

Handwritten signature

THE

KARA-GOI CONTEST

WITH

AN

APPEAL
TO THE

HOUSE OF COMMONS.

BY

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the Senior Singhalese Advocate.

ERRATA

PAGE	LINE	WORD OR SENTENCE OR LETTER	SHOULD BE
OF PREFACE			
II	18	Yalhana	Yalpana
do	22	10	40
V	6	General before Colonial	erased
VI	25	n in last word	n
do	27	n in Kanrawas	u
VII	13	publication	publication
VIII	11	in	on
I of Book 20		an	au
do	4	before is	it
2	38	Budu	Sudre
4	24	between which and offered	is
5	26	before register	a
6	19	the before tradition	erased
7	29	C	Goia
do	31	cers	Cicero
do	32	Bahaew	Bahawo
do	41	Lbiewanaki	Dhiewanakh
8	5	Remin	Kemine
do	15	between one and seerfish	of
do	do	reign	faith
do	do	Stautena	Santenu
11	11	between have and very	a
13	24	between Modliar & Allu	of
do	26	between Modliar & Allu	of
do	36	attampathe	Attepattu
do	do	between Modliar & Colombo	of
14	12	the before headmen	erased
15	40	descendant	descendant
do	do	liberty	liberality
16	12	the	erased
do	do	between fisherman and who	is physically superior to Goia. But should there be any who doubts the success of the fisherman in the hypothetical case just put he must <i>ullens</i> <i>otens</i> admit that the hardy Karawa fisherman
do	18	fisherme	fisherman
do	31	betw... and high	the
17	28	Chali	Chaldee
do	29	Kurawas	Kaurawas
do	30	anc ages	anc ages
do	33	R...	Kururatta
do	2	between from and ancient	an
do	19	fishermen	fisherman
do	37	alms	alms
19	...	between 21 & 22 lines	these are sisters or cousins? We defy the headmen of the interior to deny that
do	36	Karowa	Korawa
do	41	Karawa Karawa	Karawa, Karawa
20	9	desent	descent
do	19	Karawas	Kurawas
do	90	Karawn	Karawa
do	25	second Karawe	Kurawe

ERRATA - Continued

PAGE	LINE	WORD OR SENTENCE OR LETTER	SHOULD BE
21	4	Paravi	Paravir
22	3	between the and advisers	advice of his
23	20	between because & Protest	ant
24	11	Karawesi	he became
25	14	between of and degenerate	Karawes
do	33	brutal	a
25	35	between visit and her	beastly
do	38	between fortune and to	between apartments
26	1	who	or misfortune
do	35	between thirds and being	whose
27	27	between the and Dutch	of these being Karawes
do	31	between commerce and of	and one third
28	10	between prohibited and	late
do	11	and	in
28	11	between prohibited and	erased
do	11	and	erased
28	11	between whereas and	it now appears that at-
do	12	Moormen	tempts have been and are
...	...	this prohibition was	made by
...	...	afterward to a certain	relaxed and
do	35	excepting	excepting
29	8	as	are
30	9	civilians	citizens
do	18	marriages	marriage
31	15	here	here
do	17	telka	tilka
do	22	gair	gave
do	24	the	the
32	6	property	pe...ity
do	21	inimitable	immitable
do	28	as	a
do	do	citizen	citizen
33	9	the second the	erased
do	20	between described & Sudra	as
do	23	Waisa	Wia-a
34	7	napihon	napihon
35	25	and	an
do	29	vocation's	vocation
36	7	potter	potters
do	11	weather	whether
do	13	as	has
37	39	between approval and to	and
38	24	Goia	Goias
39	5	Durawe	Durawes
do	8	Tambul	Tamul

ERRATA—Continued.

PAGE	LINE	WORD OR SENTENCE OR LETTER	SHOULD BE
39	25	Narnaya	Necnaya
41	1	attended	attendant
42	21	Nukkuwars	Mukkuwars
do	36	between section and of	v inserted
43	5	between estate and	lit on account of Estate do
do	6	being	erase
do	36	the	insert
41	24	between people and vested	being
do	25	Islands	Island
do	32	Before In	P
46	1	Karawes after Pandavas	Karawas
do	...	Kenbli and Keulhi	Keullu
48	39	between the and caste	Goi inserted
do	...	between two and men	Goi inserted
49	23	between two and men	Goi inserted
50	...	one	one
do	15	figue	reign
do	36	Gesources	resources
do	40	between of and highest	the inserted
51	1	forgot	forgotton
do	4	between Governors & Secretaries	Colonial inserted
52	16	Bupara	Bindara
53	33	between are and demolished	a weapon with whom empires are inserted
55	4	probosis	probosis
55	29	between practice and do	of Christianity inserted
56	6	Soolémentic	Soolémentic
do	16	between Kurukshetra and Delhi of	or
57	29	mouth	north
do	38	the before Chilaw	...
58	27	Senasiraja	Seneviraja
do	35	between are and Singhalese	in inserted
59	26	between inattentive & cannot	reader inserted
62	20	that	the offices
do	37	strike	strike
66	28	between paid and the	with inserted
do	35	between by and secret	a inserted
do	36	caste	castes
69	14	between do and fear	from inserted
70	6	of	offices
do	15	Honourmen	Honourmen
72	5	arrived	aimed
73	9	covered	corvey
75	10
do	12	in	to erased
do	41	between of and Government	the inserted
77	12	between first that and has	he inserted
do	24	between by and reduction	the inserted
do	do	first of	...
79	8	before The	Q2 written
do	16	between Colony & Ceylon	of inserted
do	30	wrong	wrongs
do	33	before On	P2 written
do	39	responsibility	responsible
81	14	between Island and militate	might inserted
87	7	effect	affect
89	39	before Thames the	...

PREFACE.

I begin with the unpleasant task of describing myself, and I do so to enable the public of Ceylon to judge of my motive for publishing this little treatise and to facilitate criticism.

Dharamaratna Mudliar, deceased, of Morotto, was my father: he was one of the two high-priests of Buddha, who left the Temple Gangad, Rama in Galle, and went to England in 1818 and who of the Singhalese race, were the first to see that great country. He was then converted to Christianity and returning to Ceylon with a recommendation from the Earl of Bathurst, the then Secretary of State for the Colonies, was employed as a headman in the Revenue Department of the Island. He was nicknamed Maes-Muhandrum from the fact that he being Muhandrum was the first Singhalese who wore socks and used shoes, the native headmen of that day wearing papus, the Turkish shoe, without socks. He died after serving the Government during thirty-six years, and in the discharge of his duty. My father's family name was Appantantri, and the tradition is that his ancestor was an officer of that name in one of the detachments of soldiers imported from India in the reign of King Prakramabahu. He lived and died a Churchman.

We lament that our neighbours of the Goi-class professing to be educated have not discovered the advantages of independence. These in their anxiety and struggle for employment under the Government, have most unadvisedly, instead of showing their own respectability, talent and merit, adopted the expedient of maligning the people of Karawe caste, to which I am proud to belong.

For the information of the authorities of the Island we beg to note that the majority of the interpreters of the Goi-caste who are not of high education, but are better than dubashes in point of attainments, construct the proper nouns Karawe as Karaiar to mean fish, and when a man has occasion to say that he is of Karawe or Karaiar caste they insist that man and all others of that caste, by saying that he is of the fishers' caste.

This conduct is attributable either to gross ignorance or malice of the worst type. When the Goi interpreters use this word the judge before whom he thus interprets does not see the force of the abuse nor does the ignorant Karawe or Karaiar who does not understand English perceive that he and others of the caste are slandered, but the interpreter knows

that he is offering under the cloak of his office the greatest violence possible to the feelings of other Karawes or Karaiars who are present as jurors or otherwise and who understand English. The toleration of an evil of this description is inconsistent with the enlightened policy of English Governors and with the administration of justice over which English judges preside. I cannot better depict the reprehensible act of the GoI interpreter than by drawing the attention of our readers to ancient history.

India, in ancient days, was divided into fifty six parts, one of which was Karaada: see Srimahapaarada Vilasam, page 22, wherein the history of the landing of the bow is dwelt upon. Professor Winslow speaking of them calls one of them Kiraadam. The identity of these two names must be obvious. Karaiar brethren of the Northern and Eastern provinces are according to tradition the descendants of soldiers brought from Karaada. Some brethren of the said divisions claim Karur in Chera, one of the principal cities in Southern India, as the last domicile whence their ancestors were imported to Ceylon. It is also a matter of record that a colony of fifty one families from Karai and Marangkur in the kingdom of Chola was bought by King Kulakkottan (who arrived at Trincomalee A. D. 436) for the continuance of the Iswerra worship, for which he afterwards built a temple there; he further invited Thani-Yunnappu-palan of the Lunar race (a Vanniyan from Madura) and appointed him king over the new Colony. See appendix to Yalhana-Vaipavam pages 29 and 40.

It is thus evident that the reason why our brethren of Northern and Eastern Provinces are called Karaiars is not at all ascribable to the fact of some of them living near the sea-shore or fishing in the sea, but to that of their ancestors having come down to Ceylon from Karaada, Karur and Karai to which some of the original Kurus alias Kurawes fled on their defeat at Kurukshetra as others did to Kanchipurum, Kavarypatanam, et cætera,

Karawe and *Karaiar* being proper nouns, Karawes and Karairas will be quite content with the use of those names, and nothing enrages them more than to hear GoI interpreters, not being conversant with the history of India, say that they (Karawes and Karairas) are of the fishers' caste. We therefore trust that the authorities in Ceylon and Her Majesty's Judicial Officers in particular will soon remove this grievance and this is imperatively called for in view of the stirred feeling in the people of either caste.

Most of the officers whom Her Gracious Majesty has employed in Ceylon to protect and promote Singhalese interests seem to have forgotten some of the cardinal rules which form the basis of Her Ministers' policy in the administration of India and Ceylon. To refresh their memories and

for the benefit of the public we beg to insert two paragraphs from the memorable Proclamation of Her Majesty when she assumed the direct government of India and when the East India Company parted with all control over it:—

"And it is our farther will that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our service, the duties of which, they may be qualified, by their education, ability and integrity duly to discharge."

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favoured, none molested or disquieted by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure."

No reasonable man will dispute the applicability of these two passages to Ceylon and that the first prohibits the restriction of any offices to persons of any given caste. Alison, in his History of Europe, speaking of the practical checks on the government of China, says (Volume VIII Chapter XLVIII pages 11 and 12, 1815-52):—

"A certain restriction upon misgovernment arises from the custom, which has passed into a consuetudinary usage, of choosing the mandarins and public functionaries only from the lettered or highly educated classes. They do not form a privileged class like the high castes in India or the feudal aristocracies of Europe, but a body chosen by competition and open examination from all the other classes of society. Thus the career whether of civil or military employment is open to all, and it is the knowledge of this which renders the people so patient under the despotism which prevails. Every one hopes that he himself or his son may become one of the despotic Governors."

Contrast the height of the civilisation and fairness in the East with those in the West. The Government of Ceylon ought not to be ashamed to copy the Government of China, the ancient mother of civilisation, and to leave the seats of the Singhalese members in the Legislative Council and the offices of the Governor's interpreter, Dewe Nilleme, Ratamahatmeya and Modliar and all other offices open to competition, raising the standard of qualification to any height. A ruler who introduces this reform, which is a

desideratum, will not only immortalise his name in the history of Ceylon but will furnish scope for calling forth the energies of the third and fourth rate men of the different sections of the Singhalese race.

Long ago Karawe people had a political existence even under the English Government. The maritime district of Morotto and Kalutara, inter alios, being inhabited almost solely by people of Karawe caste had for a series of years Mudliars of that caste, men of other castes having been considered ineligible. But latterly, shortly after the appointment of afterwards Sir, P. E. Wodehouse as the Government Agent of the Western Province, the Government annexed the said district of Morotto to the adjoining Corle (Salpitty) and this called forth vehement protests from the Karawe Morotto who in their petitions to the then Government objected to have men of other castes as their headmen, when the Government assuring the petitioners that the annexation was dictated by an intention to annihilate all distinction of caste and by regard to the easy collection of the revenue, pledged their word that ability, merit and integrity alone would thenceforward form credentials for admission to all office and that Karawe men would be appointed Mudliars of Corles where the majority of the inhabitants are people of other castes. The said protests and the then Governor's reply are easily found at the Colonial Secretary's Office.

In pursuance of this solemn promise the Government of Ceylon raised to Mudliarship of Corles men from Karawe and Chalia castes.

Joseph Mendis of Karawe caste was Mudliar of the entire Allutcoor Corle (North and South), Louis de Soysa of Chalia caste was appointed Mudliar of Bentotte and Wellallawitty Corle; Johanis Pieris of Karawe caste was Mudliar of the Pasdom Corle, Dandris Gooneratne of Chalia caste was Mudliar of the Rygam Corle and Daniel Jayasooria of Karawe caste is Mudliar of that Corle, C. Jayasooria of Karawe caste was Mudliar of Magampattu and Abaysakera Gunewardene of Karawe caste was Mudliar of Giruwapattu. For brevity's sake we omit the names of Karawe men who have been Mudliars of Districts where the majority of the inhabitants were Karawes. With pleasure we record that the local Government have been thus consistent and respected their word and we pray for a continuance of this impartial administration of the Island and fair distribution of offices on a sound policy. To disrespect what was thus promised, we need hardly remind the authorities, would involve a breach of faith, which is discreditable to the rulers as it is irritating to the ruled.

But, however if the present Government prefer a departure from the good old system which worked so well and induced the two sections of the people to live in tolerable harmony, Karawes most loyally and ear-

nestly press on the Government the fact that if their fathers in 1839 or 1840 had an acknowledged political existence, there is a hundred-fold additional reason for the recognition of such existence and for their having headmen of their own now when His Excellency, Sir Arthur Hamilton Gordon, can by reference to the Honourable the ~~Colonial~~ Colonial Secretary, the Honourable the Auditor, the Honourable the Principal Collector of Customs, and the Government Agents or by causing a valuation of the lands and houses and ordering the counting of the monies of Karawes and Karaiars and Goias throughout the Island, very easily satisfy himself of the paramount importance of Karawes and Karaiars over Goias, quite irrespective of the pre-eminence which Karawes and Karaiars, on the ground of high descent, claim to maintain over people of other castes in the Island. If the suggested appraisal becomes a reality it is hoped that the property of Karawes and Karaiars without that of their agnates the rich Paravirs or Parathirs of Ceylon will be found to preponderate.

We see that Goi neighbours being unable to divine or foresee the consequences of a discussion and of a consequent collision, seek most childishly a revival of the caste-distinction and the publication of the Niti-Nigandowé is an attempt in that direction. As men of an enlightened age, living under the influence of a religion which teaches that all flesh is but dust, believing in the Lord who, washing the feet of others, constituted himself the sole Refuge of all the truly reasonable and the Blessed, and being sensible of the greater worth of things concrete than of notions purely abstract, we deprecate all controversy about caste, but claiming as we do a tolerable knowledge of the Indian and Ceylon Scriptures on caste render ourselves little and hail any proposal to open the question, which is littleness itself, because we are sanguine that if a committee of erudite Brahmins, Oriental scholars and philologists were entrusted by the Government with the task of discovering for their information and guidance the respective places of Karawe, Karaiar and Goia in the caste classification the finding out of the committee will be that Karawe and Karaiar are of the first caste in Ceylon and second in India, and that Goia or Wellalle is of the lowest in either country as per arrangement delineated in this treatise.

But as it is impossible to persuade the Government of the Colony to organize a commission of the kind indicated, which will be quite lawful and which will prevent Wellalles from whispering to the unguarded and innocent official the pure invention that "Goias came to be considered as of the highest caste" we have to content ourselves with begging the impartial and disinterested authorities to decide on the materials which the few pages of this pamphlet present and which we humbly submit are ample,

whether or no Karawe or Karaiar is morally, socially, physically and politically superior to Goia.

We thank those friends who helped us to edit this little book, but we regret that there has been all this delay from September, 1885, to contradict Mr. Arunachalem's allegation of that month (that Wellalles are of the highest caste) which gave birth to this humble production. We spared no pains to expunge all the objectionable passages in the many contributions in which our indignant friends largely indulged in retaliation of the scurrilous and highly indecent publications, supposed to be Wellalle, daily enclosed to distinguished Karawe men. The arrangement and modification of these inflamed Karawe compositions caused delay, but this arose from no fear or hesitation to take up the gauntlet which the Niti-Nigandowa and Mr. Arunachalem have thrown down to recommence a battle which was once won by Karawes, as will be presently seen.

We assure the public and Goia neighbours it was a point of study on our part to respect Goia feeling as much as we consistently could. But if we have in the heat of controversy in any way unnecessarily hurt them we beg them to pardon us: for we know that hard words do not, but that sound reasoning alone, does satisfy the disinterested, respectable and intelligent readers. Besides self-respect prevents us from following the example of the authors of the Kewatta Wangsaya (Wellalle production) whose sole defence was the having, and the unbridled use of, a foul mouth. We also know that they alone employ abuse in debate or controversy who want a good cause or sound argument.

To gratify the curious we have illustrated the Irrahagugda-koddiya, Makkerra-koddiya and Pearl-umbrella, the insignia of Karawes, Paravirs or Parathirs, Kanrawas and Pandaras and a few other badges suggestive of royalty and military honour which they all claim and use. The study of this piece of evidence will furnish overwhelming evidence that Karawes are of military extraction.

Those Karawe and Karaiar gentlemen, who from all parts of the Island urged us to prepare this pamphlet, do, in common with other right-thinkers, hold it to be mean, dishonourable, objectionable and inconsistent with patrician pride to inveigle the unsuspecting local Government to publish gratuitously at their press any book which promotes the cause of one section of Her Majesty's subjects in Ceylon, and pricks the feelings of another. Of this dishonourable conduct the authors of the Niti-Nigandowa have been guilty in that they employed the public press, which is supported with the money raised from all classes of people, to further the interests of people of one caste to the prejudice, loss and annoyance of people of other castes.

We acknowledge with thanks the valuable information received from many sacerdotal and lay friends, and as eminent amongst the latter I am compelled to name my brother, Henry Dharmaratne, late Mohandrum of Pittigal Corle North, and my friend Johanis Mendis, Mohandrum of the Governor's Gate, also now no more.

Lastly prejudice, predilection, desire for present distinction or *superbia post mortem* or hope of gain, has in no way conduced to bring about the publication of this treatise which is edited for the sole purpose of disseminating the truth and thereby inducing rectitude of action in the authorities and of dispelling a fallacy and a delusion which move officials generally to admit to office those whom they ought to exclude, and to reject those whom they should accept.

Though the primary object of this publication is to satisfy the European that Karawes and Karaiars are of the first caste and are therefore entitled to all office to the exclusion of Goias, yet the desire to point out to the British nation, their House of Commons, and the Imperial Government the abuse which the local Government have willingly or unwillingly made of the trust in them reposed of administering the Government on principles of justice, right and equity, has been a great inducement. We have felt that any malpractice of the local Government could not be communicated to the Imperial Government through the channel left open to the subject, in that he does not know the remarks which Her Majesty's representative in Ceylon makes on a given complaint addressed to the Secretary of State for the Colonies. Thus though the decision on an appeal to the Imperial Government may apparently be Imperial yet it can in reality be local. We have no members in the Legislative Council: The two Sinhalese members are of Wellalle caste and therefore most hostile to us. Hence the necessity of being heard through this book by Her Most Gracious Majesty, the members of the two Houses of Parliament, the members of the Colleges of the Universities of Oxford, Cambridge and London and the Members of the Four Inns of Court and by all the leading journalists in Great Britain and Ireland.

In all these directions copies of this pamphlet, which is an appeal to the British nation for redress, will be issued gratis, and almost all the Public Servants in Ceylon they will reach gratuitously, with the object of enabling them to render the Civil Service noble by the admission of Karawes and the expulsion of Wellalles. We shall be heard by the Ceylon press too.

When I speak of the malpractice or the wrongs that can be committed by the local Government on the score of caste-distinction I avow that I entertain no disrespect to any individual composing the local Government, nor do I harbour any feeling hostile to them in their aggre-

gate capacity, and in fact for the very little I know I am indebted to the Church Missionaries in Ceylon and other English tutors in England.

The appearance of this pamphlet will start a mighty phalanx of Wellalles, in battle-array against us, with learning on all departments of knowledge and with great address, and it is quite possible that these may endeavour to satisfy the department of the public prosecutor that we have defamed or slandered the local Government, in the same way they deceived the Government and had their book *Niti-Niganduwa* published gratis.

Finally we hope that before any Commission which Her Majesty's Imperial Government may, *mero motu* on the reading of this treatise, or in a requisition of the House of Commons, order for inquiring if there are any able men in the various public departments of the Island on the ground of caste distinction, we may be able to be present and to swear to what we know. We do boldly assure the British people that in the event of a Commission being named hundreds of qualified and trained Sinhalese men will present themselves to prove that they were refused Mudharships and Mohandrumships and many other offices simply because they were not Goias.

Galle, 1890.

G. A. DHARMERATNE.

Sydney C. R. R.



MR. ARUNACHALEM'S address at Matara of the 12th September 1885 has stirred indignation in all parts of the Island, and what is now published is the substance of many contributions on the subject.

Mr. Arunachalem has asserted that Goigame caste is the highest caste in the Island, and that assertion was as impertinent and uncalled for as is false and revolting to students of history ancient and modern. He does not belong to the Singhalese race and the question of caste which afflicts them could in no way affect him.

He knew well that the Singhalese people belong to many castes, that in these castes there are gentlemen of education, position, wealth, weight and consideration, that he could recommend paddy cultivation without invidiously comparing the status of the paddy cultivator with that of people having other occupations, that the press in Ceylon and Christian preachers are indefatigable in their denunciations of caste distinction, that Buddhism condemns the observance thereof and that the Western influence of which he speaks must expel from one's mind all notion of caste.

Under these circumstances the attempt of Mr. Arunachalem to set himself up as judge on the question of caste, on which he is far from being *an fait*, must appear to calm judgment to have been induced by arrogance, ignorance and want of taste which language fails to condemn sufficiently.

Mr. Arunachalem's conduct is inconsistent with what must be expected from one educated in England, and our readers could find a clue to his motive for offering violence to truth and taste if they would only revolve in their minds whom he wished to please by his dictum and what he hoped to gain thereby.

The proving of his assertion is on him, but before he does so, in fairness to a very large number of the Singhalese race whose susceptibilities he has wantonly wounded, he should tell us to which nationality he belongs:— whether he is a Singhalese, a Jaffna Tamil or Coast Tamil, or one of the Chetty class. We therefore ask the public not to permit Mr. Arunachalem's remark to make any impression on their mind till this valuable information is given.

Not to leave, however, the highly incensed Singhalese mind in suspense, we beg to begin to prove that the paddy cultivator, or Goigame man, or to use the shortest but most significant term, Goia, is of the lowest grade as observed here, in India, Egypt and also elsewhere.

We however thank Mr. A. for calling a thing by its name: Goigame caste he calls Goigame caste. But we see an inordinate desire on the part of Goias who hold situations under the Government to call themselves Wellalles and they have led many European officials to the frequent use of the word. The ignorance of the latter could be forgiven but not that of the former if they deservedly fill their posts. Wellalle, according to Winslow and a host of lexicographers, means Sudre, which is the fourth division in the caste arrangement. The only vocabulary that differs is the one edited by Sullemennie or Chooda-mennie, himself being one of the Sudre division. We beg to be pardoned for inserting here the four divisions which are so well known to students of Hindu and Ceylon histories.

India or Hindu division.

	2	3	4
Bragkl.mene {	{ Kshestria Raja or Military caste }	{ Waisya or Wellande }	{ Sudre alias Wellalle }

Division in Ceylon.

1	2	3	4
{ Raja or Kshestria or Military caste. }	{ Bragkl.mene alias Bamunu }	{ Waisya or Wellande }	Goi

This last word Goi means paddy cultivators, Goigame signifies the village of the paddy cultivator, and when the second g in the word Goigame is supplanted by k, which the idiom of the language amply warrants, Goigame becomes Goikame: this last word indicates paddy cultivation, industry relating to paddy cultivation, and in the common acceptance amongst Goias themselves the levelling or smoothing of the mud for the reception of paddy. We thus see the position of Goias according to history and the present practice. Could on the face of this indubitable testimony, any Goia decently attempt to call himself a respectable man, from a Hindu point of view or a Ceylon one? Could he have the audacity to say that he belongs to the third division? If he is allowed to do this we should ask him to point out who the Goias in Ceylon are. If Goi men in Ceylon admit that they are the paddy cultivators they must necessarily accept our contention that they are of the fourth division and that they are the Sudre. They call themselves Wellalles which means paddy cultivators, and why should not they agree with us that they are the Sudre? We challenge any man to show that Goia of Ceylon is not the Sudre or Wellalle in India.

Our readers will see that all the authorities quoted in this little work to prove that the Sudre are the fourth division apply to Goias of Ceylon. To avoid the application of these, Goias with their wonted skill at shifting have to deny that they are Goias and to affirm that Karawes or Chalias are Govias. This is absurd.

At the taking of the census at Madras some time ago the officers employed for the purpose inserted the paddy cultivators or Wellalles as of the third division (Waisya). The propriety of this being questioned by learned men who maintained that the Wellalles belonged to the fourth division, a committee of savants was convened who decided that the Wellalles are of the fourth division and their names were accordingly entered in that division.

See what we quote from "Papers on Indian Reform" on the subject of "Caste" "compiled from Muirs, Max Muller, Sherring, Wilson, Monier Williams, Cornish and others. (Page 39.)

The Madras Census Returns for 1881 gave 19044 Caste Names (Report Vol. 1 Page 102). Dr. Cornish says "The castes entered in the order in which native authorities are pretty generally agreed as the order of their relative importance" (Report for 1871. Page 117). The arrangement and the number belonging to each in the Madras Presidency in 1881 are given in the following table:

No.	CASTE NAME.	OCCUPATION.	TOTAL NUMBER.
1	Brahmans.	Priests.	1,122,070
2	Kshastriyas.	Warriors.	193,550
3	Shetties.	Traders.	644,047
4	Vellalars.	Cultivators.	7,769,463

We defy Mr. Arunachalem or others who have lately come forward to befriend Goias in various ways to point out a single instance of a Wellalle with the poonanool on. This is a sort of chain which is made of thread and which is offered by the Saivite priests to people of the three superior castes for wearing (Goias, Wellalles or Sudre being strictly forbidden the use thereof). This is a religious institution.

The vain attempt of our Goi neighbours of Ceylon to claim to be of the Waisya division excites that contempt and ridicule in the students of Indian and Sinhalese literature which would arise in the English if they should hear it said that Belgium is the greatest naval power.

As narrator of facts and vindicators of truth it becomes our duty to remark here that when we condemn Goias as Sudre we do not mean to call the descendants of the chiefs Keppettiappella, Ahllepelle, Molligoda, Pilleme Tallawa, Ratwatte, Aranwawelle, Meegastenne, Goias or Sudre. These chiefs held high offices under the Kandyan kings and that is proof

that they were not Goias or Wellales but that they belonged to the Waisya or other divisions. There might be some other chiefs who were of the Waisya caste and whose names we do not insert and the descendants of these we ask to pardon the omission. Of the low-country Singhalese Illangakkoon was a gentleman of the Waisya caste.

We trust that the descendants of the abovenamed gentleman do not call themselves Goi or Wellales, but Singhalese of the Waisya caste.

