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KURUKSHETRA

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KURUKSHETRA

The Epic - Maha-Bharatha - narrates the story of the Great Battle which took place circa 1250. B. C. at Kurukshetra. It was the bloody war between the cousins, the Kauravas and the Pandavas in which the former were vanquished. They were ~~sons~~ sons of Kuru and the latter the sons of Pandu. The heroes of the Epic are referred to by the general names of Bharatas, Kuru, Kauravas, Pandavas, Kauravyas, Kurunandams, Kurusattams, Panduputras etc., Dr. V. Ragbhavan in his translation of the Mahabharatha observes in the Index that "Bharata was the son of Dushyanta and Sakuntala, from whom his race takes its name, and through the race the Epic, Maha Bharata; thus Dhristarashtra, Pandu, their sons and Janamejaya, the great-grandson of the Pandavas, are referred to as Bharatas." He also mentions that the term Kuru means an ancestor of the Bharatas, and Kaurava means any scion of the Kuru house: Dhristarashtra, Pandu or any son of either. The race is also named after him. King Kuru had his capital at Hastinapura — (Elephant City). The city was also called by other names, Hastiaman, Nagasahvaya, Gajasahavaya and Nagapura.

Any doubts regarding the history of the Kurus, Kurukshetra or the Epic itself called the Mahabharatha will now be dispelled by the present excavation conducted by the Joint Project of Jiwaji University, the Archaeological Survey of India and the Uttar Pradesh State Archaeological Department inaugurated at Ayodhya. We are happy that at the moment we are launching a literary campaign to explore through documentary evidence the history of the Kauravas from Epic Era to modern times both in India and Sri Lanka, these excavations at Hastinapura will prove very useful.

According to preliminary work on this project which will take five years to complete, Prof: B. B. Lal of the Jiwaji University states, "We have excavated Hastinapura, the capital of the Kauravas, Mathura, the birth place of Krishna and Kurukshetra where the great battle was fought. We have found one and the same kind of culture can be dated back to the 11th century B. C. Archaeologists had corroborating evidence about the Mahabharatha story. Excavations at Hastinapura had confirmed the literary evidence that the area was washed away by a flood in the Ganga and the capital was shifted to Kaushambi, in Allahabad district. The evidence also showed that the battle took place some time around 900 B. C." (Ceylon Observer 2nd April 1975.)

The poem quoted below gives a bird's eye view of the Kaurawa establishment in Sri Lanka in the Jubilee Year of Queen Victoria.

"In Indian Epics three dynasties shine,
Of which one is the famous Lunar Line,
In it lived in ancient time a king,
Whose name was Kuru, of whom poets do sing.

His genealogy is subjoined below
As Monier Williams doth distinctly show.
A conqueror was he among Kshatriyas,
As in modern times Napoleon First was,

His men after his name were called Kurus
As was Prince Vijaya's invading force;
For, to Kuru's Line did Vijaya belong,
And both of them to the Lunar Line so long.

Kuru's patronymic name is Kaurava,
Which in the Singhalese tongue is Karava
In Sanskrit 'a' and 'u' form letter one
Of which Singhalese drops the latter one.

As in that they both make a diphthong sound,
Whilst in the latter diphthongs are not found,
Hence Kaurava and Karava means the same.
Caste or people of the bygone martial fame.

They were true Kshatriyas of the ancient days,
And soldiers of the Kings of Lunar Race.
From Kuru the Lunar King they name derive,
Kurukula hence denotes their race as high.

Kuru's ma Topati of the Suriya Line.
(Which is called in English the Solar Line)
Married Somavarana of the Lunar Line;
Hence Kuru being the issue of both those lines,
His tribe as Kurukula Suriya Shines."

(Victoria and Royal Lamps of Civilisation in Ceylon)

In the present context "Kurukshetra" is to be transformed into a cultural, historical and literary field wherein the writers will endeavour to examine and explain certain misconceptions and distortions in some of the historical and sociological works both past and present. Kurukshetra will carry articles written by scholars and researchers and also reproduce articles of historical and cultural value by past authorities taken from Annuals, Journals, Newsprints and thitherto unpublished manuscripts.

HISTORY OF THE KAURAWAS

Karawa is a derivation from Kaurawa and Kaurawa is a derivation from Kuru as Paravar is from Paurava and Paurava from Puru.

The great orientalist Hugh Neville states, "The Korawa must be carefully distinguished from the Kaurawa, who are no doubt a northern remnant of a race that in Ceylon and South 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 Sinhalese Karawa (for Karawa). Karawa is in origin the same as Karawa or Kaurava. In Ceylon and South India, these Karrai or Karawa as they are now called — Karawa is said to have been the former Sinhalese pronunciation — have like their Northern kinsman the Kaurawas of Central India (Dalton), maintained their descent to be from the Kuru refugees, who exiled from Kuru-ratta after the defeat of the Kauravas described in the Mahabharata, and there is nothing improbable in the two independent traditions much in their favour."¹

Father Chounavel states that the term Kuru is identical in meaning with Karawa.² The Kaurava who came to Ceylon at different periods and became part of the civil population were known in the Sinhalese tongue as Karawa.³

The Karawas or Kauravas in Ceylon claim their ultimate origin from Kururata or Kurukshetra "The plain of the Kurus — a tract of land to the east of Juma River in the upper part of Doab, near the city of Delhi and the River Sarasvati. Hastinapura was the Capital. The plain is still commonly called Kurukshetra."⁴ The Mahabharata narrates the struggle between two families of the ruling races the Pandavas and the Kauravas.

1. Hugh Neville - Oriental Studies Vol. II. p. 9.

2. Chounavel - Grammar of the Sinhalese Language. p. 227.

3. Weligama Sri Sumangala - Itihasa. p. 57. & Perera - Sinhalese Sadhavalaya. p. 102.

4. Garret - Classical Dictionary. p. 352.

“The main story of the Mahabharata deals with a period not later than 1200 B. C. These families alike descended from the Royal Bharata, consisted of two brotherhoods, cousins to each other, and both brought up under the same roof. The five Pandavas were sons of King Priya, who smitten by a curse resigned his sovereignty to his brother Dhrita-rashtra, and retired to a hermitage in the Himalayas, where he died. The ruins of his capital, Hastinapura or the ‘Elephant City’ are pointed out beside a deserted bed of the Ganges 57 miles North-east of Delhi at this day. His brother Dhrita-rashtra ruled in his stead, and to him one hundred sons, were born, who took the name of Kauravas from an ancestor Kuru. Dhrita-rashtra acted as a faithful guardian to his five nephews, the Pandavas and chose the eldest of them, Yudisthir as heir to the family kingdom. His own sons resented this act of supersession; and so arose the quarrel between the hundred Kauravas and the five Pandavas which forms the main story of the Mahabharata.”⁵

The leader of the Pandavas was Yudisthir with his brother Arjun, that of the Kauravas was Duryodhana. The battle was fought on the plain of Kurukshetra and after lasting fifteen days with immense slaughter on both sides, ended in the victory of the Pandavas and Yudisthir ascended the throne. It should be mentioned that there were other allies to both sides. After the great battle some of the Kauravas remained behind subject to their victors the Pandavas while the rest fled into different parts where they made settlements.

“In Bengal they came to be known as Kur..⁶ “After the Battle of the Mahabharata the Pancalas seemed to have annexed the honoured name of Kurus, The name Kuru and Kaurava seems to have soon disappeared from the political map, one may note three small patches labelled Kur, which one may compare with ancient Kuru, and the larger patch labelled Kur-ku; also Korwa which we may compare with ancient Kaurava.”⁷

5. Hunter History of Indian Peoples. p. 67.
6. Dalton - Descriptive Ethnology of Bengal
7. Shafer - Ethnography of Ancient India. p. 30

In Central India they were called Korawa.⁸ In the Punjab they were known as Kâorwa, and were termed Rajpoots. Tod speaks of them as a tribe of Rajpoots, “who swarmed a few centuries ago in the Punjab, will now only be discerned in small numbers in the ‘the region of death’, which has even preserved the illustrious name Kâorwa, Crishna’s foe in Bharat.”⁹ “This singular tribe of Rajpoots, whose habits, even in the midst of pillage are entirely nomadic, is to be found chiefly in the t’hul Dhat, though in no great numbers. They are altogether a singularly peaceful race, and like their Rajpoot brethren, can at will people the desert with palaces of their own creation, by delightful uml-pâni, the universal panacea for ills both moral and physical.”¹⁰ In other parts of Central India the Kurus were known as Kauras.

According to Dalton, “The Kauras form a considerable proportion of the population of Jasapur, Udaipur, Sirgeya, Korea, Chand Bhakar and Korba of Chattisgarin, and they are much scattered and the various divisions of the tribe hold little communication with each other, they all tenaciously cling to one tradition of their origin, that they are descendants of the survivors of the sons of Kuru called Kauravas in the Puranas, who were defeated by the Pandavas at the great battle of Kuru Kshetrya, and driven away from Hastinapura, took refuge in the hill country of Central India.” They not only relate this of themselves but it is firmly believed by the people of all castes of Hindus, their dark complexion and general resemblance to the offspring of Nisheda and some anti-Hindu practices, do not scruple to regard them as brethren.” The author speaks of having met “some very respectable intelligent looking Kauras in Jasapur in the year 1869” and that “the Kauravas of the day are descendants of subjugated aborigines, who formed the bulk of the armies of Hastinapur.”¹¹

The Kurus penetrated to Curumandel and this Island of Lanka and made settlements. A very bold and distinct description of this is given by Tod. “While this branch of

8. Dalton - Descriptive Ethnology of Bengal.
9. Annals & Antiquities of Rajasthan - James Tod (Reprint 1914) Vol. II. p. 256
10. Ibid. p. 257/8
11. Dalton - Descriptive Ethnology of Bengal. p. 136/37.

the Hericula under Naba thus ruled in Central Asia, the sons of his brother Khira fixed themselves, the first, Jhareja, in Saurashtra, the other, Judbhan at Behera and Juddoo-Ca-dang-Saarashtra, the Syrastrine of the Greeks, the kingdom of Teasrioustus, conquered by Menander, embraced from the Indus to the gulf of Cambay; while the Jondis or mountaineers of Jude, a small cluster of hills in the Punjab, remained a distinct race even to Barber's days. But it would be impossible to give even an indistinct outline of those important branches of the Hericula races who with their Curu or Caurava brethren, have left indelible traces from the "Cliffs of Caucasus" to utmost isle of Taprobane. The 'Caroora regia Cerobothrie' adjoining the 'Modura regia Pandionis' on the Coromandel coast, was in all probability named from a colony of the children (putra) of the Curus; and Coromandel itself may be Curu-mandela, the region of Curus".¹²

Another erudite scholar states "that a long line of Curus or Cauravas and Pandavas ruled in Cashmere and points out from classical authorities a Pandu colony even in Sogdian. Now this would perfectly assimilate with what is said of their establishments from Zubulistan and the Marust'hali, mentioned in the old couplet, may be the desert of Sodia. But it appears to me that Curu, the progenitor of this extensive race, was king of all these regions, west as well as east of the Indus and professed the religion of the Budha, the patriarch of his race, who being from Sacaduipa was titled Sacyamooni, teacher of the sacac, in his twofold capacity of priest and king, and that all those characters found on rocks columns scattered throughout India belong to this race, distinctly called Anva, Indu Chandra, Soma in opposition to more ancient Suryas, the earlier sovereigns of India."¹³

In a description of Madura, the capital of the Pandian Race, Col. Wilks says, "This invader from his wonderful success is said to have been attended by an army of demons (Bootum) and thence called Boote Panda Raja." But this presents additional proofs of these colonists prefixing the name of their great patriarch

12. Tod - Transactions of the Royal Asiatic Society, London Vol. III 1831 p. 157/8

13. Wilson - Remarks on the History of Chronology of Kasmere. P. 142

Budha to their own. The characters discovered in the Carnatic are the same as those in the columns and rocks at Delhi, Saurashtra, and Medhya-Desa.

Further evidence of the Kurus migrating after the great battle is given by Monier Williams, "It is certainly likely that at some early date, not long after the first settlement of the Aryan race in the country of the five rivers, rival tribes of immigrants, called Kurus, advancing from the region towards the plain of Hindustan, contended for supremacy. It is, moreover, probable that soon after their final occupation of the Gangetic districts, a body of invaders headed by a bold leader and aided by the warlike but uncivilized hill-tribes, forced their way southwards into the peninsula of India as far as Ceylon. The heroic exploits of the chieftians in both cases would naturally become the theme of epic poetry and the wild aborigines of the Vindhya and the neighbouring hills would be poetically converted into monkeys, while the possessful pre-Aryana ones of the south be represented as many headed apes and bloodthirsty demons."¹⁴

In the South-East of the peninsula, there were kingdoms founded by princes of their (Chandra) race, before and after the great war as at Mahabalipur south of Madras and Madura the Capital of the Pandian Kingdom, which was long governed by viceroys from Hastinapura. "Among the titles given to the Pandya, one is Kauriyar. The two terms Pandyan and Kauriyar which occur in Sangam literature strongly suggest that they are derived from Pandu and Kuru. We know of the Pandavas and Kauravas as foster brothers fighting the great war recounted in the Mahabharata, at ancient Kurukshetra. Both belonged to one and the same stock. Apparently a branch of this stock was established in the extreme south of India and became prominent among South Indian dynasties.¹⁵ But there is evidence suggesting an indigenous origin to this dynasty as the present writer has ventured to conjecture in a footnote in his Studies in Tamil Literature and History. Stein supports the statement that a long line of Kurus or Kauravas and Pandus ruled in Kashmir, for" another modern designation of Persian origin, now commonly used is "Karewa" (for Kasmiri alluvial Plateaus).¹⁶

14. Monier Williams - Indian Wisdom. p. 308.

15. Dikshitar - The Silappadikaran. 209.

16. Stein - Rajaragiri Vol. II. p. 425.

As noticed earlier, all authorities are agreed that the Kurus after the Mahabharata war penetrated from North to the extreme South as far as Ceylon. Furthermore, these erudite scholars state clearly the apparent or phonological changes the proper name Kuru or Kaurava underwent during the Kurus's sojourn from North to South India as well as Ceylon. These changes are Kuru, Kaurava, Kur, -Kur-Ku Kauras, Kauriyar, Korwa, Kaorwa and finally Karawa.

