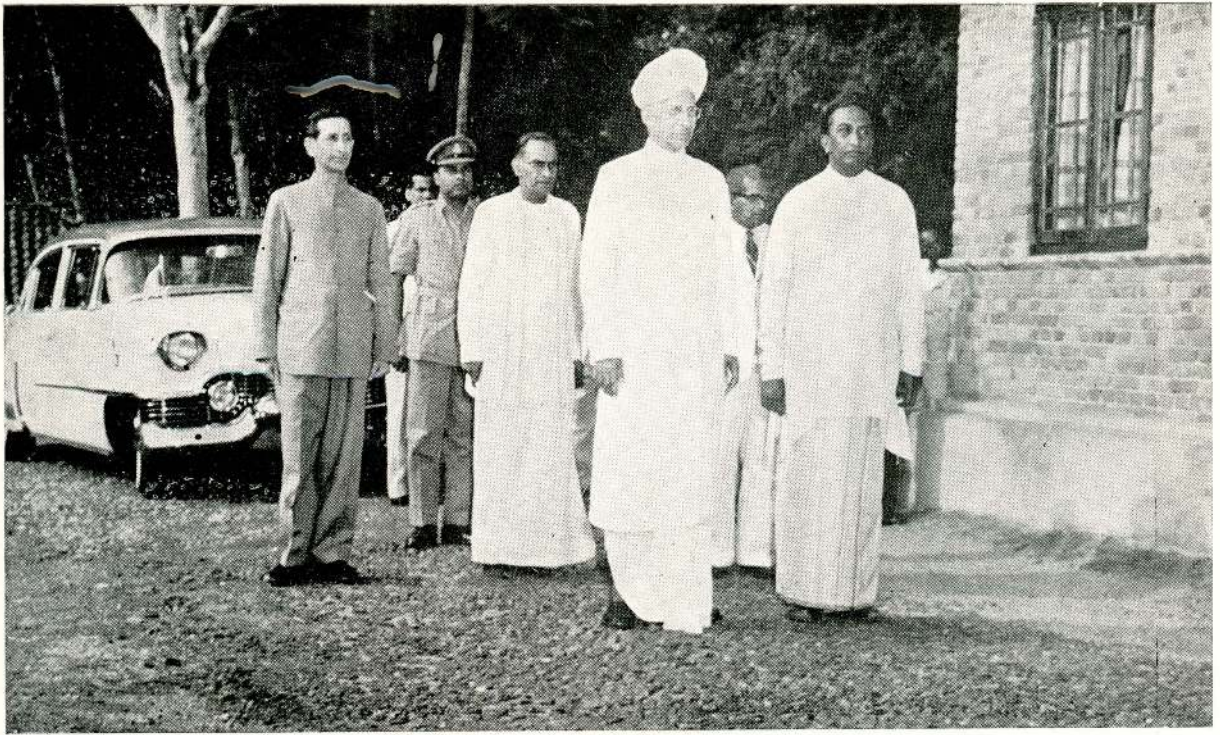
### International Recognition

AND now, in her 86th year, comes International recognition of her work—The Ramon Magsaysay Award given for the first time this year for outstanding accomplishments in Asia to "Persons who exemplify the greatness of spirit, integrity, and devotion to freedom of Ramon Magsaysay. . . . who was the late President of the Philippines".

Even those familiar with Dr. Mary Rutnam's activities in the field of social services must have been amazed at the details which were recently revealed in the press, so unobtrusive has been her work, so much of it taken for granted. The reward itself was totally unexpected,—the most surprised person the recipient herself.

This frail little lady of indomitable spirit accepted the invitation to the ceremony in Manila where the 10,000 dollar award was presented to her by Chief Justice Ricardo Paras in the presence of President Carlos Garcia and John D. Rockefeller III, who donated the initial sum of 500,000 dollars.

Though far from the scene of her labours the thoughts and good wishes of people throughout the island to whom Dr. Mary Rutnam has rendered over fifty years of selfless service were with her in gladness of spirit and a sense of joy that they would have the privilege of welcoming her back where she still "belongs", in an island of which she is so much a part.



Dr. Radhakrishnan at "Sri Palee"

## Sri Palee—The Abode of Beauty

GUNADASA LIYANAGE

SRI PALEE, the Ceylon-scale model of Tagore's Shanthinikethan, is busy getting ready for its silver jubilee to be held in the coming year. This is the first and the only educational institute with a difference in Ceylon, and it has attracted many a distinguished foreign visitor during the recent past.