If from misapprehension some of these styled themselves Wellales we warn them in future to stick to their appropriate and true name, Waisya, and discarding the Wellales to join us in the good work of separating the Waisya from the Wellale, which is as essential as the separation of the grain from the chaff, and to impress on the Government who do not now seem to abhor caste distinction the justice and propriety of removing all Wellales who hold respectable offices as native headmen under the Government of filling their places by those of the three higher orders and of thus rendering the service of Her Majesty as honourable as those of our Singhalese kings have been. This admonition we seriously press on our Waisya friends but if they, rejecting it, would make common cause with the Sudre or Wellales and seek shelter under Wellaleism of Ceylon built on imposition and sustained by corruption, they would ere long suffer under its ruins when it is battered with civilization, intelligence and energy combined. If Ceylon Sudre or Wellales do not succumb under what is set forth in this publication and evince any indication of life for further opposition and mischief it is our intention to publish a register containing the names of all the present Modliars, Ratamahatmeyas, Presidents &c., who call themselves Wellales, giving the descent and the trade and occupations, honourable and dishonourable, of their close connexions, when Sir Arthur Gordon will be able to have an idea of the old families and the doings of their members. This record will doubtless disclose the names of the Dhoby and Durawe men who hold respectable and pretty high situations, calling themselves Wellales, and we hope that the Sudre Modliars may save us the painful duty of taking the disagreeable notice of their abandoned relatives and the pointing out of the illegitimacy of Modliars with whom our truly Waisya friends do from ignorance associate.

We know that the mind of the Anglo-Saxon who now rules India and Ceylon, being eminently practical, cannot with ease be directed to the abstract question which is the highest caste. It is on this account that the cunning and the mean endeavour to make the honest but rather credulous European and Burgher believe that a certain caste is superior by simply trumpeting it to be so, without producing any ancient record

or argument in support of such theory. Here naturally one must ask himself why should Goia pretend to be of a higher caste than any other man. An inquiring mind will easily perceive that the emaciated Goia, conscious of his inferior situation and helpless condition, is influenced by envy at the prosperity of his sturdy neighbours of the sea-coast, Karawe, Durawes, and Chalias, and by a desire to make himself equally happy by obtaining for himself and his son the Mudliarship and Mohandramship of the Korle. This he thinks he can most successfully achieve by black-guarding all his fellow countrymen and claiming to himself a superiority of which he alone dreams. He sees his neighbour by his energy, application and superior knowledge acquired by more frequent contact with right-thinking and over-working white man, has improved his position, secured all comforts, obtained many luxuries, raised to himself a princely building and is able to bequeath a fortune to his family, whereas Goia, content with the Yella and Maha harvests of his plot of field and the vegetable cultivation of his Owitty laud, remains idle at his mud hut and reclines on his cot during three-fourths of the day, asking his wife to sell a basket of brinjals at the neighbouring town and to buy for him a fanam worth of arrack. In this deplorable state he is driven to have recourse to that deception on the English Government and the European community by saying he is of the highest caste, which his father practised on the Dutch Government by adopting Protestantism for acquiring lands and offices under their Government whilst he remained a firm Buddhist.

To enable the public and the authorities to compare Goias and Karawes a very brief account of both is highly important. The latter are the settlers on the belt of land which form the maritime districts of the Island, their ancestors having been placed according to the tradition and ancient record by king Sri Prakramabahu in different parts of the coast to prevent invasions of the Tamuls and Mukkuwars.

These districts continue to be fertilized from the washing down of the hills of Ceylon. The fertility of the soil has necessarily made its inhabitants wealthier than their neighbours of the interior. The Karawe of the Western and Southern Provinces talk Singhalese, but his brethren of the Negombo, Chilaw, Putlam, Calpenty, Manaar, Batticaloa and Trincomalie districts use Tamil. Karawes were and are a sea-faring people; till the steamers diminished the number of dhoneyes the trade with the coast of India was exclusively in their hands; the coasting trade is still with them and they had an abundance of those vessels which secured to them immense wealth that enabled them to buy from time immemorial all the valuable lands in the Island. Not long ago the little seaport of Bernwala had at one time 110 dhoneyes. This explains the ability of the man of the coast

to buy land as against the man of the interior and the circumstance of the latter being the tenant of the former.

Three-fourths of Karawes are owners of extensive lands, planters, merchants and traders, and three-fourths of the other one fourth are carpenters, coopers, builders, rowers of paddy-boats, carters and coolies' and the other one-fourth of one-fourth, or one-sixteenth, are fishermen. And these last are formed of drawers of nets and anglers; drawers of nets fish only during certain seasons, but the anglers do so every day. Here it is note-worthy that Goi envy at Karawe prosperity tempted Goias to denominate Karawe people as people of the fishers' caste, as if there were any such caste in any of the works or caste. If Goias have any right notion of caste we challenge them, without being childish, to say to which of the four castes they assign us. Surely they will not say, nor will we admit, that we belong to the Wellale or Goi caste. So, if the other three castes are proved to be higher than Wellale caste we shall then necessarily be higher than Wellales. It will be for the readers of this little book to determine if the evidence we adduce to prove that Wellale, Sundre or Goi caste is the lowest of all castes is overwhelming.

Karawe men can well afford to despise the taunts of the ignorant Goi at the fisherman for fishing but the circumstance that Goias of the upper division endeavour to mislead the European and Burgher to the belief that the occupation of fishing is inferior to that of paddy cultivation we cannot pass over. We will therefore by and bye show from ancient history that the paddy cultivator is the meanest of all human beings, and therefore inferior to the fisherman. We would wish Goias first to look at fishing and paddy cultivation in an European point of view and to see if fishing, shooting and hunting did and do not form the pastime and amusement of the royalty and nobility in every clime, and if ever a royal and noble mind sought relaxation in paddy cultivation. We ask our readers to mark how Pope Leo X in the plenitude of his power as a temporal prince and the spiritual head of the Catholic Church, and at a time when he as Pope was greater than the greatest Emperor in the world, regarded hunting and fishing. Vide Ranke on the Popes of Rome Vol: 1 Page 54. "It was his (Leo's) custom to pass the autumn in rural pleasures. At Viterbo he amused himself with hawking, and at Corneto with hunting the stag. The Lake of Bolsena afforded him the pleasure of fishing or he would pass a certain time at his favourite residence of Malliana, whither he was accompanied by improvisatori and other men of light and agreeable talents capable of making every hour pass pleasantly."

Might I here put the question, if ever paddy cultivation, cattle-tending and potmaking, the appropriate work of the Goi according to the distribution of labour ordained by Singhalese kings, as will be pointed out hereafter,

afforded to a Pope, an Emperor or a king, the pleasure which fishing did and does? We feel sure that the reading portion of Goi class would be candid to acknowledge that the former was not and is not honoured, whereas the latter was and is, if ancient and modern history is true.

Three-fourths of fishermen and Karawe population are Christians and one fourth are Roman Catholics. When Goias talk of fishing and fishermen slightly the former are not aware that the latter and the whole Christendom contemplate fishing and fish with pride and complacency, and it is surprising that at least Protestant Apoohamies of Goi class, if they did inherit from their ancestors anything like sincerity, do not find gratification in the fact that the great Author of the Universe and His prophet respected the belly of a fish, in the declaration of his Holiness the Pope, *ego piscator sum*, made at his installation, and in the use by his Holiness of the fisher's ring with which he in ancient times decided the fate of kingdoms in the civilized world and at the present day discharges his political and pontifical functions. We refrain from detailing what most of the holy apostles did before they were chosen as the propagators of the Holy Gospel.

But we beg our readers to note that the notion of fish was never accompanied by any idea of abhorrence in ancient days or in modern times in any part of the world; fish has been and will be a dainty to the royalty and nobility in all countries, nay, a fish was worshipped as a god by the Syrians. Vide Cicero de Natura Deorum, Book iii Page 213.

The fishermen who fish at sea and on brackish waters only and who are but a one-sixteenth portion of the Kuru race in Ceylon will interrogate their paddy-cultivating neighbours the propriety of characterizing the whole race as fisher and calling the caste to which they belong fisher's caste when they (Goias) do not style their own caste Keul caste and designate themselves Keullus because more than one-fourth of Goi population consisting principally of women, live by fishing on fresh water, called in Singhalese Mirridiya. A Keulla is defined to be a fisher on Mirridiya in the Sanskrit Grammar of India called Mugdhebodha, which says "Bahaew Lhiewanakh (Kaiwarthakh) Yassinang Naddiang."

Thus the Keullus are those who fish on fresh waters, namely, rivers, canals &c. Goi men and women alone fish on these waters and Goi men fish on salt waters also, but Karawe men do not fish on rivers, lakes and canals and they fish only on the sea; the poorest Karawe women does not fish on any water. Will Goias deny this?

In the occupation of fishing, Goi women as contra-distinguished from their husbands, who are generally simple and indolent men, evince great skill both in the calculation of the times when the droughts recur and dry up the bogs, marshes and canals and in the use of the Kemin Karaggedia and hand-nets.

These clever women, on whom their husbands depend for maintenance, make a dish of thithayo, mudde-kurric and lullu, thus caught for their husbands who have never seen from want of means, one seer-fish. If the Goias persist in condemning the fishermen of Karawe caste for their labour they feel sure that Goi women, who pursue the same calling at the rivers, lakes and canals, will sympathise with them, and these fellow-labourers will find relief in the reflection that the descendants of the Royal house of Judah did not despise fishing. Should fishing be condemned because it involves killing, Karawe fishermen and Goi fisherwomen will add to the stock of knowledge of the Protestant apoochamies by alluding to the fact that the Creator at the very commencement of human society accepted the offering which necessitated killing and rejected that which consisted of paddy, brinjals, cucumbers &c.

We would further remind our readers that all the kings of India who were of the Siva reign were great huntsmen (Stantena, Thrisanku &c.)

We have reason to believe that Goias in *emulationem vicini* spare no pains to tell the European and the Burgher that we are a body of fishermen: this we do stoutly and indignantly repudiate, and request our Burgher friends, who know more of us than the Europeans do, to depose to what the fact is. Besides the fishing on fresh water, which is now monopolized by Goi men and women, and which was very extensive before the introduction of the railway and the increase of roads to the sea coast, Goi fishermen do fish at sea and on other brackish waters as much as Karawe fishermen do. Go to Induruwe during the fishing season and mark if the fishermen there are not Goi fishermen, come down to Bentote and see whether there are any other fishermen than the Goi ones, at Payagalla you will see Karawe and Goi fishermen labour together, travel to Ego-deoyene in Panadure where you will see that Karawe fishermen, Goi fishermen and Moormen fishermen equal in number, stay a while at Angulane, where you witness the fact that Chalia fishermen exceed in number Karawe fishermen, and proceed to Galkissa which will present Karawe fishermen and Durawe fishermen in equal numbers. Compare the number of fishermen at Mutwal, and you will discover that Chalia fishermen equal Karawe fishermen, and that there are Durawe fishermen too. We can also remind our readers that at Waskaduwa, Kosgoda, Akkurala, Madampe, Sienigame, Tottegame &c. the fishermen are of Chalia caste. At Telwatte, Karawes and Chalias both fish; at Kittangoda and Panangoda Karawas and Goias fish. For more knowledge on the subject walk to Pamunugame, which is to the North of Mutwal and South of Negombo. There our readers would discover that the proportion of Karawe fisherman to Goi fishermen is two to one, and these two people of the antagonistic castes do labour most friendly, which ought really to be a lesson to the men of the said two castes to work together more harmoniously, and the example of the fishermen of Pamunugama ought to teach Karawe and Goi young

men of the public offices and elsewhere not to quarrel on the caste question. If Goi men will be curious to ask their fishermen of Pamunugama whether Karawe fishermen are physically superior to them there will be an avowal that the Karawe fisherman is possessed of an indomitable spirit and of a frame incapable of fatigue. Enough we believe is said to prove that there are fishermen in all castes and a close and impartial examination of this subject cannot fail to strike any one that Goi fishermen and fisherwomen exceed Karawe fishermen in point of numbers and that Goias call the caste to which Karawe people belong "fisher caste" out of spite. It was said previously that Karawe fishermen are but a one-sixteenth of the entire Karawe population in the Island (including our Tamil speaking brethren,) and fifteen-sixteenths of them have other occupations. It is no bragging that Karawes have the means and the nerve, if the law permits it, to avenge the insult now with impunity offered. From the circumstance that people of all castes fish, it will be evident that the fishing is not the appropriate occupation of people of any particular caste, but its adoption as a pursuit is incident to proximity to the sea.

Contrast with the indolence of the cultivating Goia who generally contents himself with yalla cultivation only, the activity of the angler who to sail to the deep ocean gets up at 4 a. m. and starts with his small bag of cooked rice, few bottles of water, and a few young cocanuts, and losing sight of the Island reaches his destination, which in Singhalese is called Devisse, where he in a mysterious way introduces the bait to one of the very many rocks buried in the unfathomable deep. The finding and resorting to these rocks without the help of a compass or any idea of longitude or latitude must really do him credit. Two hours' angling gives him a load of fish with which he sails back to his shore. Does not this man's intrepidity or contempt of danger qualify him for service as a sailor in a man-of-war? Do not his skill in the construction of his boat and the mental process which enables him to ascertain the whereabouts of the rocks round which fishes of large size gather and which the hand of man has not touched nor his eyes seen but which imagination alone could reach, promise efficiency if he should be admitted as such a sailor? We appeal to the candour of Englishmen themselves to say if the fishermen of Yarmouth and other sea ports of the British Isles incur half the risk which the Ceylon fishermen run, in that the former fish on waters that are almost literally bridged over with steamers and sailing vessels whereas the latter are busy in an ocean where relief, in the event of accident, is not so ready. Besides, as a matter of fact, the fishermen of the United Kingdom do not sail so far into the deep as the Ceylon anglers do, except perhaps in the case of whale-fishing.

We contend that whether the credit of having the greatest number of fishermen be due to Karawes, Chalias, Durawes or Wellales, fishermen from

the nature of their occupation, the implements used in fishing, the danger to which they are exposed, the courage and bravery necessary for their success. are better qualified to be soldiers or sailors than the paddy cultivators, and the former are entitled to greater consideration than the latter. What is the use of that man who cannot take up the musket or serve at the cannon in defence of his country! At the risk of being thought trifling with our readers patience we, to edify our fellow countrymen, refer these to two sorts of fishing in two different parts of the world

First I quote a passage from the New Royal Reader No. 111 from 57th to 60th page.

"(1) Have you ever seen a seal? The common seal is found in the seas around our coasts, and in many other parts of the world. But the larger kinds are seen only in the northern and southern seas. (2) The seal is a very curious creature. He loves to swim all day catching fishes for his dinner. When he comes up to the surface to breathe, only his head is seen above the water. (3) He looks like a cat, when you see nothing but his head. He has large eyes, a broad nose, and holes in his head for ears. His body is like that of a fish. He has four short legs which look like fins. (4) The two fore-feet have sharp claws, by which the seal clings to the rocks and the ice. The hind feet are webbed, like those of a duck. Seals can swim well; but when on land they cannot walk, they can only shuffle and creep about. Look at the picture and you will see the webbed hind feet. (5) When the seal has caught enough of fishes he often goes on shore. During summer he lies on the rocks for hours, to bask and sleep in the sunshine. But he is so very cautious that he seems to sleep with his eyes open. (6) In the cold northern seas he takes a nap on the ice. But he is always careful to be near a hole, so that he can pop down in a minute. He will dive into the sea at the slightest noise. (7) The Greenlander could scarcely live without the seal. Its flesh and its fat form his chief food. Its skin is used not only for clothing but as a covering for his tent and a casing for his boat. He even makes needles of its bones, and strings of its sinews for his fishing lines and his bow. (8) The seal is generally killed by spearing. In winter, when the sea is frozen, a native often sits for hours, near a hole in the ice, watching for a seal. He has his spear at his side, ready to be used when it is wanted. (9) He builds a little wall of snow to keep the wind off him, and there he sits in the cold, watching and waiting. The poor seal does not know that its enemy is lying in wait. (10) Many of the holes in the ice are made by the seal itself. It makes them that it may swim to them and put up its round head to breathe; for it cannot live long under the water. (11) When the seal comes to the hole, the man lifts his spear in a moment and drives it with all his might into its body. He has a rope fixed to the

spear, and with it he drags the seal out of the water. (12) When the seal is fairly caught, there is a great rejoicing. The women and the children go out to meet the hunter. They have, perhaps, been without meat for some time, as is often the case with these poor people in winter. (13) They may have had no oil in their lamps; and so could not even melt the snow into water when they wanted something to drink. But now a time of plenty begins. The lamps are full of oil, and the women bring out their cooking pots. Children snatch up bits of raw seal and put them in their mouths as if they were pieces of sugar candy!"

Secondly I cite a passage from the Fourth Reader pages 52 and 53.

"The Chinese have very strange way of fishing. They tame a bird called the Cormorant, and teach it to catch fish for them. The cormorant is about the size of a large duck. Its bill is straight, except at the end, which bends into a hook; its body is thick and of a dark colour; its feet are webbed. It is very voracious, eating every day about half its own weight of fish. It is an excellent diver, chasing the fish under, and seldom returning without having secured its prey.

"The rivers of China are large and contain a great number of fish which are much used as food. There are thousands of boats employed in catching fish by means of cormorants. In each boat there are ten or a dozen birds. When the fisherman reaches what he considers good fishing ground, he casts anchor and gives his birds an order to begin.

"As soon as a cormorant sees a fish, it dashes after it, sizes it in a moment, and brings it to the surface in its bill. The fisherman who is eagerly watching all the movements of his birds, instantly calls in every one which brings a fish to the surface. The obedient bird flies towards him, drops the fish into the boat, and then sets off in search of more. In this way, when the birds work well, a great many fish are caught in a day. But since the cormorant is naturally greedy, it may be asked why it does not eat the fish which it takes. The Chinaman guards against this by placing a ring round its neck before the fishing begins. The ring is wide enough to permit the bird to breathe but not large enough to allow fish to be swallowed.

"Sometimes a cormorant is lazy, and seems inclined to play instead of work. The fisherman has a long cane, and gives a sharp blow to the water, close by the bird. This frightens it and renders it active.

"Although there may be a hundred boats near together each with its company of fishing birds, the sagacious creatures always return to their own boat. When the day's work is over, the fisherman takes off the ring and gives them some food.

"This bird, a long time ago, was used in England for the same purpose. The Master of the Cormorants was an officer attached to the Royal household."

These extracts will show that there is hardly any difference between hunting and fishing. Look at the expensive and extensive buildings of Napoleon Bounaparte for accomodation of the tunny fishery at Elba. See Scott's "Life of Napoleon Bounaparte" Vol. VIII page 266. Mark the high estimation in which the greatest hero and the greatest soldier in the world held fishery. What will those Civil Servants of Ceylon say to this who prefer or choose to prefer the paddy cultivator to the fisher?

If some complication or other should reduce Her Majesty's Ministers, to the necessity of employing her Asiatic subjects as sailors in her Navy, which is within the bounds of probability, is it not certain that our Island will furnish the best sailors in Asia as the British Isles have done in Europe? Will the Great Queen of Angle-Land who is proud of her sailors that hurled back the allied fleets of Europe; permit her anglers in Ceylon or her would-be sailors to be insulted by her comparatively worthless paddy-cultivators or Wellalles? Would not Lord Nelson, the greatest sailor or naval officer the world ever produced, if alive, frown from the top of the lofty column at Her Majesty's officers in Ceylon, if these should venture to invent and adopt the pernicious, insensate, iniquitous and revolutionary doctrine that the son of the invaluable angler or sailor is not, but that the son of the valueless and timid Wellalle is, fit to be Devanilleme, Ratamahatmeya, Maha-Modliar or Modliar.

Mark here, the fishermen who are one-sixteenth of the population of Karawe caste, assisted by their fellow labourers the fishermen of other castes, supply fish to the entire Island and no want of this staple has been ever felt. The supply has been always greater than the demand and the excess is cured. But Goias, fifteen-sixteenths of whom are Goias or paddy cultivators, have been and are unable to satisfy the demand of the permanent and immigrant settlers for rice (although their Karawe, Durawe, Chalia, and Goi land-lords are always ready to lend them seed-paddy and bone-Manure) and one half of the other one-sixteenth consists of toddy-drawers, fetchers of wood and drawers of water employed under the arrack distillers who are Karawe, Durawe, and Chalia men of the Western and Southern Provinces. The remaining one half of the one sixteenth might be said to be composed of Modliars, Rate-Matahatmeyas, Mohandrams, Corales, clerks, petition drawers and volunteer clerks, appoos, ayas, nurses, cooks, pickers of coffee, sifters of plumbago, basket-women and the prostitutes of towns. We are driven to discuss this subject by the absurd attempt of a few men, who call themselves first class Wellalles, to monopolize situations under the Government and to stamp their

fellow Goias and people of all other castes as of an inferior grade and therefore unworthy of places of honour and trust. There are very many Goias for whose sake we would fain have suppressed all talk about caste but the said few who persist in their endeavour to mislead Englishmen and their partial success in so doing impose it on us as a duty to disabuse the minds of the deceived and to baffle the attempts of the deceivers for further mischief.

In the days of compulsory service the office of a Rate-Mahatmeya or Modliar was eagerly sought, in that he had ample opportunity to enrich himself at the expense of his neighbour, and doubtless there were many headmen who were thus a curse to others and to themselves. But proportionately with the progress of education and civilization the influence of the Rate-Mahatmeya and Modliar and their perquisites, which the pen of the refined trembles to record, diminished, and we know the present pay of all headmen. The English education which is necessary for one to become a R. or M. brings with it the thirst for European liquor. A R. or M. is bound for the sake of appearance to have a horse and a bandy. With Rs 80 or Rs. 75 a month how is it possible for one to live as a gentleman, have decent clothes, to pay house-rent, to buy brandies, to keep a horse and bandy and to educate children? We ask the public to solve the mystery of the life of a R. or M. and it will be found that most of these headmen are little better than paupers. The late Fonsekas (of Karawe caste) who were Modliars of the district of Kalutara, the late Joseph Mendis (of Karawe caste) Modliar Allutcoor Corale, the late Perera (of Goi caste) Modliar of Salpitty Corale, the late Franciscus de Livera (of Goi caste) Modliar Allutcoor Corale South, and the late Lowe (of Karawe caste) Modliar of Pittigal Corale South, were indeed exceptions, so are the present Dias (of Goi caste) Modliar of Cena Corale, Kirte-Singhe (of Karawe caste) Modliar of Alutcoor Corale north, and Jayasoria (of Karawe caste) Modliar of Rygam Corle, and we hope there are a few other exceptions which we need not enumerate. An organic defect in the choice of these headmen, which it is not our present purpose to inquire into, has placed the office of headmen within the reach of a few who are not of high intellect or attainment, but in relief of the dismal picture we are thus drawing we might allude to Zoysa the late Maha-Modliar, of Chalia caste, to de Livera the late Attempathe Modliar Colombo Kachchery, (of Goi caste) to Goonaratne Modliar of the Governor's Gate, (of Chalia caste) late Modliar of Rygam Corale and to Goonewardena, of Karawe caste, late Modliar of the Kalutara district, as gentlemen admitted by English Governors to be penmen.

Superficial observers might perhaps think that the post of Rate-mahatmeya or Modliar in Ceylon is what a Dukedom or Earldom is in

England. No argument is necessary to show that it is not so and the slightest acquaintance with the way in which a headmanship is obtained will guard Englishmen against overestimating the office. In the olden times when corruption was a crying evil and was then more unchecked than now, and when there were many volunteer clerks attached to each of the Cutcheries, one of those or a clerk received the appointment to the vacancy of Ratemahatmeya or Modliar, but this successful candidate could not by law or otherwise bequeath the office to his son or nephew. The disposal of the office of headman, even at the present day, is far from satisfactory, and we trust that ere long an Imperial or Colonial Minute will determine the rules, to be published for the benefit of the public, regulating the appointment and promotion of the headmen.

There are doubtless many vain men who exult at the fact that most of these offices are filled by Goi men. We can remind such men of the opinion of many politicians about France and Germany, who maintain that the attempt by poor Germany to equal rich France in military strength and to keep up a powerful standing army with that object works out the ruin of the former country. So let our neighbours beware that their mania for headmanship wherewith to counterbalance the influence which money, landed property and intelligence confer on Karawes, may not breed poverty in their foremost ranks where wealth and consequent knowledge ought to abide.

We presume that hitherto the offices of headmen were disposed of on the supposition that Goias form the bulk of Her Majesty's subjects in the Island. We have however no ground for our presumption nor have the Government sufficient data for supposing so. The officers charged with the taking of census here are not, we believe, required to note the caste of each man as at Madras. But we guess that the number of the Karawe population is equal to that of Goi population. This remark will doubtless excite the smile of the unthinking, but we ask them to have a rough calculation and in it to regard the fact the Corles where Goias abide are very thinly peopled, whereas the maritime districts, the residence of Karawes, are densely inhabited. We fancy that the people of the Negombo district, for instance, will be greater than the population of Pasdam and Rygam Cor'es. The districts of Panadura and Kalutara have each a population exceeding that of a Corle, and Morotto alone, consisting of 13 villages, has 33,000 inhabitants and this number is not to be found in the remaining portion of the Sapitti Corle of which Morotto is a component part. Karawe people within the Chilaw district will be more than the inhabitants of the Uva district inclusive of the Tamils. When we proceed thus round the Island and count our fellow countrymen of the hills we suppose that we shall be equal to our Goi neighbours, not to say we may exceed them.

The numerical strength of these two classes of people who are fiercely contending during the last sixteen years, the conflict having begun on the expulsion of the Portuguese, has not been ascertained, and if the opposite scales quiver in the reckoning the throwing into our scale of our firm friends and ancient allies, the witty Chalias and poetic Durawes, will undoubtedly give us the preponderance. When we touch this point we must not be understood to attach any undue importance to numbers, both in a military and political point of view, or to forget that the value and strength of people is to be found in their character, habits, discipline, courage, perseverance, intelligence, learning and wealth. To the question of number we were compelled to refer by the fact that the Government Agents do sometimes speak of consulting the wishes of the majority: it is thus that the above inquiry becomes interesting.

To the portrait we have previously given of the lethargy of Goias and the energy of the fishermen, who are, as already remarked, but a one-sixteenth of Karawe population, we had better subjoin the facts that a handful of fishermen employed by the Government as divers &c. did at the Pearl fishery in 1881 produce the revenue of £59,868-16 in forty seven days (see Ferguson's Directory for 1885 page 358) and that Tamblegam Pearl fishery yielded the revenue of £750— being rent for the year 1886 and 1887. (Refer to the Government Agent, Jaffna). In 1882 the pearl-fishery yielded Rs. 600,000, see the Ceylon Geography now taught at schools page 11. Here the conviction must force itself on one's mind that fishermen standing alone and excluding their more fortunate brethren, the merchants, planters, farmers of the public revenue, capitalists, architects, and distillers of arrack, who constitute the upper stratum of Karawe society, are superior to Goias in point of utility.

Turn the pages of Ceylon's history and look for a Goa or Wellale who has ever built a tank, made a road, constructed a Church or Wiharac for his fellow creatures or created other edifice for the relief and elevation of his species. Where is the bursary founded by Wellale beneficence? Did patriotism ever find a place in a Goia's breast? Does not your experience tell you that if he ever had energy he concentrated it to secure his own aggrandizement at the expense of his fellow Goias and that Goi headmen in the up and low countries are actuated by sordid care for the pension? Truth dictates a reference to Chalia Maha Mudliars of the olden times who were wealthier and more influential than the Wellale ones, the former have by deeds of charity and public spirit left marks of their passage through this life, and we had in our midst one, Mr. Sampson Rajapaksa, who was a descendant of one of the said Chalia families and whose liberty and acts of charity you see wherever you turn.

Suppose Sir Arthur Gordon orders the Government Agent of the Western Province to go to the centre of Uddugaha Modliar's Corle and to pick the first eight men whom the Government Agent meets, and Panabokke Ratemameya is commanded to obtain similarly twelve men in his division. These parties being marched to the esplanade in Colombo, imagine Kirtisingha Modliar of the Alutcoor Corle north is enjoined to produce the first four men whom he finds near the boats at Negombo, to the esplanade, and exchanging of hand-strokes is ordered, first between the four men of Negombo and the eight men of Cina Corle and then between the former and the twelve men of the Kandyan District. If in these contests an umpire should discover that the four men could master the eight and twelve men respectively, there would be no doubt that Karawe the fisherman who lives on meat and fish and who braves the waves and ploughs the deep must in single combat conquer the attenuated and timid Goia who lives on leaves and vegetables and who ploughs the mud which the high orders of all Asiatics have in all ages sought to avoid.