It has been established by Pliny, Ptolemy and practically every historian that in ancient times when people, tribes or groups migrated from one place to another or when they invaded and occupied a country or place, they either gave the name of their home district or the name of the founder to the new settlement. The Kurus definitely founded and established themselves in South India and Ceylon as recorded in South Indian Inscriptions and South Indian Historical Researches.

In the Pandyan Kingdom, Arikesari Maravaram (670-710) "ruined the Paravas who did not submit to him and destroyed the people of the fertile Kurunadu".¹⁷ Dodda-Deva Raja (a Mysore Raja) 1659 - 1672 A. D. subjugated the Kurus.¹⁸

From South Indian Inscriptions we learn that many important persons bearing the name of Kurukulattar or Kurukulattarayan were held in high esteem by the Chola and Pandyan Monarchs. The following inscriptions which are unquestionable, records the importance of the Kurus in South India.¹⁹

No. 548. **Jetavaram alias Tribhuvanachakravatin Kulasekara-deva commenced reign in 1237 A. D.** Gift of land by purchase, by a certain Soran Uyyaninraduvan alias Gurukulattaravann* of Sirru for a service in the temple instituted in his name. The land was situated at Anaiyar alias Tennavan - Sirru, the assessment from which had already been granted to the Temple for maintaining a service called "Sundara Pandyan Sandi".

17. Nilakanta Sastri - The Pandyan Kingdom. p. 52.

18. Rice - Mysore and Coorg from the Inscriptions.

19. Stone Inscriptions - Madras Government Epigraphy 1922.

* Note. Kurukulattarayan and Gurukulattarayan mean one and the same.

No. 549. **Maravarman alias Tubhuran Pandiyayeva, 1216 A. D. 7th year.** Records the gift of lands by purchase from the residents of Anai mentioned above for conducting the same service in the temple. These lands were formed into a village called Tennavan Sirru. The king ordered the gift when he was occupying the seat called "Malavaiyan" in the temple.

No 550. **Tribhuvanachakravartin Koneraiikonatan.** Records the grant of the documents ulvari and kelyavari by the king for the lands mentioned above on representation of Alavarayar.

No. 553. Records that certain privileges in the temple were conferred upon Tadanganai Sirrudaiyan Soran Uyyaninraduvan alias Kurukulattarayan of Tirrumalli name for re-novating the temple, constructing the mandapa of stone and for assigning certain taxes to the temple.

No. 572. **Maravan alias Tribhuvanachakravartin Sundara Pandiyadeva.** In 1234. A. D. gift of tax on two pieces of land belonging to the temple of Tiruttangal at Svedimangalam, a brahmadeya Irrunonad by the assembly of Solan Uyyavandan alias Gurukulattarayan of Andanarkudi in Punga-nadu, who is stated to have colonised the village by order of the King and to whom the assembly granted the income thereon.

No. 575. **Sundara Panyadeva 1216. - 7th year.** Records the construction of the temple of stone for Tangal-Isan (Isvara) and his consort Gauri by Soran Uyyaninraduvan alias Gurukulattarayan of Sirra, and stated that he instituted a service in his temple of Triunelvelinadan and thus enabled the god to discontinue begging his daily bowl of bali.

No. 554. appears to be the highlight of the series "A certain Solan Uyyaninraduvan Gurukulattarayan appears to have been an important person among the officials of the king. It contains verses in praise of him, states that he was the Minister of the King and that he built the Garbbagrha, the Ardhmandapa and the Maha-Mandapa of the Perumal (Vishnu) temple at Tiruttangal. He is eulogized as the Lord of Tiruttangani as one who

set apart his village Anciyar alias Tennavan SIRRUR, for conducting the Sundara Pandyan Sandi, in the seventh regnal year of King. He ultimately rose to such an eminence in the State that whenever he visited the temple he enjoyed the honour of a Kalum being sounded proclaiming, "Hail! Gurukulattambiran is coming."

Other references to Kurukulattarayans are found in the inscriptions of (1) Rajakesari Kulottunga I. (1070 - 1120 A.D.) in his 41st year, at Variyur, Travancore, pugul-nadu. Two salt pans at Varuyur alias Parakram solapperalam given by Ponpar-rigadaiyan Araiyan Muvaviralottuvan alias Kurukularayan for a perpetual lamp called after Kulatunga in the temple of Succidram.²⁰ (2) Parakesari Kulottunga III. In the 3rd year of his reign 1181. A. D. gift of a land by Karuppurudaiyan Periyalvan Kurukularayan for the benefit (nanru) Periyudaiyan alias Karikala Sola Adaiyur nadalvan and Narasinga-panmar.²¹

It must be noted here that according to an inscription dated 1353. A. D. the City of Vijayanagara was called Kurukshetara - Vidyanagari²². Inscriptions during period of its first rulers (1336 - 1379. A. D.) Harihara I and Bukka I the name given to Vijayanagara was Hastinavati.²³ All this points to the fact that Kurus, who fled from Kurukshetra established Empires elsewhere.

The name Kurukulattarayan or Kurukularayan signified a chieftian. The term being analogous to the name Kurukulattalaivan from Kuru a prince of the Lunnar Race.

It is thus evident that at this time South India was peopled by the Kurus and it is not surprising that the Chola influence in Sri Lanka during the 11th century existed and that the designation of Kurukulattarayan was known in Lanka by the fact that an army commander of Vijaya Bahu I bore this name. It is recorded in the Tirumukkudal! Inscription that Sri Lanka was

20. Travancore Archaeological Series Vol. 1. pp 247 - 248. Nilakanta Sastri - The Cholas. p. 592.

21. South Indian Inscriptions Vol. III. No. 126

22. Ramanayar. N.V. - Vijayanagara Origin of the City and the Empire (1933) p. 52.

23. Ibid p. 27.

invaded by the Chola King Vira Rajaendra (1062 - 1067 A. D.). "The Chola King's war in Ilam cast a gloom on the army of the Sinhalese, wherein Kurukulattarayan who wore a golden anklet fell down and was slain".²⁴ Undoubtedly the Kurus or Kurukulathas had by now been found living on most of the cities in South India, as warriors fighting under their chieftians known as Kurukulalarajas. "Significantly enough there are many Kurukulalarajas found all over the Tamil country at this time and the Karavas are doubtless closely connected with them."²⁵

In Sri Lanka too the Kauravas are noted for their generosity and it is recorded that they founded temples, churches and kovils. The northern wall of the Verkul temple at Trincomalee was gifted by the people of Negombo and Batticaloa.²⁶ The Iswara Devale at Padiwita was founded by Wellaveediya Mudiyanse in the reign of King Rajadhi Raja Singha.²⁷ The philanthropic deeds of the 19th and 20th century are too well known and need not be recounted in this essay.

A. B. C. FERNANDO

24. Epigraphia Indica. Vol. XXI. p. 5. No. 38 and South Indian Inscriptions Vol. VII p. 53 No. 126.

25. Bulletin - Institute of Traditional Culture University of Madras.

26. Tamil Inscription No. III - Hugh Neville Tap. Vol. II. p. 163.

27. Lawrie A. C. - Central Province Gazetteer. Vol. II. p. 677.

THE HOUSE OF SRI SANG VIJAYA BAHU THE FIRST

History records King Vijaya Bahu the First as the of the Sinhalese Kings of the eleventh century, who Chola yoke and ruled over Sri Lanka under one umbrella incessant war he waged against them waxed and war ultimately triumphed, after making matrimonial allian contributed and helped in the ultimate and final over the Cholas.

The Panakaduva¹ copper plate sanasa of Vijaya First records his ancestry as belonging to the Kshatri descended from the illustrious Okkaka (Isvaku) Dynast Sri Sangabo - Lemeni Kula line. His father Mug mother Lokita, and the entire family of Prince Vijaya B protected and nurtured by Lord Budal Navan of Sitnart illustrious Rajput.

It should be noted that in the dawn of the 11 century another illustrious descendant of this Rajput Bud the famous Adigar Aysmantā whose full name appe Polonnaruwa slab inscription of Sahasmalla,² as Lolu Budal Navan installed on vacant throne of Sri Lanka, Sri Sahasamalla (1200 - 1202. A.D.): Queen Kalyanawati (1200 A. D.); and Prince Dhammasoka, an infant three month 1208 A. D.

History records Jagatpala as the first Rajput I ruled Rohana in 1045 - 1049 A. D. He ruled for four rallying the Sinhalese forces during the Chola occupation was ultimately slain by the Chola forces under Emperor raja and then his Queen and daughter Lilavati were cap Rajadhiraja's harem. "Jagatpala a North Indian ad who is said to have been a 'sovereign's son' who ca

1. Panakaduva copper plate charter of Vijaya Bahu I: Epi: Zey.
2. Polonnaruwa slab inscription of Sahasamalla: Epi: Zey. Vol.
3. A Chronological table of Kings, Wickramasinghe, Epi: Zey.

Avojjha. Jagatpala seems to have been a Rajput and the fact that he came from Ayodha, in which region the city of Kanyakubja is situated suggests that he was a scion of the old dynasty of the Gujara Pratiharas, which disappeared soon after 1019. A. D., as a result of the raids of Mahmud of Ghazii and the attacks of its feudatories. This brave Rajput, driven from his ancestral domains to seek his fortune at the further end of Jambudvipa, ruled as a mighty man for four years, and then he too fell before the Cholas, and his wife and daughter captured for the Emperor Rajadhiraja's harem"⁴

The Manimangalam Inscription of Rajadhiraja Chola I's in the 29th year 1046. A.D. states that the Chola King slew "Vira Salamogha and Sri Vallabha Madanaraja, king of Ceylon, and Manabharana, and decapitated Vikrama Bahu and Vikrama Pandu". Chola records say that Vira Salamogha had come originally from Ayodha and the Culavamse⁵ calls Jagatpala "An Aryan of the Race of Rama". It can be reasonably inferred that Jagatpala the Rajput is the same as Vira Salamogha of the Chola Inscriptions.⁶

Basham further states, "The termination Pala, typical of the later Pratihara Kings, is very suggestive. The identification is strengthened by an inscription of Rajadhiraja Cola dated 1046. A.D."

It could be thus conjectured that on a peace treaty enforced by the Chola Emperor recognising Vijaya Bahu as ruler under the sovereignty of the Cholas, the Princess Lilavati the only daughter of Rajput Jagatpala became chief Queen of Vijaya Bahu I, his other queen being Tilokasundari, a Kalinga Princess. The Culavamse⁷ states thus; "At that time the Royal consort of Jagatpala who dwelt in the Chola kingdom had escaped with her

4. Background to Parakrama Bahu I, Basham. A.L.: Cey. Hist. JI. Vol. IV.
5. Culavamse - W. Geiger
6. South Indian Inscription 111:52: Hist. Insc. of S. I. - Sewell p. 332
7. Cuiavamse - W. Geiger. Ch. 59. v. 23

youthful daughter Lilavati by name, from the power of the Cholas, had embarked in haste, landed in the island of Lanka." When the king heard the story of her lineage and saw that she was of irreproachable descent he had Lilavati consecrated as his Mahesi. Although the Culavamas alludes to the escape of the Princess Lilavati from the harem of the Chola Emperor, it is more probable that she came to Ceylon as part of a treaty arrangement. A strain of animosity is inherent which is apparent in the following quotation. "Though repeatedly entreated by the Chola monarch, the King proud of his family, would not give his Younger sister. On the contrary, he fetched the Pandian King who came from unblemished line and wedded him his royal sister Mitta."⁸

Even though the Culavamse stresses that the Cholas were specifically excluded from contracting marriage alliances with the Royal House of Sinhala, it is recorded in the Budumuttawa Tamil inscription at Nikaweratiya, that Manabharana, the nephew of King Vijaya Bahu I, married Suriyavalli the daughter of Kulotunga Chola Devar the greatest Indian potentate of that time.

Inscription No. 474 Tamil at Budumuttawa records thus: "Prosperity! In the eight year of Jayavagudevar, (Cu)undhamalliyalvar the wife of Virapperumal the Pandian and the daughter of Kulottunge Choladevar gave ten kacu for (maintaining) one sacred lamp given so that it may last and burn as long as the moon and sun (endure) to the Lord Vikkiram Calamega Iswara in Magala alias Vikkiram Calamegapura. One standing lamp of brass, three spans in height (was also given)"⁹ Virapperumal is a variant name for Vira Bahu and is no other than Manabharana the father of Parakrama Bahu the Great. This same Tamil inscription No. 474 is recorded in the Ceylon Journal of Science,¹⁰ but the very intriguing fact is that the name of the daughter of Kulattunge Chola Devar is given as Suriyavalliyar¹¹ and not as Cundhamalliyalvar as recorded in Epigraphia Zeylanica

8. Ibid Ch. 59. v. 40-41.

9. Epigraphia Zeylanica. Vol. 3.

10. Ceylon Journal of Science Section G.

11. The Cholas by Nilakanthi Sastri p. 25

by Paranavitarne. He has not given any reasons as to why this glaring change in name from Suriyavalliyar to Cundhamalliyalvar has occurred. It is possible that this change is intentional on his part for reasons known only to him.