Inspired by Rabindranath Tagore's Shanthinikethan, Mr. Wilmot A. Perera, a strange combination of visionary and politician, started this "educational experiment" with only four students in 1934. The foundation stone for the first permanent building was laid by him. At the beginning, Sri Palee (The Abode of Beauty) had only a small shed, and no one might have thought that the "experiment" would survive for more than a few months. But, with the passing of years, Sri Palee grew up to the present strength of more than a thousand students on the roll, and twenty-five permanent buildings.

Horana is a beautiful little town, situated some twenty-odd miles from Colombo, and is well known as an educational and trade centre. When one travels a mile along the Horana-Anguruwatota main road, one is automatically tempted to stray one's eyes for a moment to appreciate the beauty of the Kapukula Hill, on which the buildings of Sri Palee are seen, scattered among the green foliage. Sri Palee is a school that combines academic and vocational training—having separate departments to teach weaving, carpentry, pottery, leather-work, art, needle-work, music and dancing.

### Meditation

EVERY morning, the school starts with Upasana—the morning assembly—where the children meditate for a few minutes after listening to a talk by a teacher or a student.



A building at "Sri Palee"

Having finished the meditation, they go round the school in a procession, singing songs, including the national anthem, and the school song. It is at the end of this Perahera that the school starts the day's work.

Sri Palee has five hostels with similar-sounding names—Avanathi, Damayanathi, Kanthi, Jayanathi and Vijayanathi. Avanathi, the oldest building on the Kapukula hill, is situated at the top, and the sound of the Kandyan drum could be heard miles and miles around, when the dancing instructor gives his lessons to the hostellers. By the side of Avanathi, there is a rock—Upasana Gala—on which there is a bo tree. This place is meant for the hostellers to observe their religious practices and is situated just in front of Udeni, where the Principal resides.

Unlike in the other schools in Ceylon, Saturday is not a holiday at Sri Palee. Instead, the school is closed on Wednesdays, so that the children can enjoy a mid-week

holiday. This enables the visitors from the other schools to come to Sri Palee on Saturdays, and see for themselves the work that is being done there.

Once a year, there is a festival—Sri Palee Mela—at which the students exhibit their talents. The proceeds go to the school building fund. The Mela is one of the main features of Sri Palee life, and it is a welcome event to the children as well as to the parents and neighbours. During the four nights of the Mela, a drama is also staged by the students. Besides the annual Mela, there are musical evenings once in a few months, which entertain the students as well as the visitors.

Since its inception in 1934, Sri Palee was under the management of Mr. Wilmot A. Perera, the Founder. It entered a new era in 1954 with the creation of the Sri Palee Trust. Mr. Perera is the Managing Trustee now.

According to the deed of the Trust, Sri Palee is a meeting place of Eastern and



Western cultures. It is an amalgamation of both these cultures that will lead to the understanding of each other and for co-existence. Every year, an eminent person from India or China is invited to deliver a lecture at Sri Palee, and the first of the series was delivered by Dr. Sarvapalli Radhakrishnan, when he was in Ceylon at the beginning of the year. The lectures of this kind, it is expected, will cement the cultural ties with these great neighbours of ours. Indian visitors have shown a great interest at Sri Palee, and Mrs. Vijayalakshmi Pandit, who was greatly impressed by the work that is being done there, donated a very valuable set of books to the library.

When Mr. Wilmot A. Perera was returning from Peking, after relinquishing his post as

◀ Girl students at one of the classes

▼ Students assembled in front of one of the buildings at "Sri Palee"





▲ Another picture of the Indian Vice-President at "Sri Palee"