Nothing more is necessary to demonstrate the physical superiority of the fishermen over the Goia. Having thus established the pre-eminence of Karawe over the Goia politically and physically we will close the discussion by inquiring if Karawe is not socially higher than Goia and if Goia is the Sudre or the lowest of all human beings.

(A). The investiture of Don Bastian Jayasooria Goonewardene of Galle as Modliar of the Governor's Gate in 1870 engendered a controversy in the public journals of Ceylon between Karawe people and Goia people about caste, the latter contending that they were of the highest caste and the former asserting that they were of the Kshestria or military caste and therefore were of the highest caste in Ceylon and second in India, and that Goia people are of the lowest caste in the Island and that they as cultivators of paddy are the Sudre mentioned in the Hindu works on caste, who are the most inferior of all human beings. This discussion was discontinued by the Editors refusing to encourage it any longer. On this high priest Sri Sumangala Terunnanse commonly known as Waligama, who afterwards translated the Sangskrit work Hethopadesa at the request of the Director (Bruce) of Public Instruction, edited the work called Ithihasa in 1876 in Singhalese and in it will be found the learning, research, and ability for which the Amarapura sect of priests have been ever famous.

This book, to which we draw the attention of all literary men, proves most conclusively and on the highest authority man could expect that Karawes or Kurus are descendents of the King Kuru. The said book was published by Ponnehennedige Arnold Dias of Panadura, a gentleman of considerable substance, who is alive. This would show that the book does not contain any abuse against any class or individual. In answer to it the

pamphlet Kewatta-Wansaya was put forth also in Singhalese anonymously, the Editor or the publisher thereof being unknown. To this book too we invite the attention of the public and ask them to see if it is anything but vulgar abuse beginning from the very name of the book, instead of dispassionate argument and quotation of authority which are necessary in a literary controversy. We need hardly remind any one of the credit due to anonymous writings and we do not claim too much when we request the public to conclude that the Ithihasa remains uncontradicted, that its author remains the admitted conqueror of the field of controversy and that his opponents, the real yet timid editors of the Kewatte-Wansaya, were driven off the field with shame.

To such a production as Kewatte-Wansaya no reply was necessary, but to satisfy the ignorant portion of Karawes and Goias the little compilation Ithihasa-Warnenawe was published in 1879 by John Fernando Weerawarna Kurukulasooriya Appohamy, a native of Beruwala, and it clearly proves that Goias are of the Sudre division. This pamphlet has calmed the Singhalese mind which has accepted the theory that Karawes are descendants of a king and acknowledges the actual superiority of Karawe over Goia in point of habit, manners, energy, enterprise, intelligence, opulence. In the interest of truth we entreat the public to peruse the Ithihasa-Warnenawa how distasteful soever it might be to them. We lament that these three little books, Ithihasa, Kewatte-Wansaya, and Ithihasa-Warnenawe, have not been translated, but in view of the struggle between Karawes and Goias it is only fair that the Government should employ competent interpreters from Chalia and Durawe castes to translate them and that such versions should be left at all the public offices. If the Government should not do this we hope in due time to publish the translations.

(B.) In Chalia *Ku* or *Ko* means noble *wras* people: so whether we are called Karawes, Kuwrawas, Kuruwaras, Kururawas no one with a claim to a tolerable knowledge of the Grammar of the Asiatic language will dispute that the name argues nobility.

Karawes assert to be descendants of the King Kuru. The Kurus or Karawes being defeated in a battle at Kururatha, or Kurushetra or Delhi they were driven to Central India, thence they migrated to Southern India whence a large portion of them was brought to Ceylon by Parakramabahu, king of Ceylon, to protect it from foreign aggression, and they were placed round the coast. The descendants of these people have stuck to their ancient name of which they are proud and and continue to call themselves Karawes. Ignorant and prejudiced men might ask how is it possible that the poor Karawe fishermen of Mutwal could be of a noble descent. But impartial judges would see nothing extraordinary or impossible in this. Look at Germany, and see the vast number of descendents of royal and noble

houses: turn to England and notice how many poor Englishmen there are who are really entitled to claim descent from ancient Earl or Duke. Examples of this description are abundant in France.

In fairness to both Karawes and Goias the public will be pleased to note any distinguishing feature in the former which is wanting in the latter and which indicates connexion with a northern race. Any Europeans or Burghers who are sufficiently informed about both the classes will easily find people of which of the two classes are more courageous, brave, enduring, persevering, and energetic. Observe next if there is any other characteristic in Karawe which is absent in Goia and which is a particular trait in the hardy races of the north. This is attention to the softer sex. We call upon the observing Europeans and Burghers to decide who is entitled to credit in this respect. Elsewhere in this pamphlet we endeavour to show that this is conspicuous by its utter absence among Goias. To be able to perceive the difference between the two classes we should examine the middle and lowest orders of both, for those of the high rank in each do take their ladies to Church in carriages and seem to attend to them fairly. The difference is quite visible in the middle and low sections. Look at the Karawe poorest fishermen of Mutwal and mark how he attends to his wife; being a Roman Catholic he takes his wife to Church on Sunday and to do so he buys or borrows for her the best clothes for his means and station in life, a pair of shoes and an umbrella. If the pair have a baby the father carries it and walks behind his wife, he wearing only a common sarong cloth and a handkerchief, and to a foreigner or one who does not know the habits and manners of Karawe people, the husband appears to be nothing but a cooly. Turn to a carpenter of Morotomulla, whose daily hire is one shilling or one shilling and three pence. Saturday evening he returns home from Colombo (whither he had gone for work) to take his wife on the following morning to the Wesleyan Chapel and he pays the same attention to his wife as his Mutwal cousin. Think of his cousins-german at Panadura and Kalutara who are Buddhists, the one is a boutique keeper and the other is keeper or chief cooly of a distillery, the wages of each per diem not exceeding nine pence. These two men on the (poya) full moon day get their wives dressed in white clothes, and these women so clean and tidy as to receive the humble station of their husbands walk with baskets of flowers on their heads in front of their consorts who follow them with pingos of almo (dang) for the Buddho priests of the passelas.

These men of three different creeds pay that regard to their wives, daughters and sisters the parallel whereof is not to be seen amongst Goias of equal circumstances. In Karawe men there is an innate desire to spend all they have on their wives, daughters and sisters, very often to the

neglect of their sons and brothers. This conduct has been condemned by their own sober countrymen and Europeans. See the remark of the Hon'ble the Colonial Secretary at a recent Sabbath festival at Morottoo. Ask Revd. Mr. Scott if, at the marriage of one Miss Peries to one Mendis in December 1886, solemnized at the Wesleyan Chapel at Rawatawatia, on whom he himself passed a benediction at the bride's residence, the bride was not, though her parents are of very limited circumstances, as tastefully and elegantly dressed as the daughter of a Merchant in London would be on the like occasion. No reasonable man could approve of this extravagance but the right thinking would admit that this is an improvidence or error in the right direction. In point of cleanliness, domestic happiness and accommodation whether the poorest Karawe or the poorest Goia is better may well engage the attention of the observing public who will not fail to remark that all the murders committed by Karawe people were caused on account of an insult offered to a mother, wife, daughter or sister and not by the loss of a plantain bunch or the giving of evidence, which alone leads the Goia to contemplate his neighbour's death.

Compare with these women the Goi women and see if the latter are any better than the poor immigrant Tamil women. Observe the large holes in the ears of Goi women and those in the ears of the Tamil immigrants and note the resemblance of their dress. Could any observer deny that the female population in their divisions are half-naked.

We appeal to the ministers of the Gospel, Mr. C. L. Ferdinands, the District Judge, and Mr. Advocate Eaton (the experience of the last two gentlemen is great and they having come in contact with Karawes and Goias of up and low countries are in every way competent judges) to decide if what is thus submitted fairly leads to the conclusion that Karawes really belong to a northern race, and that this circumstance collaterally adds stability to the written proof amply found in the Ithihasa that they are the undoubted descendants of the King Kuru. This being so, could it be supposed that the great Queen of the North would allow her servants to despise the descendants of the military band from the North of India and to hold them ineligible to any office in the Colony?

(C.) I insert an extract from Neville on Oriental studies, Volume II Pages 9 and 10.

"The Karawa must be carefully distinguished from the Kaurawas, who are no doubt a northern remnant of a race that in Ceylon and Southern India, where it forms a distinct caste, still holds a prominent place. The exact period of their migration there is not known, but they begin to be of recorded importance by the tenth century A. D. This caste or race is called in Tamil Karriar and in modern Singhalese Karawa (for Karawa).

"Karawa is in origin the same as Karawa (or Kauvara) and in all I would read a variant of Kurava and derive from Kuvava or Kurawa, Kuruvava, or Kururava as might be written grammatically at option. These would then be a kindred tribe to the Mulku-varaa or Mukkuwars, in considering whom we will again refer to Kurukshetra.

"In Ceylon and South India these Karriar, or Karawa as they are now called, (Karawa is said to have been the former Singhalese pronunciation) have like their northern kinsmen the Karawas of Central India (Dalton) maintained their descent to be from the Kuru refugees who were expelled from Kururatta after the defeat of Kaurvas described in the Mahabharata, and there is nothing improbable in the two independent traditions and much in their favour. If so, the derivations would all be from Kuruvara or Kukuravara, for in those names I feel sure the distinct word "vara" is right and the termination "var" is not a mere inflection.

"Ko or Ku alone however is a sufficient alternative root, which has a Chaldic origin and signifies noble, while its use sanctioned in the name "Kukura" which occurs after Sanvira in the inscription of Rudra Duma (J. A. S. Bom VII) and is otherwise well known.

This identification of the Karavas or Kauvaras with Karriar and the Karawn or Karawa of Ceylon, and again through Kukura a kindred tribe of Kura or Kaura meaning "noble Kura" with the Kurs of Korea, and also with Kurkus and Mansior or Mawase Kura, and the brigia Kura, may I think be accepted as conclusive."

(D.) There is other record, equally incontrovertible which describes the descent of the Karawe or more properly Karawe people.

The five kings or rajas who were sons of Pandu of Kururatta have been called Kuravirs in the 12th division of the Sooda-Mennie Niganduwe page VI. Our readers are I hope aware that the five brothers were cousins of the children of Druthrastera, the elder brother of Pandu. Professor Winslow called the descendants of Druthrastera Kuravas. It being now clear that the issue of the two royal brothers had the same name, with a slight difference in the spelling, an honest inquirer will be forced to accept the fact that the said brothers were the sons of King Kuru. Karawas of Ceylon claim to be descendants of Druthrastera and the circumstance of their cousins of the North of India being called Kuravas would contribute largely to prove that they are a kindred people. It would be seen that in the description given in the Mahabharata of the great struggle between the two sets of cousins the descendants of Pandu were called, for the sake of contradistinction, Pandavas and those of Druthrastera Kuravas. These last being unsuccessful fled to Central India, thence to Kanchipuram and Kavarypattenum for settlement, whence detachments of them were brought to Ceylon as was elsewhere pointed out.

(E) Mr. Arunachalem is referred to the works written by Simon Casie Chetty, the well-known author. These prove that Karawe people are the descendants of a king. In the Kewatte-Wansaya our Goi opponents have admitted that Karawe people are Paravir people. That Paravi is the same as Parathir and that these are descendants of a king are proved by the authorities given in the Ithihasa-Warnenawa and it also establishes that Paravir people and Karawe people are descendants of the same king. See the words Kuru, Kurukulum and Parathen in the Dictionary of Winslow and in the two dictionaries of Weera-maha Munhie, a Roman Catholic priest of distinction and an Italian.

(F) The inscription on the rock at Polonnarua, the second capital of Ceylon in ancient days, will startle the public at the gross deception Goias have been practising on the Anglo-Saxons and Burghers by repeated assertions that they are of the highest caste. We pray our English rulers to stigmatize such conduct in a proper manner. For the information of Sir Arthur Gordon and all his officers and for the edification of the general public we beg to add a correct translation of the inscription.

"Do not even think of treason, but however do not remain without a king, therefore when the great king is dead, the second king should be made first king: in the absence of the second king, one of the princes, if there be any one, should be made king: in the absence of princess, one of the queens should be brought to the throne. Ceylon, which belongs to Buddhism, must refuse a king of Chola or Kerala and other kings who are no Buddhists. If Ceylonese should side any one of these last named kings and make war they are traitors. A crow cannot be considered a swan, ass never a steed: a worm never the chief cobra capella, firefly is not equal to the rays of the sun, snipe is not equal to an elephant, fox is not equal to a lion. Similar to these you paddy cultivators cannot entertain the hope of claiming to be king. You Goias, however powerful and influential, cannot hope to attain regal honours. Should any Goia having made himself an object of an high officials' favour obtain any honour, office or title that Goia must necessarily be condemned as a traitor; (punishment for such treachery) this Goia and his posterity must be annihilated and all his property confiscated immediately after the advent of a king. This being so, king Wijaya made Ceylon the habitation of man. Seek for a descendant of his, and if you can find one, take that care of him which you do of your eye, causing him to protect the world or the population and confiding in him as God and being attached to him you had better take care of your property." A stanza which is inscribed on this rock contains what is written above and the minute was promulgated by Sir Kalinga Prakkrama Bahu Nissankamalle, versed in law. He came to the throne A. D. 1187 and reigned nine years. Sir Hercules Robinson in his

gubernatorial tours doubtless saw the regal and lasting record; we pray that Sir Arthur Gordon himself may examine this and a copy of this is to be seen at the Colombo Museum, and it was this, coupled with the advisers, that led Sir Hercules Robiason to choose two Karawes to receive the Duke of Edinburgh, and it was this that prompted him to reply to the deputation representing the up and low country Goias who held a meeting near the Colombo Cutcherry, who waited on His Excellency and who prayed that they might be allowed to receive the prince, that he could not in this land of caste-distinction permit His Royal Highness to be entertained by people of a different caste.

We urge the Government Agents, District Judges and all the judges of the minor Courts to send for their Goi Modliars and Interpreters and to ask them to say if they were not aware of the said inscription when they remarked that Goi caste is the highest caste. These, not being highly educated men, be they Cutcherry Modliars, Rate-mahatmayes or Modliars of Corles, will be speechless when pressed for explanation and perhaps may say that they belong to the Vaisya division, and thus betray either the ignorance or the pretence of ignorance of the fact that the paddy cultivator could belong to no other division than the Sudre. We are not attacking individual Goias but are simply repelling their combined attempt at a superiority, to concede which would be to upset the existing state of things and to contradict ancient records and time-honoured institutions both of India and Ceylon. No insult to Sir Arthur Gordon is meant when we say that if he does not concur in the idea that the paddy cultivator or the Wellale is of the Sudre class and therefore of the lowest order of human beings in the Indian and Ceylon estimates we refer him to Sir Hercules Robinson or Hindu literature.

The circumstance of inscribing the royal edict or minute on a rock in Ceylon will impress on Sir Arthur Gordon's mind the importance the king attached to what is inscribed and the applicability of the inscription to Goa of Ceylon, who according to it must not only be excluded from all office of honour and trust, but his society should be shunned by all the respectable and the decent. The close study of this subject cannot fail to convince all unprejudiced minds that Goias is inferior in the social scale to all classes of men in the Island. That he is equal only to the people of the potter's caste will be shown subsequently. It would doubtless be the boast of many Goi Modliars that many Englishmen of position and Burghers of distinction have been present at their social gatherings, that these were present at the marriage ceremonies of their daughters and dined with them. It is fortunate indeed that these English and Burgher gentlemen do not care to spend a minute of their time in studying the caste question and examining the necessary records or else the intelligent appre-

hension and the proper digestion of the above inscription would occasion indigestion in the guests and force them to disgorge all that they have taken at a Goias's table.

Could the public and the authorities in Ceylon reasonably expect more satisfactory and unimpeachable evidence, and is it within human ken to tender better testimony of the unevitable place of Goias or Wellales in the caste classification?

(G) Romanism, the religion of the Portuguese, having been embraced by Karawe people who inhabit the maritime districts, the Dutch failed to make them Protestants, but Goi men of the interior offered to become Protestants if they should get lands, offices under the Government and the title of appuhamy (gentleman) and remaining Buddhists they got themselves baptized and obtained lands, offices and the title of appuhamy.

See any history on Ceylon, and you would find that the Dutch in their anxiety to propagate Protestantism declared all Roman Catholics ineligible to office. This explains how the Protestant Goias obtained offices, and how Catholic Karawes were not very high in the favour of the Dutch. Hence the extract from the Land Raad which is to be found with every fourth man of the interior and which shows that he got such land and is called Repremadu Wasang Appuhamy (gentleman because Protestant.) This demonstrates that Goias or Sudre is the same all over the world as is shown in all works on caste. Could a worse or more degraded phase of humanity be conceived than that presented by the sacrifice of one's faith for the sake of a piece of land? Does not the changing of the religion for the purpose of being called Appuhamy clearly establish that before the Dutch drove the Portuguese from the Island Goias had no pretension to respectability but were what they are now, the paddy-cultivators, tenants and dependants of their wealthier and more civilized neighbours of the coast?

For the man who gave up his faith for a piece of land, the giving his sister as mistress to a Dutch Dissawe who promised him employment and good pay was by no means repulsive. Numerous are instances of this kind in the Western and Southern Provinces. Decency and fear of the law restrain us from describing the various parties guilty of this immorality and their issue now high in the favour of the Government, but the faint allusion to a single occurrence will satisfy Karawes and Goias and a few well-informed Burghers of the passing generation that what we record is nothing but the truth.

Long ago one Singappuliradage Sarama of Uddhamulla in Panadure (a man of the Dhoby caste) gave his sister in concubinage to a Dutch Dissawe at the Rest House of Panadure. The mean wretch became a

Protestant and found employment at the Colombo Cutcherry and his progeny form a powerful Wellale family in Ceylon. It was in this way that Wellales came to influence. The Dutch who conquered the maritime districts did not bring wives with them and they had wives or mistresses in Ceylon from the Goi and other low classes in the manner above suggested. Hence the Secretariat, Land Raad office, the Cutcherry and the Court House were left open to Protestant Wellalles. Human depravity is the same all over the world. What would not the wifeless Dutchman do when he is thus served?

Our Goi friends may turn round and say that the Portuguese were Roman Catholics, that they brought no wives, and that Karawesi became Roman Catholics. This is true, but we challenge them to give a single instance of sisters being disposed of by Karawesi as above shown. To support our assertion we call the attention of our readers to acknowledged public opinion expressed in this passage extracted from the Ceylon Geography now taught at schools, page 12.

"The Portuguese made great efforts to extend the Roman Catholic religion, which is still professed by numbers along the coast. During the Government of the Dutch, many of the people, from worldly motives, were baptized as Protestants, though Buddhists in reality."

According to this testimony it does not appear that the people who embraced Romanism did so from worldly motives but it does appear that the people who became Protestants under the Dutch were baptized as such from worldly motives. Under these worldly motives which influenced the givers and receivers of favours would be found that sordid motive which actuated Singappuliradage Sarama to part with his sister. The passage quoted shows that Wellalles being Buddhists were baptized as Protestants. Here is skill at deception and in hypocrisy. Even at this day the Bishop of Colombo and the clergyman in charge of the All Saints' Church of Colombo might be mortified and grieved to find if they should employ a faithful spy, that most of the ladies and gentlemen who attend the Church regularly, who invite big wigs to be present at the marriage ceremonies of their daughters, and who imagine that additional blessings descend on the new couple when the marriage is solemnized by the prelate or his second, have secluded rooms in which images of Buddha are placed, to whom flowers are offered on due days. Let the spiritual authorities and the wardens of this Church digest why that pious and sincere Christian Rev. Duthy refused to be the pastor of the congregation of this church of All Saints.

Our readers will thus be on their guard against receiving any Dutch testimony on the question of caste, which is agitated, on the ground that that evidence is interested. Goias can say that their Medliars were allowed

to wear coats made of better stuff and they were called people of the first caste. Impartial readers can decide why the Dutch did this glaring act of partiality. Besides it should never be forgotten that the Europeans, be they Portuguese, Dutch, English or French, are utterly incompetent to be umpires in a controversy on the subject of caste, for they are only mindful of one thing, food, and to find this in Asia they have violated all principle and justice. To ascertain who is of highest caste and who of the lowest recourse should be had only to Hindu literature and sivaite institutions.

(II.) All Hindu authority that the paddy cultivator is of the lowest caste will be found to be practically true if inquiring men will patiently mark the demeanour and the life of the Goia in Ceylon. From whatever quarter he has been imported for the purpose, no doubt, of cultivating paddy fields, he unmistakeably shows that he is of degenerate class.

Plurality of wives is a failing in many of the oriental nations but so far as our knowledge extends we have not heard of the reverse (polyandry) in any part of the world except Ceylon (and that among Goias) and the Nairs of Malabar. In previous controversies it was proved that the ancestors of Goias of Ceylon were at different times and by different kings imported from different parts of India. Hence polyandry in the two kindred races. The scrutiny of this dirty subject of associated husbands will strike any one that there is something abnormal in this class of people, i.e., that they are either superior to all other human beings or inferior to them all. To attach the first quality to them would be clear tautology, but to hold them as inferior to all other people would be to accept tradition, ancient written testimony and present ocular demonstration. Nature has implanted in man a certain impulse or feeling, be it love or other sentiment, which impels one to regard his wife as the dearest property in the oriental sense, or as part of himself in the Christian light, and to protect her from the advances of another man, and which teaches the woman to love the man whom she receives as her husband and to resist other approach to her. This love is absent in Goias, male and female. What could be more brutal than for a man to permit other men (brothers or consins) to enter his wife's room? What could be more brutal than for a woman to allow her brother-in-law or cousin to visit her husband, being alive and perhaps lying down on a cot in the outer verandah? All young travellers to the interior for purposes of trade or amusement who had the fortune to seek lodging at a Goia's house and who were thus able to have a vivid and lasting notion of Goia's care over the daughter and the wife could attest if we have been guilty of the slightest exaggeration in the description of his standard of morality.

What is thus predicated holds good with regard to all classes of Goias

for we can name distinguished headmen whose daughters have been given over in marriage (of their acceptance) or otherwise to other headmen of equal footing and having remained the wives or mistresses of these last, have been expelled by their husbands or paramours and they have returned to their fathers. These worthy fathers and precious daughters do not feel insulted. Note the moral turpitude! Englishmen being ignorant of the real state of affairs dine at their Wallauwas! Would this justify the common talk of the half educated Asiatics that Europeans have no God or honour, their stomach being their Supreme ruler.

Without subjecting ourselves to the imputation of being uncharitable we can boldly ask the public to denounce Goias on the strength of Indian scripture and hard facts of Ceylon as inferior to all their fellow creatures. The English Government of Ceylon were so shocked with the beastly life of the Goia that they introduced an ordinance to prevent polyandry but the baseness of the people has been such that even legislation proves inoperative in the case of this deep rooted and natural vileness, and the evil remains in diminished proportion.

All men of honour, taste and position must not only shun the Goia but also not permit him even to enter their outer-verandahs. The behaviour and life of Goia is contrary to the creeds of all human beings. Though Goias of the up and low countries have recently been conjointly manoeuvring and almost making concentric attacks on Karawes, Durawes and Chalias, with the object of resisting their irresistible advance in all the departments of usefulness, yet Goias will separate when the picture above drawn of them is presented to the public. Goias of the low country will say in reply that it is only their brethren of the Central Province that are vile and below humanity, but we of the low country are as good in our morals and behaviour as our neighbours of the sea coast, Karawes, Durawes and Chalias. But we rely on *faits accomplis* that in all the Corles polyandry was and is prevalent. It is true that Goias who live close to the civilized and Christianized people are fast improving and they are not so depraved as their kinsmen of the hills. To what could this improvement be attributed? To nothing else but the influence of Christianity and the juxtaposition of a Christian and civilized people, two thirds being composed of Durawes and Chalias.

Notwithstanding the above mentioned legislation polyandry prevails among the low country Wellales and these instead of avoiding the society of the up country Wellales eagerly seek the company of the latter and solicit intermarriage. It will be thus seen that what is predicated of Wellales of the hills may be affirmed of those of the valleys.

But this cannot be said of Karawes, Karaiars, Paravirs, Wannias

Chalias and Durawes who occupy the belt of land which forms the outer circle, called the maritime districts of the Island. See Rebeyro's History (translation) of Ceylon, Page 60. "The system of polyandry never prevailed in the maritime districts."

(I) For a very long time the English nation has been the greatest naval power in the world. This is admitted by all, and therefore Englishmen do not go about telling others that they are of such a nation. But our Goia neighbours get their friends all round the Island to proclaim that the former are of the highest caste, there being no occasion for such publication. This argues their consciousness of inferiority. This consciousness will we trust be clearly established by what follows. I quote two proclamations and a regulation.

"Whereas by a proclamation dated the third day of May 1800, by which we abolished tenure by service, we reserved to ourselves and our successors, Governors or Lieutenant Governors of Ceylon, the right of employing the inhabitants of these settlements in such public service as are analogous to their castes and habits of life, they being duly paid for the same.

"And whereas the Moormen and Chetties settled within these territories have in former times for the most part been used to work as coolies and labourers in the public service, and to pay the duty of outiam to Government.

"And whereas they have lately by their laudable industry, acquired considerable riches, and many of them are desirous of being relieved from the obligation of public service. We do hereby make known and declare.

"That any Moorman or Chettie above fifteen and under sixty years of age, not having borne the commission of officer in the service of this Government or the Dutch East India Company, or not being actually employed in the Civil or Military service of this Government, who shall wish to be exempted from any call for personal labour on the public works, shall receive from the office of the several agents of revenue and commerce of the districts, or his assistants, exempting the said persons therefrom, for the space of six calendar months from the date of the said license, on payment of four rix-dollars at the office from which he shall receive it.

"Provided always that nothing herein contained shall be construed to extend to such cases of public danger and emergency as will make it the interest as well as the duty of every individual to exert himself personally for the public safety.

"And we enjoin all officers, Civil and Military, all native headmen, and others whom it may concern, to pay due attention to the directions

contained in this our proclamation, and the privileges intended thereby to be conferred, as they will answer the contrary at their peril.

Given at Colombo, the 2nd day of October, 1802.

By His Excellency's command,
ROBERT ARBUTHNOT."

"Whereas by the resolution of the late Dutch Government passed on the third of February 1747 by which Moormen and Malabars were first permitted to possess houses and grounds in this Island, the possession of houses and grounds in the Fort and Pettah of Colombo by such Moormen or Malabars, was expressly excepted and prohibited;

"And whereas this prohibition was afterwards to a certain degree relaxed, and Moormen and Malabars, to obtain and hold in possession houses and grounds, in other parts of the Pettah than those with respect to which the said prohibition has been relaxed;

"Now we, the Honorable Sir Robert Brownrigg, Governor &c, do hereby proclaim and require, that the said prohibition be strictly enforced; and do declare all purchases made by Moormen or Malabars of houses and grounds within the Fort and Pettah of Colombo, save and except the fisher's quarter, the Bankshall, and the two streets adjoining the lake, to be null and void, as contrary to the resolution aforesaid.

"Given under our hand at Colombo this second day of June, in the year of our Lord one thousand eight hundred and seventeen,
By order of His Excellency the Governor,
JOHN RODNEY."

"For abolishing the obligation of personal service and of paying Ouliam duty to which Moormen and Chitties are liable.

"Whereas the Moormen and Chitties settled within these territories have in former times for the most part been used to work as coolies and labourers in the public service, and to pay the duty of Ouliam to Government.

"And whereas by a proclamation dated the second day of October 1802 it was provided that any Moorman or Chitty being above fifteen and under sixteen years of age, and not having been a commissioned officer in the English and Dutch service, or not being in the actual employ of Government, might on payment of a sum therein mentioned, obtain a licence excepting him from the obligation of personal service for a period of six calendar months.