An allusion of a Bahu king of Lanka paying tribute to the Chola king is given in the following record of a Persian Poet,¹² "It is said in the 'Garshap Namah' a Persian poem written in the 11th century A.D., by one Asedi, that Zobak a king of Persia sent his general Garshap, with a numerous fleet and an army to help a Maharaja of India in order to chastise a rebellious Prince on whom he (the Maharaja had bestowed the government of Ceylon). "Hasten to India" said the Persian Monarch to his general, "and avenge his Maharaja's wrongs on the Shah of Serendib, the king of Ceylon. Seize Bahu drag him thence in bonds to the court of the Maharaja and let him be hanged." This Bahu king of Lanka was no other than King Vijaya Bahu I and the Chola King (the Maharaja referred to) was Vira Rajendra (1062 - 67 A.D.) of the famous Tirumukudal Inscription.¹³

Vira Rajendra reinforced by the Persian army and navy invaded Sri Lanka and put to flight King Vijaya Bahu who apparently had been paying tribute and later rebelled. The inscription states:-- "(Putting forth) a number of ships (laden with) excessively large forces on the ever swelling and highly protected seas and without attempting to ford it, he (the Chola King) began to wage war in Illam (Ceylon) which cast a gloom on that army of the Sinhalese wherein Kurukulataraiyan who wore a Golden anklet and another feudatory whose anger in war was that of thunder fell down and was slain. A great tumult then arose and spread through the land which was not able to bear (the charge of the Cholas) with the result that Vijaya Bahu the king (of the island) took flight without knowing even the directions and (the Chola) king took his Queen captive, conquered carried away immeasurably large gems along with five crowns and made Lanka with his impregnable walls his own."

12. Ancient Jaffna by C. Rasanayagam

13. Tirumukudal Ins: Epigraphia Indica Vol. XXI pt V. No. 38. - 1932 pp. 220-250.

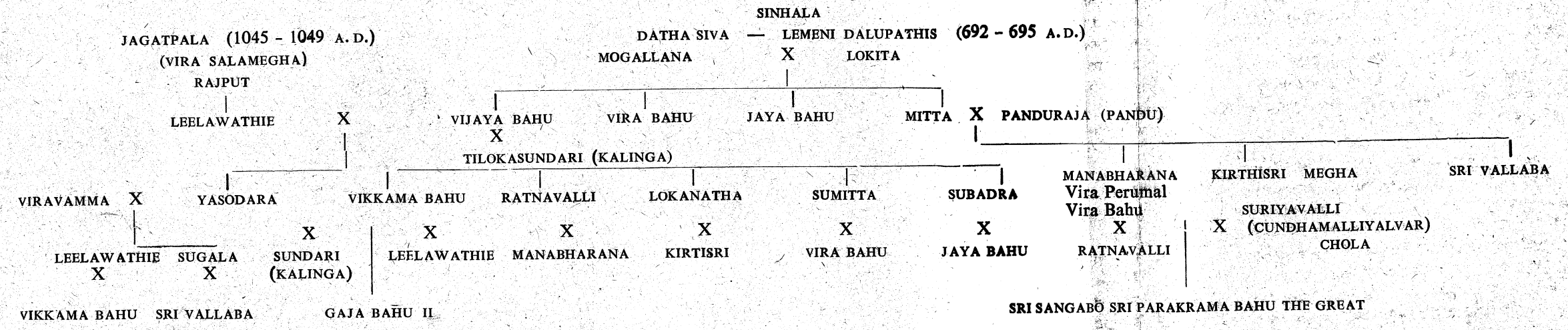
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THE HOUSE OF SRI SANGABO VIJAYA BAHU THE FIRST



the eleventh century A. D., the first Rajput king was Jagatpala at Rohuna and these Rajputs were king-makers and protectors of the Royal House of Sinhala.

Kurukulataraiyans were Kshatriyas who wielded immense power both in Lanka and Chola Rata as mentioned in the Inscriptions.

Vijaya Bahu I, Vikrama Bahu II and Gaja Bahu II were probably Saivites, although Buddhism was the State Religion.

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19. Culavamse - W. Geiger.

Another inscription, relevant to those times, that of Rajakesari Kulottunge I (1070 - 1120 A.D.) year 41, Variyar Travancore Pugal-nadu states, "Two salt pans at Variyar alias Parakrama Solapperalam given by Ponpariyudaiyan Araiyan Muvayirattoruvan alias Kurukulataraiyan for a perpetual lamp called after Kulottunge in the temple of Succidram"¹⁴ Thus it is quite clear that personages named Kurulataraiyans of Kshatriya descent wielded immense power both in Sri Lanka and in India.

In Tamil Inscription No. 473, according to Paranavithana, the successor of Vijaya Bahu, his own brother was called Emperor Abaiya Salamega Sri Jaya Bahu Devar and Manabharana the father of Parakrama Bahu the Great was called Sri Vira Bahu Devar.¹⁵ It is thus evident that personal names Bahu, Devar and Perumal were common Kshatriya names applied to kings of Sri Lanka at that time. Some were adherents of Siva and they built Saiva temples although Buddhism was professed as a State religion. A Saiva shrine was founded by Vijaya Bahu I at Kantalai and named after him as Vijayaraja Iswaram.¹⁶ Gaja Bahu II founded the Siva Devale No. 1 at Polonnaruwa.¹⁷

On the death of Sri Sangabo Vijaya Bahu, his younger sister Mitta raised to the throne Jaya Bahu her brother, even though Vikkrama Bahu the son of Vijaya Bahu and heir to the throne, Yuwaraja, was direct in line of succession. Jaya Bahu was consecrated at Polonnaruwa but was only the nominal king as Mitta with her three sons Manabharana, Kirthi Srimega and Sri Vallaba were de facto rulers and Vikkrama Bahu ruled Rohana. The intestine wars between the four Princes to gain superiority devastated the country and laid the foundation for upheavals in established society which are alluded in inscriptions. Tamil inscription No. 473 at Budumuttawa in the Nikawaratiya district and the Polonnaruwa Eastern Gate inscription of King Nissanka Malla bear witness.¹⁸

14. Travancore Archaeological Series Vol. I. pp 247 - 248 Cholas by Nilakanta Sastri p. 592.
15. Epigraphia Zeylanica Vol. 3,
16. Epigraphia Zeylanica Vol. 4.
17. Journal of Royal Asiatic Society (C.B.) No. 68
18. Epigraphia Zeylanic Vol. 3,

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to the fact that the daughter of Rajakesari Kul-

ottunge's statement that Cula-vamse and Ratnavali, the lesser Queen, the daughter of the Saivathiniy poem Manabharana, the daughter of Godkagama, present also known as Gaja Bahu Devar was of the lineage of Vijayarajatiya in his version then the grandson of Rajakesari Kulottunge

Mitta

Manabharana

Parakrama Bahu the Great

the Royal House of the Vijayarajatiya Houses of

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19. Cula-vamse - W. Geiger.

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Tamil inscription No. 474 supports the statement that Manabharana was married to Suriyavalli. The Culavamse and the Salalihini Sandessa record that his mother was Ratnavali, the daughter of King Vijaya Bahu, through the lesser Queen, the Talinga Princess Tilokasundari. According to the Salalihini Sandesa of Totagamuwe Sri Rahula, a 15th century poem Manabharana had no son and heir. Through the intercession of God Vibishana of Kelaniya a son was born at Pungagama, present Pedigama, to Queen Ratnavali. Manabharana also known as Viraperumal the Pandiyana and Sri Vira Bahu Devar, was of Pandu descent. Parakkrama Bahu built the Sutigaractiya in commemoration of his birth. If we do not accept this version then the probability of King Parakkrama Bahu being the grandson of the greatest Indian potentates of that time, Rajakesari Kulottunge Chola Devar cannot be ruled out.



In conclusion it can be stated that the Royal House of Vijaya Bahu had marriage alliances with the Royal Houses of Callaga, Rajput, Pandu and Chola.

The Rajputs had established themselves in Lanka from the eleventh century A. D. the first Rajput king was Jagatpala at Rohuna and these Rajputs were king-makers and protectors of the Royal House of Sinhala.

Kurukulataraiyans were Kshatriyas who wielded immense power both in Lanka and Chola Rata as mentioned in the Inscriptions.

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THE SOCIAL UPRHEAVAL OF SOCIETY IN THE MIDDLE AGES

What motive inspired Nissanka Malla — the 80th Monarch in the Culavamsa Dynasty of Sri Lanka, 1187 - 1196 A.D. — to pronounce an indictment of Govikula people of his times? Was it jealousy as stated by a German author of the past century and blindly repeated by scholars that followed? Now in this decade we have fresh and new ideas emanating from students who seek to give a different angle to the social, cultural and caste structure of the ancient Sinhala Race. Two recent publications in 1968 — "The Decline of Polonnaruwa and the Rise of Dambadeniya" by Amaradasa Liyanage and "Social History of Early Ceylon" by H. Ellawala, give prominence to these inscriptions in an attempt to reason out this Royal Decree.

The learned Dons of the two Pirivena Universities and their counterparts of Colombo and Peradeniya cannot get away from these sormons on stone. They are the mute witnesses of a past history which cannot be easily obliterated. But, ever since scholars deciphered the ancient Edicts generations that followed have laboured to reason out what necessitated this harshness on the Govikula. For this purpose we must examine the political background prior to the reign of Nissanka Malla. In this direction some light is shed in the Culavamsa. "But despite their efforts, the four princes* were quite unable to unite this country under one umbrella. In their heedless way of acting they slighted people of good family and placed ambitious men of the lower classes in leading position."† It is evident that this elevation of "ambitious men of the lower classes in leading positions" gradually increased and came to stay, thereby becoming a threat to the Kshatriyas. Fifty years of power struggle may have been gaining ground causing alarm to the king who lost no time in stemming the tide of events, hence the many Edicts on this theme.

Parākrama Bahu I who brought Lanka under one canopy is stated to have won the goodwill of all sections. Though he

1. Culavamsa - Grieger. Lxi. p 229. VV 49 - 53.

* Note * The three brothers - Manabharana alias Virabahu, Kittisirimegha, Sirivallabha and Vikkramabahu II (1116-1137AD)

Note ● Ambitious men - Proud, scheming.

Note ★ Quotation from Pali texts on Govikula were obtained from the "Aryan" a local journal of 1910.

restored those slighted people of "good families" he did not deprive "ambitious men of the lower classes" who were placed in "leading positions" by his predecessors. Thus, the Govikula people placed in "leading positions" co-existed with the rest of the people of "good family" (kuladaruvan). These certainly worked their way upwards in the Social ladder being "ambitious men". So entrenched in power and counting on their numerical strength an attempt to usurp sovereignty is not unlikely.

Happily, however, we can understand the king's suppression of the Govikula people and disprove these fresh attempts of reasoning. To promulgate the theory that "kulinās", kulaputto", "kuladaruvan" etc. were of the Govikula is groundless as the order of Manu unreservedly puts this group of people in the fourth place viz. Raja, Bamunu, Velenda and Govi. The suggestion that Velenda is synonymous with Govi is even more absurd and to state that Kings of Lanka were Vaisyas is preposterous. Evidence that kings were Kshatriyas or Rajawansa is abundant. Reference to this fact that Kings were chosen from the Chandra - Suriya Wansa could be gleaned from ancient Ola Mas and rock inscriptions. Manabharana, the father of the Great Parākrama Bahu declares that he is a Kshatriya. Right along the throne had been jealously secured for a Royal personage - Pandyan, Chola or Kalinga. This is why we note that powerful intrigues were always crushed and a royal prince placed on the throne "It was this faith that the Sinhalese had in Kshatriyas thereby always placing a member of the Chandra - Suriya clan on the throne even from the neighbouring mainland when no such prince was available from the Sinhala Royal Family"‡

The Rock Edicts of Nissanka Malla are definite in this connection by warning the Nation that at all times a Kshatriya must rule according to custom. There is no question of a Govikula ever having claims to the throne, though some may have aspired to kingship. Nissanka Malla did not mince words when he declared that such a step would be like the crow imitating the Swan, the worm the King Cobra etc. Thus it is important to note the equation of the Govikula to the crow, worm, donkey,

2. Historical Sketches. Fr. S. G. Perera. pp 134 - 35

jackal and firefly. There could be no other interpretation of this edict except the fact that the Govikula being the fourth group should not be elevated to kingship however powerful. The idea that they were entitled to kingship on a par with the Pandyans and the Kalingas who were Kshatriyas is just another bit of propaganda of the Govikula and a figment of their imagination to superiority. The existence of the fourfold caste system is constantly referred to during this period under review, in fact throughout history. It would be interesting to search for a positive motive for Nissanka Malla's indictment of the Govikula. The Govi being the fourth group formed the bulk of the population from whom sprung the cultivator, the artisan and various guilds. pride of place was claimed by the cultivator as his counterpart in India the Vellala among the Sudra. There is no dispute to this position for "This dominant caste (Goigama Vellala) unlike the Brahmins of India, was no thin upper crust, but in fact formed the bulk of the population". Hence it is clear that in a society does the bulk of the population form the ruling class, even in the animal world, Knox's paradoxical statement that much emphasised and used as propaganda to boost the cultivator had at no time being put into operation. That is why the kings of Kandy who were the Nayakars of Madura in South India also claimed Chandra - Suriya Descent as evinced by these symbols being proudly displayed on the Throne and Palace door of Sri Wickrama Raja Singhe.