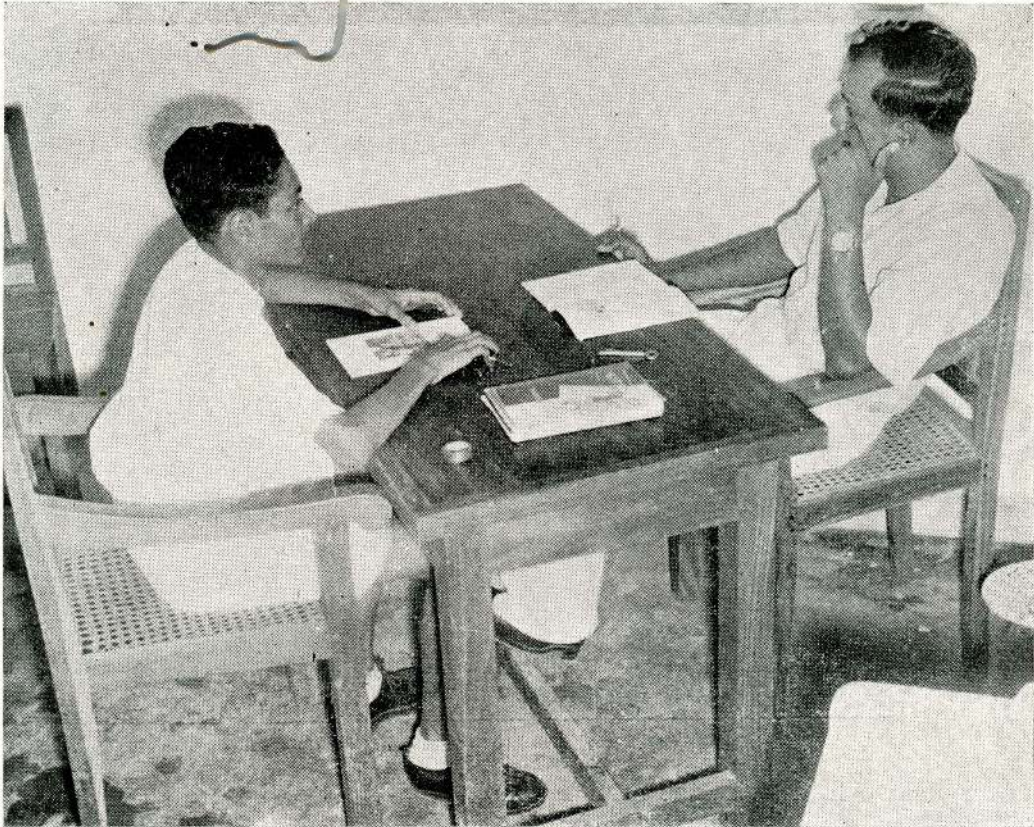
◀ A stage performance by the students



Ceylon's Ambassador in China, he brought with him a teacher from the Peking School of Dance, and started classes to teach Chinese dances at Sri Palee. The pupils of this teacher, staged their first public performance of Chinese dances on August 16, and received a great ovation from the audience. As in Shanthinikethan, Sri Palee too will have a Cheena Bhawana in the near future.

Sri Palee has produced men of distinction, during the past twenty-four years, and it will continue to do so in the years to come. Judging by the progress it has made during the past 24 years, and considering the numerous plans that the Founder-President is trying to put into action, I am sure it will be a bright one.





A teacher counsellor gives vocational guidance to a pupil

## Vocational Guidance in Schools

NEIL KULATUNGE

THE Department of Education has started an entirely new scheme in the field of education in Ceylon to enable students to choose and prepare for an occupation or profession while still at school.

This scheme which is commonly known as vocational guidance will be introduced by the Department to all schools in the Island and for this purpose it has already opened a new section called the Vocational Guidance section.

Vocational guidance is the process of acquainting the individual student with

various ways in which he may discover and use his natural endowment, in addition to special training available from any source, so that he may live and make a living to the best advantage to himself and to society. In other words it is the "process of assisting the individual to choose an occupation, prepare for it, enter upon it and progress in it".

The following changes in Ceylon in recent years will give an indication as to why guidance has become an absolute need today :—

1. There is a growing number of educated unemployed. This is due to advances made,



Physical  
education in a  
rural school

particularly in two fields, viz., the granting of equality of opportunity through the free education scheme and the increase in the percentage of children of school-going age who are actually attending school.

2. Most of the educated unemployed want popular jobs which are hard to find and for which no one is sure they are best fitted.

3. Occupations are becoming more and more specialised and there is a greater variety of jobs from which to choose than before.

4. Youth starts work at an older age.

5. Employers demand more education of its workers.

6. Wages are increasing and the standard of living is rising.

Women teacher-trainees  
perform a dance





Dancing looms large as a cultural activity in our rural schools

### Changing Times

ACCOMPANYING these changes in society, there must be suitable changes in preparing the future citizens in the schools. It has been found that the present curriculum is not varied enough to meet the needs of specialisation demanded in occupations and the variety of jobs available. As such a properly conducted guidance movement is considered a necessary adjunct to the ever-widening field of education today.

The guidance program that has been started in our schools is divided into five parts. The first part is to assist the student to become informed about the vocational opportunities available to him and in keeping in mind the qualifications needed for such vocations. The vocational section of the Department has prepared a number of vocational information sheets which give these details. With the help of these sheets the

vocational guidance master or mistress plans appropriate vocations or occupational lessons for pupils who are in the last two years of their school careers.