"And whereas it is expedient to afford further encouragement to this industrious class of people, and to remove all obstacles to their resorting to, and settling in this Island, by abolishing the aforesaid obligation of

performing personal service gratuitously or paying Ouliam duty and placing them on an equal footing with the other classes of His Majesty's subjects, natives of these settlements.

"It is hereby enacted by His Excellency the Governor in Council that from and after the first day of August next, the obligation of performing personal service, as aforesaid, and of paying the said duty or Ouliam to Government, to which Moormen and Chitties have hitherto been liable, shall be and the same as hereby for ever abolished. Provided always, that nothing herein contained shall be construed to deprive Government of the right which it now possesses, of employing Moormen and Chitties in like manner as the other inhabitants of these settlements in such public services as are consistent with their castes, and situations, or habits of life, they being duly paid for the same at the customary rate of wages, nor to exempt Moormen and Chitties from the obligation to which they in common with the other inhabitants of these settlements are liable of keeping the public roads and bridges in repair.

"Given at Colombo this twenty eighth day of June, one thousand eight hundred and thirty.

By order of the Council,

P. ANSTRUTHER,

Secy. to Council.

By His Excellency's command,

JOHN RODNEY."

Chief Secy. to Government."

The above enactments will necessarily lead us to consider the status of the Moors and Chetties in Ceylon. The importation of these two classes of people from India cannot be properly described. Their history is buried in obscurity, except that of the Moors of the Northern and Eastern Provinces. The Moorish inhabitants of these two provinces are, it is almost certain, the descendants of the followers of Meera and Vedarasen, the two piratical chiefs whom we shall have occasion to notice hereafter. The Moors of the Western and Southern Provinces are the offspring of the Moors who first landed at Beruwala (Barbareen). The tradition is that the Chetties were brought simultaneously. The Natucotta Chetties, who are money lenders and traders in Ceylon, are people of a very low grade in India, they there belonging to the toddy-drawer's division and their women not covering their breasts. These men and women are of the Sudre-caste. We may therefore guess that the fathers of the Chetties referred to in the above proclamations and regulation, were brought from amongst the Natucotta Chetties on the continent. We have in Ceylon, particularly at the principal towns, a very useful and hard working class of workmen called the Wantias or the oil-mongers. These, we surmise, on account of the sameness

of the religion, (Sivaism) to be also Chetties. The Chetties who first immigrated or were brought to Ceylon becoming residents in the Island embraced Christianity, some professing Romanism and others Protestantism. A small number of them however remained Sivaistes.

The Chetties and Moors, it is said, on their first immigration, were employed as coolies to clear the streets of Colombo, Galle, Jaffna, Kalutara, Matara and Trincomalee and they were otherwise bound to perform onerous service inclusive of very disagreeable duty. Vide the above legislation which amply warrants our assertion that they were below the civilians or free people in the maritime districts, in that the former were disqualified at a time to own lands in the Fort of Colombo and at the Pettah. The word Malabar would according to the context of the proclamations and regulation include Chetties, who would thus seem to be a very low people of the Sudra caste.

We now ask our opponents if daughters of their best families were and are not married to Chetties. A Goia, who is generally very poor, considers a Chetty an acquisition who has some hundreds of rupees. Strictly speaking such marriages is most unobjectionable as both are of the Sudra caste. The intermarriage between these two divisions of people is a matter which cannot admit of a denial, because we see instances wherever we go in the lowlands of Ceylon. There is hardly occasion for us to specify the names of the parties thus married or the names of their issue.

We only wish those Chetties who are high in offices and otherwise conspicuous in all the departments of usefulness may pardon us for having trodden on delicate ground and brought to view a point which would for ages have remained hidden and unnoticed.

Though we might have perhaps incurred the displeasure, nay the hatred, of eminent Chetties, yet we flatter ourselves that the insolence of the higher class of Goias, lay and priestly, is properly and adequately punished, who have the impudence to claim before the ignorant Europeans to be of the highest caste. Have we not proved the equality between Goia and Chetty in point of sociality? Here is high recommendation for the big official to associate with Goia. Here we need hardly observe that the Moors add to their number poor Singhalese boys and girls who are duly received into their community. Before we leave the subject of Chetties we have to request our readers to distinguish the Chetties from the Jaffna Tamils, who who are made up of Karaiars, We'lalles and people of other sections.

(J.) We quote the following lines from Edwin Arnold's "Light of Asia" page 143 (This book is founded on passages in Sanskrit referring to Prince Sidhartha)

"But the books

Tell how the jambu branches, planted thus,
Shot with quick life in wealthy leaf and flower
And glowing fruitage, interlaced and close,
So that the bower grew like a tent of silk
Pitched for a king at hunting, decked with studs
Of silver work and bosses of red gold.
And the boy worshipped deeming him some God;
But our Lord gaining breath arose and asked
Milk in the shepherd's pota. "Ah my Lord
I cannot give thee" quoth the lad. "Thou seest
I am a Sudra and my touch defiles."
Then the world-honoured spake: "Pity and need
Make all flesh kin. There is no caste in blood,
Which runneth of one here, nor caste in tears
Which trickle salt with all; neither came man
To birth with telka mark stamped on the brow,
Nor sacred thread on neck. Who doth right deeds,
Is twice born and who doth ill deeds vile.
Give me to drink my brother; when I come
Unto my quest it shall be good for thee!"
Therewith the peasant's heart was glad, and gair!!

These lines disclose an admission by a milkman or shepherd to Prince Sidhartha, before he became Budha, that the (milkman) was a Sudra and that anything which he touched became polluted. The last line shows that the peasant is the same as shepherd and the peasant we know is no other than Goia in Ceylon.

The Singhalese word *Govi* is derived from the Sanskrit word *Gopa go* being bullock and *pa* protector: *p* in *pa* being omitted and *v* substituted, the word becomes *Gova*, which is the same as *Govi*. The word *apaya* (Pali and Sanskrit) means hell: *v* supplanting *p* and *ya* being elided it becomes *ava* (Singhalese); similarly the Sanskrit word *capata* becomes *cavata* (Singhalese.)

The public would not see how *Gopa* has become *Govi*, and they are aware that cattle are indispensably necessary for *Govi* both for ploughing and threshing. The connexion of the *Govia* with cattle is thus clear and the meaning of the above lines is very apparent. No one can thus dispute that under Sudra paddy cultivator and cattle keeper &c. are included.

Now mark what a cattle-keeper, and therefore a *Govia*, says to Prince Sidhartha, viz, that what is touched by me is defiled. If so, what right has a *Govia* to shake hands with respectable Europeans and Burghers? If

he has none, *a fortiori*, he has none to offer meals to any gentleman, European or Native, much less to be Ratamahatmeya, Modliar, Maha Modliar or member of the Legislative Council. What punishment does a Goia incur (as per inscription in the paragraph F) for deceiving officials, treating them and obtaining office under false pretences? Nothing less than the annihilation of himself and his property. We cannot expect the Christian Government under which we live will adopt the extreme step which king Parakkramabahu or any other Singhalese king would have undoubtedly done. But we have a right to insist that if the present local Government would regard caste they might expel all Goias or Wellales from the offices they most unlawfully fill. How ridiculous must the attempt of Goia to claim to be of the Waisya division be?

Does he deny that he is the cattle-keeper and peasant referred to in the above lines? Do Europeans, Burghers and Singhalese gentlemen who are depositaries of authority and others of true respectability require better grounds on which to despise the society of the Singhalese Goia or Tamil Wellale?

It is a matter admitted by all that Goias are the husbandmen, herdsmen and swine herds. Let us search for European authority that settles the position of this class of workmen. Mark what Abbe Fleury, in his inimitable work "of the manners of the Israelites" says: "It is the peasant who feeds the citizen, the magistrate, the gentleman, the ecclesiastic: and whatever artifice and craft may be used to convert money into commodities, and these back again into money; yet all ultimately be owned to be received from the products of the earth and the animals which it sustains and nourishes. Nevertheless, when we compare men's different stations of life together, we give the lowest place to the husbandman: and with many people, as wealthy citizens, enervated with sloth, useless to the public, and void of all merit, has the preference, merely because he has more money, and lives a more easy and delightful life."

Forget for a moment the circumstance that Karawes, Kariaiars and Parawirs are of the Khestriya caste and therefore of the highest caste in Ceylon. See if these three divisions of people and their friends Durawes and Chalias are not the depositaries of the gold, silver and the title deeds of the acres in Ceylon: also observe if these five divisions of people are not the most industrious, energetic, persevering and enterprising of all Her Majesty's subjects in Ceylon (excluding of course the English and the Burghers). If our readers answer these two questions, or at least the first of them, in the affirmative they would see that according to Abbe Fleury the

said five divisions of people must have the first place in the society of Ceylon and that Goias must be confirmed in the lowest place which they continue to hold from the time of the importation of their ancestors from the coast of Malabar. We need hardly point out to our readers that these low people could not by intrigue, hypocrisy and corruption alter their social status. A man of theirs becoming a member of the Legislative Council, Maha Modliar, Mudliar, or President could not affect their primitive low degree or the menial condition of the very large majority of them.

Having thus examined the position of the Goias as husbandmen we ought to notice if they as herdsmen and swine-herds fare any better. See Herodotus 1 ii, c47. In defiance of such high authority can Goias have any pretension to a respectable place in the caste classification, and who else but an intellect-impaired official will regard them as budaikh (respectable or wise)?

(K) A stanza in Sanskrit runs thus

Krusie—le--whak kumbha karakh

Kschetre—karmeke evetche

Ethe sudresubohojianna dathwa

Swalpa panang budaikh.

This means "from a hired plougher, potter, workman of the field thus described Sudra if any wise man (people of the other three divisions) eat any eatables he must pay for them even a trifle."

This stanza appears in the Sanskrit work "Koorma Purana" edited by Waisa, son of the king Santenu of Delhi.

Why was this order given by the author of the book! Because according to Veda (various works on Sivaism) what is purchased or paid for becomes the property of the purchaser, and because the plougher, potter and Goia being Sudra none of the other three higher castes should associate with them or eat meals at their houses. What would our Goia neighbours say to this? Would they say that this was got up by Karawes, Durawes and Chalias because amongst them are to be found the distinguished of Elu, Pali, and Sanskrit scholars? Would Goias deny that the Sinhalese kings acted on this stanza and that it influenced their administrations? Would not Sir Arthur Gordon agree with Sir Hercules Robinson that the joint prayer of the up and low country Goias to entertain the Duke of Edinburgh was justly rejected? Does not this explain the intense desire of Goia Modliars to please the Government Agents and to secure anyhow the office of Modliar and Ratamahatmeya to their own men? It is this conscious inferiority that works in them to found a base for the future argument that though they are the Sudra yet the Dutch Government admitted them to offices, that they have invited officials to dinner, and that the English Government are encouraging them more than any other

class of people. The paragraph G has already elucidated the manner in which Goias secured offices under the Dutch. If we are not wearying the public permit us to add another Sanskrit Stanza which shows how respectable people (budaikh) or people of the three higher castes should keep aloof from Goia.

Ardhi—khah kulle mitrunche
Gòpalodase—napihon èthè rùdrèsu
Bohajianna yascharth—manung
Nivedeyeth.

"This means : From a Sudra who works in a field for share, from a Sudra friendly to one's family, from a Sudra who tends one's cattle, from a Sudra who is one's servant, from a Sudra who is one's barber, one can eat as well as from that Sudra who confesses that he is Sudra and volunteers his services."

Seeing that the office of Modliar, Deva Nileme, Ratamahatmeya or Maha Modliar is not hereditary, the holding of such situation by one in 5000 Sudras, Goias or Wellales, does not ennoble the 4999 nor the descendants of the 5000 men. With the masses of Karawes, Durawes and Chalias the one or the other of above offices was never an object of ambition, because they saw and see the happiness and comfort of these headmen at their Wallauwas. Generally speaking, it is fourth-rate men only that are content with Rs. 75 per month; hence the wealthy and educated Karawes, Durawes and Chalias who could not stoop to enrich themselves at the expense of the poor did not consider a Modliarship worth having, and had our foolish Goia neighbours held their tongue and continued their systematic lying they could succeed one day in saying that all the Modliars are theirs. But as they have been guilty of two-fold mendacity in suppressing that they are the Sudra and in attempting to fabricate that Karawes are inferior to them, those Karawes who have successfully sought land and sinews of war under Her Majesty's liberal rule will not fold up their hands and be lookers on of the accomplishment of a conspiracy but will concentrate their energies to dissipate the power that is at work against them. They may perhaps not succeed to the extent they hope to do under one administration, but their labours will continue unrelaxed, till their hope is fully realized, to wit, till the local Government are convinced that merit and talent alone ought to be rewarded irrespective of caste, or if their policy will be to respect caste, till they are induced to incur the trouble and labour necessary for finding out the truly highest caste in Ceylon and till the people of such caste alone are admitted to offices of honour and trust.

(L) In the first stanza occurring in the preceding paragraph you will see that the plougher and the workman of the field both refer to our Goias in Ceylon and that these are equal to the potter in point of sociality.

Independent of this high authority that fixes the equality of the potter and Goia, common sense and observation must approve the doctrine therein inculcated. Look at what the potter and Goia have to work on for gaining their living, mud and clay.

If the Goia were an industrious and honest man he should cultivate his field during at least the two seasons, Yalla and Maha, if he could not avail himself of the third, Matthes. When the Goia is doing this in the muddy field and the potter is busy in unearthing clay and pot-making both will appear to be wallowing in mud and will greatly resemble the quadruped which is often found in it. The quotation in question and common sight will establish their parity but we leave it open to the Goia to show how he is superior to the potter if the former feels conscious of his ability to claim and prove superiority over the latter. But though we seriously doubt the Goia's success in the attempt yet we are far from dissuading him.

When the ancestors of the Ceylon Wellales were imported by the Singhalese kings from that part of India where polyandry exists, for the purpose of carrying on paddy cultivation, some of them were employed as (dasaye) menial servants under the officers of State who were of the Kshetrya, Bamunu and Waisya castes, (and who were never of the Gois Wellale or Sudra castes) a considerable number of them (Wellales) were ordered to make earthen vessels, and equal portion of them to prepare bricks and tiles. But the large majority of them were commanded to plough fields, sow paddy, and tend cattle.

The Sudra or Wellales who were thus brought and to whom work was thus allotted, continue to perform their respective vocation up to this day with this only difference, that all the said three divisions of workmen, except the makers of earthen ware, have assumed the name Wellale and most of these, as we have described previously, became Protestants under the Dutch and an infinitesimal portion of these became headmen on the sole qualification of being Protestants.

From different parts in the Central Province and the low country we can produce men who are more or less closely connected with the Ratamahatmeyas and the Modliars and whose avowed occupation is tile and brick making, and they have beautiful kilns. The makers of earthen vessels have similar kilns and the process of burning adopted by these kindred people in their respective kilns is the same. This being so why should their ancient extraction be forgotten and why should not their

equal handicrafts cause them to adhere to each other? If the brick-burner is fit to marry a niece of a Ratamahatmeya why should not the pot-maker give his daughter in marriage to the son of a Modliar? Goias cannot assign a valid reason for their not associating with the makers of earthen ware, and we know their objection, which is that the makers of pots are called potters, which in Singhalese means *buddahallayo* a term that conveys the notion of their Sudre degree. If the potter would aspire at the name Wellale or Goi they could claim equal position: Goias would not demur and the officials would dine with them.

We appeal to well informed Europeans and travellers to decide whether the maker of earthen ware is on a par with the maker of bricks and tiles in England and in all parts of the world; and if their decision is in the affirmative Goia as no alternative but to admit the homogeneity of themselves and their kinsmen and associates the potters, and in so doing they do no more than acknowledge the equal position of the *krusielawhak* (plougher) and *kumbha karakk* (potter) as already mentioned in the Stanza found in "Koorma Purana."

To make the matter clearer to the Europeans and Burghers, we beg to say a few words more on this head. The goldsmiths, silversmiths, and blacksmiths work on metal, and these people who from the nature of their work are superior, particularly mentally, to Goias, do not pretend to be of different castes: if so on what show of ground could Goias, who as ploughers, potters, and brick-burners work on mud or clay, assert to be of distinct castes? Our readers will judge if we are to be thanked by the potters, who are our useful servants according to old institutions, for having thus, without a fee, collaterally advocated their cause against their relatives and rivals, the ploughers or Goias.

(M) To enumerate the very many attempts which Goias have made since the overthrow of the Portuguese rule and are now making to obtain pre-eminence over Karawes would be to tire our readers. These however, we pray to pardon us for drawing their attention to one of the attempts which is the greatest bulwark on which they have relied most during the long campaign. This is the

"Niti Niganduwa; or
The vocabulary of law.
As it existed in the last days of the
Kandyan kingdom."

This book is said to be translated by two gentlemen named C. J. R. LeMesurier, of the Ceylon Civil Service and T. B. Panabokke, President of Dumbara.

The best condemnation of the treatise or the translation is that it was not read by any one of the English speaking community, who seem to be ignorant even of the existence of such a book, but the circulation of its Singhalese copies incensed Karawes, some of whom pressed us to see what has been done, and accordingly on inquiry we were informed that an English copy is to be found at the Library attached to the Supreme Court. We had a look at the book which purports to be printed by William Henry Herbert, the Government printer of Ceylon in the year 1880. Further on the third page of the book we find that Mr. Panabokke on the 12th August 1880 from Kandy presented it to the Chief Justice Cayley.

Seeing how the press has stigmatized the production or the translation in question and what the able Review of it has recently published, we find that very little is left for us to comment on. But however as the object of the authors is to run us down we had better with the permission of our readers make a few remarks.

The authors apparently aim at adding to the legal lore of the Island but the profession do not seem to have been edified by the work whose name is not known to the distinguished at the Bar and it was never quoted either in argument or judgment.

The first one-third of the book is made up of the introduction and the other two-thirds treat of deega and beena marriage; and the associated husbands matters thoroughly known to all educated and to all ignorant men in the Central and other provinces. So the two learned authors or translators might have well spend the paper spent for the work without any loss to the community. We are however surprised to see that the Government permitted the printing by their printer of a book whose usefulness is of a questionable nature, but whose real object is of the most malicious kind. There could be no doubt the authors fancied that the publication by the Government printer would render the book, which is otherwise uninviting and dry, acceptable at least to the public servants. The circumstance of Mr. Panabokke's presenting the Chief Justice Cayley with a copy of the book, instead of the more worthy person Mr. Le Mesurier, makes us surmise that the latter gentleman, who has composed and signed the introduction, had only corrected the English of the other parts of the production, which are the effusions of Mr. Panabokke's pen. If we are right in our surmise we could clearly observe the anxiety of the real author to see the book issue from the Government Printing Office with the appearance of Government approval to associate his name with that of Mr. Le Mesurier as authors or translators. Stratagem has been the refuge of the weak in all ages and it will be for our readers after perusing the present pamphlet to find if Goias have not from time immemorial had recourse to low tricks to conceal their low degree.

Our conjecture that Mr. Panabokke is the editor or translator of the book, except the introduction, becomes a reality when we see the first page where we find these words in the very first paragraph: "I make obeisance to Budha and in the spirit of his teaching, to the best of my ability compile Niti-Negandowe." This obeisance must have been made either by Mr. Panabokke or Mr. Le Mesurier, and certainly it could not have been made by both. If our readers are satisfied that Mr. Le Mesurier is a believer in our Lord Jesus, the authorship of Mr. Panabokke becomes indisputable, for it was not likely that Mr. Le Mesurier being a Christian would make obeisance to Budha. This being so how could the public, if any one of them would condescend to look at it, receive the book as a joint translation of Messrs. Le Mesurier and Panabokke?

On the first page the author says that Niti-Niganduwe is compiled from the archives of the Court of Kandy with the help of elders versed in the ancient law. But he does not specify the archives and give the dates thereof, nor does he describe these elders that were versed in the ancient law. What law was this? The Mosaic law or the law of the twelve tables? Are these elders said to be versed in law the persons who Karawes say are of the Sudra division? If so their evidence is unavailing, it being that of enemies. In the absence of the data necessary to entitle the book in question to credence, particularly when it is one-sided and polemic in character, we do ask our readers to characterize the book which was intended to deceive the English to the belief that Goias are of the highest caste who we maintain are of the lowest caste, as a childish attempt, the futility of which is clear even to the hasty reader.

The principal object of the book was to introduce the Chapter I, section II (pages 3 to 7) and to endeavour to prove that Karawes are inferior to Goias. In this endeavour the learned author has led himself to pitiable confusion and admitted certain facts which, quite independent of proof, aliunde prove the very state of things which he denies and disprove that which he sets up.

We have previously shown that there are only four castes in India and Ceylon and that Goias or Sudra or Wellales are of the lowest caste, according to either classification, and that Karawes are of the highest caste in Ceylon and of the second caste in India.

The Niti-Niganduwe admits in pages five and six that Goias caste is inferior to the other three, Raja or Khetria, Bamunu and Waisya. Now observe that if Karawes are of the Kshetria caste there could be no doubt that they are superior to Goias; then mark if in the Ithihasa, Kowatte Wangsaya, Ithihasa-Warnenawa, Casie Chetty's works, the

lexicons of Winslow and Weeramahamuntiu and in this treatise, evidence is found to show conclusively that Karawes are of the highest caste in Ceylon. But if our readers are so unreasonable as to ask for more testimony we can only refer them to the ancient tradition heard and believed all round the coast, heard and believed by Durawe and Chalias and even by Goias up to sixteen years ago, that Karawes are the descendants of the warriors imported from India by king Parakrambahu and that these were placed by the king round the coast to protect the Island from Tambul and Mukkuwar invasions.

The book before us does not show the right of Goias or Sudra to style the caste to which they belong Goiwase, nor does it specify the archives that establish the existence of other castes than the four castes named by us more than once. Goias being of the Sudra caste the sub-divisions, to wit, the potters, Wellales, Keullus, Batgamu, Rodi, Olli, Kinnaru etc. etc. belong to the same caste. The Niti-Niganduwa after admitting that Goias are of the lowest of the four castes, says that they by intermarriage with people of the three higher castes came to be considered as the chief caste in the kingdom of Kandy. What folly is this? What ignorance does this assertion betray? See how the pamphlet Sudranecerneya (annihilation of the Sudra) from the pen of a Karawe printed very lately, has attacked the Niti-Niganduwe, whose defence has not been attempted. A king of Ceylon never married a Goias woman: suppose he did, the issue of this marriage or the issue from a Goias mistress are not Bandara Walliya, as the Niti-Niganduwe tries to make out, but they are Sankerra, inferior to Sudra or Wellales themselves according to Sudra-Nurnaya; and what is alleged in it is proved in this Sanskrit phrase found in Mano-Sanghetha. "Hiene jathic sthriyang moha dudwe hunthodwi thyasu sasanthananie Sudra-tham." See the other authorities cited in the Sudra-Nurnaya. We add a passage from Professor Wilson's notes on the Mudra Rakshasa found in the Appendix Page 56, to the Turnour's Translation of Mahawanse Vol I.

"A race of kings denominated Saisunagas from Saisunaga, the first of the dynasty, reigned in Magadha or Behar: their capital was Pataliputra, and the last of them was named Nanda or Mahapadma Nanda. He was the son of a woman of the Sudra caste, and was hence, agreeably to Hindu law, regarded as a Sudra himself. He was a powerful and ambitious prince, but cruel and avaricious, by which defects as well as by his inferiority of birth he probably provoked the animosity of the Brahamans."

The father of Nanda was certainly a king of the Kshetria or Brahaman caste but the circumstance that his mother was of the Sudra caste made him Sudra and was considered of low birth. What must be the birth of those men whose parents are Sudra? Could they claim to be of high

birth? Could the becoming a member of the Legislative Council, Maha Mudliar, Deva Nilleme or other headmen alter the status? And could marriage with a person of a higher caste make a Wellale budaikh according to the Hindu or any other law?

How obscure and unintelligible is the expression that Goias by inter-marriage with people of three higher castes came to be considered as the chief caste? Chief amongst whom? Certainly not amongst those of the three higher castes. Then the authors of the Niti-Niganduwe meant that Wellales were the chief amongst the sub-divisions to which the Sudra caste branches itself, and they are eighteen in number: if so, there is some show of reason. See our sketch of the caste classification wherein we have mentioned seven only of the eighteen sub-divisions. Of these Batgammu, Roddi, Olli, Kinnaru and Gatharu who are of the same caste as Goias, may perhaps admit the latter to be more influential, because these have called themselves Wellales, have become Protestant Appuhamies and have attained Modliarships, but their fellow-caste men, the potters, would successfully assert equality as shown above. Their other equals, the Dhobies, being equally educated, holding respectable situations and claiming affinity, would not concede superiority of any kind to Wellales or Goias, as will be soon seen.

We confess that we are unable still fully to comprehend the ratiocination of the learned authors. How is it possible for the fourth order of certain things or beings, by intermixture or intermarriage to attain a higher position than the first, second and third grades? This intermixture might destroy all difference of rank and establish equality. If Wellales say that by intermarriage the distinction between the four castes disappeared we could understand them. This being so, when they claim to be considered as people of the chief caste they could mean nothing else but the claim for an insignificant superiority over their fellow Sudra, which Karawes would not grumble to grant, and about which they are perfectly indifferent.

But we shall fail in our duty if we do not caution that portion of Goias who have only a smattering of English and who are likely to misunderstand the objectionable passage, not to suppose that, even if any one of the Kshestria, Bamunu, or Welenda caste married a Wellale woman or had her as mistress, the other Wellales gain a higher step in the social scale but that they remain Sudra. A Goia's marrying through deception, in which he is very skilful, or by false pretences a woman of a higher caste does not enure to the benefit of other Goias nor does it make them respectable.

Further the obscurity of the phrase in question may perhaps lead those Goias who are now in ecstasies because many official favours recently fell on them, to suppose that by giving a Wellale daughter in marriage to an Englishman or Frenchman they will in the one case participate in the

glory attended on the dominant race, and in the other, share the credit due to the military prowess of a martial race. This possible danger can only be obviated by the authors of the Niti-Niganduwe communicating privately to the distinguished young men on Goia side what they meant by chief caste.

The pretensions of Radalakperuwa and Mudeliperuwa will disappear when this pamphlet is perused. The notice taken in the Niti-Niganduwa of the Veddas is only laughable. These were the Yakkos (devils, improperly so called) or wild men who lived in the Northern, Eastern and Central Provinces of the Island. These were the aborigines of Ceylon who either by amalgamation with the immigrants of India or from other causes which are not traceable, are becoming extinct, and a reduced number are to be found in such forests as are almost inaccessible to civilized man. The inhabitants of Ceylon who are now called Singhalese were all foreigners, in the same way as the Normans and Saxons were in England at their first immigration. The Veddas in Ceylon might be said to be what the Welsh are in England. So any Europeans may justly brand those Goias as strangers to truth who say that their forefathers were the aborigines of Ceylon.

The 700 warriors of Wijaya and their 700 wives could not have been people of the Sudra or Wellale caste because Wellales were forbidden the use of weapons of war. Thus the descendants of the 700 soldiers could not be the ancestors of the present Wellales and we have remarked in a different part of this book that Ceylon Wellales are the descendants of the Tamil labourers or coolies imported from India by different kings of Ceylon to sow paddy, tend cattle, wash linen, make pots, draw toddy etcetra, and that these labourers were divided into eighteen classes called the low castes. It should be next marked, as we have elsewhere proved, that even those of the Walenda or Waisya caste could not bear arms. From this we must conclude that the 700 in question were not of that caste but that these were of the Kshestria or Bamunu caste. Sivaism, the ancient religion of India, did not freely allow men of the latter caste to adopt the profession of arms, and it is highly improbable that 700 Brahmins, generally attenuated from the peculiarity of their food and from the abstinence from blood-increasing meat, would have followed Wijaya as soldiers. Our readers could from these circumstances fairly deduce that the 700 were of the Kshestria or Military caste and that, if there were any, only a few Brahmins were amongst them. The descendants of these 700 soldiers and their 700 wives were scattered in different parts of the Island round the coast, but these and their descendants having been unable in the course of time to repress the two frequent attacks of Thulakkuwars (Mohamedans or Turks) under their leader Meera and of the Mukkuwars under their chief Vedharasen, king Parakramabahu imported detachments of

soldiers from India. These brought no wives but they sought for consorts amongst the descendants of Wijaya's followers. Hence the amalgamation of Wijaya's soldiers and of those of Parakramabahu and their progeny (the present Karawes and Karaiars). Some stupid Ceylon Wellales ask the inexperienced and uninformed Assistant Agents to believe we are of a low caste simply because a small proportion of these (Karawes and Karaiars) fish at sea.