We have observed from the Culavamsa the social upheaval that took place before the accession of Nissanka Malla. His famous Edicts need not be dissected for motives, the language is simple, the meaning clear and motive obvious. Not only are the Govikula precluded from kingship they are considered "as being unfit to aspire to kingship". The immortal decrees when deciphered and translated reads thus :-

"People of the Govi caste should never aspire to the dignity of kingship (for this should be) like the crow among the swan (or) the donkey the saindhava steed (or) the Woor of the King Cobra (or) the firefly the sun (or) the snipe the Elephant (or) the Jackal the Lion. However powerful the people of the Govi caste may be they should not be

3. Social Policy and Missionary Organisation in Ceylon - K. M. de Silva. p. 187.

*elected (to rule) the kingdom. Those who pay obeisance to persons of the same class as themselves, and those too, who accept from them offices and titles shall indeed be called traitors such people with their families will be rooted out as soon as a Royal Prince appears on the throne"*⁴

In another instance Nissanka Malla has advised his successors — "If it is your wish to increase your prosperity and ally your fears, to preserve the position of your family, to respect the customs of your tribe, and protect subjects choose your families of Kshatriyas to sovereignty and not other castes"⁵ From these two Edicts it is abundantly clear that kingship in Ceylon was purely Kshatriya and none other.

Amaradasa Liyanage seems to assert that Govikula was Vaisya and kingship in Ceylon sprung from this group. This is the latest theory now being argued since jealousy could not be upheld and I venture to emphasise that even this cannot be accepted. He himself agrees that this "new view has not gained ground" (p. 48). This is exactly the same line of thought followed by Ellawela. To support this theory they assume that the Govikula had claims to kingship by confusing the issue in equating them with the Kalingas and Pandyans. Nothing is further from the truth than these two propaganda statements so cleverly interwoven into two otherwise monumental works. In every known authority, the fourth caste is put down as the Sudra. In the "Anguththera Chatnaka Nipatha", the Buddha uttered these words describing the four castes :-

*"Chattarome Bhikkhave Vanna Khattiya
Brahmana Vessa Sudda"*

The Pali word Sudda has been rendered into Sinhalese as Govi by that celebrated scholar Mayurapada in the Poojawaliya. Vaisya and Govi were two distinct groups in ancient times as observed in this stanza too :-

*"Keth Kula Vip Kulaya
Ves Govi Sathara mekulaya"* (Kirama Dharmanda -
Kavumuthuhar)

4. Epigraphia Zeylanica II. p 164

5. Ancient Juschption of Ceylon-Muller. p. 134

Further support of this classification is given in "Yogarat-nakara"

"Raja Bamunu Velendaya
Govi Saha wansa Satharaya"

There is no mistake as to the rendering of Sudda as Govi and its obvious position in fourth place. The Poojawaliya also mentions that members of the Royal family did not mix with the Govi caste. According to the Purana Namawaliya Suduru means Govi — "Suduru Sudu menamve danu Govinhata"⁶ This has now been distorted in recent editions. The four castes are also set out in the Gadaladeniya Rock Inscription Circa 1341-42 A. D. "Kshatriya, Bramana, Vaisya and Sudra."⁷ If Nissanka Malla equated Govi with the Colas, the Keralas or the Pandians he would have included these three groups as well, "as not fit to rule the country" in the same scathing terms. But to win the goodwill of the Buddhist Sangha he has decreed in an inscription that "non Buddhist princes from Cola, Kerala or other countries should not be chosen as kings"⁸ In this statement it is clear that religion (Buddhism) was the criterion for the choice of a king. A Sinhala Govi in all probability would have been a Buddhist, so even then a Govi is unfit, by virtue of his position in the Social scale, to "aspire to the dignity of kingship." Hence there is no question of "a third party" for kinship except by intrigue and insurrection, for kingship was the exclusive preserve of the Kshatriyas. From the fact that Nissanka Malla exhorted his people to choose families of Kshatriyas to sovereignty and not other castes excluded Brahmins and Vaisyas with the emphasis on the Govis. This supports the view that "ambitious men of the lower classes" were Govis raised to positions of power. Whatever interpretations modern students wish to give these lithic records, the fact remains that, in that era the cultivators (Govis) were a despised group notwithstanding their elevation circa 1116 - 1137 A. D. In accepting that the Culavamsa refers to the Govikula who suffered at the hands of Magha circa 1214 - 1235 A. D. Amaradasa has conceded the fact that "ambitious men of the lower classes were placed in high positions" as noted above. It was this class of people "who

6 Purana Namawaliya - Nallurutum edited by Rev. C. Alvis - Government Printing Office Colombo 1858

7. Epigraphia Zeylanica IV. p. 106

8. Ibid Vol. 2 No. 28

increased their wealth and power". According to the stanza⁹ quoted by him, these people are not referred to as "people of good family" as done earlier; they are just "wealthy and rich people". So the threat to kingship was evident from this class of people - "ambitious men of the lower classes" hence Nissanka Malla's warning to the Nation and his successors. Adverting to the Poojawaliya statement, Magha is stated as "Having (caused breach in families of or) brought confusion into the families of the respectable women" — "kuladaruvan sivasu karava" If 'sivasi' means those who were engaged in agricultural pursuits, the common people, then Magha has just put them back to where they originally belonged — "the lower Classes" practising agriculture. If the Govi were an important community in the 12th Century this was from the fact of their elevation during this period and why agriculture was considered degrading is due to its being a function of the Sudras (Govi) is obvious. It has "been the best occupation" among this group, hence their claim to be the highest caste within the group. Whatever theory historians and students many hold regarding these Edicts it is heartening to note that these are preserved and brought to light time and again when it was once feared that attempts were made to bury them among the ruins and debris of Polonnaruwa nearly two decades ago. Whatever twist or interpretation one would wish to adduce, it is an inescapable fact, this sermon on stone, that the Govikula had no right even to aspire to kingship let alone any claim now being made. Our sincere thanks to students and scholars for occasionally reproducing these invaluable histories of the past.

F. B. Jagath Wijayanayaka

9. Culavansa - Gieger LXX. p. 64. ff.

ANCIENT MARINERS AND NAVAL EXPEDITIONS

In the opinion of the German Orientalist Buhler, "there are passages in ancient Indian works which prove the early existence of navigation of the Indian Ocean and the somewhat later occurrence of trading voyages under Hindu merchants to the shores of the Persian Gulf and its rivers." No commerce can spring up and much less thrive, especially in early times unless it is fostered by a national shipping. The antiquity of this trade is evident from the fact that even in the Rig-Veda, one of the oldest literary records of humanity, which mentions in many places ships and merchants sailing out into the open sea for the sake of riches, braving the perils of the deep, "where there is no support to rest upon or cling to."

India seem to have begun her sea-borne trade with the very beginning of recorded time and the trade of the Rig-Veda appears to have been carried on with the countries of Chaldea, Babylon, and Egypt. Dr. Sayce, the famous Assyriologist asserts that "the commerce by sea between India and Babylon must have been carried on as early as 3000 B.C. when Ur Bagas, the first king of united Babylon ruled in Ur of the Chaldeas. This is proved by the finding of Indian Teak in the ruins of Ur." ¹

According to Hewitt "this wood must have been sent by sea from some Port on the Malabar coast, for it is only there that teak grew near enough to the sea to be exported with profit in early times." ² Dr Sayce gives another reason. "The use of the word Sindhu for Muslim in an old Babylonian list of clothes is an indirect proof that there was trade between Babylonia and the people who spoke an Aryan dialect and lived in the country watered by the Indus." ³

There are some scholars who think that this maritime commerce of India with the West is of very great antiquity. According to Lenormant, the base reliefs of the temple of Deir-

1. Dr. Sayce - Herbert Lectures for 1887
2. Journal Royal Asiatic Society (G.B.)-1888. p. 337
3. Dr. Sayce - Herbert Lectures for 1887

el-Bahari at Thebes represent the conquest of the land of Pan under Hatasu. "In the abundant booty loading the vessel of Pharaoh for conveyance to the land of Egypt appear a great many Indian animals and products not indigenous to the soil of Yemen. — Elephants teeth, gold, precious stones, sandal wood, and monkeys". Heeran and Lassen too have in their works established the existence of a maritime commerce between India and Arabia from the very earliest period of humanity. ⁴

The principal commodities exported from India were gold, precious stones, and Ivory. According to Wilkinson "the presence of indigo, tamarind wood, and other Indian products has been detected in the tombs of Egypt". Lassen has also pointed out that the Egyptians dyed cloth with indigo and wrapped their mummies in Indian muslim". ⁵

The early maritime commerce of India is further alluded to in several places in the Bible. "Even in the Mosaic period (1491 - 1450. B.C.) precious stones which to a great extent a speciality of India and the neighbouring countries appear to have been well known and were already highly valued. It is probable that some of the precious stones in the breast-plate of the High Priest may have come from the East". ⁶

In the days of Solomon it is stated that "Solomon made a navy of ships in Ezion-geber, which is beside Elath, on the shore of the Red-Sea.... and Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon. And they came to Ophir and fetched from thence gold, four hundred and twenty talents and brought it to King Solomon". ⁷ "And the navy of Hiram that brought gold from Ophir brought from it great plenty of Almug trees and precious stones" ⁸ Another proof that the Bible refers to the foreign trade of India is found in the fact that there are some old Dravidian words in the Hebrew text of the Books of Kings and the Chronicles of the Old Testament, where Solomon's ships brought from Tarshish or Ophir "about 1000 B.C." Peacock, ivory, apes and ahalin (aloe). Thus the Hebrew words Tukeim Ibha, Capion

4. History Ane-del Orient Vol. II. pp 299 - 301 and Indian Antiquity Vol. XIII p 228.
5. Ancient Egyptians II. p 237
6. Indian Antiquity August 1884 (Professor V. Ball).
7. Book of Kings I. IX, 26 - 27.
8. Ibid X. II.

and Ahalm are evident names derived from the Dravidian names Tokai (peacock) Ibham (ivory) Kapi (apes) and Ahil (aloe). From these Dr. Cadwell concludes, "It seems probable that Aryan merchants from the mouth of the Indus must have accompanied the Phoenicians and Solomon's servants in their voyage down the Malabar coast towards Ophir (wherever Ophir may have been) or at least have taken part in the trade. It appears certain from notice contained in the Vedas that the Aryans of the age of Solomon practised foreign trade in ocean-going vessels, but it remains uncertain to what parts their ships sailed."⁹

There are some scholars who have attempted to identify Ophir as a Port in Ceylon either Point de Galle in South Ceylon,¹⁰ or Mantai in the North.¹¹ On the other hand Indian writers supported by Cunningham assert that Ophir was Sauvira in the West Coast of India.¹² From Indian literature we know that there was a Port called SOVIRA in the Western coast of India. However that may be, in the opinion of Rev. T. Foulker, "the fact is now scarcely to be doubted that the rich oriental merchandise of the days of King Hiram and King Solomon had its starting place in the seaports of the Dekkan; and that with a very high degree of probability some of the most esteemed of spices which were carried into Egypt by Medianitish merchants of Genesis and by the sons of the Patriarch Jacob had been cultivated in the spice gardens of the Dekkan."

This is the first record of trade India had with Western Asia and Palestine. King Solomon tried to appropriate a share of this trade for the Jewish people by creating facilities for his Eastern traders both in land and sea routes. His fleet made periodic voyages to and from the head of the Red Sea, and the Ports in the Persian Gulf.

The Phoenicians also took an active part in this trade with Tyre as their head quarters. After the conquest of Tyre by Alexander the Great, with the foundation of Alexandria, the

9. Grammar of the Dravidian Language p. 122.

10. Emmerson Tennent I. p. 554 and Vol. II. p. 102 note I

11. Van Starrex - Taprobana p. 10 February 1887.

12. Indian Antiquity Vol. VIII.

Egyptians came into the field and after the successive decline of the Jewish, Phoenician and Persian powers in Western Asia, they retained with the Arabs a monopoly of this commerce for nearly 900 years between Alexander's death and the conquest of Egypt by the Muslims in the year 640. A.D.

The earliest reference by the Greek writers to the international intercourse of India is that of Herodotus (450 B.C.) where it mentions that the Indian contingent of Xerxes' Army were clad in cotton garments and armed with iron-tipped cane arrows.¹³ "The archers of India formed a valuable element in the army of Xerxes and shared the defeat of Mardonius at Plataea."¹⁴ It is significant that as far back as 480 B.C. the Indian troops (the Kshatriya warriors) used iron. Among the Indian products Herodotus noted the WOOL which certain wild trees bear instead of fruits, "That in beauty and quality excels that of sheep," and that Babylon obtained precious stones and dogs from India.¹⁵

Such international trade and commerce could not have flourished, especially in the early times unless it was fostered and sustained by a national shipping. Sanskrit and Pali literature abound in references to the trading voyages of Indians. A work called YUKTIKALPATARU (manuscript found in the Calcutta Sanskrit College Library) is a treatise on the art of ship-building in ancient India. It sets forth many interesting details about the various sizes and kinds of ships, the materials out of which they were built. It sums up all the available information and knowledge about "that truly ancient industry of India." The ancient ship builders had a good knowledge of the material as well the varieties and properties of wood which went to the making of ships. According to the VRIKSHA AYURVEDA or the science of plants (Botany) four different kinds of wood are to be distinguished; the first, the Kshatriya class of wood that is light and hard but cannot be joined on to other classes; the second, the Brahman class comprises wood that is light and soft and can be easily joined to any kind of wood. The wood that is soft and heavy belongs to the third or Vaisya class; while the fourth or Sudra class of wood is characterized by both hardness and heavyness. According to Bhoja, an early authority on ship-building, a ship built of the Kshatriya class of wood brings wealth

13. Herodotus. VII, 65 VII, 13.

14. Vincent Smith - Early History of India p. 35.

15. Herodotus. III. 106 & I. 192.

and happiness. These ships are to be used as means of communication where the communication is difficult owing to the vast water.

Ships which are made of timber of different classes possessing contrary properties are not good at all and not comfortable. They do not last for a long time and soon rot in water and they are liable to split at the slightest shock and sink down. Besides the class of wood to be used for ships, Bhoja says, that "care should be taken that no iron is used in holding or joining together the planks of bottoms intended to be sea going vessels, for the iron will inevitably expose them to the influence of magnetic rocks in the sea or bring them within a magnetic field and so lead them to risks. Hence the planks of bottoms are to be fitted together or mortised by means of substances other than iron".