The second step is that of helping the student to make a vocational choice. In this each student is assigned to the trained vocational guidance counsellor. The counsellor interviews the pupil after studying data about him in the cumulative record and the personal file. If necessary the counsellor will interview the parent as well. The result of the interviews will be the pupil's vocational choice and the school subjects which are related to the vocation he has chosen.

The third step in the guidance program is to prepare the school-leaver for a job. If agriculture is the chosen vocation, there will be facilities for training in agriculture. If shorthand and typing is the chosen vocation, facilities will be created in the school for practice and training in such subjects.

The fourth step is called "placement". This means that the school-leaver will be placed in a satisfactory job. Placement will usually be done through youth employment services which will be organised by committees of heads of schools on a regional basis. A pilot youth employment service will be started shortly in Colombo with the object of seeing how successful such a service can become.

The fifth and last step is represented by follow up. By this step the school ascertains the reaction of the student to his employment and also checks the degree of satisfaction of employers with the products of the school system. This applies only to senior and collegiate schools.

In carrying out this program the vocational guidance master will plan to carry out visits to places of work like shops, factories, farms, plantations &c., to give the pupils a first hand knowledge of the world of work.

### Two Courses

FOR the first time in January this year the Department organised two courses in vocational guidance to be taken up by teacher-trainees. The first course is compulsory and it has to be taken up by all trainees as part

of the compulsory professional paper on principles of education. The purpose of this course is to familiarize all teacher-trainees with the principles and techniques of vocational guidance. The second course is optional and this has to be taken up by only those who wish to qualify for certification as vocational guidance counsellors. This scheme is as follows:—At the term tests and in the final test a separate paper on vocational guidance of 2 hours will be set. Candidates have to attend 90 per cent. of the lectures on this subject and score 50 per cent. and above in the term tests and in the final test.

In addition candidates have to obtain a recommendation from the Principal of the Training College that he or she is ;

- (a) genuinely interested in children ;
- (b) of high moral integrity ;
- (c) industrious and reliable and displays leadership and initiation.

Only teachers who fulfil these conditions and succeed at the examinations will qualify as vocational guidance counsellors.

The teachers who pass out this year will be the pioneers of the scheme and they will be responsible for making the scheme a success.



Mr. McEwen with the Prime Minister and other members of the Cabinet

## Foreign Affairs

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THE Australian Trade Minister and Deputy Prime Minister, Mr. John McEwen, arrived in Ceylon recently for talks with the Ceylon Government. During his stay he called on His Excellency the Governor-General and was entertained to lunch by the Prime Minister. Later he signed a joint statement with Ceylon's Minister of Trade and Commerce, Mr. R. G. Senanayake, in regard to the trade between the two countries.

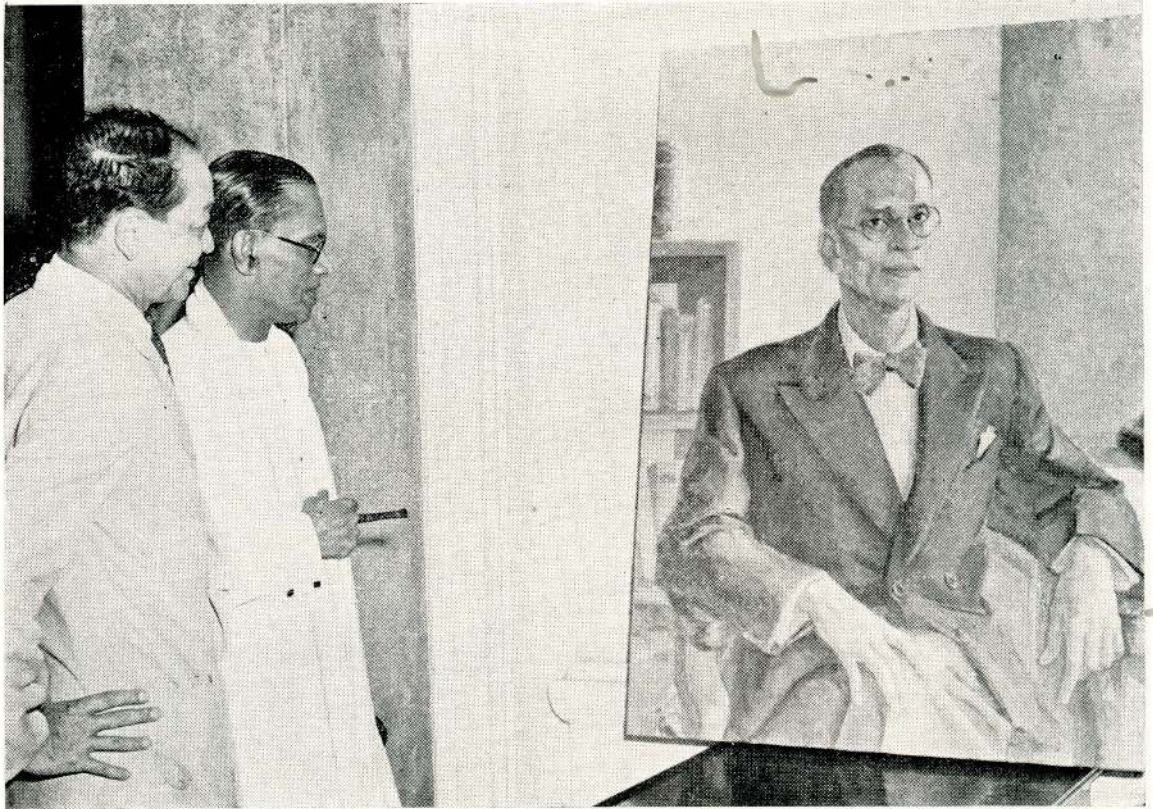
The following is the text of the statement :—