I will not relate all the battles fought between the soldiers of Parakramabahu on the one side and the men of VEDIARASEN and MEERA on the other: for these we refer our readers to the ancient History of Ceylon. But for our present purpose suffice it to say that the soldiers of Parakramabahu in two naval engagements, the one at the Kalpitiya bay and the other on the open sea, destroyed the power of VEDIARASEN and MEERA as leading pirates, when these two chiefs joined their men on land and after several actions in which they were beaten, VEDIARASEN, with a few followers, fled to Batticaloa and formed a settlement at Ilanthakkadu, and MEERA with a few men took refuge at Nidattativu near Mannar. (See appendix to Vaipavamalai (page 32) translated into English by Mr. Advocate C. Brito (it would appear that these settlers were the first to introduce the Koran to the Island).

The plain where the Nukkuwars made their last stand was designated Perumpada-ayyanakoit, very probably by Wajjranattu-Devun, (chief of the Kurawas) in commemoration of the great battle fought there. It lies two miles to the north of the Tappal station at Sondiakally on the high road leading from Chilaw to Puttlam. At the close of the campaign it was found that about 2,800 Kurawas and an officer of theirs had fallen. It would be thus, be seen that the forefathers of Karawes and Karaiars did actually wield the sword, use the bow, and perhaps handle the musket. In connection with the name Wajjranattu Devun it is noteworthy that there are Karawe people at Kallageddie Hena in Cina Corle bearing the family-name Wajjranattu-Devage.

Careful readers of the Niti-Neganduwa will see that it is intended to promote Goi interests of the up and low countries. From time immemorial there has been intermarriage between Goias of either division and it will continue *ad aeternum*.

I beg to quote *verbatim et literatim* section of Chapter III of Niti-Niganduwa page 22.

"Concerning associated marriages, plurality of wives, and plurality of husbands.

"It is frequently the custom in this country for one man to have.

number of wives and for one woman to have a number of husbands. It is also a frequent custom for two or three men to have two or three wives in common.

"After the parents have given their daughter in marriage to a man, that man, either to obtain assistance or to prevent a division of the estate being too small for division) when intending to live in associated marriage, cannot do so except with his wife's consent.

"If a married man consents to make his marriage a communal one with another person who is not his brother, even though the wife be willing, if the parents do not give their consent, the associated marriage cannot be arranged.

"If a woman of her own accord goes after another man, and her first husband thereupon separates himself from her, the first marriage is cancelled.

"The husband has the power without regard to the consent of his first wife to marry others as he pleases. But although he has such power, if the first wife be unwilling, she can obtain a divorce, which divorce is looked upon as one where the husband no longer requires his wife."

The admissions in this section of the manner of the life of Goi men and women would bind only Goias, but not Karawes, Durawes, and Chalias. We have elsewhere dilated on this shocking life of Goi people and now ask our readers if they can expect better proof than the above admissions of the fact that Goias are the meanest of all human beings in the whole world. Is a lower grade or viler people conceivable? Do you find the parallel of their society elsewhere except amongst the Nairs of Malabar! Note the audacity of the people in calling themselves people of Goiwansa. The breeders of quadrupeds in Europe and elsewhere pay greater attention to breeding than Goias of Ceylon do about breeding among themselves. A dog or pig in England can better claim to be of the Bellu-wansa or Uru-wansa than a Goia can do here to append wanse to his Sudra caste. We dismiss this dirty subject with this interrogatory: Will a British or Irish lady or woman dine with a Goia woman of Dumbara or Udughapattu or any other Goia woman without first ascertaining the number of husbands she has?

(N) Mr. Arunachalem finds fault with the Singhalese young men for despising manual labour and avoiding the plough. Our friend is uninformed. Who despises manual labour? It is only the paddy cultivator's son who does so, but the son of the blacksmith, fisherman, or carpenter does not do so. The son of the carpenter, fisherman or blacksmith tries when

he learns English, the one to be a scientific architect, the other to be the owner of two or three fishing boats and nets, and the third seeks higher wages under the Government or a firm. The teaching of English opens the eyes of the Goia's son, he sees what is father is, he perceives by oriental instinct that his father is pursuing the meanest of all occupations, and he, therefore, shunning the plough, prefers becoming a pleading drawer with the object of one day becoming a Mohandram or Modliar by the help of a kind-hearted Assistant Government Agent. Thus the friends of the Goia, to make his son as comfortable as the son of the blacksmith, fisherman or carpenter, try to help the poor fellow by uttering a big lie that his father is of the highest caste.

(O) We ask Mr. Arunachalem to compare the fellah of Egypt, the riyot of Hindustan, the Sudra of India, the Goia or Wellale of Ceylon, the peasant of Europe and the serf of Russia, and to tell us if they are not of the same grade. We also shall refer him to the status of the cultivator of Greece and Italy and of the Helots. Does he dare say that the people of this low degree ever aspired at eminence or pre-eminence in society or the political world?

Excepting in Cina Corle, where, several Goi men own extensive lands, and at Matara, where Illankoon or Illangakoon, Maha Modliar of Waisya caste, had considerable landed property, it will be admitted by impartial observation that Goia or the paddy cultivator or Wellale is all over the Island the vassal of Karawe, Karaiar, Durawe and Chalia people. In these divisions of people vested the proprietary interest of the high and low lands in the Islands and the labour necessary to clear the forest and plough the field being performed by the Goias. When we make this remark we perhaps tread on delicate ground and give annoyance to a few of the upper stratum of the Goi class who have been supine and blind to facts and the progress Karawe, Karaiar, Durawe and Chalia are making by long strides under the liberal and impartial rule of the Englishman, whereas Goia is stationary and he is now what he was fifty years ago.

In addition to the tradition that Karawes and Karaiars are the descendants of the warriors brought by Parakkramabahu, who were all placed round the coast of the Island, there is clear proof in the Ithihasa that the ancestors of Karawes were brought by Prakkrabahu to protect Ceylon against foreign enemies. The Kewatte-Wansaya, an emanation from all the learned on Goi side, has been in a manner driven to admit that the forefathers of the present Karawes were warriors brought from India to repel aggression. Emerson Tennent, a late Colonial Secretary, does in his History of Ceylon record that a large number of soldiers were imported from India and they were placed at the seaports; and we subjoin the Gatha in the Mahawansa to which he (Tennent) refers.

"Bandhithwa Sagara-rakkhung dtepangchakasic ninbhayang, Dhamme kamene Soddhummung jinasasanang."

The Niti-Niganduwa itself admits, as we have said above, that Wijaya had 700 warriors and that 700 maidens were brought from India to be their wives. We have also shown in a different part of this treatise that it is only Karawes and Karaiars who claim to be descendants of the warriors or soldiers placed round the coast, and that people of all other castes admitted our claim. This being so we only request our readers to judge, whether or not soldiers or military men have been of the first caste or rank in the East as well as the West, and if admission to the profession of arms was not a privilege. We support the affirmative answer of this query and taking our readers back to the middle ages and the times preceding, contend that the soldiers in Europe were of the first caste and that the most distinguished amongst them was the chief or king. In the East, and in India particularly, only those of the Khestria caste (and Bamunns under certain circumstances) were allowed to bear arms, and this was an immutable rule held sacred by the kings of the Siva faith and other creeds.

Our Goi opponents having admitted, as we have too often repeated, that our forefathers were imported as soldiers from India and were placed round the coast, the attention of our readers is drawn to the undeniable fact that all the seaports in the Island and almost all the villages bordering the coast and extending miles thence to the interior, are in the possession of Karawes and Karaiars, and to the equally certain circumstance that large numbers of them inhabit Cina Corle, Four Corles, Seven Corles, Matale and Modenuwera.

Now being descendants of soldiers brought either from Southern India, Central India or Delhi, are not Karawes, Karaiars of the highest caste in the Island and are not Goias on their own admissions and other ample evidence the lowest of all the four castes? We cannot better place our case before the public. But to neutralize the attempt in the Niti-Niganduwa to throw dust in the eyes of the public and to cloud the caste classification we subjoin the caste arrangement which militates with that given in the Niti-Niganduwa, and it will be for the public to decide which is the correct one of the two according to ancient history and the present situation of things.

According to the Indian notion

First

Braglonene or Bamunu

Second caste

Kshestria or Raja

SUBDIVISIONS.

Pandavas	Karawes	Paravirs or Parathen	Karawes	Karais, etc.
Third caste				
Waisya or Welenda				
Fourth caste				
Sudra or Wellale				
Sub-divisions				

Potters	Dhobies	Batgama	Goigama or Goi	Kenblu	Rodli	Olli etc.
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According to the Ceylon acceptance

First caste
Kshestria or Raja.

Sub-divisions.

Pandavas	Karawes	Paravirs or Parathen	Karawes	Karais etc.
Second caste				
Brahmene or Bamunu				
Third caste				
Waisya or Walenda				
Fourth caste				
Sudra or Goi				
Subdivisions.				

Potters	Dhobies	Batgama	Goigama or Goi	Kenlhi	Rodli	Olli etc.
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The accuracy of this classification, the Ceylon Goias or Wellales cannot as reasonable men, question. See what "The Theosophist", a magazine published at Adyar, near Madras, conducted by gentlemen who are very partial to the Siamese sect of Buddhist priests in Ceylon and who are extremely unfair to the really superior order, the Amarpura sect records about Goias. Stating that the Ceylon Wellales emigrated to Ceylon

from India in ancient days, "The Theosophist" admits that they were of the Siva faith and that they "belong to the cultivator grade of the Sudras" Vol. XI. No. 127, April 1890. Page 350. Our readers would now see that Goias must be Goias or Wellales. There is no room left them to assume the name Waisya. Thus it will be evident that Karawes are higher than Goias, who are of the fourth caste, as they themselves have admitted. But most inconsistently they sometimes say they are of the Waisya division; be it so, are they superior to Karawes who are either of the first or second caste? We have shown in another place that Goias could not by allowing their women to be mistresses or wives of people of higher castes obtain elevation. For the information of the Europeans and Burghers we do boldly declare that a Goia was never a king in Ceylon nor was one a second king, and that the command in the inscription described in the Paragraph (F) was religiously obeyed, but the Singhalese kings were Kshestriyas with two or three exceptions in which they were Bamunus.

(Q) We are afraid we have not been able to condense. The question before us being one of intense interest, we could not, in fairness to many contributors who are eagerly expecting the publication of this treatise to see if any, and if so, how much of their opinions and suggestions have been adopted, in justice to the general public, who necessarily look for thorough information on a given topic, and to the authorities who naturally seek correctness and authenticity of the matters submitted, be shorter.

Social economy ought, as this paragraph tries to show, to forbid the bragging by Goia that he is of the highest caste and in that caste is to be found a celestial few under the appellation of first class. Pardon our inaccuracy here, Goias generally do not say that they are of the highest caste but are willing to remain on terms of equality and amity with their neighbours of the maritime districts, the intercourse between these being highly beneficial to the former. It is the said few who in reality claim pre eminence from selfish motives, and pretending the Goi caste is the highest, trumpet that they are *la crème* thereof. Let us give a gentle puff to this bubble and observe how it vanishes.

A few Modliars of Coies assemble at the house of their chief in Colombo and say they are of the highest caste in the Island; this very circumstance, revolting to all taste, causes a very large number of Goi Modliars and Mohamdrams, Jenominated second, third and fourth classes of Wellales, to keep aloof, and at last, feeling insulted by the invidious distinction, they eagerly join Karawe magnates. The really industrious and intelligent men of Goi caste are to be found in these classes. The relation of the Modliars of the so-called first class makes indeed the

affair of marriage a difficult task with them. Hence the marriages between first cousins and uncles and nieces. These connections, which to Karawes, Durawes, and Chalias are unenviable and are an abomination, produce numberless stammerers, stammerers, dwarfs, squint-eyed, idiots &c., and the further result is that the intelligent and the educated males in the exclusive family go over to the Burghers and seek wives, and some of the females remain spinsters, cursing the class to which their parents belonged, whilst some elope with men of the lowest section of Karawes on account of their well-known attention and attachment to women. Delicacy prevents specification. We are sure we shall be thanked by many Goias of the upper division for this modesty and forbearance when they see that for the harm they do us we return consideration. Most of the children of the said Modliars have been unable to secure Modliarships, and many children and grand children of these headmen are thrown adrift without employment and food, and these they get from their Karawe neighbours, whom their cousins so audaciously malign, not only behind the chairs of Government officials but also in pamphlets largely circulated and in verses loudly sung at Railway Stations. So Goias and the public will perceive that our present action is purely defensive.

Compare now with the weakness and dissension of Goias the strength which is the result of combination and compactness, of Karawes of the Southern, Western and North Western Provinces. These people will appear to an impartial judge to be a quasi republic, in which *egalite et fraternite* are the distinguishing features and which always receive as their chief a leading capitalist. Now that Goias are vehemently attacking us in different shapes our position will be soon communicated to our brethren of the Eastern Province, who with their ancient military feeling will doubtless co-operate with their Singhalese-speaking kinsmen.

The boast (no foundation for it) that Goias are of the highest caste, if understood by the generality of them, will produce no ordinary social evil. We will first ask the English, Burghers and Tamils and gentlemen of other nationalities in the Island, to count their servants, male and female. Ninety-nine out of every hundred will be Wellales or Goias. Count all the Singhalese women kept by Tamil men growing grass, ninety-nine out of every hundred will be Goi women. All the basket women in towns are Goi women. Number the prostitutes in Colombo and at all other towns in the Island; ninety-nine out of every hundred will be Goi women. All the appoos, cooks, ayas, nurses and tillers of the ground are of the caste. Ninety-nine out of every hundred of the coffee-picking women and of the plumbago sifters under Karawes and Chalias of Colombo and Galle are Goi women. Are Karawes, Durawes and Chalias to tell these useful people that you are ladies and gentlemen of the Goi

that we have no right to employ you and that you had better cease work, or are they to tell us they are of the Waisya division and therefore they are too high to be employed under us? Some of these male and female servants are distant relatives of Ratemahatmeyas, Modliars and Mohandrams of Corles. Depositories of authority, Europeans, Burghers ponder well! Do not the above undeniable facts abundantly show that all Goias, excepting those of the above bubble, do, through the length and breadth of the Island, by their open conduct and demeanour, which are the true index to their theories, beliefs, notions, prejudices or predilections, proclaim that they are the Sudra of the Hindu and Singhalese literatures and that Karawes are their ancient, true and kind protectors and masters? We have elsewhere pointed out that any respect due to one holding a Modliarship must sink to the grave with his coffin, and therefore even the Modliars of the bubble, notwithstanding their dissent, must be in the same category in which so many of their cousins and relatives are by birth and the force of circumstances placed.

Thus to permit the Goia either to say that he is of a high caste, or to admit him to any situation of respectability on the ground of his belonging to such alleged high caste, is to overturn the social fabric of Ceylon the work of ages, and to induce certain strike which must compel us to close our coffee-stores, plumbago-stores and to leave our paddy fields uncultivated and the cocoanut and other plantations neglected. The only safeguard against such a *bellum civile* lies in the want of any two men who could afford to give employment during a fortnight to two thousand Goi men and women who might refuse to work under us on account of the delusion that they are of the Waisya division. The public had better bear in mind that the capitalists on Goi side are not more than four in the whole Island and the extensive landowners of their section do not exceed half a dozen.

(R) The area of the land on which Goias are scattered could not confer on them on that account any credit. No one should suppose that the soil is theirs and therefore they deserve special consideration. In the Central and other provinces during the last fifty years an interest is imperceptibly growing; this is the European landed interest. Englishmen, to our astonishment, are becoming landlords. During the last forty years two other sections of the community, namely the Burghers and Tamils, are acquiring lands in the Central, Western and Southern Provinces. Excluding the estates in the hands of these sections of people whose are the remaining lands? Are not they the property of Karawes, Durawes, and Chalias? Excepting the six men on Goi side whom we admitted to be land-owners is there anyone else? Have we not bought almost all the property of the Kandyan gentlemen? Who do you think will purchase the

remaining lands when they come under the hammer! To whose hands do you suppose the forest land of Uva when surveyed and sold will slip, the railway being extended thither? Must not Goias admit that the metropolis of our kings is now the property of Karawes, who now with money in their right hand and a bottle of arrack in their left morally govern Goias? Could not this be affirmed of Kurunegalle, Kegalle, Gampola, Matale, Badulla and Nuwara Eliya? What would become of Ratnapura if Karawes retire, giving up the gemming and other pursuits there? Survey the whole Island in this manner and does not the Karawe industry strike everyone? If our readers would carefully examine Kandy and the adjacent districts, Hanguranketta and its buildings of public utility, would it be too much for present Karawes to say that they from Kandy govern all Goias in the same way as a Karawe Prime Minister did in ancient days govern the Singhalese race under a certain Singhalese king, who following his predecessors adopted the old maxim *Le Roi rigne et ne gouverne pas*, and leaving the political affairs in the care and management of his Prime Minister spent considerable time in the company of ladies, as was the fashion with the majority of the Singhalese kings.

What is predicated above of Karawes of the Southern, Western and North Western Provinces may be said of their brethren of the Eastern Province.

We deny that a man of the Sudra division or a Goia ever attained official distinction under the Singhalese kings, and affirm that all the Dissawes, Adigars, Nellomes and all other officials under them were men of the Bamunu Kshestria or Waisya caste, for the inscription referred to in the paragraph (6) and other authorities forbade the admission to office of all of the Wellale division. The admission of Goias by the Dutch to office could not affect the caste arrangement; nor would the association of their Mudliars with the English and Burghers, which is their forte, but which is not likely to continue long, improve their position. Would the moral derivable from the fall, not very long ago, of Mattho Modliar of the Treasury, be lost on our Goia neighbours? Being the leader of the people of the Dhoby caste (sub-division) who are the authors of cleanliness and who are therefore superior to the comparatively worthless and unclean equals, the potters and Wellales, miscalculating his strength and resources and taking advantage of the fact that he was often with the Governor and in the company of officials, Mattho Modliar proclaimed that the Dhoby caste was the highest, as Wellales do now. There is greater truth in this assertion than in the pretension of the Wellale that he is of highest caste: for the Dhoby (fuller) washing his own clothes and those of the neighbour renders himself a necessity to the State, whereas the Wellale being unable from inherent defect (apathy and indolence) to produce sufficient paddy for himself and his fellow villagers can be well

dispensed with or forgot. Mattho Modliar was a hospitable gentleman and to elevate the people of his caste had his table free and cellars open: his Wellawwa which was very splendid and unrivalled by any Wellale one was frequented by distinguished English and Burghers. Governors, Secretaries, Judges of the Supreme Court and Queen's Advocates were at his table. He had more wealth and commanded greater respect than any Goia. Modliar has ever been able to possess and to command; yet, this was certain, his expenses exceeded his means. Hence his collapse and grief, known to very many yet alive. Though he fell yet he succeeded in establishing (what has been admitted by Savants) that men of the caste to which he belonged are on the same level as Wellales, so much so, that Wellales even of the bubble do readily give their daughters in marriage to dhobies, these undertaking to put on trowsers and not to go in search of foul clothes or dirty linen. We refrain from giving the names of the parties to, and the dates of, such marriages. Here we pray for a digression. The Wellale and the Dhoby may retort that young Karawes, particularly those who seek education in Europe, are assuming European costume. This is true, but Karawes have always refused and will always refuse intermarriage with persons of other nationalities. This position our opponents will not deny. What we have thus said of ourselves we have to repeat with satisfaction of our Chalia friends who refuse amalgamation with other nationalities excepting that their dhobies, the Hinnawos, changing costume and learning English, seek fair wives from among the Burghers. In truth we lament that Durawes, for whom we entertain high respect, are thinning their ranks by intermarriage with Burghers.

(8) The having a woman of Karawe caste to be wife was always an object of great ambition with Wellales or Sudras, but the giving away such a woman was and is the most humiliating act of degradation on the part of the givers. Hence the persistent refusal of Karawes to permit their sons or daughters to marry Wellales, who willingly encourage intermarriage between young people of these two castes. We could point out some desperate young men of ours who have married Wellale girls, but this was to their sad loss: loss of society. See next how Wellales of the upper division treat such intermarriage. They admire the admixture of Karawe or military blood in their community, and therefore the many children, grand-children and great grand-children of poor Karawe women, in many parts of the Island, who were forced away from their parents, formed and do form the *elite* of Wellale society on account of the blood of Kshestria caste that ran and runs in their veins. To avoid personality we suppress names but all the informed men of either caste know them and the instances are many.

(7) In A. D. 1590 Don Pedro De Sousa (Portuguese) was the

commander of the army that marched to Kandy to complete the conquest of the Island. At this time Don John or Wimala Dharmesooriya was the king of Kandy, he having defeated the king Maha Rajasingha and seized the throne (this Don John or Wimala was in his younger days brought up in Colombo and at Negombo under the Portuguese and he had been to Portugal and Goa). In the above army there were 1224 Singhalese soldiers and the immediate superior of these was Manuel Dias Modliar. The majority of the Singhalese soldiers were Roman Catholics. Wimala advanced to meet the Portuguese army upon this de Sousa and his men retreated to the fortress Gannoruwa. Being here he wrote to the authorities in Colombo for reinforcement and from this fortress the Portuguese went to the fort at Wallarua with the Princess Dona Cathrina. King Don John or Wimala pursued these and in an engagement that took place the Portuguese army was totally defeated, and de Sousa, his son and Manuel Dias and other chiefs became prisoners. At the time Don John was in Colombo and at Negombo, he was called Konappu Banpara. During his stay at these maritime towns Manuel Dias contracted a friendship with Don John which led him to have his captive Manuel Dias as the Interpreter Modliar at his palace. Some time after this a large army of Portuguese was marched to Kandy but these were defeated and driven back and the attack on the Portuguese was directed by Manuel Dias. The strategy and talents of Manuel Dias having thus become distinguished he was made Prime Minister, or Maha Adigaram, by king Don John who reigned twelve years. See Knox's History of Ceylon. [This will be news to Mr. Arunachalem and he must rue his ignorance: in future he will do well to mind his own duties and not to impair his usefulness by childish attempts to discuss matters of regions which he has not traversed.]

Manuel Dias was a gentleman of Karawe caste: this circumstance and his elevation as Prime Minister were triumphantly brought forward in the Ithihasa Warnenawa and they were too well-known and stubborn facts to be contradicted.

Officials, Englishmen, European and Burghers, can you consistently say that when a Karawe was worthy to be entrusted with the defence of the kingdom of Kandy by a caste-observing king, and when that Karawe was considered qualified to conduct the administration of that kingdom, Karawes, who are the descendants of that Karawe and or his fellow Karawes, are unfit to fill any post in the Island, their education and merit recommending them?

(U) We refrain from tiring our readers with ancient records which show that our brethren of the Eastern Province from time immemorial have held and do hold high situations and to do so would be to double the size of this pamphlet. They are called Wanniyas or Kariars.

But in justice to our agnates of that province we must add that they have been as useful to our Singhalese and Portuguese rulers in their capacity of soldiers as we have been, although Goias choose to taunt us (Karawes and Kariars) that we fight or wage war against fishes.

Here is an extract (translated) from the journal of Commandeur Antonio Caen, Captain of Trincomalee, dated 1639.

"The Commandeur thereupon replied that if he came to deliver the fort to him he ought to produce the keys, whereupon the aforesaid Padre (called Banardus) said that if he be pleased to allow them to take with them the Carias they were prepared to at once send for the keys (which also happened). As regards the Carias, the Commandeur replied that they must remain in the fort and serve us as they have done the Portuguese but the others were allowed to go."

This passage refers to the surrender of the fort of Trincomalee by the Portuguese to the Dutch. The word Carias in the journal refers to the soldiers employed in defending the fort which they appear to have done for some time valiantly. The word should have been written Kariars or Karaiars. Goias call us Karaiars: so we are prepared to admit that our great grand-fathers or the great grand-fathers of our brethren of the Eastern Province were the defenders of Trincomalee. The value of the services of the Carias would be seen from the anxiety of Father Banardus that the soldiers should accompany the Portuguese when they were leaving the fort and from the fact of Captain Caen's insisting on their remaining in it and serving the Dutch. Let Goias note that our great grand-fathers were no strangers to the cannon, musket and the sword, and how the Portuguese and Dutch appreciated their services. This record corroborates the many other records proudly put forward to fortify the position that Karawes have from the time of their first importation rendered military service to the State and attained to all the high offices under Singhalese Kings, except that of first king, and they were found worthy of high situations both under the Portuguese and the Dutch, as the pages of this little book attest. We lament however that we are unable to insert here an extract from a Portuguese record which shows that one Fernando, a Karawe of Negombo, was the Chief Justice of Galle under the Portuguese.

We fear we insult our readers when we remind them of history ancient and modern; but let Goias study it and mark how the greatest of warriors and military States have always chosen to win the affections of soldiers who are demolished, others substituted and dynasties created. The Portuguese and Dutch being in possession of a belt of land had to defend themselves as against the frowns and threats of the Kandyan king and the piratical attacks of Mohammedans. The estimation in which the officers, who were the Carias or Karawes, were held is obvious.

(F) We draw the attention of our readers to the description here given of the ten insignia of Karawe people whom they denote to be a military race. Two of these are represented on flags but all the ten are borne in wedding processions of Karawes and they also precede the coffins of the dead when these are removed to the grave-yard. The meanings of the ten insignia being given at the foot of the page where they appear we will not trouble our readers with any observations except with regard to two, namely Irrahanda-Kodja and Makkra-Kodia. The former of these signifies a flag with a delineation of the sun and moon on it, the design of the sun and moon being supreme power, perpetuity and descent from the lunar race, and the latter is a flag with a monster depicted on it. It should be noted that the monster rests on the forefeet of the Lion and is composed of the principal component parts of other animals of land and water. The monster conveys the notion of universal dominion (power on land and water) beauty, variety, perfection and of the marvellous.

Our book Ithihasa refers to the Makkra-kaddiya and the other insignia and has built an argument which to an impartial judge must appear conclusive of the descent of Karawes from the King Kuru and of the fact they were a military people. Our neighbours, unable to refute the said argument as sensible men, indulged in vulgar language and abused the author of Ithihasa in their pamphlet Kewatta Wangse, an anonymous production as we have shown. To prevent the conviction the use of the said insignia in different parts of India and Ceylon must necessarily produce on the public, the authors of the Rewatte-Wangse, who we understand were a certain Buddhist priest, a Pundit and three lawyers, having had nothing to urge to the contrary, remarked in the 11th page of their book that Karawes being dexterous fishermen deserve such a flag. We implore the readers of our humble pamphlet to examine closely the Makkra-koddiya here given and to decide if it exhibits a fish, as our opponents maintain, or a monster, as we contend. We shall be satisfied with the ocular demonstration the flag presents to our readers. We insert here the stanza which shows the composition of the monster, but trust the apprehension and digestion of this paragraph will clearly depict the absurdity of the proposition in the Kewatte-Wangse and the ignorance of its authors, and we pass this ignorance unnoticed in view of the noted indifference of the priests of the Goi or Siamese sect about literature and learning. For adding a stanza in Sanskrit European readers unacquainted with that language are asked to pardon us. The giving the Sanskrit verse was dictated by a desire to give Goias full opportunity to controvert our position. But however to gratify the European readers who are strangers to the language with the euphony of the stanza we write it in English too. An explanation of the stanza immediately follows.