The YUKTIKALPATARU also gives an elaborate classification of ships based on their size. Ships are divided into two classes. (a) Ordinary (SAMANAYA) - ships that are used in ordinary river traffic or waterways falls under this class. (b) Special (VISESA) comprising only sea-going vessels. There are ten different kinds of vessels under Ordinary class which differ in length, breath, and depth or height.

Ordinary or Samanaya

Name	Length	Breath	Height
1. Kshudra	16	4	4
2. Madbyama	24	12	8
3. Bhima	40	20	20
4. Chapala	48	24	24
5. Patala	64	32	32
6. Bhaya	72	36	36
7. Dirgha	88	44	44
8. Patraputa	96	48	48
9. Garbhara	112	56	56
10. Manthara	120	60	60 in cubits

Of these Ordinary kinds, the ships of Bhima, Bhaya and Garbha are liable to bring ill-luck perhaps because their dimensions do not make them steady and well balanced on the water.

On the other hand the Special Class Ships are all sea worthy. They are again subdivided into (I) DIRGHA - Ships which are noted for their length and (II) UNNATA - Ships noted more for their height than for their length.

There are ten varieties of the DIRGHA CLASS

SPECIAL OR VISESA

(I) DIRGHA 42 (length) $5 \frac{1}{4}$ (breath) $4 \frac{1}{5}$ (height)

Name	Length	Breath	Height
1. Dirghita	32	4	$3 \frac{1}{5}$
2. Tarani	48	6	$4 \frac{4}{5}$
3. Lola	64	8	$6 \frac{2}{5}$
4. Gatvara	80	10	8
5. Gamini	96	12	$9 \frac{2}{5}$
6. Tari	112	14	$11 \frac{1}{5}$
7. Janghala	128	16	$12 \frac{4}{5}$
8. Plabini	144	18	$14 \frac{2}{5}$
9. Dharini	160	20	16
10. Begini	176	22	$17 \frac{3}{5}$

Of these the ships that bring ill-luck are Lola, Gamini and Plabini and also Gatvara, Tara, Janghala and Dharini.

(II) UNNATA includes five varieties

Name	Length	Breath	Height
1. Urddhva	32	16	16
2. Anurddhva	48	24	24
3. Svarnamuki	64	32	32
4. Garbhini	80	40	40
5. Manthara	96	48	48

Of these five varieties, Anurddhva, Garbhini and Manthara bring misfortune and Urddhva much gain or profit to Kings.

The YUKITKALPATARU also gives detailed directions for decorating and furnishing ships so as to make them comfortable to passengers. Four kinds of metal are recommended for decorative purposes namely Gold, Silver, Copper and the compound of all three. Four kinds of colours are also recommended respectively for the four kinds of vessels; a vessel with four masts is to be painted white, that with three masts to be painted red, that with two masts is to be yellow and the one masted ship to be painted blue. The prows of the ships were to be of fanciful shapes like the heads of lion, buffalo, serpent, elephant, tiger, birds, such as ducks, peahen or parrot, the frog and man. This clearly indicates the highly developed state of the art of the carpenter or sculpture. There were other decorative elements such as pearls and garlands of gold to be attached to and hung from the artistically shaped prows.

Interesting details are also given about the cabins of ships. There were three types of cabins. The Sarbamandira vessels had cabins extending from one end of the ship to the other. These ships were used for transport of royal treasure, horses and women. The Madhyamandira vessels had their cabins just in the middle and were used for pleasure trips by kings. The third type called the Agramandira vessels had their cabins towards their prows and were used in the dry season and were best suited for long voyages and for naval warfare.

With a high degree of probability it could be surmised that it was in these vessels that the first naval fight recorded in Indian Literature was fought. The vessel in which Tugra the Rishi King sent his son Bhujyu against some of his enemies in the distant island was shipwrecked in mid ocean "Where there is nothing to give support, nothing to rest upon or cling to" and Bhujyu and his followers were rescued by two Asviris in their hundred-oared galley.

It was in a similar ship that "the Pandava brothers escaped from the destruction planned for them, following the advice of Viduras, who kept a ship ready and constructed for the purpose provided with all necessary machinery and weapons of war."

Of the same description were also the 500 ships mentioned in the Ramayana in which hundreds of Kaiyarta young men were

asked to lie in wait and observe the enemy's passage,¹⁶ and it is said that "it was in these ships that the Bengalis were made to stand against the invincible prowess of Rahulis described in Kalidasa's Raguvansa".¹⁷

Pali literature too abounds with allusions to sea voyages and sea-borne trade and though they do not give the actual measurements of the ships, they make definite mention of the number of passengers which the ships carried, and from which an idea can be had of their size. They were definitely of quite a large size.

The JANAKA JATAKA mentions a ship that was wrecked with all its crew and passengers, 700 in number in addition to the Buddha himself in an earlier incarnation.¹⁸ So also the ship in which the Buddha in Superaka - Bodisat incarnation made his voyage from Bhanikaccha (Broach) to "the Sea of the seven Gems" carried 700 merchants besides himself.¹⁹

The VALAHASSA JATAKA speaks of "the five hundred shipwreck traders cast ashore near the city of these sea-gobblins". The SAMUDDA-VANIGA-JATAKA mentions the ship which "accommodated a whole village of absconding carpenters numbering a thousand who failed to deliver the goods (furniture) for which they had been paid in advance".²⁰

The ship in which the Punna brothers, merchants of Suparaka, sailed to the Red-Sanders was also big, that besides, accommodating three hundred merchants there was room left for the large cargo of that timber which they carried home.²¹ The two merchant brothers Tapoora and Palekat crossed the Bay of Bengal in a ship that carried full five hundred cartloads of these goods, besides whatever other cargo there may have been in it.²²

16. Ramayana - Ayobhya Kanda

17. R. Mookeri - Indian Shipping.

18. Bishoy Bigandet - Life of Godama p. 415

19. Hardy - Manual of Buddhism.

20. Cambridge Translation of the Jatakas.

21. Hardy - Manual of Buddhism.

22. Bishop Bigandet - Life of Godama p. 101.

The ship in which the philanthropic Brama was rescued as mentioned in the SANKHA JATAKA was 800 cubits in length, 600 cubits in width and 20 fathoms in depth and had three masts. Mention is also made in the MAHAJANAKA JATAKA of a prince who sailed with other traders from Champa (modern Bhagalpur) for Suvarnabumi (in the far East) had on board several caravans of beasts. The BAVERU JATAKA relates of the adventures of certain Indian merchants who took the first peacock by sea to Babylon. Professor Bubler has placed the ships of the Jataka in the 5th or 6th century B. C. for "the Jatakas contain some other stories in which the names of very ancient Western Ports of SURPARAKA (Supatay) and BHARUKACCHA (Broach) are occasionally mentioned."²³ In the DIGHA NIKAYA (I-222) of SUTTA - PITAKA the date of which has been placed by Rhys Davids in the 5th century B. C. there is an explicit reference to "Ocean-going ships out of sight of land."²⁴

J. Kennedy remarks that "the Jataka itself may go back to 400 B.C. but the folk tales on which it is based must be much older. He also states that "certain Indian commodities such as Rice, Peacock, and Sandal wood, were known to the Greeks under their India names in the Fifth Century B.C. They were first imported into Babylon in the Sixth Century B.C. because Rice and Peacock must have reached Greece at the latest in 400 or 470 B.C. in order to be common at Athens in 430 B.C. and further concludes that "the evidence warrants us in the belief that maritime commerce between India and Babylon flourished in the Seventh and Sixth but more specially in the Sixth century B.C. It was chiefly in the hands of the Dravidians, although Aryans had a share in it; and as Indian traders settled afterwards in Arabia and in the East coast of Africa and as we find them settling at this very time on the coast of China, we cannot doubt that they had their settlements in Babylon also" and adds "the normal trade route from the Persian Gulf to India can never have been along the inhospitable shores of Gedrosa."

23. Origin of the Indian Brahma Alphabet p. 84.
 24. Journal Royal Asiatic Society (G.B.) April 1899 p. 482
 25. Ibid 1898 - Early Commence between India and Babylon.

We have also the conclusions of Rhys David, "The sea going merchants, availing themselves of the monsoons, were in the habit at the beginning of the 7th (and perhaps at the end of the 8th) century B.C. of trading from ports in the South - West coast of India (Soviro at first, afterwards Supparaka and Bharukaccha) to Babylon then a great mercantile emporium. These merchants were mostly Dravidians not Aryans. Such Indian names of goods imported as were adopted in the West (Solomon's Ivory, apes and peacocks) were adaptations not of Sanskrit or Pali but Tamil words."²⁶

We have also the evidence to show that even the little Island of Sri Lanka was noted for her trade and navigation five centuries before Christ. Pliny who had "borrowed from ancient writers" accounts of Ceylon current among the Alexandrians in the age of the Ptolemies, "Taprobana (Ceylon) was for a long time considered to be a second world and went by the appellation of ANTICHTHONES. It was discovered to be an Island during the expedition of Alexander The Great. Onesicritus, the Admiral of his Fleet says that it produces larger elephants than India. According to Megesthenes it is divided by a river and the inhabitants are called PALAEOGONI and abound much more with gold and large pearls than India. Eratosthenes makes it seven thousand stadia in length and five thousand in breadth. It has no cities, but only villages of which there are reckoned upwards of seven hundred. Its beginning is in the Eastern Ocean, and was formally supposed to be twenty days sail distance from the Kingdom of the Prasii; but it being afterwards found that the natives commonly made the passage in vessels of very slight build, like those used on the Nile, the distance was reduced to seven days sail. The intermediate ocean is here and there shoaly, but with occasional channels so deep that no anchor can reach the bottom. For this reason the vessels which are three thousand amphora burden (an amphora weighs about 1/40 of a ton) are built sharp fore and aft in order to avoid the necessity of going about in the narrows. The natives only put to sea three months of the year and wait hundred days after the Summer and as many after Winter-Solstice, before they venture out."²⁷

26. Rhys David - Buddhist India. p. 116
 27. Pliny

Strabo likewise refers to the same authority and enumerates the various articles of merchandise particularly tortoise shell and ivory, exported from Ceylon into India, which affords convincing testimony that Ceylon was at that time the seat of a widely extended Commerce. If Ceylon had already acquired such fame as a commercial emporium in the time of Alexander, there is justification to conclude that its celebrity extends much further back and reaches even the epoch of Persian dominion. This is corroborated by the journal of Nearchus who commanded the fleet of the Macedonian conqueror. We are told that as this officer was entering the Persian Gulf on his return from India, the promontory of Makeeta, now called Musket was pointed out to him as the principal mart for cinnamon (which is a native of Ceylon) and other Indian products which were transported from thence into Assyria, that is Babylon. Nearchus also notices pearl-fisheries of India. It is reasonable to suppose that the produce of Ceylon found its way to the markets of Arabia, Babylon and Persia as early as the time of the Persian Empire.

Rev. Dr. P. A. J. B. Antonina

THE SIGNIFICANCE OF THE TERM BAHU

The Sinhalese take pride in belonging to the Lion Race, whose legendary ancestor was Sinha Bahu, the father of King Vijaya, who with his seven hundred followers vanquished the original inhabitants of Sri Lanka, and laid the foundation of the Aryan colonisation. Sinha Bahu and Sinha Valli were the children born to Queen Suppa Devi and a wild forest "Lion" of Bengal. This wild forest Lion thus was the legendary ancestor of the Sinhalese Race who take pride in calling themselves, the "Sinha Le" that is, Lion Blood, belonging to the Race of the Lion.

This legend coming down the ages is a biological impossibility. Yet it contains and conveys a kernel of truth. Mythical beings half human and half animal are mentioned in legends not only in Sri Lanka and India but also in far away Egypt and Greece. Examples, the Kinnaras of Sri Lanka - half bird and half human, the Centaur of Greece - half human and half bull. The latest explanation by an authority on Greek mythology, Dr. Theocras, emphasise that these myths are of Paleolithic man whom Neolithic invaders found living there. These newcomers were more advanced and saw the Paleolithic uncouth and primitive. Thousands of years later by a process of Zoomorphism they became mythical creatures half human and half beast. The legendary Sinha Bahu half lion thus represents the paleolithic ancestor of the Sinhalese Race.

The etymological derivation of the word Bahu, which according to Carter means arms, that is pertaining to the upper arm, Bahu Jaya, Bahu = arms, Ja = produced. "Bahuja, the same as Khattiya, because the caste of the Khattiya issued from the arms of God Brahman." (Mahv: 59 p. 210, N. 2.)

Men of the Kshatriya or Warrior caste which is said to have been produced from Brahma's arm - the legendary origin of the Kshatriyas. The Purush Sukta states that the four castes of Hinduism: the Brahmana (Brahmins); the Kshatriyas (Kings); the Vaisyas (merchants); and the Sudras (cultivators, peasants and menials) were born of the mouths, arms, thighs, and feet of Purusha or Brahma, the Creator. Thus it is confirmed that Sinha Bahu and his descendants were of the Kshatriya caste, according to the derivation of the word Bahu.

The Kings of Sri Lanka from ancient times had the name Bahu and according to the chronological table of kings listed by Wickramasinghe. More than thirty five kings used this title Bahu maybe to emphasise their Kshatriya origin.

Among the ancient ola manuscripts of Hugh Neville collection preserved in the British Museum, there is one which may enlighten us with another meaning to this title "Bahu". Credit should be given to Hugh Neville for collecting, preserving and editing these valuable manuscripts which are now deposited in the British Museum, as most of them are not available here in Sri Lanka. Some of them have been intentionally destroyed for various reasons and others effaced or interpolated to hide their original concepts.

In the Gana Devi Hana Devi Haella preserved among the manuscripts there is a very archaic verse refers to Bahu.