“Over the past few days we have discussed a number of questions brought forward from our comprehensive review in Canberra in July last of the trade situation between Australia and Ceylon.

“We have reviewed in detail the position of Ceylon's tea trade with Australia. Australia is Ceylon's third largest market for tea and about two-thirds of Australia's tea requirements are met from Ceylon.

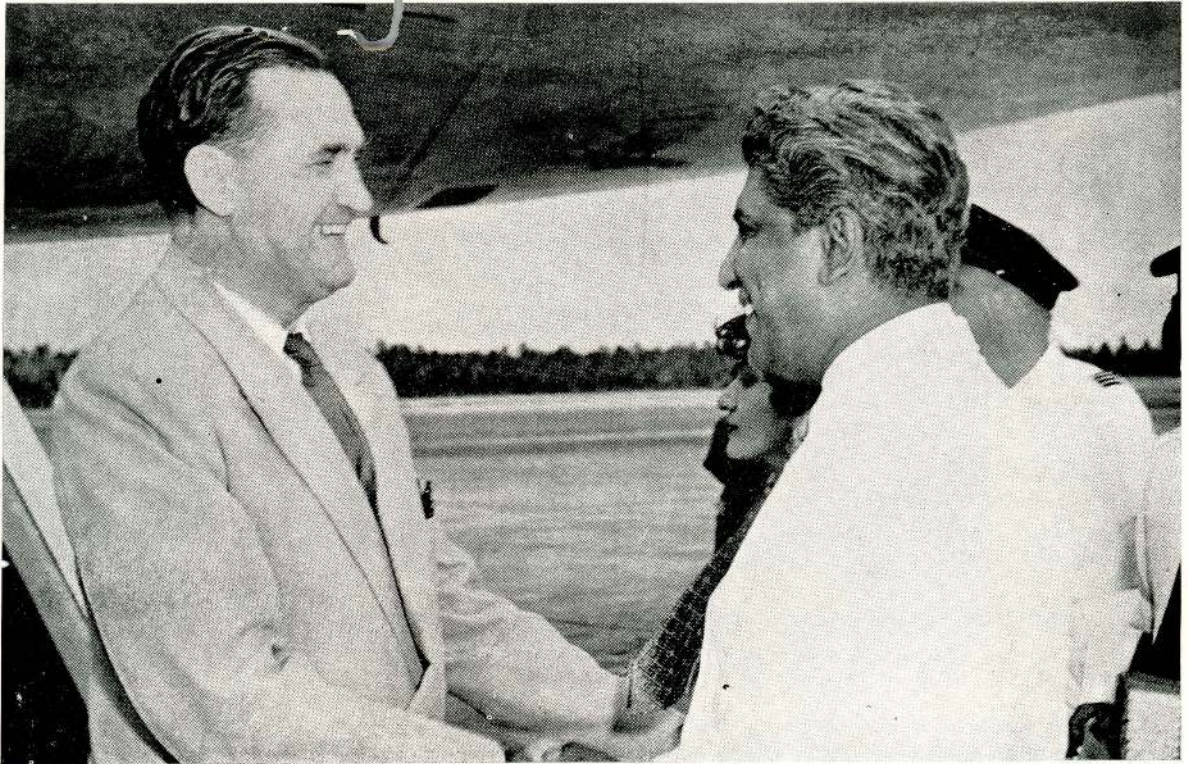
### Ceylon Tea

“ALTHOUGH through necessity Australia maintains an import licensing system which in general restricts the import of consumer items in relation to tea, the present Australian import licensing arrangements in no way restrict Ceylon's opportunities to expand her sales of tea in the Australian market. Australia ranks as one of the leading tea-consuming countries but the figures of