“ ගජපාදසාක් කුභපාද සිංහං
 හරලදන්තං හනුමන්තමත්තුං
 චිරකයන්තං කදම්භකාශ්ලකං
 විචිත්‍රපත්‍රං මකරසාරූපං ”

Gajendra huthung krathapada singhung
 Harala dunthung hunnumantha netthrung
 Waraba karnung kandamathsia dehung
 Wichitthra patthrung makkarasya roopang.

The figure (of the monster) Makkraya is made up of the probosis or hand of the elephant, of the feet of lion, of the teeth of the aligator, of the eye of the monkey, of the ears of the pig, the body having the appearance of a fish and with a tail similar to that of the monster kindura (this itself is a fabled biped resting on feet resembling those of a cock possessing a human face and body and with a tail whose beauty cannot be justly described).

The stanza in question is known in every part of India where Sanskrit is no stranger. The design of the Irrahanda-koddiya and Makkra-koddiya is given above. It will be observed that the ten insignia described here represent the heraldry or the coat of arms of Paudavas, Kaurawas, Parairs, Karawes and Karaiars. This remark is sure to excite the smile of some uninformed Europeans who maintain that the Eastern nations have no coat of arms or heraldry, and who think Asia is created only to feed the hungry Europeans, who deceive themselves and receive consolation for all the iniquities they perpetrate in the East from the saying that the children of Japhet shall live in the tents of Shem.

With regard to the ten insignia, which should be the everlasting pride of Karawes, Karaiars and Paravirs of Ceylon, we must condemn those of these three divisions of people who fancying the use of these emblems to be contrary to the spirit or practice do not display them as they ought to do. Here we must acknowledge the Budhistic portion of Karawes make use of them both at their weddings and funerals more frequently than the Christians, who are misled by their Clergymen, these perhaps thinking the presence of the insignia derogatory to the cross that precedes the coffin. The attention of these bigotted ministers and their ignorant flocks is drawn to the coffin of the Christian soldier which has on it the helmet, sword and other emblems of the military profession, and to the firing when the coffin is deposited in the grave.

Of all Her Majesty's native subjects in the Island, Karawes, Karaiars and Paravirs are the only people who have the honour of possessing

heraldry. We challenge our fellow subjects of other divisions to depict or describe their coat of arms if they have any.

Pandava Kings and Princes and Kaurava people of India do at this day use the banner Makkra-koddiya and the Paravia people of India also now continue the use of the Makkra-koddiya and Irrahangda-koddiya. These facts stand proved by Soolementie Nigandowa (as testified by Simon Casie Chetty,) Winslow's Dictionary and other Tamil works. The banner Makkra-koddiya was first adopted by the posterity of the King Tresanku and for details as to how it first came to be used we refer our readers to Mahabarata. To particularize the circumstances here under which its adoption took place would be to weary our readers already tired. The remarkable circumstance of the use of the said banners by the Pandava Kings, Kaurava people of India, the Paravirs of India and Karasvas of Ceylon, argue the consanguinity of these races of people. As we have already pointed out, our Goi opponents have admitted in their production Kewatte-Wangse, the connexion between Karawes and Paravirs and the proof in the Ithihasa-Warnenawa that all the said peoples are descendants of the Royal House of Kurukshetra of Delhi is redundant. Our readers will also notice that the banners indicate military order, if not royalty itself. They will also note that the said banners and the other insignia precede the coffin of the poorest Karawe, whereas the richest Goia is buried with that silence in which his ancestor was imported to Ceylon for working in the field and tending cattle.

Here we beg to interrogate our readers if the remains of Goias of the humbler classes of Dumbara, Badulla and many parts of the Central Province are deposited in the grave with greater decency and solemnity than those of brutes. English planters, to whom we appeal, will say that the corpses of Goias of the interior are generally interred without a coffin. Where is the cemetery of Goias of Dumbara, Badulla and Avisawela? Dumbara appears to busy itself in aspiring at literary distinction and by research at the archives of the Kandy Court to seek celebrity and to establish penmanship. The patriots of the Central Province can more usefully employ themselves in trying to improve the moral and social condition and domestic happiness of their now utterly neglected brethren, instead of wasting time in editing works to prove that Karawes are of a low caste, whose ancestors the Kewatte-Wangse itself has admitted to be warriors or soldiers imported to Ceylon. The warrior is of the second caste in India and first in Ceylon need hardly be repeated. See the Vadas, which have restricted the honour of admission to the military profession to the Kshestrias and to the Bamunus, if these last named should be unable to earn their living in the prescribed mode. All the kings of India resident in Delhi, the ancient capital, strictly observed this rule of the Vedas which excluded even those of the Warsya or Welanda caste from the honour.

What will Wellales or Goias, who are admitted to be of the lowest castes say to this? Will their sacerdotal and lay learning controvert this position? They are thanked not to forget their admission that our forefathers were military men of India.

We shall now advert only to a few of the very many instances which testify that Karawes have been thought worthy of high preferment under the Dutch, notwithstanding their partiality to the Protestant Appohamics, the Goias, and allude to the appointment of two Karawe men as second kings of Ceylon and close our defence by reminding the public of a recent occurrence under the English Government.

(W) The act of appointment, dated 1707, of Regnoldus Andradie Modliyar shows that his great grand-father was appointed Subaldar by the Hon'ble Admiral (Dutch) because Andradie was successful in his campaign at Jaffna. Louis Andradie was appointed to fill the office vacated by Manuel Andradie, In 1666 in the room of Louis Andradie his brother-in-law, Franciscu de Silva, was appointed Adikar over the people. On the death of Louis Andradie Don Michel succeeded him and Don Michel was nephew to Manuel Andradie. Don Michel was afterwards translated to the Secretariat as interpreter. To the office of the Adikar, which he vacated, his brother-in-law succeeded. These facts are to be found in the History of the Kings of the Island of Ceylon page 241.

In 1658 Manuel Andradie, who was Maha-Modliar at Jaffna, detected a conspiracy against the Portuguese Government and many conspirators Poodeth Tamby and several Portuguese, being amongst them, were executed

(X) In 1715 or later Warneculle Aditte Arsenillette Simon Ta Mel was Maha Modliar under the Dutch and he led a Battalion to Kandy. He was commonly known as Cammala Maha Modliar. For distinguished military service he received extensive lands from the Dutch Government to the month of the Toppu ferry (now bridge.) This gentleman's grand-daughter was the grand-mother of the present Ambrosius de Rowel, Modliar of Pettigal Corle South, who is in possession of the lion's share of the said lands. Those conversant with Singhalese verse must have read the Maha Modliar eulogized in high terms. If we were to subjoin these verses or their translations here our reader would hold us guilty of the crime of wasting time, for they and we must feel that our evidence is now superabundant and superfluous. It should be borne however in mind that Cammala was Maha Mudliar over the country extending from the northern limit of the Chilaw or Dedro-Oya as far as the southern limit of Katragam and that Illenkoon or Illangakkoon of Waisya cast, was successor to Cammala.

When the Portuguese and the Dutch, being military people, rewarded Karawes and Parairs for their military services, our readers could easily

see how Karawe and Paraiar men ingratiated themselves with Singhalese Kings and why these Kings, in whom the *imperatoria virtus* was generally absent, admitted the distinguished of the Karawe and Karaiar soldiers to all high office from that of the second King downwards.

It being now evident that Karawes are the descendants of soldiers from Delhi, central-India, Kanchy puram, and Kauarypattanum and not of fishermen of India. they are entitled to all high offices the incumbents of which wear or use the sword: and if the present Government of the Island would respect the Siva faith which forbids the Wellale or Sudra the use of the sword they ought to divest the Wellale headmen of the swords they improperly and unlawfully wear and invest the fit and the deserving with them.

(Y) 1st. A sword that is in our possession shows this inscription thereon: "In the year of blessed Budha 1959 at Jayawardanapura, Sri Sangabodie Srie Parakramabahu, great king of the entire Lanka, granted to Kaurawir Aditta Kuruweere Arsenilleitte Maha Nagate Rajasinghe, the office of Chief of the Army and the sword with an inscription in Wesak, Tuesday, at Srie Wardana Wasala."

This king began to reign A. D. 1410 and reigned 52 years. The comparison of the Christian and Budhistic eras will show that the above appointment and the present of the sword were made in the year A. D. 1416 now about 470 years ago.

2nd. Another sword which we hold has this inscription on it: "In the year of blessed Budha 1143 the great king of Srie Lanka, Kudaakbo appointed Kaurawir Aditte Kuruwede Arsenilleitte Illenaga second king and presented a sword with the royal seal thereon in the said year, full moon, 15th Tuesday in the month Wesak at the Sencsiraja Wasala in Jayawardana."

3rd. A third sword, also with us, bears this record: "In the era of blessed Budha 1792, the great king of Srie Lanka, Sahitiya Pandita Parakkram-abahu, appointed Kaurawir Aditte Kuru Arsenilleitte Cumara Tamel, second king and enthroned him and invested him with a sword set with gems, of nine classes. This was done at Sirewardena Wasala on Tuesday, full moon, in the said year."

These inscriptions are Singhalese and we have been literal in the translations. Those readers who wish to examine these swords and the inscriptions thereon can easily do so either by writing to us on the desire or curiosity to study them being communicated to us the said swords will be produced

Wellale gentlemen are welcome to examine them unknown to us if they do not like to do so openly. Arrangements will be made for the swords to be on view at some place in Colombo of which notice will be given in the local papers. We entreat Goias to see them and to favour us with their opinion, for we are aware that unless they and some intelligent and otherwise competent members of the community have free access to the weapons in question the probative force which their production is intended to have against Goias will be greatly lessened, first because we produce them, and secondly because the party to be affected thereby had not the necessary opportunity to take exception to the authenticity of the evidence.

These arms are sure to interest the scholar, the antiquarian and the philologist. If Mr. Neville, the oriental scholar, Allanson Baillie, L. F. Lee, or any other European gentleman should scrutinize them and express his opinions as to whether they are a recent invention for selfish purposes or if they exhibit the impress of truth and possess evident proof of the antique date they bear, he would be entitled to thanks from Karawes and Goias. The language used, the formation of the characters employed and their comparison with other contemporaneous records acknowledged to be genuine, would furnish sound criteria for any judge, and any judgment on the authenticity of the weapons would really oblige us and the public. We hope there is in the Civil Engineers' department some gentleman who is a judge of steel and its durability and if there is we shall be thankful for his estimate, which will be very useful. We feel confident that an uneducated ordinary man will on looking at the swords determine them to be more than 100 years old.

The most inattentive cannot but remark the recurrence of the word Kaurawir in all the three inscriptions and the occurrence of the term Kuruweere in the first, Kuruweda in the second and Kuru in the third sword. All possessing a tolerable knowledge of the oriental languages will readily admit that all these four terms indicate descent from Kuru. Mark next, if there are at present any people in any section of the Singhalese community who could claim descent or other relationship with the gentlemen described on the said swords: reflection and observation must convince fair inquiry that Arsenilleitte and Tamel are names of Karawe people and persons with these names are found in great numbers in the Chilaw and Negombo districts and many are also found in the Southern Province.

It is also remarkable no man with these names is to be discovered amongst people of other castes. Compare these words with what the celebrated high priest, Srie Sumangala Terunnanse, the author of *Ithihasa*, says with regard to the word Karawe and with the remarks of Mr. Neville on the same head in his oriental studies. Note now the high situation to which these Karawe men were elevated: if caste-observing Singhalese

kings exalted them so high, with what show of reason could any man maintain that a Karawe is unfit to be the Governor of the Island, his attainments and talents recommending and the imperial policy permitting such elevation.

It now remains for the erudite authors of Niti-Niganduwa and their constituents, the Sudra savants, if they have the heart to sustain the contest any longer, to resort to the archives of Kandy and to rummage them to find out a muniment which establishes that a Goia, Wellale or Sudra was ever a General, Generalissimo, Second King, or Maha Adigum or held any offices other than that of menial servant under the Singhalese kings. But if our friends, without beating a retreat, would still persist in contesting the position that Karawes are of the first caste and Wellale of the lowest, we would recall their attention to the inscription on the rock referred to in the paragraph F, which would save them a world of trouble and pointing out to them the futility of having recourse to the Kandy archives would impress on them the necessity of studying this humble treatise and the authorities therein referred to for knowing the status or the social position of the paddy-cultivator or Wellale.

(Z) The Duke of Edinburgh when in Ceylon in 1870 was a guest of Sir Hercules Robinson, who was bound to Her Gracious Majesty to see in a caste, observing country as Ceylon, that the Royal visitor should be received and entertained by one of the highest caste.

Sir Hercules, himself a statesman of the highest order, had Mr. W. A. Gibson as Colonial Secretary, Mr. C. P. Layard as Government Agent of the Western Province and Mr. R. F. Morgan as Queen's Advocate. If we mistake not Mr. Layard, was born in Ceylon. Mr. Gibson, brother-in-law to Mr. Layard, was a long resident in the Island. The varied learning of these last three, their experience, and above all, their intimate acquaintance with persons of all grades and of all castes in the society of Ceylon, amply qualified them to advise their chief in the matter of the choice of a person fit in every way to receive the Royal Duke, and they did not hesitate to recommend the choice Sir H. Robinson made as sound. He selected two gentlemen of Karawe caste, the junior of these being the millionaire and territorial magnate of Ceylon, and the senior the principal capitalist and merchant, to entertain the Queen's son. All the authorities in the Island, ecclesiastical, military and civil and the Press unanimously acknowledged that the Duke was fitly received and treated and the Duke himself expressed approbation of the reception by calling the junior's house which received him after his name (Alfred House) and creating the senior Modliar of the Governor's Gate. To express the entire approval of the Imperial and Colonial Governments of the entertainment a sword, made at the expense of the local Government, was presented to the Gate Modliar. We challenge Go

Modliars to point out a single instance of any one of them being the object of such royal and high respect.

[It would be unfair to the dead and the living to omit the names of these two gentlemen, the one was Sosow de Soysa and the other is Charles Henry de Soysa. We insert the engraving on the said sword.

"Presented to Sosow de Soysa Dharmagunawardena Wipula Jayasooriya Karunratna Disanayake on his appointment as Modliar of the Governor's Gate by His Royal Highness the Duke of Edinburgh, in recognition of Sosow de Soysa's public liberality and hospitality to His Royal Highness on his visit to Ceylon.

April 1870."

Sosow was the brother and Charles is the son of the well-known philanthropist Joronis de Soysa, Modliar of the Governor's Gate, who in this land of selfishness, where patriotism is unknown and unheard of, spent a sum exceeding £100,000 for the good of the general public. His son, walking in the steps of his father and uncle on the path of philanthropy, has already by munificence signalised himself *populi amicus*. Without hesitation and fear of contradiction we say that this gentleman is the only subject of Her Majesty in Ceylon who has the heart and the means, if the Island should be attacked by any foreign power, to place gratuitously under Her Majesty's representative's orders, for repelling invasion, 10,000 able bodied men well armed and equipped and to feed and pay them during ten years, the burden of officering and disciplining them being on the said representative. We also give the pleasing information to the military authorities here and in England that Mr. de Soysa is the only man in the Colony who can afford to lend four or five millions of pounds bearing no interest, to the local Government for the necessary fortifications in the Island and in the dire eventuality of a war he alone can exhibit himself *civilitatis et reginae amicus*. Yet this gentleman, who is not far from the grave, and whom all the unprejudiced and the just must admit to be the leader of the Singhalese race, has not been honoured with a baronetcy or other higher title for no other reason than the official jealousy or envy in Ceylon, Her Majesty's officers here not wishing to see a native higher than they. But other gentlemen who sacrificed nothing for Ceylon's good have been noticed by the Imperial Government. Such is human failing! and such human justice!]

The above entertainment produced an occurrence which has adjusted a dispute that was pending a considerable time between the interpreter of His Excellency the Governor and the interpreter of the Honble the Chief Justice, the former thinking that he is more worthy because he is an officer immediately under His Excellency and the latter contending he is superior because he has been always more intelligent from the nature of

his duty which the Supreme Court, Public Prosecutor and the Bar have concurred in characterizing as most difficult.

In the instructions of His Excellency Sir Hercules Robinson to the reception Committee no reference was made to the accommodation of his interpreter and this left him without a chair or form during the whole time and the poor man, who fancied he had a right to sit with and be in the company of His Excellency, had to stand aloof all the while and was mortified to find that Sir Hercules placed him at a greater distance from His Excellency than the Chief Justice would do his interpreter from his lordship. This last native officer did thus attain the superiority or equality he always sought. No sooner did the duty of His Excellency's interpreter or Maha Modliar cease than he went away downcast and bemoaning that the halo which he had dreamt settled on his appointment departed. The etiquette thus observed by Sir Hercules might not be uninteresting to Sir Arthur. The Gai men of the up and low countries admired their neighbours who stepped forward to do a public duty (which the former could not individually or collectively afford to do and were unfit to do) and to show that the Singhalese are a loyal and dutiful people.

The appointment by King Wimala of a Karawe as the Maha Adigaram of the kingdom of Kandy, the promotion of other Karawes to that of second King and Generalissimo, and the finding by His Excellency Sir Hercules Robinson that Karawes were fit, and Goias or Wellales were unfit, to entertain the royal person, must bind all subjects and subordination must teach Mr. Arunachalem in particular and all public servants to bow to the recognition by Her Majesty's Government, Imperial and Colonial of a certain state of things, *i.e.* that the Karawe is higher than the Gai in point of descent and superior in everything else.

The task of showing the qualification of Karawes and the disqualification of Goias to all offices of honour and trust according to the rules of the Siva faith and the uninterrupted practice of the Singhalese kings done, we have next most loyally and humbly to press our grievances on Her Majesty the Great Empress, the two Houses of Parliament and the British people. We are far from averring that such a given abuse or corruption at this moment prevails in such a department of the Public Service of the Island nor are we prepared to establish that such an officer did such an act, having such a lucre in consideration of that act. But we detail certain data, undeniable and evident to all, which will inevitably strike the authorities before whom we are suppliant appellants that our case is one which demands immediate attention and a radical cure. The evils we complain against arise from the local Government having been misinformed about caste, and from their having been misled to observe the caste distinction and that in the wrong way. We are prepared to concede that the

heads of departments who maintain the distinction and inflict uncalled for suffering on classes of Her Majesty's subjects do so unconsciously or rather conscientiously believing that what they do is right. We go further and are willing to grant that by long stays amongst, and familiarity with, a people in the majority of whom the tinge of western civilization is absent, the said heads of departments forget that it is contrary to the policy of Her Majesty's Imperial Government and to the best and dearest interests of the British race, to support a state of things which the Imperial Government have openly and unequivocally denounced.

(A) When the office of the interpreter of Her Majesty's representative in Ceylon became last vacant there were several candidates, and the best and the most deserving among these was Mr. Louis de Zoysa, who was then chief translator to the local Government and had served many years in that capacity and in other posts. He was an alumnus of the Church Missionary Society in Ceylon and was distinguished for his knowledge of classics and of oriental literature and, for a native, his knowledge of English was considered thorough. The only promotion to this gentleman was the having the vacancy in question: he however did not get the place, which was filled by a very kind-hearted gentleman who had for a couple of years held the office of Modliar of a Corle. The success of the latter as against the former was revolting to all the intelligent and upright and the appointment could only be defended, properly or improperly, upon the hypothesis that the Chief Translator, talented and qualified, did not receive the just promotion merely because he was of Chalia caste, and the elevation of the Corle Modliar was dictated by the consideration that he was of Wellale caste which was considered by the local Government as superior to Chalia caste. But Chalias claim to be superior to Goias or Wellales. The inferiority of the successful gentleman to the unsuccessful one in point of attainments and talents we refrain from proving, that task being very invidious, but however we trust that the point would not be disputed either by the Government or their nominee.

As tax-payers we press for the causes of the appointment and demand from the Imperial Government the laying down and the declaration of the principle and rules which govern the choice of the Governor's interpreter. This office of interpreter is one which third-rate men think it worth their while to struggle for, although in reality and in fairness it ought to be inferior to the post of the Modliar of the Corle.

(B) Similarly we call for the publication of the qualifications necessary for one to be appointed the Singhalese member in the Legislative Council of Ceylon. For many years past the seat has been occupied by gentlemen of Gai caste, although many Singhalese gentlemen trained in England were candidates. These, though superior in the learning and other

talents which constitute the senator, were yet of other castes and were, from a mystery solvable only by the local Government, excluded from the honourable office notwithstanding the application for election in the English fashion at which the beating the Goi candidate was and is certain. Elsewhere we have depicted the difference between Karawes and Goias in point of wealth. We have now only to assert without the least fear of contradiction that Karawe men trained in Great Britain and deserving of high preferment are greater in number than Goi men, and even at this moment we have a greater number of young men at the distinguished academical institutions of England and Scotland. We do moreover trust to see that our youths always exceed those of Goi section at the British Universities unless the local Government, from what we are constrained to term partiality to Goias, are determined to damp our spirit and by precluding us from office force on us the conviction that our enterprise is by no means paying.

(F) Recently an additional seat for a Singhalese member at the Legislative Council was established and it is supposed to represent the Kandyans. This seat was not offered to any one of the many Karawe gentlemen who are in every way superior to the Goi gentleman who now occupies it.

(A) Of the two Singhalese now at the Council one is meant to watch the interests of the Singhalese of the maritime districts and the other those of the Kandyans. These two men are of Sudre, Wellale or Goi caste and cannot therefore be considered to do anything that will promote the Karawe interests. In fact the Kandyan representative is one of the so-called authors of the Niti-Niganduwa on which we have sufficiently animadverted. Karawes and Wellales will never be reconciled. We can rather credit the existence of cordiality and true friendship between France and Germany, Alsace and Lorraine continuing to form the subjects of contention than believe that Karawes and Goias are friends. The local Government are supposed to be cognizant of this but yet they have not instituted a chair at the Legislative Council for one who should and could advocate the Karawe cause. Let it be borne in mind that Karawes exceed in number as well the Kandyans as Goias of the maritime districts. In wealth and substance too we beat each of the two divisions of our hostile neighbours. This nobody will dare deny. With what fairness then can the Government refuse us a representative.

(E) For a very long time the Tamil member at the Legislative Council was understood to represent all the Tamil speaking races these being the Tamuls Chetties, Waniyas and Moormen. The Moormen never complained that they were not represented but the government lately gave them a seat at the Council. This is, to use a phrase of military men, causing a diversion to conceal the favours that continue to be shown

Goias. The Moors scattered over the country amount to about 185,000: if they get a seat why should not Chalias, who are nearly three times the number and who are a very industrious, wealthy and enterprising people have a representative of their own at the Council? During the times of the Cinnamon monopoly, Chalias received the best attention from the Government.

(Z) The Burghers number 18,000: they are represented, Why should not Durawes who are greater in number and better in point of wealth be entitled to representation?

(H) The Director of Public Instruction in the Island has by a Minute of his ordained that in certain districts only men of Wellale caste could be admitted to the office of teacher. All the inspectors of Schools are Wellales with a few Burghers. It will be news to us if amongst the teachers and inspectors men of other castes are to be found. In a country like Ireland the Director's rule would have caused a rebellion and his travels ought to be incognito, but we seek relief by appeal to the proper quarter and avoid taking the law to our own hands. In 1887 the expenditure on education was Rs. 450,000, and this money, the sweat of the brow of all classes, was mostly paid to Goias from the kind feeling of the Director towards them. We are told that the Director was an Assistant Government Agent before he became Director and used to converse with Goi Modliars very freely. It is not for us to assign motives for the Director's action, but this is certain, that educated Europeans have by coming into contact with degenerate persons and a long stay amongst the ignorant made themselves degenerate. If on the institution of an inquiry into the conduct of the Director the Imperial Government should decree that the Director has not forfeited his pension by the enormity of his deed but that his allowance would be raised from Goias we shall be quite satisfied.

To prove our charge against the Director we insert true copies of two letters which appeared in the *Ceylon Independent* of 9th May 1890.

"11th November, 1885.

"To the principal Director of the Department of Public Instruction, Colombo.

"Dear Sir,—I, the undersigned am a very poor person, holding a certificate from Inspector of Schools for having passed the VIII Standard, and am willing to enter any one of the schools established at Kandy, Udugampola or Bentara.

"Further I beg to mention that I am able to obtain certificates about my conduct from my teacher as well as from respectable persons in this quarter. With reference to your notice I most humbly beg to request

your honor to inform me, what caste I should belong to in order to qualify me to enter any one of the schools above mentioned.

"Your honor's most poor and Obedient Servant,

"Signed, DON MARTHELIS."

(Answer from the Director to the above.)

"To Don Marthelis,—In reply to yours of 11th instant, I have to inform you that if you wish to enter a training school for teachers, you must be one of the Goigama (Wellala) caste.

"Signed, H. W. GREEN,
Director of P. I."

"Colombo, 1st November, 1885."

We now submit that the Director should at once be cashiered and that he should be called upon to refund to the Treasury in Ceylon all the money he drew from it for his salary as Director, leaving it open to him to recover compensation from Goias for what he has been doing in that capacity. Is the Director alone to be punished? At the time of the issuing of the nefarious rule Sir Arthur Gordon was the Governor. Did the Director introduce the minute or byelaw on his own responsibility or on the order of the Commander-in-chief of the Island. If in his matter Her Majesty's representative has abetted the crime or quasi-crime we only hope that the Sovereign Lady who rules us and her Senate will not fail to take due notice of the wrong done.

(θ) From the offices of Maha Mudliar, Ratamahatmaya, Mudaliyar of Korle, Mudaliyar of Cutchery, Dewe Nillema, the people of all other castes are shut out by the present administration. When these offices are filled by people of one caste and when they are related to each other, many a fraud can subsist undetected. Supposing the heads of departments and their Wellala subordinates are all angels and therefore incorruptible, we contend we have a right to be among them and to be paid the money contributed by all tax-payers.

(I) The authors of the Niti-Niganduwa had it printed gratis at the Government Press. The object of the book is by trying to establish that Goias are of the highest caste and that other people are of low castes, to secure to Goias all the situations under the Government and to exclude people of all other castes.

(K) It is by secret understanding between the Government Agents that they refuse to appoint men of all caste other than the Wellala as Dewe Nilama, Ratamahatmaya and Mudliar.

(A) *On dit* the many publications on the subject of caste induced the last administration to entrust to three gentlemen of the Civil Service

Messrs Neville, Lee and Bell, eminent as oriental students, the examination of the necessary authorities and to report to them the result of their labours, to wit, if Karawa or Goia is superior in point of caste. The reference to the three gentlemen and the return they made are acts of the State and form public records to which all the subjects have a right of access. But the administration here deemed it a *comp d'etat* to suppress the report, which we guess is so withheld from the public because it supports our contention.

(M) During the last administration five or more Goias were appointed Police Magistrates, a very large number of educated Karawe, Durawe and Chalia men being left unnoticed, and there is not a single Karawe, Durawe or Chalia man holding a judicial or legal appointment. Two Wellala Modliars have been appointed 2nd assistant Agents or cadets at Cutcheries, and a Cutchery Modliar is made a Police Magistrate. There are many other Wellala appointments.