"Bahu sayure gamana	-	Bahu travelling through ocean
Nirita kona niti waesena	-	Ever dwelling in the S. East corner
surata remasa raegena	-	Carrying in hand a Red fish
Asurindani Den nuwana	-	Lord of Asuras give wisdom

Neville explains thus, "This God intended is Rahu, also called Banu Bahu may be an obsolete name or clerical error for Bahu. The Sun is also called Banu but I am further disposed to treat Bahu as an obsolete name of the Sun. This incantation is full of ancient mythological lore and its value as such is very great. It is used in Pansalas as a lesson book for boys learning Sinhalese and forms the third section in the regular course of reading. The sense is not explained at all the reading being confined to pronouncing the letters. My copy A has 38 verses. There is a printed version, Colombo 1891 which has 38 verses evidently re-edited in newer form and omitting the interesting verse quoted above. My copy B has 36 verses." An intentional suppression observed by Hugh Neville.

Thus Bahu as shown above is synonymous with the Sun - Suriya. The Sun is called by other names like Adithya and Banu. It could be recalled that the famous invader of the thirteenth century A. D. was Chandra Bahu - Chandra Suriya. The word Banu has evidently been retained outside Sri Lanka and Bahu used instead here in Sri Lanka. It can thus be inferred that the title Bahu denoting Solar was used by our Kings to emphasise and proclaim their Solar Dynasty - Suriya Wansa.

It can be shown that the corresponding name commonly used is Suriya.

Jaya Bahu	=	Jaya Suriya
Wikrama Bahu	=	Wikrama Suriya
Vira Bahu	=	Vira Suriya
Vijaya Bahu	=	Vijaya Suriya

Some Kings in the late period had the name Suriya instead of Bahu, like Wimal Dharama Suriya I and II of Kandy and Raja Suriya the successor of King Raja Singha of Sitawaka.

The Sinhalese Monarchs always displayed the Lion on their Standards. A mural at Sanchi depicts a three winged lion to represent Sri Lanka commemorating the dispatch of the Bo-Sapling to Sri Lanka. King Duttugemunu had as his Standard the Lion with sword in right paw with the emblems of the Sun and Moon. The Flag of the Kotte King as described in the Rerakumbasrita was also a Lion and the Royal Standard of the last Sinhalese King too was a Lion rampant with sword in right paw. This Banner along with other Regalia of Sri Wickrama Raja Singha were taken away and deposited in the Chelsea Hospital. The Banners of Duttugemunu and Sri Wikrama are reproduced in the "Sinhalese Banners and Standards" by E. W. Perera. The Keasara Singha Kodiya reproduced here belongs to the Varunakula-Suriya Mudiyansele Punchchirala Family in Ratalavava, in Asgiri Pallesiya Pattuwa, in Matale South. It was bestowed on them by King Raja Sinha II confirming their right to use these objects of regalia on ceremonial occasions. This flag bears a composite figure of a Sinhā with a human face, encircled by the lion's mane so disposed to simulate the rays of the sun, that is, half human half lion. It could be conjectured that this flag represents the mythical Singha Bahu - Singha Suriya, the paleolithic ancestor of the Sinhalese Race, and thus represents the real Sinhalese Kesara Singha Kodiya. The significance of the Title Bahu used by the Kings of Sri Lanka was to emphasise their Kshatriya claims of the Solar Dynasty - Suriya Wansa.

Dr. P. V. D. Fernando

BELIHULOYA AND MATURATA IN THE 17th CENTURY

Tracing the history and derivation of ancient place names is fascinating and interesting. Some names are lost in the passage of time, whilst others have lost their significance, due to alteration, misinterpretation and corruption. Ola manuscripts throw much light on the origin of most place names.

Belihuloya and Maturata figure very prominently in several such writings. According to some of them, King Wimala Dharama Suriya I ordered the Tamil Saivites and families who were creating trouble in various parts of his Realm to quit his kingdom. As they refused to do so the king summoned his Commanders, Divaratna, Haluwadana and Weerasuriya and ordered them to drive these trouble makers out of the country. They assembled a great army and chased away the Tamil Sannasis and other rebels from Hewata as far as the boundry of Sabaragamuwa,¹ where on the bank of an oya they captured Mallagiri the ringleader who was the cause of the trouble. When he was produced before the king, he ordered the Sannasis to be hanged. He was beheaded by the side of a stream and there his head was impaled upon a stake. On that account the stream was named "BELIHULOYA" (NECK - STAKES - STREAM). It would appear from this name, that others too were captured with Mallagiri and put to the stake.²

The King honoured the victorious Leaders, Officers and men with much gifts together with certain districts to the east of Belihuloya in Uva, (Uvaratata-Aduttu - Belihuloya) ordering them "To project this country in a fitting manner", to avoid similar invasions "in future" (Matu - Me - Rata - Sonda - Rakinda). On that account the districts granted to them were called "Maturata" (Future Country). Special honours were showered on the these leaders (Amati - Ralala) Divaratna, Haluwadana and Weerasuriya. Besides, many other gifts, each one of them was invested with a fillet (Pata-Benda) and presented with a sword and a Ravana Kodiya.³

1. Patabendiperuwa Ola Manuscripts.

2. Maturata Manuscript in Purawriththa by Ranasinghe. p. 7

3. Ibid p. 7.

The Commander - in - Chief was Divaratna (Kuruwita - Maha - Mati)⁴ referred to in the Manuscripts as (a) Wira-Ittan Divaratna Saluppara, (b) Wira-Ittan Pattankatti Unnahe, (c) the brave Kuruwita Mati of the Wira-Ittan Clan of Negombo,⁵ (d) Uparaja of Uva,⁶ (e) Desakkara-Karavantakula-Ustunga, the Uyaraja of Uva.⁷ Of the eight Kshattriya Tribes of Ceylon, Karavantakula was one.⁸ Karava was one name used 300 years ago for modern Kaurawa - Karava - Karava.⁹ On this occasion Divaratna was shown special favour by the King Wimaladharama-suriya I. Besides all the other honours conferred on him, he received from the King's hand the Royal Standard of the Sun and Moon.¹⁰

A. P. GOMIS

Culled from the A. P. Gomis Collection of writings.

4. Rajasinghe Warana Ola Manuscript.

5. Patabendiperuwa Ola Mss.

6. Old Records of Sabaragamuwa by Pandit K. Gnanwimla Thero. p. 50

7. Letter by P. B. Mutubanda in "Dinamina" 18. 2. 1937

8. Nltiprabhada Ola Ms

9. Oriental Studies by Hugh Neville Vol. 2. p. 9

10. Patabendiperuwa Ola Mss.

සිංහ කොඩිය සහ බෞද්ධ කොඩි

රටක හෝ ජාතියක ප්‍රෞඪත්වය විදහා පාන ලක්ෂණ අතර ධර්ම හෙවත් කොඩියද ප්‍රධාන දෙයකි. ඒ ඒ රටවල් වලට මෙන්ම ඒ ජාතීන්ටද අයත් ධර්ම හෙවත් කොඩි තිබුන බව පෙනේ. ලක්දිව ජනාදි විමෙන් පසු අප රටට අයත් රාජකීය කොඩිය හෙවත් ධර්මය ලෙස සිංහ කොඩිය භාවිතා කළ බව ඉතිහාසගත කරුණකි. ලංකාවේ පළමුවන දේවයා වන විජය පටන් සියලුම රජුන් අතර රාජකීය කොඩිය සිංහ කොඩිය බව ඉතා පැහැදිලිය. සිංහයා රාජකීය ලාංඡනය ලෙස පාවිච්චි කිරීම මානව ඉතිහාසයේ ඉතා ඇත සිට පැවතුන සිරිතකි. ලෝක ඉතිහාසයේ ඉපැරණි සිතිය ලෙස දක්වා ඇති කුරු පාණ්ඩව යුධය විස්තර කරන ක්‍රි. පූ. 13 - 14 ගත වම් වලට අයත් මහා භාරතයෙහිද සිංහ රාජකීය ලාංඡනය ලෙස දක්වා ඇත. මහා භාරතය විස්තර කරන අයුරු යුධ්මයේ රාජකීය කොඩිය තරු සහිත වන්දුයාත්, සිංහයාත් යන ලාංඡන වලින් යුක්තය. ඇතැම් තැනක සිංහයාගේ වලිගය පවා රාජකීය ලාංඡනය ලෙස පෙන්වීමට උපයෝගී කර ඇති බව මහා භාරතයෙහි සඳහන් ලෝකයේ ඒ ඒ රජවරුන් විසින් භාවිතා කරන ලද කොඩි වල විලක්ෂණ පෙනෙන්නට ඇත. ඔවුන් අතර පාණ්ඩ්‍ය - චෝල - චේර - කේරල රජුන් විසින් ඒ ඒ කොඩි වල කොටියා - මාලුවා - දුන්න සහ සිංහයා ලක්ෂණ යොදා ඇත. සිංහලයින්ගේ රාජකීය කොඩියට සිංහ රූපය ද ඇත්තේ විජය රජුගේ සියා සිංහයෙක්වූ නිසාම නොවේ. විජය රජු සියා වන සිංහබාහුගේ පරපුරද මහා භාරතයේ වීරයන් අතර දක්නට බැවිනි. පළමුවෙන්ම ශ්‍රී ලංකාවේ රාජකීය ධර්මය ලෙස සිංහ රූපය පෙනෙන්නේ දඹදිව සාවි විත්‍ර අතරය. ලක්දිව ශ්‍රී මහා බෞද්ධ අංකු වැඩමවීමේ ප්‍රවෘත්තිය දක්වන විත්‍ර අතර මේ සිංහ ලාංඡනයද ඇත. සිංහ විහාර දොරටුවේ කොටස් තුනකින් යුක්ත සිංහ රූපයෙන් හඳුන්වන්නේ ලංකාවේ තුන් සිංහල යයි (Buddhist Art in India) නම් පොතෙහි 28, 70 යන පිටුවල සඳහන් වේ. මේ හැර ලක්දිව සිංහ කොඩිය පිළිබඳ ඉපැරණි වාතී රාශියක් දක්විය හැකිය. දඹුලු විහාරයෙහි ඇති ක්‍රි. දෙවන සියවසට අයත් දුටුගැමුණු රජුගේ යයි සලකන කොඩියක සිංහ රූපය දක්වේ. මෙය සිංහ කොඩිය පිළිබඳ හොඳම වාතීවකි. එක් අතකට කඩුවක් ගත් සිංහයාගේ දෙපස ඉර, හඳ ලකුණු දක්නට ලැබීම විශේෂ කරුණකි. දුටුගැමුණු රජුගේ මෙම කොඩිය මහා භාරතයෙහි සඳහන් යුධ්මයේ රාජකීය හා ඉතා කිට්ටු සම්බන්ධයක් දක්වයි. දුටුගැමුණු රජුගේ සිංහල මුලයන් වන්දු සුයා වංශ සම්බන්ධයන් මෙම කොඩියේ පෙනෙන්නට ඇත. ලක්දිව බෞහෝ රජවරු රාජකීයත්වය හැඞවීම සඳහා සිංහ රූපය යොදා ඇත. අනුරාධපුර මහා විහාරය සිංහයෙකුගේ හැඩය සාදා තිබීම විශේෂ කරුණකි. නිශ්ශංක මල්ල රජුට සිංහයෙකුගේ සාරූප ඇති ගලින් නිම කළ සිංහාසනයක් තිබියේය. පසළොස්වන සියවසට අයත් පැරකුම්බා සිරිතෙහි අසු එක්වන කවියෙහි තනිකර සිංහයා පමණ

රාජකීය ලාංඡනය ලෙස පැවැති බව කියවේ. රාජකීය ලකුණ ලෙස සිංහයා කොඩිවල යෙදුවා පමණක් නොව කැටයම් කම්පානවලින්, ප්‍රතිමා කම්පානවලින්, ගෘහ කම්පානවලින් බෞහෝවිට යොදා ඇත. ලක්දිව මුළු සමය පැතිරීමත් සමග ඇතිවූ කලා ශිල්ප සියල්ලටම පාහේ සිංහ රූපය මුහු වී ඇති බව පැහැදිලිව පෙනේ. අනුරාධපුර මහා විහාරය සිංහයෙකුගේ සාරූපය ඇතිව සාදා තිබීම මෙයට නිදසුනකි. මෙසේ සිංහ රූපය රාජකීය ලකුණ ලෙසත්, කලාශිල්පයේ වැදගත් කටයුතුවල ප්‍රමුඛ ලාංඡනයක් ලෙසත් උපයෝගී කොට ඇති බව ලක්දිව ඉතිහාසය අනුව නිගමනය කළ හැකිය. අහසය වන සියවසේ පෘතුගීසීන්ගේ පැමිණීමෙන් පසු සිංහල රජවරු ඔවුන්ගේ පැරණි රාජකීය ලාංඡන යුරෝපීය සිරිත අනුව වෙනස් කළහ. ඔවුන්ගේ රාජකීය කොඩිය නිය සහිත දකුණු අතින් කඩුවක් ගත් රතු සිංහයෙකි. ඇතැම් තැනක රාජකීය කොඩියෙහි සිංහ රූපයත් සමග හිර - සඳ - තරු හා කඩුව - කසය යන ලකුණුද යොදා ඇත. ලංකාවේ ඇතැම් සිංහ කොඩි වල ක්‍රිස්තු ධර්මයේ බලපෑමත් සමග වෙනස්කම්ද ඇතිවිය. විශේෂයෙන් කුරුසිය හා තවත් ක්‍රිස්තු භක්තික ලකුණු යොදා තිබීම විශේෂ ලක්ෂණයකි. ඊ. ඩබ්ලිව්. පෙරේරා මහතාගේ කොඩි පොතෙහි අංක 55, 56, 57, 58 යන කොඩි වල මේ වෙනස් දක්වී ඇත. සිංහ කොඩි අතර ගජ සිංහ කොඩිය හා කේසර සිංහ කොඩියත් රාජකීය කොඩිය ලෙස භාර ගත යුතුය. ඒ හැර නරසිංහ කොඩිය සාමාන්‍ය ජාතික කොඩිය ලෙස භාරගැනීම වටී. රාජකීය කොඩිය ජාතික කොඩියට වඩා වැදගත් දෙයකි. රටක් යටත් කිරීමේදී රාජකීය කොඩිය පැහැර ගැනීම සිරිත වේ. එහෙත් ජාතික කොඩිය පැහැර නොගනී. වම් 1815 දී ලංකාව ඉංග්‍රීසින් විසින් යටත් කිරීමේදී ශ්‍රී වික්‍රම රාජසිංහ රජුගේ රාජකීය කොඩියද ඉංග්‍රීසින් විසින් අයත් කර ගැනීමද මෙයට නිදසුනකි. මේ බව 1815 අප්‍රේල් පස්වන දින පළමු ලංකා ගැසට් පත්‍රයෙහි සඳහන් වේ. අන්ද්‍රයස්නෝල් නම් ඉතිහාසඥයාගේ අදහස ලෝකයේ කීසීම තැනක ජාතික කොඩිය යයි කොටසක් නැති බවය.