- ▲ The Prime Minister, Mr. S. W. R. D. Bandaranaike, looking at a portrait of himself painted for the Oxford Union. With the Prime Minister is the artist, Mr. David Paynter
- ▼ His Excellency Mr. W. D. Gunaratne presenting his credentials to His Majesty the King of Thailand at the Chakri Throne Hall in Bangkok





The Australian Deputy Prime Minister and Minister of Trade being received by Mr. R. G. Senanayake

consumption per head show clearly that there is scope for substantial additional sales.

“The Australian Government will ensure that during the currency of this arrangement the pattern of Ceylon’s tea exports to Australia will be protected against unfair competition.

### Other Products

“FOLLOWING its latest periodic review for the import licensing, the Australian Government has raised the permissible import level of desiccated coconut from an annual rate at current prices of 9 million lb. to 12 million lb. Ceylon is virtually the sole supplier to Australia.

“We have given special consideration to the possibilities of finding markets in Australia for new items of export from

Ceylon, particularly from the Cottage Industries.

“Import licensing facilities made available by the Australian Government in connection with trade fairs and exhibitions held in Australia will give new opportunities for developing trade in goods of this kind.

“Arrangements have now been made for a total of 11,000 tons of flour to be supplied as aid from Australia under the Colombo Plan during the twelve months ended June 1959, the counterpart funds to be used to finance agreed economic development projects.

“These arrangements are additional flood relief and Colombo Plan shipments made during the first half of this year.