(N) There are headmen called first Vidhan Aratchies, second Vidhan Aratchies, Police officers, Peace officers, Constable aratchies, Constables, Vel Vidhans and Police Vidhans and many others of equal footing. None of these are paid either monthly or yearly but they are recognized by the Ceylon Penal Code as public servants. Unpaid public servants! They are appointed by the Government Agent on the recommendation of the Modliar or Ratamahatmaya of the Corle, who acts generally on a certificate of good character given by the Mudliar of Cutchery, and that man is successful who obtains this certificate. These headmen have to do many duties and are punished for the neglect of them and they are dismissed soon after the appointments, then their successors are chosen, who in their turn are dismissed and are succeeded by others. Every tenth man in a village who knows how to read and write Singhalese and to sign in English is a dismissed headman. These unpaid officers are expected to live on presents, gifts or bribes received from the people, and to do their duty, and in the discharge of this they generally side with the rich. Thus in the Corle the Mudliar or Ratamahatmaya and Mohandram are the only paid officers. On the first news of the dismissal or death of an unpaid petty headman a host of applicants appear and these eagerly seek to have the vacancy. The system of appointing unpaid headmen is highly reprehensible in that it tends to demoralize the people. For the ignorance and vice in these the Government is responsible, is philosophy which we are sure the two Singhalese members in the Legislative Council know, but they have not tried to ameliorate the condition of those whom they are supposed to represent: they have not addressed the Secretary of State for the Colonies and submitted to him that the system in question is pernicious. On inquiry from dismissed headmen a commission can ascertain what sums they spent for obtaining their lucrative offices and

whom they bribed. The body of Cutcherry Modliars and Ratamahatmeyas must be aware of the evil the employment of unpaid officers inflicts on the country. We have had very enlightened Governors with a few exceptions. But these good and clever men have not been struck with it. The perusal of the case No. 10738 of the Police Court of Galle, which was decided on the 10th of December 1889, will give an idea of the manner and mode of the appointing and the character of the men appointed. What would the Londoners do if those fine and gentlemanly men called Policemen were not paid but were called upon to do duty and to live anyhow?

(E) Karawes and Karairs occupy the broad belt of land that form the maritime districts. From the peaceful reign of Her Majesty they of all inhabitants have been most benefited and immense substance is hoarded up in their mansion-like buildings. In the event of an attack on the Island by an enemy or enemies, Karawes and Karairs are the people most exposed, and it is their interest to send their wives and children to the interior with their valuable moveables and to crowd the coast to resist the invaders and to prevent them from landing their infantry and cannon. Karawe and Karair fishermen know the rocks which girdle the Island and the bays and creeks on which an easy landing may be sought to be effected. Their numerous dhoneys, barges, double canoes, and various other boats can be employed by the General-in-Chief who may be entrusted with the defence of the Island. The fishermen of these two divisions, for whom swimming two or three miles is no task, can be usefully employed in the torpedo service, and torpedos will necessarily have to be buried at Trincomalee, Tangalle, Galle and Colombo and at other places which may be determined by the Admiralty. The damage which these swimmers can do to the enemy during night had better be imagined. The presence of the English soldiers will be required elsewhere and their place will be worthily filled by the descendants of the old military bands of Parakramabahu. Sinhalese kings employed our forefathers in the defence of the coast, the Portuguese and Dutch valued Karawes and Karairs as soldiers, and why should not our present rulers employ us?

Politicians in England foresee the gathering of clouds and aggression from without. They have accordingly ordered the pulling down of the walls of the Fort of Galle, but why should not Her Majesty's Minister-at-War demolish the barriers that exclude people of other castes from office, and why should he not thereby win and intensify the affection to Her Majesty and her rule of hardy subjects who are willing to spill their blood in the defence of that rule and their own hearts. We venture to predict that our services will be appreciated on the day of trouble in all quarters. Difficulty alone can test whether we or Goias or the Volunteer Corps of Ceylon can render efficient service to the State. This last paragraph

may appear to contain an unjustifiable digression, but we added it to complete our case, and in urging this we confess we preferred lengthiness, precision and effect to brevity and elegance in diction.

It is our wish to stop here but we fear that the so-called Singhalese members at the Legislative Council and others ill-disposed towards us, may retort that we have been selfish and that selfishness engrossed our minds and displaced public spirit and everything else therefrom. To obviate this charge and to do our duty to our country we do venture to subjoin the following grievances and suggestion of reform, though we have no pretention to any knowledge of politics. We also beg that our countrymen may pardon us for attempting to do what we feel ourselves incompetent to achieve. Our obscure position and scanty knowledge may only stir the smile of very many. We are conscious, however, that we attempt what many a Ceylon patriot never dared do—fear of the frown of those in authority.

(O) The cinnamon monopoly was properly abolished long ago and the salt monopoly ought to have disappeared simultaneously. But this has not ceased, simply because (we fancy) it is the richest source of the revenue of the Government of Ceylon. We are, however, not in possession of the necessary statistics to inform our readers whether the arrack farm pays better. Suppose the salt monopoly and the farming the right to sell arrack and toddy are equally advantageous to the Government, the difference between the two is marked, and the former is indefensible either by natural law or by any municipal or political considerations, whereas the latter can be justified on the ground of the necessity of funds to meet the exigencies of the Government. It is noteworthy that being struck with this evil the very many Governors of the Island or any private gentlemen, or the Ceylon press, has not pressed it on the notice of the British people, and the evil has been permitted to remain because it is paying. Since the members of the Government wish to live high, far different from what they or their equals in the British Isles do, the continuance of the nuisance or the wanton infringement of nature's law is permitted, and the poor man who lives near the seashore or a salt-pan in the neighbourhood is not allowed to taste salt which he can easily make of the water close by, without buying it from the Government.

Monopolies, be they to the profit of the individual, corporation or Government, have been condemned by Adam Smith, Gibbon, and others. Lord Bacon has denounced them as cankers of trade. The sufferings of thousands of people in consequence of the salt monopoly are very great, yet they or any reasonable subject will not object to the salt-producer being placed on a footing equal to that of the distiller of arrack and to his

paying a certain sum to the Government for exercising the right to make and sell salt.

(II) Natives of Ceylon have been admitted to the Ceylon Civil Service, but they have been confined to the Judicial department and expressly excluded from the office of the Government Agent, Treasurer, Collector of Customs, and a few other officers, whereas the native of the United Kingdom entering the Civil Service is free to be the head of any department. The distinction is extremely unfair.

(P) The revenue officer, for instance a Government Agent, is better paid than a District Judge generally. This too is an awkward distinction which must lead one to conclude that the Government are more mindful of the revenue they raise for their own benefit than they are careful of the nature of the justice administered to the tax-paying subject.

(S) Young Europeans are admitted to the Civil Service: some of these are Honours men or Wranglers. But they on becoming a Police Magistrate and in administering justice under the present Ceylon Penal Code fail to conceive the possibility of a case being true yet falling short of the necessary proof. These uncouth young men who consider themselves prodigies and are clever in insulting the Ceylon practitioner or the barrister, go on fining the complainant if they think he has instituted a false case or the defendant if they consider the charge is proved. By maintaining this system of fining either the complainant or the defendant, invariably, and in refusing to understand that a given case might be true yet it might not be proved, the young Judge raises a large sum of fines sufficient to pay the department and to leave a surplus to be deposited in the Treasury. The precious Code under which we live does not permit the complainant or the defendant to appeal against the finding and sentence of the young man, except in the case of a fine exceeding twenty-five rupees. The young Magistrate takes care to impose a fine less than Rs 25 and thus precludes the wronged man from appeal. A fair Government who really wish to promote the weal of the poor and ignorant subject would certainly cashier the learned young Judge by way of example to other Judges. But the unscrupulous Judge receives immediate promotion instead of condign punishment. If the Proctors were to appear in white coats before the Magistrate who has a white coat on, the latter could with impunity punish the Proctors by giving them a month's imprisonment. These Proctors have no right of appeal. Such is our law.

(T) We shall beg the people of the British Isles to read the Ceylon Penal Code and ask them if they would wish to see it introduced to their country. They have been just now informed of some of its provisions. We add a few more. To prefer certain charges the consent of the Attorney General is necessary. This means expense and delay. Thus justice is denied

to the poor. If the most respectable and well-behaved Singhalese gentleman were to appear insolent to the conceited young European Judge, the latter could imprison the former for a month or subject him to the payment of a fine under Rs 25, the Singhalese man having no appeal. The object of the Penal Code is to reject criminal prosecutions and for the Government to indulge in the delusion that they improved the country and put down litigation. The result of this obnoxious legislation is to leave power in the unscrupulous youthful Judge to reject prosecution, to stop appeals and to relieve the Judges of the Supreme and District Courts of much work and to render their offices *quasi sinecuras*. The interference of the House of Commons is urgently called for the abrogation of the hateful Code in question, and for the restoration of its beloved predecessor. We feel sure that the British and Irish people will abhor the Ceylon Penal Code, but it has been forced on us from its being passed by the Legislative Council. In the event of an inquiry we can surprise the commissioners by detailing the manner and mode of its passing and many a mystery will be revealed which we cannot with safety divulge here. The public voice of Ceylon was against it but that voice was not heard. The impression which the Code makes on our mind is one of dread of the ruler, and the rule. In lieu of this dreadful legislation we wish to have the old law under which the Governor and Governed lived in peace, friendship and affection.

If the code in question were good for us why should it not be so for Englishmen? Are we to suppose that these people are angels but we are Zulus, or might we manly put the question if morality in its proper sense is to be seen in the British Empire or whether it is to be discovered in the humble province of Ceylon?

After we sent our manuscript to the printer we had to look over the Civil Procedure code which began to operate on 1st August 1890. Through his kindness we are allowed to subjoin to this paragraph the following lines.

Against the Civil Procedure code we have to raise the same objections that we urged against the Ceylon Penal Code and Criminal Procedure Code. We ask the people who govern us to read the Civil Procedure Code and to see if any one member of the Legislative Council has read this Code from beginning to end. We have friends and acquaintances at the Council for whom we enter in high respect, but in the due discharge of our duty we do boldly assert that although the Council is composed of savants of varied learning and high talents yet no member has carefully perused the whole of it. In proof of what we allege we draw the attention of our readers to the occurrence and recurrence of the words *proxy* and *libel* which were intended to be respectively substituted by the terms *letters of appointment* and *plaint*. The changing of these words was one

of the principal blessings our Senators calculated to confer on us. If these Legislators have not with ordinary care gone over the pages of the draft ordinance or its fair copy, are we justified in believing that they calmly weighed in their minds the consequences of enforcing the various provisions of the enactment? We do, however, grant that they laudably arrived at expediting the administration of justice, but from feebleness and from want of acuteness fell short of the mark. In a representation of this description we cannot, and ought not to, detail all the evils the Ordinance inflicts on the subject, but our readers will be satisfied that this code should be swept off with its fellows when we point out that under the code a District Judge, or Commissioner of a Court of Requests can with impunity pass rigorous imprisonment on an Advocate, a Proctor, or any other man during a term of one month for contempt of Court, the party imprisoned having no right of appeal. This prevents the Advocate or Proctor from discharging his duty with independence which the non-professional District Judge or the inexperienced Police Magistrate construes to be contempt. The Supreme Court alone can and ought to decide whether or no the act complained of is an act of independence and duty or of contempt. This relief, which we hitherto enjoyed as British subjects, the wretched Ordinance takes away. We are losing the vitals of our existence: we are compelled to worship and adore Englishmen who are public officers. We cannot but look at the Government Agent, District Judge, and Police Magistrate as gods of the Island: our independence is gone, freedom shrieks: the professional lawyer has to act in a servile manner before the non-professional District Judge or the Police Magistrate and the rich Sinhalese man or the capitalist dare not refuse the loan which the Government Agent, the District Judge, or the Police Magistrate ask. Every young Englishman who passes the competitive Examination is a cadet or writer at first, next a Police Magistrate, then an Assistant Government Agent and lastly Government Agent or District Judge. Every man with self-respect has to please them, to bow down before them and to worship them. Britons might naturally put the question: are the men we send to Ceylon as Civil Servants capable of asking for loans? This interrogation we prefer to answer before a Commission of Inquiry before which more disagreeable disclosures may be made. Ceylonese never complained against the purity and integrity of the highest Tribunal of the Island although there have been complaints against all other quarters. We cannot suppose however that the learned professional Judges of the District Courts of Colombo and Kandy who have never had temptations to resist which are in the way of the Government Agent, or Assistant Government Agent would ever find occasion to imprison an Advocate or Proctor for contempt of Court. But even as against the findings of these we entreat not to be deprived of the right of appeal we all this time had. An Advocate or

Proctor or a Capitalist may in various ways offend an English official. These cannot with equanimity and confidence approach this individual when he is District Judge or Police Magistrate. We implore all educated men of Great Britain and Ireland to do their best towards securing the abrogation of the ridiculous and pernicious Codes and to note if the Ceylon Legislators are not making legislative experiments on the inert and patient Ceylonese in the same way as the leaders of the first French Revolution tried political ones on the irritable and ungovernable French. In Ceylon the words *Code* and *Codification* do not bear the meanings they conveyed in the Roman and French laws, and our Senators here think that their Codes can co-exist and co-operate with previous legislation. The poorest beggar in Ceylon claims to have the right to spend all that he and his friends have towards having his case heard by the Supreme Judges when he considers that he is unjustly imprisoned or fined by a malevolent or ignorant Judge.

Recently a new Stamp Ordinance was introduced: against this our exceptions to its predecessor hold good. The result of the various Codes and the Stamp Ordinances has been that people do not attend Courts for justice and they take the law into their own hands. Hence the terrible increase of crime and want of work to the various Judges. A day or two in a week District Judges have literally no work: Police Magistrates have a few cases to try: there are very few appeals to the Supreme Court. The Attorney-General and his subordinates have little to do. Thus the Governor might triumphantly despatch to the Secretary of State for the Colonies that the precious Codes have so beautifully worked that there is a marked improvement in the Colony and that his judicial and legal officers are left without much work. If such a report should be true those officials ought to be content with one-fourth of the salaries they monthly draw. We challenge any truthful man in Ceylon to deny that crime is on the increase and the dominant people should inquire why it is so. In the eyes of all the educated Ceylonese the British administration of justice has fallen into disrepute: we, therefore, hope that ere this opinion is shared by the lower and uneducated classes and before it becomes the public opinion of the Island, its actual rulers and all those interested in its welfare will be struck with the necessity of a timely and radical cure.

(Y) The present stamp ordinance has shut the door of the Civil Court as against the suitor in the same way as the Ceylon Penal Code has closed that of the Criminal Court as against the prosecutor. The local Government stick to the stamp ordinance and object to modify it simply because it is paying and the demands of the Civil Service are heavy. This ordinance is as objectionable as the salt monopoly is. But we refrain from saying much about this piece of legislation, because the Bar of Ceylon and many able and competent persons have adopted steps for its repeal. If we should succeed

in obtaining a commission of inquiry we would only suggest that the Proctors of the District Court of Kandy should be asked if they could attribute the passing of the ordinance to any incident. It will be seen that an Ordinance in Ceylon can be as easily passed as a pack of cards can be purchased in London or anywhere else, if an official were determined to have such Legislation. Official indignation is dreaded in Ceylon. The ordinances in Ceylon are generally not well-weighed and digested and an ordinance is very often enacted, repealed, an re-enacted and sometimes before an ordinance is read by the poor villager at Uva or Bintenne it is repealed in Colombo.

The Grain Tax Ordinance, too, has sufficiently engaged public attention.

(Φ) It is high time for the Legislative Council of Ceylon to be remodelled and election of members to be regulated. The present choice of the members by the Governor is most arbitrary and unsatisfactory.

(X) In passing the competitive examination, which is the door to the Civil Service of Ceylon, the British and Irish young gentleman has very many advantages over the native gentleman of Ceylon. We therefore request the British and Irish people to so arrange matters that the two gentlemen may be almost on a par. To induce perfect equality is impossible, the former being on his own soil and the latter being of parents of no European education, in the majority of instances, and having to contend against the climate. As the examination is conducted in English, and imperfection in English does weigh against the native, it is but fair that Sinhalese or Tamil should be added to the subjects of the curriculum.

(Ψ) To facilitate the education of the native in Great Britain and Ireland and to equalize the position of the British and Irish merchants and of the native merchants of Ceylon we draw the attention of the House of Commons to the present par of exchange and implore the House to place the English money and Ceylon money on equal footing and to prevent the exorbitant exchange we now pay in carrying on our own mercantile transactions with the inhabitants of the British Empire in Europe and in providing for the education of our children in that Empire.

(Ω) We call the attention of our readers to the tariff in the British Empire and pray that our arrack may be permitted to be sold in London, Edinburgh and Dublin, with that ease with which English beer, Scotch and Irish whiskies are sold in Colombo. If we are thus allowed to introduce our arrack to the English, Scotch and Irish markets we would decidedly pay greater attention to the distilling of our spirit and hope to drive away the French brandies from the British and Irish markets and to reduce the consumption considerably of beer and whiskies. English Governors

have preferred arrack 20 or 30 years old to the best of brandies. Most of our readers know that in European spirits there is an admixture of alcohol, but our arrack is pure and without any adjunct. Further, arrack does not injure one's health, whereas the European spirit does. In landing arrack at Pondicherry, Madras and other parts of India we do not pay a heavy duty.

We ought also to be permitted on the payment of a fair duty to bring our furniture, made of ebony, calamandar, tamarind, flower-satin etc to the market of the British Empire. For a long time we in vain made the anxious search for a Jaffna cheroot and a Negombo or Chilaw tobacco in the streets of London and Edinburgh. We claim to produce this Ceylon produce in the markets of the British Isles on a reduced duty.

(A 2) Her Majesty's subjects of Her Empire in Europe make beverage on the payment of certain duties, but the Government of Ceylon do not allow us to exercise this right and to make the very best of beverage, intoxicating and otherwise, from the coconut water with which nature has profusely blessed the poorest Singhalese man. This prohibition arises from the anxiety of the Government to protect and encourage the sale of European wines here, which must cease when we exercise our natural right on the payment of a duty. If Her Majesty is as kind to her dark subjects of Ceylon as she is to her white ones in Europe this distinction ought not to exist.

(B 2) In the British Empire individuals or companies are permitted to open rail-roads and are encouraged in doing so. But we fear that the Government of Ceylon will not allow us to do so. We therefore pray for express legislation and permission; if this should be done a rail-road from Colombo to Negombo or one from Galle to Matara would be the result.

(C 2) We venture to say that the harbour at Galle can be deepened, extended and improved to receive the same number of vessels as the Colombo harbour with a thousandth part of the enormous sum expended on the breakwater. If private enterprise were to undertake this grand work, doubtless for a grand profit, will the local Government object? Most certainly they will; first because they will lose a large item which they get through the Colombo Customs and secondly because they will betray the two-fold folly they committed in not extending the railway to Galle and improving the harbour during a certain period and now extending the line to Galle when they from shame and policy are unable to attend to the harbour.

(D 2) If the Imperial Government were to ask the local Government whether they have any objection to the abolition of the salt monopoly and to the modifying of the stamp ordinance the answer of Government here

would be that without the revenue flowing from the two sources the Civil Service could not be paid. In reply to the local Government we beg to submit that if many of the unnecessary offices were abolished the salt monopoly could be suppressed and the stamp ordinance altered without any inconvenience.

1st. The offices of foresters are quite unnecessary; the forests can be safe under the protection of the Assistant Agent and the care of the Modliar and Mohandram. The present foresters are European gentlemen mostly retired military officers, who otherwise draw a pension. These gentlemen enjoy life at Rest Houses, but not at the forests or near about them.

2ndly. The offices of Registrar General and Registrars of lands, can be well suppressed, the District Judge of each district being burthened with the care of the duplicates of deeds and he having a few additional clerks. This was the practice before the establishment of the Registrar's department. Before a commission we can testify under what circumstances and to pay whom the department was first organized.

3rdly. The money spent on the Volunteer Corps of Ceylon is money wasted for the fun of some retired Civil Servants and for the fancy of others whose wives dream that their husbands are military men far superior in strategy and bravery to the heroes whom the first French Revolution produced. We are no pessimists when we remark that the Volunteer Corps is of no use and it may be dispensed with without any injury to the Government. Half a regiment of the line present in Colombo is amply sufficient. The Singhalese people will not rebel, for with all their complaints against the local Government they are fully aware of the advantages of peace and of the immense profit they as British subjects make in their trade with almost all the countries of Europe, of the circumstance that Ceylon under Singhalese kings, had no trade with Europe worthy of the name, that their grievances can be removed by appeal to the British nation, and that the laws and regulated liberty of the British people are superior to those of all other nations. We will not waste time by marking the difference between the Volunteer Corps of England and that of Ceylon.

4thly. There are too many officers in the Civil Engineer's department and five-sixths of these are Europeans and they are highly paid, but the roads are neglected: on these the representatives of the Singhalese, Tamils and Burghers do not pass. Look at the road from the bridge at Wellewatta to Disaster Kalutara.

The suppression of the first three departments and the reduction of hands in the fourth will we feel sure relieve the tax paying public without any trouble to the Government.

(E 2) The Modliars or Ratemahatmeyas and Mohandrams, who are almost always Singhalese people, and the thousands of clerks, who are Singhalese, Tamil and Burghers, and interpreters who are Singhalese or Tamils in the various departments of the public service are most ill-paid. The heads of departments are too highly paid. We pray the House of Commons to mark the disparity. These heads will, in claiming the lion's share of the revenue for their pay, argue that Singhalese, Tamil and Burghers live on rice and curry, and the the first two sections of the people do not want much clothing. This is true, but the Singhalese, Tamil and Burghers in requesting the European head of the department to part with a one-third part of his enormous pays for division amongst them will remind their chief that has no occasion for coals and winter clothes, and that he in England had no horses and carriages and no host of servants and no occasion for indulging in so many different wines, some of which he saw only occasionally in Europe. The native subordinates can save nothing, but their head sends three-fourths or at least two-thirds of his pay to the Bank. Some fair adjustment of the difference of pay between these two divisions of public servants is indispensably necessary.

(F 2) Whenever an increase of pay was ordained in the distribution of the sum allotted to a given department the head of the department got and gets the largest share, the proportion being most unreasonable. But whenever retrenchment became imperative, the lowest of the officers of a department were dismissed and the salary of the subordinates was seriously affected by reduction of the pay of the head being generally left intact.

(G 2) None of the members of the Legislative Council have brought to the notice of the House of Commons the mischief the engineer of roads has done to the public by introducing what is called Mac-Bride-System. There are many other evils of equal importance which public men, such as members of the Legislative Council, ought to notice. These, because they are chosen by the Governor, have not the courage to denounce anything which he or any head of a department approves.

(H 2) There should be legislation to prevent the system of Judges blackguarding a witness in the witness-box whom the judge does not believe. If the judge think that the witness has given false evidence he can punish the man with a fine or imprisonment, but he has no right to abuse the man and to insult him well knowing that the insulted man could not take the law into his hands and strike the judge or that the injured man could not sue him.

(I 2) In the British Isles a Judge is always a barrister or trained lawyer. But in Ceylon a young revenue officer becomes a Magistrate and runs law at the expense of the parties in cases, from decisions being

appealed against and set aside by the Supreme Court which point out to the youthful Judge the law applicable in the given case. To this evil we crave the attention of the House of Commons and remind them that there are hundreds of Singhalese, Tamil and Burghers of education, talent, probity, wealth and who can fill the Magistracies.

(J 2.) A revenue officer becomes a District Judge in the course of time, and when he has to decide a case in which the Crown is a party he always believes the crown witnesses and disbelieves the witnesses of the poor subject. The Supreme Court would not disturb the finding of the Court below on a question of facts. Thus justice is denied to the poor Sinhalese suitor, when his opponent in the action is the Attorney General or the Government Agent. Hence our contention that a revenue officer or Government Agent ought not to be made a District Judge or Police Magistrate.

(K 2) Seeing the increase of the Metropolitan Bar of Ceylon, which consists of English, Scotch, Irish, Singhalese, Tamils, and Burghers and the number of the educated and talented men to be found there, it is but fair that the Imperial Government should offer the offices of District Judge of Galle and Jaffna to the leading and senior members, in the same way as the like situations of Colombo and Kandy are left open only to them.

(L 2) The present depression in Ceylon is owing not simply to the fall of the coffee enterprise but in a great measure is caused by the pensions the public of Ceylon have to pay to men who take our money and spend it in Europe. The fixing of the pension is we believe by the Secretary of State for the Colonies and the Executive Council, which is composed of government officials. To what the Secretary of State for the Colonies, the Executive Council, and perhaps the the Legislative Council, decree we must submit and bear the yoke, however galling it might be. We know that in defence of many of the wrongs and injuries done to the public of Ceylon the Government here pleads that Ceylon is a Crown Colony. But the House of Commons possesses the right to scrutinize the doings in all Colonies. We only wish that the awarding the pension may have reference to the financial condition of the island, that if the state of finances is against the modifying of the Stamp Ordinance and the abolition of the salt-monopoly the pay of the officers of the Civil Service, excepting those of the Judicial and Attorney General's Departments, may be reduced, for those officers draw excessively high salaries and a large proportion of their pay is sent to the Bank at the end of each month.

(M 2) The public of Ceylon ought to be informed of the laws and minutes that govern the fixing of the pay and pension of the servants of the public service of Ceylon, and to participate in the making of those laws and minutes.

(N 2) The revenue of Ceylon is swallowed in the payment of the pensions and salaries of Europeans. We cannot grudge to pay men who serve the Colony, nor can we object to their having pension after they retire, but our grievance is that we who pay taxes towards paying the public, servants have no voice in the determining of the pensions nor are these pensions or the pay given to the public servant settled in reference to the condition of the revenues or our wishes.

The European officials do not attend (generally speaking) the reading room or the library organized by native agency but establish one for themselves, and those of these officials who are Judges maintain the doctrine that educated Europeans and European planters do not swerve from the path of rectitude and that they do not lie. Hence a Judgment in favour of a native as against an European is a rarity. When Courts below do not believe witnesses the Court of Appeal does not disturb the verdict of the court of the first instance founded on such disbelief. Such is the British law administered in the important Colony, Ceylon!

There are in Ceylon girls' schools established and conducted by European ladies or women, who admit native and European girls as boarders, but the natives are not permitted to dine with the European girls, although there is no difference in the fee paid.

We have no reason to complain against Europeans trying to avoid our company, but to this circumstance we allude because many well disposed and really kind hearted persons in England have organized the Indian National Association and have a Journal called the *Indian Magazine*. At the soiree and conversazione of this Association even ladies and their husbands of the Ceylon Civil Service assemble and speak much about establishing friendly relations and harmony between the people of the ruling race and those of the subject one. What we here complain of our brethren of the continent of India do doubtless complain of there. True Friendship cannot subsist where political wrong exist, but the National Indian Association think otherwise and endeavour to heal wounds, many and deep, by talking about female education and condemning early marriage.

On the face of the successful exertions made by the natives of Ceylon to secure to their children an European education and in recognition of their devotion to Her Majesty's Government we conceive it to be fair that by Imperial Minute all offices, excepting that of Her Majesty's representative in Ceylon, Colonial Secretary and the General commanding the Forces, should be left open to those natives who by ability, talent and attainments qualify themselves for the due discharge of the responsibility and high duties of such posts.

(Q 2) We are instructed to say that in many parts of the Island, such as Hihidum Pattu, certain divisions of the Ratnapura District and Kirmattia Pattu in the District of Putlam etc, people suffer from want of food. Most of the families have only two meals a day instead of three and many others only one a day. Drought in certain quarters and periodical inundations in others have engendered that scarcity of eatables which would induce humanity to dictate the abolition, in those parts, of the road tax and the duty now levied on paddy and other grain. In consequence of bad legislation, disproportionate taxation and unjust application of the taxes raised, there are at this moment that suffering and dissatisfaction which in Paris caused the first French Revolution. There are doubtless many members of the Government here and very many in the British Empire in Europe who think with Bishop Horsley that the governed are created for the benefit of the Governors, or that the ignorant many exist to feed the shrewd few, but we trust that a large majority of the members of the House of Commons will concur with us that Kings or Queens or Governments exist for the good of the people, who according to their means should spend for the maintenance of the necessary establishments.

(R 2) Whilst standing up as fair accusers of the local Government on certain matters we are bound to acknowledge that they do give entire satisfaction to the public of Ceylon by the efficient working of the Medical and Postal departments. Many of the retired officers of these departments are natives of Ceylon and their pensions are spent in the Island. It is for this reason that we contend so hard that a large proportion of the high offices in the Civil Service may be filled by the natives.