රාජකීය කොඩියම ජාතික කොඩිය ලෙස භාවිතා කළ බව ඔහුගේ අදහසය. ඊ. ඩබ්ලිව්. පෙරේරා මහතාගේ කොඩි පොතෙහි හත්වන පිටුවෙහි සඳහන් වන පරිදි මහනුවර මල්වතු විහාර පුස්තකාලයේ ඇති පුස්තකාල ලියවිල්ලක ශ්‍රී වික්‍රම රාජසිංහ රජුගේ කොඩිය ගැන මෙසේ සඳහන් වේ. සිංහල රාජකීය ධර්මය නිය සහිත දකුණු අතින් කඩුවක් ගත් සිංහයෙකුගේ රූපයයි. මේ ධර්මය ශ්‍රී වික්‍රම රාජසිංහ රජුගේ ධර්මයයි. මෙයින් පෙනෙන්නේ රාජකීය කොඩිය මිස ජාතික හෝ ආගමික කොඩියක් වන්නට වශයෙන් නොවූ බවය. සිංහල රජවරු බෞද්ධයන් වූ නිසාත් බෞහෝ දේනා බෞද්ධයන් වූ නිසාත් රාජකීය කොඩිය ආගමික ජාතික කටයුතු වලදී භාවිතා කිරීම සිරිතක්ව ඇත. බෞද්ධ කොඩිය පිළිබඳ ඉපැරණි වාතීව අපට දක්නට ඇත්තේ වම් 1882 දීය. කර්නල් ඔල්කට්තුමා හා වැලිගම ශ්‍රී සුමංගල, හික්කඩුවේ ශ්‍රී සුමංගල මාහිමි දෙනමත්. එල්. ගේබ්‍රියෙල් ඩී. පිල්වා මහතාත් යන උතුමන් අතින් සකස්වූ බෞද්ධ කොඩිය වම් 1882 ට පසු අපට ලැබුණු බව ඉතිහාස ගත කරුණකි. මෙම බෞද්ධ කොඩිය

සකස් කර ගැනීමට මුල් වූයේ සුයාචි වංශිකයින්ගේ හෙවත් ආදිත්‍ය පරපුරේ රජුන් විසින් භාවිතා කළ පඤ්චරංග කොඩිය හෙවත් ආදිත්‍ය කොඩියයි. නීල - පිත - ලෝහිත - ඕදක - මාඤ්ජෙෂ්ඨ යන වර්ණ පසින් යුක්ත ආදිත්‍ය කොඩිය ජයවර්ධන නොහොත් ජයපුර නගරයේ රාජපුට් වරුන්ගේ ධවජයයි. ආදිත්‍ය කොඩිය රාජපුට් වරුන්ගේ රාජකීය කොඩිය බව (Golden Book of India) නම් ග්‍රන්ථයෙහි 11 වන පිටෙහි සඳහන් වේ. පඤ්චරංග කොඩිය පිළිබඳ වැදගත් සටහනක් මහා වංශයේ 85 වන පරිච්ඡේදයේ දැනුනු වන ගාලාවේහිද සඳහන්වී ඇත. බෞද්ධ කොඩිය සකස් කළ සාකච්ඡා සභාව ආදිත්‍ය කොඩියෙන් පඤ්ච වර්ණය භාරගෙන සවන වර්ණය මේ වන සහ මිශ්‍ර කොට යොදා සකස් කළ බව කීව යුතුය. මෙම ආදිත්‍ය කොඩිය සාකච්ඡා සභාවට ලැබුනේ ජී. ජේ. ආර්. ඩී. සොයිසා මහත්මියගෙන් බව ඊ. ඩබ්ලිව්. පෙරේරා මහතාගේ කොඩි පොතෙහි සඳහන් වේ. උතුරු ඉන්දියාවෙන් ලංකාවට පැමිණි රාජපුට් වරුන්ගේ පරම්පරා ලක්දිවට පැමිණි බැවින් ආදිත්‍ය කොඩිය ලක්දිව භාවිතා වූ බව ඉතා පැහැදිලිය. මෙසේ බෞද්ධ කොඩිය රාජකීය කොඩියෙන් වෙන් කොට විශේෂ කොඩියක් බවට පැමිණීම 1882 දී සිදු වූ වැදගත් සිද්ධියකි.

Rev. Mirisse Indraratne Thero

CASTE AND RELIGION IN POLITICS

Caste and religion play very important roles in local politics. To ignore this fact is to be blind to what is happening today as it did four decades ago from the formation of Cabinets to the level of appointments in the Public Sector and the State Corporations. When we say four decades ago, we are referring to the British regime which followed a policy of "divide et impera". At least to their credit appointments were made on merit based on educational qualifications. Although the indigenous people treat this matter with indifference foreign research students have always drawn attention to this. But in their views much prejudices, misrepresentations and preconceived ideas infused by the numerically predominant caste has smeared their work and betrayed the originality of their research.

I substantiate this statement from personal experience at The Ceylon Studies Seminar of the University of Ceylon, Peradeniya, held on 6th October 1973, in Colombo. The topic of the symposium was "Sinhala-Tamil Relations and National Unity". After the main speakers had delivered their speeches, the views of those present were solicited. A foreign student¹ doing post graduate studies in Political Science analysed the voting pattern in the Northern Province. It appeared to her that there was no caste prejudices as far as elections to the National State Assembly was concerned. But her findings belied the very prejudices of caste due to her own ignorance and indoctrination on the subject when she termed an honourable member of an ancient aristocratic family a "low-caste". It fell to my lot to raise a point of order, and demand a withdrawal of the reference, which she did with profuse apologies. This reminds me of another incident of a Roman Catholic delegate to Jaffna investigating casteism in the Church. He held the view that there was no caste feelings in the Church and when confronted by the late Rev. Dr. Antoninus on the subject, said, "I am no fool, there is no caste pre-

1. Miss Janice Jiggins: probably obtained a PhD in Political Science from the University of Ceylon, Peradeniya for her thesis- "A study of Asian Democracy" 1970.

judices in the Church" to which our local historian retorted "You are not a fool, but a D-fool." It is still evident that caste prejudices and bandism exists not only in the State, but also in the Temples, Kovils and Churches. Caste politics in religious establishments are more subtle, intriguing and vicious.

We are aware that in the early days caste and religion of the majority group was a decisive factor in legislative representation. Elections were fought on these grounds. The classic example being the first contest for a special seat for educated Ceylonese. The contestants were Dr. (later Sir) H. M. Fernando and Mr. (later Sir) P. Ramanathan. The result of this election is now part of our political history; a campaign in which caste rivalry prominently figured. Ponnabalam Ramanathan (a Vel lala Tamil) securing a victory with the active support of the Sinhala Govi. Governor Mac - Callum's confidential dispatch stresses the dangers envisaged by early reforms. It was in the light of these fears that minority groups opposed Universal Franchise and the Donoughmore Reforms.

An interesting story is related how the leaders of the majority group hoodwinked Lord Donoughmore to believe that the common man was fit and literate to exercise his vote freely. Their scheme worked according to plan and gave them the desired results. Another scheme plotted by D. B. Jayatilleke was the demarcation of electorates along the coastal belt to give Govi Buddhist more advantage by annexing the villages for this purposes. The glaring example being Moratuwa having Piliyandala, Kesbawa, Kotte and Narahenpitiya. It is a well known fact that two prominent⁴ politicians, Messrs E. W. Perera, and G. K. W. Perera, were elbowed by these schemers because of their religion and caste. These two politicians just faded away. In recent times, chiefly after 1960, the pattern has changed. By and large the trend now is that those seeking elections come from a different category of people.

2. C. O. 54/750 Mac Callum's Dispatch dated 24th January 1912.
3. Letter Daily Mirror, Ceylon. 1st April 1971.
4. Letter in Ceylon Daily News. 13th September 1975.

An interesting memorandum by a great scholar and historian of the early part of this century, Gate-Mudaliyar W. F. Gunawardena, printed and published in 1922 is reprinted in this issue of Kurukshetra.⁵ The fears expressed therein were shared by many minority groups and the events that followed amply proved his right thinking and vision. Also reproduced is an extract of a letter which points to the caste prejudices of certain sections of the people. Although there is no date, the name of the Printer is given. Perhaps the older generation may be able to say to what General Elections this pamphlet refers to.

F. B. Jagath Wijayanayaka

5. Also refer to National Review No. 9. 1910 pp 178-182. Times of Ceylon 31st September 1944. Ceylon Observer 13th June 1959. Ceylon Daily News 22nd April 1967. Modern Ceylon Studies Vol. I No. I, pp. 94-114. Religion and Ideology in Sri Lanka. p. 323, ft.

CEYLON COUNCIL REFORM AND MINORITIES

That we do want a large and liberal measure of constitutional reform in Ceylon is a proposition the soundness of which will not be disputed, and that Swaraj within the British Empire should be our ultimate aim is, in an equally sound sense, a legitimate aspiration. Such being the case, we are very enthusiastic about asking for reforms, liberal reforms, more reforms. And if the results of the polling at the last elections, as well as the ease with which the programme of the National Congress was carried through, are an indication of the people's fitness to manage their own affairs, any reasonable man could have little doubt that we advanced enough and more than enough to be trusted with a large share in the administration of the Government of our country.

But the question arises: was the illustration as furnished at the last election a true test? It is well known that the smoothness which attended the working of the elections was due the exertions of certain popular leaders, most of whom are leading Buddhists, who possess a well earned influence over the masses, and used it to the best advantage of the cause. Under their advice, difference of caste and creed (the questions of colour not arising) were buried for the time being and the best candidate to suit the programme and policy of the Congress, was returned for each constituency. The programme of the Congress consisted in making a steady demand for wider - much wider - extension of the territorial franchise, and asking for an unofficial elected majority in Council; the policy consisted in creating an air of perfect harmony among all sections of the community represented in the Congress, this being necessary to demonstrate by a concrete example the capacity of the Ceylonese for united action in politics. The policy was well carried out, and the effect on the mind of the on-lookers was magical: even the European Association, always sceptical, was impressed and when Colonel Wedgwood visited Ceylon, he had nothing but praise for the manner the vast majority of the permanent population was preparing to show the fitness of Ceylon for self-government.

But here comes the question which I have already suggested: was it all real? With due respect to the Sinhalese and Buddhist leaders, I wish to say that it was all an unintended illusion. The one great object of the national leaders was to bring about a show of absence of strife and presence of unity and thereby give an appearance of great capacity on the part of the people to enjoy political freedom. And this had its own object in view, viz: to create an impression on the mind of the British Government, in anticipation of the demand for further reforms. How the leaders worked night and day never sparing themselves, touring far and wide, seeking numberless interviews, and throwing all their personal influence and the influence of moral persuasion into the work of securing an atmosphere of national unity "for this once", is unwritten but too well known history. No records of the conditions of persuasion, given and accepted, are possible under the circumstances of the case; but the following document which appeared in print owing to the demand of one man that it should so appear, supplies the key to the whole situation:

(From "Ceylon Daily News," February 16, 1921)
Withdrawal of a candidate.

Mr. F. R. Senanayake sends the following correspondence for publication:—

"Grassmere"; Gregory's Road,
Colombo, 13th February, 1921.

D. G. Pieris Esq.,
Heneratgoda,
Dear Mr. Pieris,

I wonder whether I will be able to persuade you to withdraw from your candidature for the Western Province 'A' Division. Whatever attitude you might take on a future occasion, it seems to me, you will be doing the country a real service if you permit Mr. Rajapakse to be elected uncontested this time. Mr. Rajapaksa's election to Council will tend to dispel suspicion and bring about a greater unity among the different communities.

Mr. Rajapaksa has identified himself with our efforts for political reforms, and I have no doubt he will prove of assistance

to Congress. A sincere lover of the country like yourself, I feel certain, will readily make this small sacrifice and decide to withdraw.

Thanking you in anticipation,

Yours sincerely,
(Sgd.) F. R. Senanayake

The following is the reply:—

Dambuwa Walauwa, Heneratgod
14th February, 1921.

Dear Mr. Senanayake,

In reply to yours of the 13th instant, as you assure me that I will be doing the country a real service if I were to withdraw from my candidature for the 'A' Division W.P., I shall be pleased to do so this time, on the condition that you give the public a chance to know the reasons for my withdrawal by publishing these letters in the English and vernacular papers as early as possible.

Yours sincerely,
D. G. Pieris

So then the unity was to be for "this time", by understanding. Why "this time"? Because now was the time for making the proper impression, while attention was focussed on the question of reforms and almost a test was being applied: or "small sacrifice" made for the nonce by every man, was but a nominal price for large political gains to be secured in perpetuity, a very laudable object, viewed in the abstract, no doubt. We desire political gains under proper conditions; but ordinary prudence makes it imperative that the existence or non-existence of proper conditions should be the governing factor in the situation.