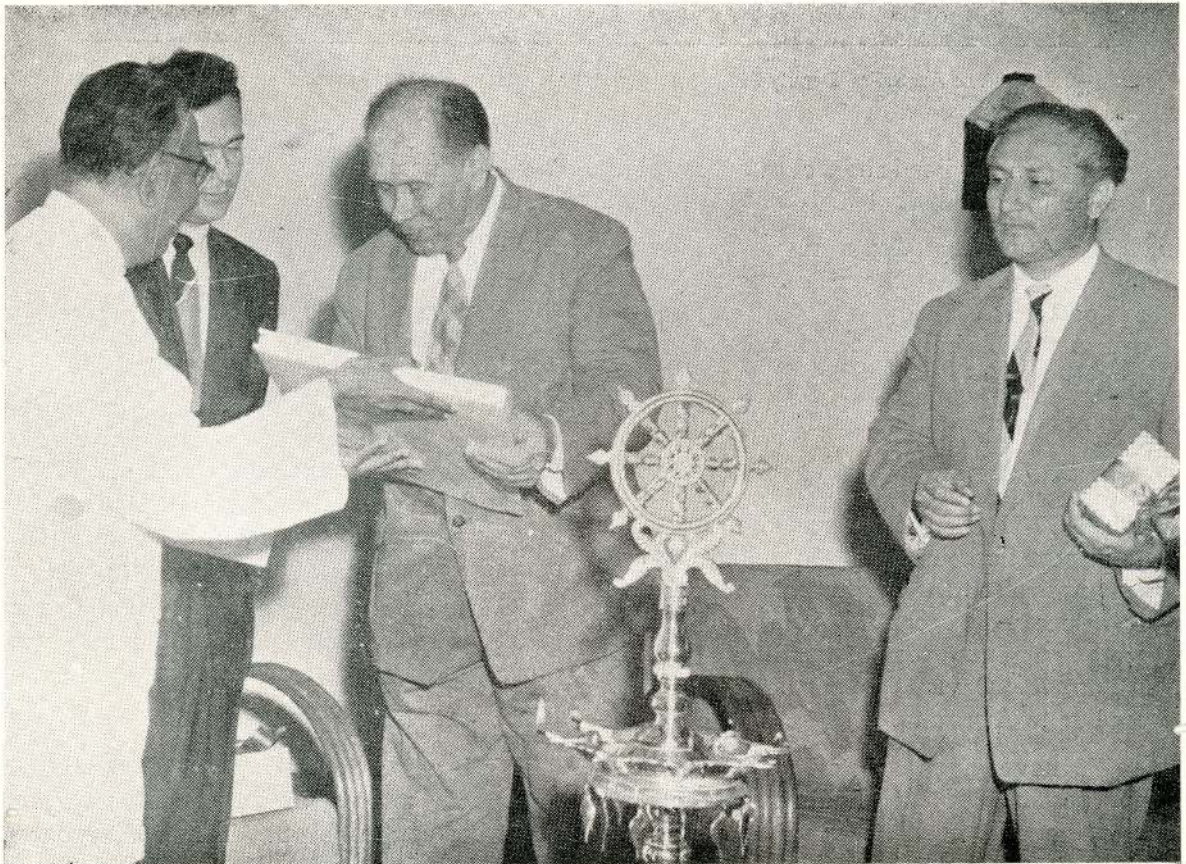
### Flour Imports

“WITH respect to Australia’s commercial flour trade with Ceylon, the Ceylon Government has confirmed that in its 1958 program

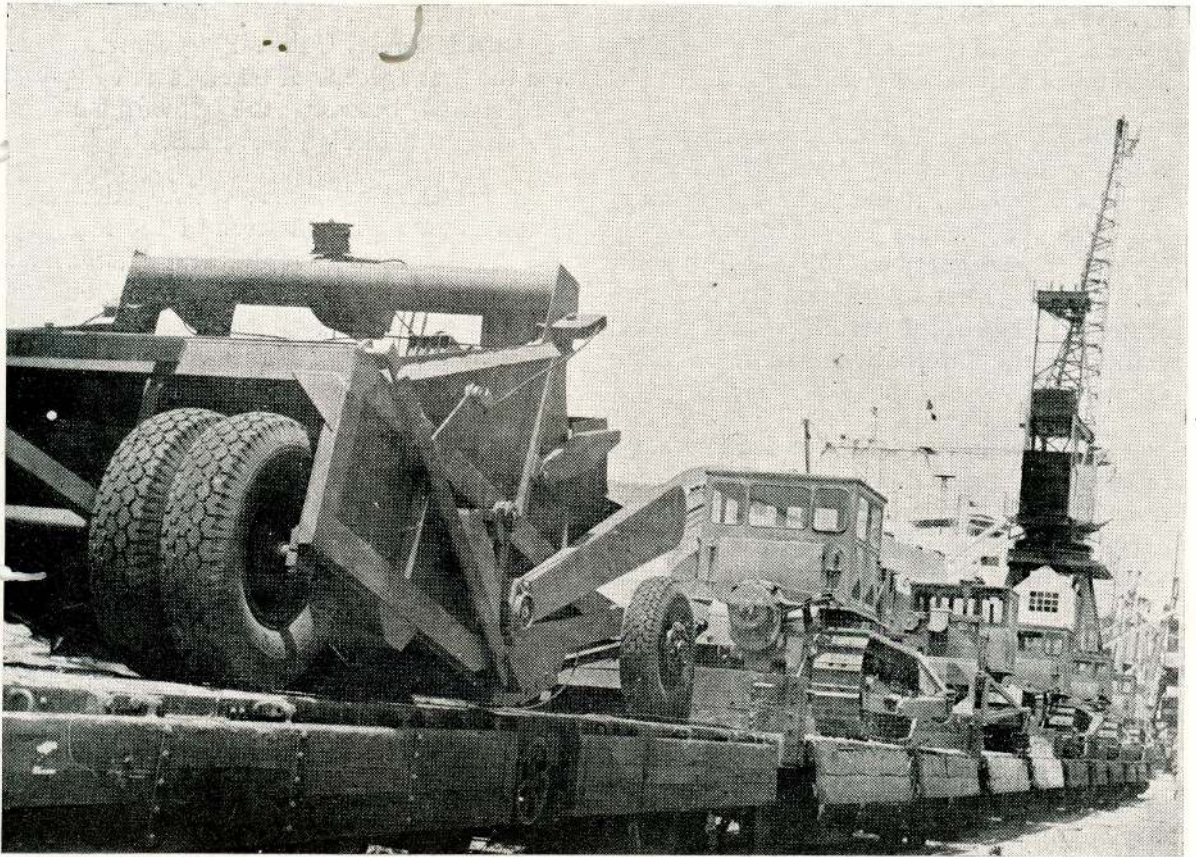
▶ The members of the Japanese Parliamentary Delegation with the Speaker of the House of Representatives. H. E. Mr. Akiru Matsui (third from right) accompanied the Delegation



▼ At a ceremony the Soviet Cultural Delegation was presented with gifts by the Minister of Local Government and Cultural Affairs. The Soviet team will submit a report with its recommendations on the setting up and construction of a National Theatre in Ceylon







Some of the Russian equipment received for the Kantalai Sugar Project under the agreement between the Government of Ceylon and the U. S. S. R. on economic and technical co-operation

of flour imports the amount being purchased from Australia has been increased to 30,000 tons.