(S 2) The introduction of the rupee and cent as the current money has done a world of mischief, which was not done and could not have been done in the days of the pound, shilling, penny and farthing. The dishonest traders of towns do not give one hundred cents for the rupee which they receive from the ignorant hawker who comes from the interior. This evil is crying, and there is doubtless legislation to prevent it, but we have not heard of any instance of Policemen or other officers prosecuting any offender. Similarly the sale of adulterated arrack is not punished the farmers of this paying revenue being too influential to permit this.

(T 2) Twelve cents and a half is the price of a measure of the ordinary kind of rice at Galle, although large quantities of the grain are almost weekly imported. Equal must be the complaint of the inhabitants of the other parts of the Island. Interference of the Government is called for to prevent the rich Chetty from selling the commodity in his own way. The Nattucotta Chetty lends money to the poor and ignorant Singhalese man on a promissory note; the interest due for some months is

taken in advance by the payee; the maker makes other payments but receives no receipt; the imperious creditor frowns at the humble debtor if the latter should suggest an acknowledgement of the money paid. Payments continue in this manner, but before the last payment the Chetty flies off to India, leaving the promissory note and a power of attorney with his Agent to sue the man. When sued the Defendant pleads payment and attempts to prove it, but his evidence is invariably disbelieved. Legislation should interpose to protect the poor and simple Singhalese. Difficulties will be pointed out as lying in its way but these can be easily removed.

(U 2) Most likely all knowledge that the House of Commons possess respecting Ceylon must have been derived from the Secretary for the Colonies, who in his turn got his from the Governor of Ceylon for the time being. This being so the picture we have submitted of the state of affairs in the Island militates with what the House have already known and their surprise could not be ordinary. In answer to our representation the local Government might not deny the stubborn facts on which we rely but might suggest that the author of the pamphlet is a lunatic who does not know that the Government here is carried on upon instructions enunciated from Downing Street and that their sole duty is therefore to execute orders and to place before the Secretary a large item as surplus revenue, without reference to any moral Code. To this answer we have no reply, but do earnestly press our appeal and submit that whether our facts are denied or admitted the interposition of the House and the constitution of a Commission of Inquiry become indispensable for the purpose of ascertaining if our facts are denied, whether they are true, and if true, for the purpose of discovering appropriate and immediate remedies.

(V 2) The statesmen of Ceylon often talk at the Legislative Council if a given undertaking by the Government is paying. We are shocked to hear these words from the lips of those entrusted with the conduct of public affairs. A body of partners might speak if any of their enterprises is paying, but the duty of Government is nobler. They have to watch over the interests of the subjects, and to encourage agriculture, industry and trade, inland and foreign. With duties levied on agriculture and industry, with import and export duties, and with taxes and duties so levied as not to hurt the party paying, much less to violate a right or privilege of the subject, they ought to be able to meet the expenses of the Government and so regulate the disbursement as not to overburden the subject. These doubtless take credit to themselves for what they get from the sale of Crown lands, and Crown timber, and also for what they derive from the salt monopoly and the Railway. In a well governed State the subjects should be so enterprising as to undertake the construction of rail-roads and other works of public utility, and they ought not to be any mono-

policies by the Government. To make ourselves clearer we would fain remind them that if they are anxious to find out concerns that are paying, they can employ the "Lady Gordon" and a few other steamers for the purpose of importing rice from India and forbidding the Chetty or the Indian capitalist from exporting rice to Ceylon, constitute themselves the sole sellers of rice as they are of salt, and they can in this way augment their profits to an incredible extent.

(W 2) Those legal practitioners of Ceylon, who are also members of the English Bar, should be placed on an equal footing with European gentlemen of the English Bar. English, Scotch and Irish gentlemen who hold offices in other Colonies in the Judicial and legal departments are transferred to Ceylon; it is therefore fair that Ceylon men who are also barristers should find employment in other Colonies. But the soundness of this last proposition the Earl of Derby as Secretary for the Colonies has refused to acknowledge. This we are prepared to prove. The Earl and his successor in office exclude the Ceylon barristers from employment in other Colonies to which they admit only the English, Scotch, and Irish barristers.

(X 2) Not long ago two young English gentlemen were appointed as Crown Counsel. These appointments must have been recommended by the local, and sanctioned by the Imperial Government. These gentlemen are in every way worthy of the honours conferred on them, but either government have failed to see or preferred not to perceive the paramount right of the Ceylon man to these offices, he being trained and qualified to fill them, if the British nation governs Ceylon for the benefit of the Ceylon men. Neither the one nor the other of these offices was offered to the Ceylon senior barristers but they were filled as above mentioned. Neither the Secretary for the Colonies nor the Governor here seem to evince compunction. They are, perhaps, honestly convinced that Singalese have no right to contend with English, Scotch and Irish men for office in the Island, in that Singalese are a subjugated race. We beg the Commission of Inquiry which we invoke in the name of justice to inquire into our grievance and to recall to their minds the fact that the maritime districts of the Island were ceded to the British by the Dutch, and the very peculiar circumstances under which the Kandy dominion fell under the British rule.

(Y 2) The Veddas are, as we have previously observed, the descendants of the aborigines of the island, and there was a very great number of them on the first landing of King Wijaya. From causes which we are unable to trace these descendants of Adam and Eve are declining in numbers. What we complain, is that these, our fellow subjects, have not received any attention from the Government simply they have nothing

with which they could pay taxes and perhaps because the Government Agent or the revenue officer does not wish to witness, by approach to them, the pristine nakedness which they inherit and support from the first father and first mother. At the British Museum curiosities from all parts of the world are amassed at enormous expense: such is the taste and civilization of the people who govern us. This being so, why should not the local Government view these great grand-children of the first husband and first wife as the most curious of all curiosities in the world? If we are rightly informed, China or any part of the globe does not possess human beings of the like description. On account of this rarity alone the Government should have attended to these wild people, and encouraged their increase and prevented their decrease. At the forests in which they live and in other parts of the Island is to be seen that beautiful and lovely fruit called Devikadduru which means "God made bitter," and which man does not taste for fear of immediate death. Our wild brethren live on flesh and fruit but the cursed fruit they avoid. We have not heard them talk and no man has ever told them not to eat the bitter fruit, which is the most beautiful of all fruits, and which, without a tempter's prompting, has in it enough of charm and temptation to induce tasting. The tree that produces this fruit is indigenous, and it is to be found nowhere else to the best of our knowledge. So far as we are aware, there is no record, writing or inscription, which shows that the wild men immigrated to Ceylon from any part of Asia. These data force on our minds the corollary that the garden of Eden was in Taprobana, without reference to Adam's Peak, Adam's bridge and all that people say about them.

(Z 2) It is impossible for us to specify the large sums spent on the opening of canals at Welikwatta and Talpittia in the Western Province, and at Kurruwa in the Southern Province; and on the construction of the three bridges. Exits for the waters in the interior of the Island in rainy seasons were necessary, and the care of the paddy and other crops induce the Government Agents to demand openings for the waters that destroyed them. But the engineers entrusted with the work chose elevated ground and opened the canals across it, but no waters pass in these except a little in the Talpittia canal and these are worse than useless, in that the repairing the bridges annually or oftener remains a burthen on the taxpayer. We might naturally predicate this skill of English engineering in other public works in different parts of the country. The three canals and the three bridges are the laughing-stock of the ignorant natives who associate the name of the Government Agent that demanded and procured the canal with it. Who is responsible for the money thus wasted? We are not aware of any action instituted by the Queen's Advocate, or the Attorney-General against the officer who has done his duty unskillfully for the recovery of the loss sustained? Would such negligence remain unpunished in the British Empire in Europe? In the given case how are we to

find relief! Would the people of the British Empire, whose subjects we are quite willing to continue, permit us to remain as we are or could they ameliorate our condition without a radical change in the constitution of the administration?

In addition to the charge we have thus preferred against the local Government of wasting public money, we beg most respectfully to complain that they have absolutely taken no step to prevent the destruction of human life by the crocodile, cheetah and bear. Whilst the Principal Civil Medical Officer could inform Her Majesty of the number of deaths from small-pox, and the Postmaster General could point out the postal income in a given year, the Government Agent or the Governor could not determine the amount of those that fell victims to the three carnivorous creatures in that year. But yet the Government Agents and the Chairmen of Municipal Councils do not hesitate to imprison the poor Singhalese as defaulters under the Thoroughfares Ordinance, without a right of appeal in the incarcerated. It is loudly complained that this Ordinance is really oppressive.

(A 2) On the visit of a son of the Great Queen to the Island, a Singhalese gentleman presented a sum of £10,000 to the local Government to commemorate the advent of the personage. This money became public money, and we maintain that we have a right to know what has become of it. The Imperial Government know the fact of the gift, which was made in 1870. The Governments that hold fast in their grip the salt-monopoly and the obnoxious stamp Ordinance, must have taken good care to see this sum, large for the small Colony of Ceylon, multiplied twenty-fold during the extended period of twenty years. The longed for Commission will not fail to ascertain if the money has borne proper interest or whether it dwindled, or not disappeared, from the anxiety of those high in authority to favour and feed their needy friends and relatives.

(B 2) The same Singhalese gentleman has spent a sum exceeding two million of Rupees, on the making of roads and buildings of public utility. The authorities in Ceylon, his friends and foes admit this, but the local and imperial Governments have been guilty of that indifference and carelessness which amount to a dereliction of duty as regards that individual.

The doing good to the fellow creature or fellow subject is the *summum bonum* according to philosophy and most of the creeds. Very few are moved to acts of beneficence from the holy sentiment of love of the fellow being, but many do befriended the needy and succour the helpless for the admiration of the high and educated or for the *ecclat* of the populace. Irrespective of the motive it is the duty of statesmen to stir benevolence and encourage acts which enure to the public benefit. We beg to accuse the local Government with not having done this, in that they have not drawn the attention of the Fountain of Honour

to the most philanthropic subject, and we make the same complaint against the Imperial Government because they have not taken notice of the man either on the request of the local Government or, *mero motu*, when he was lately on English soil. What aggravates the conduct of either Government is the circumstance that two fellow subjects of our hero were knighted, the one of whom was a Burgher of transcendent abilities as a lawyer and judge, and the other was a Tamil or Chetty of literary distinction. Neither the one nor the other of these two gentlemen was entitled to credit as a patriot, nor did either of them sacrifice a single penny for the good of the general public. This comparison might appear invidious but the truth is brave, though it is very often disagreeable. The Singhalese race have been stung by the slight to which they have been thus subjected. Of a population of 2,800,000 the Singhalese man stands pre-eminent for public spirit. Here we cannot but advert to a deceased Singhalese gentleman of Morottoo who spent largely on the building of churches and who was entitled to honour from the local Government, but they were unable to distinguish between a paid officer who does his duty and a benign independent gentleman who parts with hard cash for his fellow creature's good, and the good old gentleman was closer to the grave, quite unnoticed, when the Roman Pontiff, from whom our Gracious Sovereign Lord holds the honour of the title of Defender of the Faith, honoured our fellow villager of Morottoo.

(C 2) A word against ourselves. At the expense of £2,000 the public of Ceylon erected a statue, not long ago, in honour of a Governor who was handsomely paid, and during whose administration the long list of our grievances did exist but he did not attempt to remove a single one of them. Then where is his title to the costly monument? What have the public or Ceylon done to commemorate the greatest patriot of the land? Are we to permit him to die without exhibiting worthy proof of our sense of gratitude ere he closes his eyes? Ceylon and a large portion of the British Empire are aware that on the Singhalese philanthropist, who has been unjustly passed over, have descended the choicest of Heaven's blessings; then, why should not Windsor Castle condescend to honour him with the highest of titles in Her gift?

(A 2) Goias having read much under the administration of Sir Arthur Gordon their leaders thought it expedient to procure a public address, to be presented to him on the expiration of his tenure of Office, and to erect a statue, apparently at the expense of the public. These shrewd men who surrounded him must have informed him at his first landing, or subsequently, that they were all and everything in the Island, that prestige and influence were with them and that other people were nothing. That these notions Sir Arthur Gordon fully imbibed, his government clearly

and sufficiently indicated. His administration came to a close, and it became the duty of Goias to present the address and to erect the statue. Sir Arthur honestly believed their assurance. But they knew that the Karawes and other sections of the community what the fox is to the lion. They were aware that Karawes and others, enraged by the conduct of Sir Arthur, would prevent, at any risk, the giving of a public address and the raising of a statue. They therefore had recourse to all shameful tricks. At the house of a distinguished judge of their's a private meeting was held for the purpose, as alleged, of considering the desirability of acknowledging in a suitable way the services of Sir Arthur Gordon. At this meeting it was resolved that he deserved a public address and a statue. In a mysterious way this subject received a sham discussion at the Council Chamber between the creatures of Sir Arthur Gordon and the close relative of those whom he promoted regardless of the rules of the Civil Service. At this hall, too, the affair of the address and statue was approved. To attach to the address the character of *public*, a public meeting was at last announced to be held at the Library, opposite the Queen's House, and only a few yards from it. This meeting came on on the 27th March 1890, memorable in the history of the Island. The resolutions brought forward, to the best of our recollection, were to consider and adopt an address that had been prepared by the member of the Legislative Council for Tamils and Chetties, and to consider the erecting of a statue to the honour of Sir Arthur Gordon. At this meeting none of the English community were present except some of the Editors of the English Journals and a few creatures of Sir Arthur Gordon. Karawes, assisted by all other sections of the community, vehemently opposed the giving of the public address and the movement for it and the statue signally failed. For particulars about this meeting we refer our readers to the three English papers ("Observer," "Times," and "Independent") and the opinions of the Editors are important, being those of disinterested persons. Notwithstanding the fatal blow thus dealt on the promoters of the scheme, private meetings continue to be held in different parts of the Island under the auspices of magistrates, whom Sir Arthur Gordon appointed contrary to the rules of the Civil Service. The professed object of these gatherings is the procuring a private address to His Excellency, but we hear that at these meetings and by Modliars and Ratamahatmeyas, a subscription is raised for making a casket to be presented to the departing Governor. These meetings and the subscriptions are unconstitutional, unlawful and pernicious in the extreme. We state facts and the drawing of the conclusions is for Her Majesty's Ministers and her native subjects. We hope, however, that the subscriptions would present no temptation to the needy Modliar and Ratamahatmeya whose pay is Rs.75 or Rs.80 per month and that there would be no malversation.

(E 2) The promoters of the scheme for the address and statue felt and dreaded our strength, fortified as we are by the respectable section of the Burghers, who are the true descendants of our late Dutch rulers, by all classes of people, and above all by the opinion of the English community. But to proclaim to the world that our men also were with them they secured the presence at these meetings of a few men of ours whose secession did not effect us in the least.

There are many Newspapers in the Island published in different languages and the "Examiner" Newspaper, commonly known as the Burgher Paper, is also published in English, the Editor being supposed to be a person of the Burgher community. This organ alone, it is remarkable, sought distinction by trying to support the cause of the address and statue.

(Z 2) We quote a passage from the "Ceylon Independent" of 1st May 1890.

"The Maha Modliar's Chain. A correspondent writes: A good story comes from the Audit Office. The now historical gold chain which is to be presented to His Excellency's native aide de-camp, for the eminent services rendered by him to so many of his relatives in particular, was an item in the account presented to the Auditor General under the head of 'Contingent Service.' The Auditor, however, was too obtuse and could not see where the 'contingency' arose and would not pass the item, and suggested that a draft bill be passed through the present sitting of Council, this bill to enumerate in detail the aforesaid 'eminent services.' His Excellency, however, failed to appreciate the idea, with the result that a cheque for the value of the chain, drawn on a Colombo Bank, on His Excellency's private account, was handed to the renowned manufacturer of chain in question."

We ignorant Singhalese need not say anything about the character of the Editor of the "Ceylon Independent," who is better known in Europe than in Ceylon, but he is not likely to make a story in his widely read paper. We now kneel down before our Sovereign, the greatest of Sovereigns on earth and placing our crude little bows and arrows pray that she may deign to order Her Ministers to analyze, digest and comprehend the above passage and to mark if three-fourths of our grievances are not established thereby.

Even in a literary point of view the strength of the two contending sections stands thus. There are four practising barristers of Karawe caste and one of Goias caste in the Island. Three of the former are senior to the latter, who is a very close relative of the Maha-Modliar. Sir Arthur appointed the Maha-Modliar's relation a Police Magistrate. This and many other causes form the foundation of the bitter feeling between Karawes and Sir Arthur who insulted us in various ways.

(H2) Most of the appointments by Sir Arthur Gordon are unworthy ones and these we pray may be cancelled.

(G2) So far as our knowledge extends ever Governor of the Island left it before the arrival of his successor. The wholesome practice Sir Arthur violated and permitted us to see a Governor and an ex-Governor simultaneously. Whilst the timid and suspicious on our side apprehend further mischief from the presence of Sir Arthur, our enemies are in high glee from the calculation that they could obtain high recommendation from the one Governor to the other, and perhaps that they could dine with the two Governors together. Such are the fears of the uneducated, but the educated and upright trust that no Englishman of education and self-respect would walk in the steps of Sir Arthur Gordon, as Governor, and forget the bright examples of Sir Henry Ward, Sir Justin MacCarthy, and Sir Hercr's Robinson and several others.

It is a matter of surprise to us why the Secretary for the Colonies did not recall Sir Arthur on the expiration of his time, when a predecessor of the said Secretary recalled Viscount Torrington, for having caused a rebellious Buddhist priest to be shot, before the termination of his period of administration. The sins of Sir Arthur are a hundred-fold graver but Viscount Torrington's was a simple error of judgment.

An imperial ukase or minute that no Governor shall remain in the Island till the arrival of his successor is very desirable, in that the outgoing Governor will be disabled from pointing out his friends and foes to the in-coming one.

(I2) According to the law of the land in the case of the sale of real property between subject and subject the seller is bound to warrant a defect in the sale, and if he failed to do so he is condemned to pay the damage sustained by the purchaser. The local Government, however, refuse to warrant their Crown Lands or to return the money received from the ignorant purchaser in case of dispute. If they would only take the trouble to ascertain whether they are transferring a valid title, which they can easily do with the help of a host of Crown lawyers, we should not be afflicted with the extensive litigation we have now. The Government acts on the advice of headmen that such land is Crown property, but these men are not held responsible for their information. The conduct of the Government in this case evince greater desire for lucre and less regard for morality.

(K2) In consequence of certain religious acts of Sir Arthur Gordon it is necessary that Her Majesty's Representative should clearly understand that toleration of the various creeds in Ceylon does not mean that he should actually interest himself in any religion other than that which Her

Majesty's professes and her predecessors up to Henry VIII, professed. We Ceylon Churchmen have a right to ask the Governor and all the officials to support the arms of the Lord Bishop of Colombo in the holy work of the conversion of the heathen and in the inculcation of orthodox doctrine. The wretched disestablishment affords additional ground for our request.

(A2) The Queen's House stands on the site, we guess, which the Portuguese General chose for his tent and the Governor for his residence on the first invasion or friendly settlement of the Portuguese in Colombo. The choice of the spot, which is so close to the harbour, was dictated by the fear that the Portuguese would be suddenly dislodged by the soldiers whom the Singhaless king had stationed at Cotta. There is no such apprehension now: all Her Majesty's subjects are loyal and are attached to Her Government. This being so, the seat of Government and Treasury ought to be transferred to Kandy, whence the Governor can have an easy drive to all the principal seaports. All the public buildings within the late Fort should be given up to native and other merchants. If our suggestion should be adopted, Kandy, now neglected, would receive the importance it deserves, and Manaar, Batticaloa, Trincomalee and Jaffna would emerge from the obscurity in which they are buried. The roads to these places would be better cared for by the Governor and the superintendent not knowing where the Governor travels. The lands lying between the future metropolis and the said towns would rise in value and agriculture and industry in the now unnoticed parts of the Island would receive impetus. Even in the event of trouble from without the Governor could from Kandy, which is almost the centre of the Island, better order and superintend defensive operations all round the coast than he could do from Colombo.

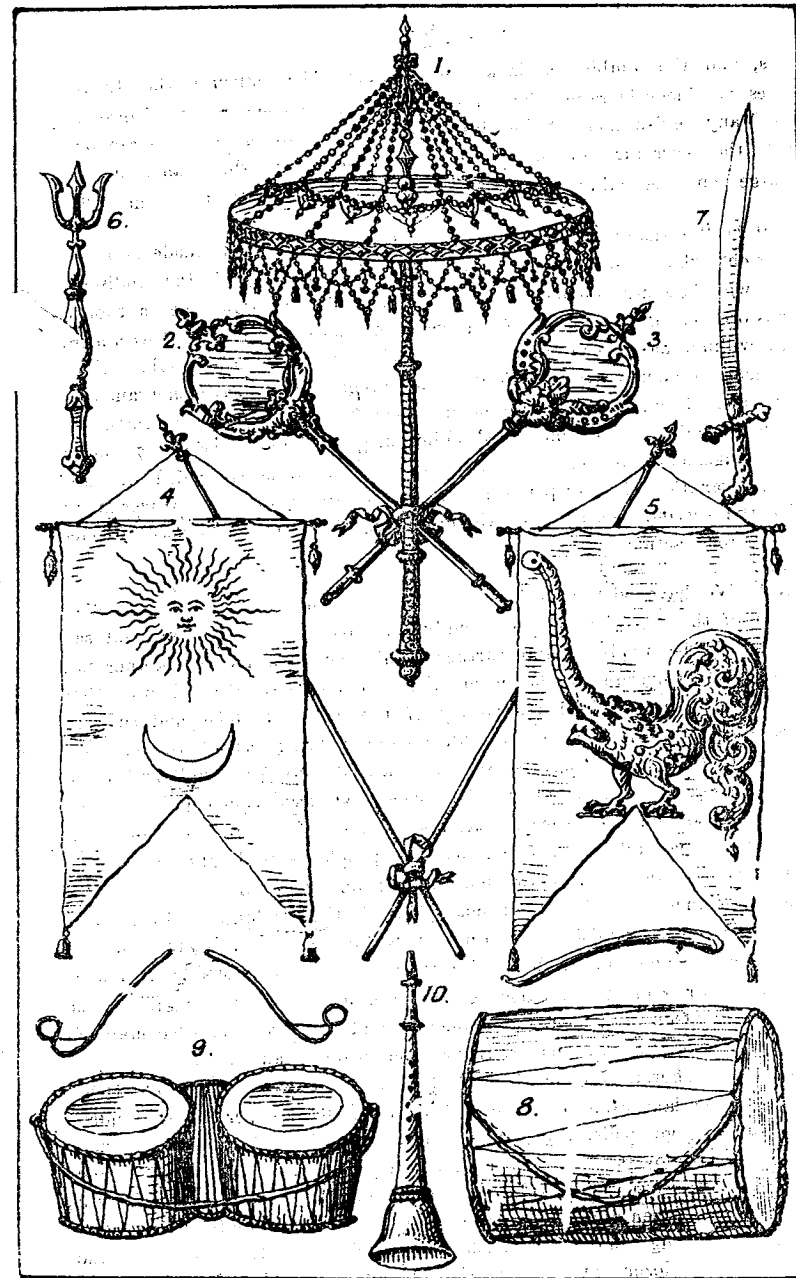
There are many other advantages that would result to the Colony from the removal in question on which we refrain from dilating now. We however cannot but notice here that the mania for railroads will be curbed, and that the want of a railway from Colombo to Negombo, thence to Chilaw and thence through Panan and Calpentyn to Jaffna will cease to be pleaded.

The Queen's House and other public buildings within the late Fort can be leased out for enormous sums which may be sufficient to meet the costs of the transfer. The following the Queen's House and the Treasury to remain where they are is to tell the hasty traveller and the superficial thinker that the Governor could, and perhaps would in case of grave difficulty, put the money at the Treasury in the P. & O. boat that first visits the harbour and steam away to the Thames, leaving us to our fate. Every act of the Imperial and local Governments should be such as to inspire confidence in us that we may be best prepared to maintain our position as an English Colony despite the old will of Kusia, her

threats, and the ambitious looks of France. The expense the transfer involves is inconsiderable but the benefits it engenders are innumerable. Many selfish men of the Western Province will of course strenuously oppose the carrying out of what we suggested: the same however we urge on the mind of the Imperial authorities, Military and Civil.

(M 2) We thank the local Government for the provisions made to relieve the person who suffers from small-pox and leprosy and the indiscreet woman who becomes pregnant without being able to prove the author of her misfortune. But doubtless from want of means the local Government, though willing, have been unable to provide for the deaf, dumb, crippled and beggar. Colombo, Kandy, Galle and other towns have thousands of these people. There is a large number of ghastly looking Burgher women who go about begging with emaciated children, at night between 7 and 8. Some arrangement to relieve these sufferers is urgently called for and additional taxation is indispensably necessary to enable the Government to give the succour needed. We therefore beg that our rulers may at once begin vigorous action.

(N 2) We have with pleasure read the arguments of George Wall in favour of the abolition of the paddy-tax. We support him, and say that it should be abolished, and further admit the necessity of another tax to enable the Government to meet their exigencies. It is hoped that Mr. Wall will succeed in his advocacy of the cause of Goias and the tax will cease. When it does so Goias will no doubt bring about the erection of two statues to mark their sense of gratitude to Mr. Wall, and these statues representing him ought to be placed at two conspicuous places, one in Colombo and the other at Kandy. Their motion to do so will, we suppose, may all other sections of people will largely concur towards the two statues for the memory of one who as member of the Legislative Council was himself champion of the Ceylonese. Goias will see the folly they committed in vainly struggling to get a statue for Sir A. de Silva who did nothing else than encourage Goias Modliars. These, according to Mr. Wall, are a curse to the bulk of Goias. One moral Goias ought to learn from Mr. Wall's arguments addressed to the Chairman of the Cobden Club, namely, that they are the poorest and humblest people and greatest sufferers among the Ceylonese. Now let Goias and their haughty Modliars, each of the last drawing Rs 75 per month, understand that prestige, political power, social status and wealth are with their superiors and employers who are Karawes, Karaiars, Paravirs, Durawes and Chalias &c. Let Goias recall to their mind what A. de Fleury has observed about the rich citizen and the poor peasant. Nations and individuals suffer for their past wrongs, and it is nothing but divine retribution that the half a dozen of the chiefs of Goias should suffer for their



1. Pearl umbrella. 2 & 3. Alawattung. 4. Irrahagga-koddiya. 5. Makkra-koddiya. 6. Trident. 7. Sword. 8. Daula. 9. Thammattama. 10. Bugle.

deception. The Britions cannot always be deceived and misled, but they will soon open their eyes. The scrutiny of the caste system could not help Goias. We will close our remarks about this disagreeable controversy with but one additional observation which must necessarily curb the arrogance of the Goia, be he the humble cultivating Goia, the client of Mr. Wall, or the exalted member of the Legislative Council, or the Maha Modliar.

In India a Brahmin casts off, on the ground of caste, the bowl of rice or other meal if the shadow of Sudre or Wellale there falls on it, and we have abundantly shown that Goia or Wellale here is the Wellale or Sudre there. Can European budaikh (royalty, nobility and gentry) consistently maintain caste distinction and associate with the most elevated Goia?

From necessity we dwelt so long on caste. If, for this reason, our readers should hold that the limited European education we had is lost on us and that Western ideas, most of which all cultivated minds in Asia admire, left us, they would commit a grievous error, for we are quite cognizant of these few lines which occur in the Mahabarata and what some English poets say to the same effect:

all souls inquire 'Belongs this man
our own race, or class or clan?'
But large-hearted men embrace
As brothers all the human race."

(E 2) We are thus heard by the British public who had a Lord High Chancellor and a Governor-General summoned to the bar of their Grand Jury, and hope that the state of things in Ceylon which creates the pernicious impression on us that we and people of other castes exist only for the good of European officials and their favorite Goia subordinates, will soon wish and *egalite* with its consequent reforms will triumphantly and speedily succeed. Our case is strong and clamant which will not fail to engage the serious attention of the world who form the dominant race among mankind.

THE END.