“As a step towards restoring the traditional pattern of trade the Ceylon Government in 1959 and 1960 will buy 100,000 tons of flour from Australia on a commercial basis.

“We have again reviewed the scope for expansion of other exports of Australian goods to Ceylon. Any matters which affect the existing useful trade in processed milks, butter, sugar and fruits will be taken up in the Joint Ceylon-Australia Trade Committee which has been established.

The Joint Trade Committee will provide a useful means for taking up questions arising in connection with Ceylon's tea trade

with Australia or relating to Ceylon export of coconut products, papain or cottage industry products.

### **Tariffs and Preferences**

“IN our Canberra talks we reviewed the tariff and preferences position existing between Ceylon and Australia following the signing in early 1957 of the Australia-United Kingdom Trade Agreement. It is the desire of the Ceylon Government that their preference relationship should be embodied in an agreement between Ceylon and Australia.

“The detailed preparatory work for negotiations towards such a trade treaty will

however, require some further time for completion. In the meantime, the existing preference will be maintained.

“Both Ceylon and Australia encounter serious problems arising from price fluctuations and trade instability in the primary products upon which they depend heavily for the export income. Both Governments will work together internationally to secure a greater degree of stability and predictability in the international trade in those products.

“Our talks have marked a further stage in consolidating and improving trade relations between Ceylon and Australia and in establishing conditions in which the present valuable trade exchanges can be increased.”

### Visit of Russian Cultural Delegation

IN furtherance of the agreement on cultural co-operation between the Government of Ceylon and the Union of Soviet Socialist Republics, a Soviet delegation of experts in the sphere of art has arrived in Colombo. According to the programme of the agreement for the current year, these experts will assist Ceylon in the setting up of a fully equipped national theatre.

The delegation consists of Mr. A. T. Goncharov, the leader of the delegation, and the head of the Department of Culture of the U. S. S. R.; Mr. M. A. Ashrafi, Chief Conductor of the Tashkent Opera Theatre and Director of the Conservatory and People's Artist of the U. S. S. R., and Mrs. S. M. Messerer, Ballet Instructor of the Bolshoi Theatre and Choreographic School, Honoured Artist of the Russian Soviet Federation of Socialist Republics and Professor of Ballet.

The delegation's visit is in accordance with the proposals made by the Joint Commission under the Ceylon-Soviet Cultural

Co-operation Convention, appointed under the Ceylon-Soviet Cultural Agreement. This was the first agreement on cultural co-operation signed between the Government of Ceylon and a foreign Government.

The members of the Soviet delegation have already met representatives of the Ministry and the Department of Cultural Affairs. The members of the delegation went out of Colombo on a sight-seeing tour of the country and visited places of historical and archaeological interest in Anuradhapura, Polonnaruwa, Sigiriya and Kandy. The Department of Cultural Affairs made arrangements for them to visit the schools of dancing and music and other cultural institutions in various parts of the country in order that they may get acquainted with the arts of the Ceylonese people.

### Turkey's Ambassador

THE Government of Turkey and the Government of Ceylon have decided to establish diplomatic relations at Embassy level. The Government of Turkey has, with the concurrence of the Government of Ceylon, decided to appoint His Excellency Mr. Kadri Rizan, Ambassador Extraordinary and Plenipotentiary for Turkey in New Delhi, concurrently as their first Ambassador Extraordinary and Plenipotentiary to Ceylon, with residence in New Delhi.

### Yugoslavia's New Ambassador

THE Government of the Federal Peoples' Republic of Yugoslavia has, with the concurrence of the Government of Ceylon, decided to appoint His Excellency Mr. Dusan Kveder, Ambassador Extraordinary and Plenipotentiary designate for Yugoslavia in New Delhi, concurrently as Envoy Extraordinary and Minister Plenipotentiary for Yugoslavia in Ceylon, in succession to Mr. Bogdan Crnobrnja.

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