The situation of political harmony thus created, though it was not a reality but as disclosed by documentary evidence; a pleasing illusion; and it becomes plain that if Government take it seriously as a criterion of the advancement and political capacity of the indigenous population, as Colonel Wedgwood has

done, and acts hastily, a graver mistake fraught with greater danger to this Colony, can never be committed. This will become clearer presently, as I show where the true criterion lies.

The elections of 1921 showed as if the pernicious influence of caste is absent as a factor in the public life of the Sinhalese, to confine myself to the most numerous section of the indigenous population. This was a most insidious trap. Caste is very much alive among the Sinhalese, and grave will be the peril to the Island if due note is not taken of its true character and evil potentialities in considering the question of an extended franchise. I am not to be understood as not favouring reforms: I am heart and soul for them. My object is only to call attention to the fact that unconsidered reforms in the constitution without the necessary reforms in the social and religious ideas of the people to make them fit to wield power, would be ruinous and most disastrous. It is a truism to say that liberal reforms only suit liberal minds; they mean mobilised power, and mobilised power, it is plain, can only be trusted into safe hands, if it is to be used for purposes of good. Arms in the hands of a disciplined army tend to security and peace: in the hands of a crowd, they may be the means of destruction. In the same sense, constitutional power can be a means for good only in the hands of men with at least elementary notions of duty, who understand what is public good, and why it should be placed before considerations of self. This is an axiom which is self-evident.

But looking at the social and religious life of the Sinhalese, what do we find? We find that educated Sinhalese are dismissing all ideas of caste with contempt in all matters connected with public life, and where a united front is necessary, are able to organise for purpose of offence and defence. Politically they are willing and prepared to meet each and all on equal footing for the aforesaid purposes: and in religion it is the same if the reason is the same. But eliminate the common purpose created by external relations, and look into the internal state of the community, then comes the surprise, for the enthusiasts of popular franchise for Ceylon including Colonel Wedgwood. If the Sinhalese are really united in politics in sincere fellowship, it would follow that their bonds of union far are closer in religion where equality, fellowship and sincere amity may be naturally

expected to reign supreme; politics are bound up with material interests, while religion has nothing temporal, no sordid interests for disagreement; all of one faith and one creed, are brothers whose one aim and one happiness is to work for the individual and common good of all here and hereafter.

That is what should be expected if all was true. But what is really the case? Buddhism is the national religion of the Sinhalese, and Buddha, (the "Enlightened one") who was the author of religion, and whose name they adore, was emphatic in teaching that caste was a thing to be detested: and one of his greatest disciples, Upali, who is said to be the fountain-head of Southern Buddhism, the same now obtaining Ceylon as well as Burma and Siam, is said to have been a barber by caste - low enough in the social ladder. In Ceylon there are three sects of Buddhist Priesthood, Amrapura, Ramanna and Siamese, differing among themselves in some details of ascetic life, but, as far as the laity are concerned, all three recognised as equally orthodox. Of these, the first two were introduced from Upper and Lower Burma respectively, the last from Siam.

The Siamese Sect is the oldest Island, having been brought over at a time of decay of Buddhism in Ceylon, in the reign of King Kiriti Sri of Kandy, (Anno Christi 1749-81). Having been brought over under the king's patronage, it necessarily became the established church for the Kandyan Kingdom, and was placed under the control of a High Primate at Kandy. But its benefits were made fully available to all Buddhists throughout the Island. In this way it was the National Church for Ceylon Buddhism, and at first was perfectly pure, and like Buddha, made no distinctions of caste in admission to its ordination if candidates were otherwise eligible. That at any rate is the generally accepted account of the case. But after some interval of time, after the sect had taken root in the land and settled down, after the great hierarch who ruled the church had passed away and his power had dividedly fallen into hands less worthy, we see caste introduced into the religious Order, and the ordination closed to all castes except the predominant caste of the Kandyan Country - the Govi-kula or Cultivators' caste. This led to great indignation in the maritime districts of the Island where the Govi-kula was not alone in prominence, and some of the excluded caste went to

the King of Burma and brought the Amrapura ordination, so called from Amrapura the then capital of Upper Burma. Later on, another sect with more rigid ascetic observances was introduced from Lower Burma or Ramanna, which is thereby known as the Ramanna Sect. Now, these two later sects, as may be expected from the reason for their introduction, are catholic not only in their spiritual dispensation, but also in their personnel: but the Siamese Sect still keeps the caste-bar, averring that King Kiriti Sri so ordained. That the king had given them a constitution (Katikavata) which Mr. D. B. Jayatilleke, Barrister-at-law, a national and Buddhist leader, has lately published. In that constitution, the King's supposed order is absent, fortunately for the honour of a good prince, and for the honour of a noble religion founded by an illustrious royal scion. But it is understood that the Siamese Sect is not taken aback at being unmasked. It is true that the editor of their constitution, Mr. Jayatilleke, condemns the caste-bar in mild but no uncertain terms as opposed to justice of the Master's Law; but the sect while apparently not disposed to an encounter with their own editor on such slippery ground, will not see eye to eye with him in regard to the immorality of their position. They are now understood to say that the position must be maintained at all costs, in deference to custom hallowed by prescription! The situation with its moral is that in religious matters, circumstances threw power into the hands of one particular caste, and this power they will now keep for all time for the benefit of the caste though all the civilized world may cry shame.

In early times of the British occupation of Ceylon, the Government severed its connection as head of the national Church of the country, Buddhism, with the result that in all matters ecclesiastical, the uncontrolled power of administration, that is to say, home rule in the ecclesiastical department was automatically conferred on the Buddhists. The Church was in possession of many foundations in various parts of the Island, with extensive endowments made by native sovereigns for purposes of the moral and intellectual welfare of the nation, the promotion of which by means of instruction was the duty and the privilege of the Church. The Church was in fact the highly endowed Education Department of the State. The income from these endowments, if properly conserved, ought to be something

very considerable, while the revenues of all places of worship and pilgrimage, derived from voluntary offerings, ought to amount to a figure fairly large in proportion. All these sources of wealth, the heritage of the nation bequeathed for national purposes, were handed over by the British to be administered by the nation itself through its agents in charge: and if the administration had been efficient from that date upto now, a century more or less the Buddhist Church in Ceylon ought to be in possession now of a credit balance of many millions of pounds sterling, or the Buddhist of Ceylon, by the priests doing their duty, ought to be now the most enlightened nation in the East.

Instead, sad is the state of things. Which ever way we turn we observe the same monotony. Wherever there is anything to grasp, we see caste at work and Govi-Kula to the fore. As on the spiritual side of the Church, so on the temporal side, this caste, by means of its crushing numerical superiority which will be presently shown, has seized upon all the possessions - all coming from the time of the Kings and giving an income. Thus Adam's Peak, all the holy places at Anuradhapura, the fanes at Mihintale and Dambulla, the Temple of the Tooth Relic and all other ancient temples at Kandy, in short, all the national religious foundations both in the Kandyan Provinces and in the Maritime Districts, which will give any income worth having, are in the hands of this caste: and for a century past, this caste has appropriated all the income of these various centres of revenue through its members lay and clerical for the benefit of itself, just the same as if these sources of revenue were intended by the state for no other purpose than to be a legacy for that particular community. The incumbency of the Buddhist temples goes by sacredotal succession combined sometimes with family claims; and the (lay) Stewardship of the Hindu fanes belonging to the Buddhists, as also the Stewardship of the Temple Tooth of the Relic, goes by election. So also the Clerical incumbency at Adam's Peak. By the operation of the family tie in some cases, and the caste - bar in all, the sacredotal succession is always secure in the caste: and in the case of elections, the numerical superiority comes into play, and a member of any other caste than Govi-Kula cannot, with any pretensions to sanity, even dream of entering a competition. These Incumbents and Stewards used to act most irresponsibly in dealing with

property thus committed to their care, abusing the trust in every conceivable manner: and the evil became so great and scandalous that in recent times, the Government was compelled to intervene with legislation.

An ordinance was introduced removing the control of the temporalities from the hands of these incumbents; and vesting it in lay trustees; but these too, in almost all cases if actually not in all were men of the same caste, and in matters administrative, of the same instinct, and proving most unsatisfactory, fresh legislation is now impending to meet the further needs of the case.

Turning now to another aspect of administration, we find that since Kandyan Provinces passed under the British Crown, over a century ago, the British Government, unlike in the Maritime Provinces, has not identified itself too closely with the actual administration of the country where it comes in immediate contact with the masses, the chiefs being left pretty much to exercise a sort of delegated sway in the interior according to law and custom with freedom to follow and develop their own national ideals. The result of this partial, virtual, home rule is most unfortunate. As may be expected, the Govi-Kula rules, and keeps itself as a strong beautiful barrier between the Government and the people. Whereas in the Maritime Provinces, where the hand of the English man has been directly on the plough, there is intellectual rise, material progress general advancement in all sections of the community, and wealth, civilization, and prosperity everywhere, in the Kandyan country sorry is the contrast. There is stagnation, degradation, and poverty, in all communities except the one in power: that one is dominant; the others are in a state of abject subservience in greater or lesser degree. Even as a semblance of home rule the administration of the Kandyan country has been a ghastly failure, for aught of elevation it has brought to the masses. And why? Because it has allowed power to be monopolized by one section of the population to the exclusion of all others. After a hundred years of British rule, there is said to be not a single man of a different caste yet in a position of administrative eminence. From the foregoing it follows that if political power in a pronounced form were to fall into the hands

of this section or caste, both in the Kandyan and in the Maritime Provinces, then there will be no hope for the people of Ceylon outside this particular community. I shall now proceed to show that, that will be the actual effect if an extension of the territorial franchise were to be given as demanded by the Ceylon National Congress.

According to official statistics furnished by Reports of the Census from 1881 to 1911, the Low-Country and Kandyan Sinhalese taken together very nearly maintain a constant ratio to the rest of the population of the Island, their proportion being roughly 66 per cent.¹

Again out of the total population, 60 per cent were Buddhists at the Census of 1911.² and it is known that Buddhists were all Sinhalese, saving an occasional case here and there.

These two ratios being compared, the proportion of Buddhists to the rest of the Sinhalese population is approximately the ratio of ninety to ten.³

Again, according to the Census of 1911 (General Report, p. 465 Table), out of every 1000 Low country Sinhalese (earned alone being counted), 471 were agriculturists, and out of every 1000 Kandyan Sinhalese, 832. The two being taken together 65.15 per cent of the Sinhalese population is agricultural, that is to say the agricultural class alone outnumbered all the other Sinhalese taken together in the ratio of 65.15 to 34.85, or 2 to 1 approximately.⁴ Its ratio to the total population is as 42.9

1. Ceylon at Census of 1911, p. 195 (Table, 2nd Compartment.)
2. Do p. 245 (First column under males and females—adding below and dividing by 2)
3. If 66 out of every 100 persons are Sinhalese, and again if 60 out of every 100 persons are Buddhists, what is the percentage of Buddhists in the Sinhalese? Answer: 60:66 :: X: 100
 $60 \times 100 = 66x$
 $11x = 1000$
 $x = 90.9$ per cent.
4. $100 - 65.15 = 34.85$.

roughly 43 to 100.⁵ If this class taken as a whole, forms a composite community, bound together by ties of social and common interests, it is plain that it will be overwhelmingly the largest community in the Island, the next largest community, whatever it may be, being but a mite in comparison with it. For instance, the next occupation of a definite class, numerously represented, seems to be fishing and the Sinhalese of this class all told, come to but a poor aggregate in the neighbourhood of 49,000⁶ out of a population of four millions, or 1.2 per cent roughly as against the 42.9 per cent of the agricultural class. Or to put it in another form, and speaking roughly, there is but one fisher in the land for every 35 men who are agricultural.⁷

Now it is well known that the pursuit of agriculture among the Sinhalese is confined as an occupation, to one particular caste, the Govi-Kula or the "caste of cultivators". There is no doubt that men of other castes too follow agriculture in a small way in the villages, and in a large way as estate proprietors; but their number is extremely small and far less than that of the men of Govi-Kula, who abandon their fields and follow other avocations. So that if one be set off against the other, one cannot be far wrong in accepting the strength of the agriculture class as the true strength of the Govi-Kula both in and out of their hereditary occupation.

Now, I have shown that this caste is the largest composite community in the land, bound together by a common hereditary occupation and a common name, and I have shewn that it numerically over balances the next largest community in the Island by very nearly thirty-five to one. I have also shewn earlier that it has got a strong religious organization on a caste basis, the Siamese Sect, which has seized all administrative power belonging to the conduct of the religion, and keeps to it with grim tenacity. This organisation of religion and caste, with its Headquarters at Kandy in the Colleges known as Asgiriya and Malwatta, has its

5. 65 per cent of 66 per cent (.65 x .66 = 42.90)
6. Census of Ceylon 1911, Occupation Statistics, p. 4. column 2 and 3 of table.
7. 1, 2 : 42.9; 1 :: x :: x = 34.91 (or roughly 35)

ramifications all over the Island, so that if the occasion arose the united power of the whole caste would be brought to bear on any point in any part of the country, through the medium of the organization. For the present, the organization is in the hands of ignorant men, who are supposed to be holy if they knew their calling and are supported and upheld by a more ignorant peasantry from which they are drawn. Both they and their peasant relations are hopelessly caste ridden and they would much sooner give up life, Buddha, and everything dear to them, than surrender an iota of advantage they derive and hold in the name of caste. By their numerical superiority they have had many advantages in the past, including a practical political predominance over all other castes, although very recently gotten. This predominance, seen in the works of Cordiner and all other writers on Ceylon, has been greatly undermined by the enlightened policy of the British Government, which from the first, offered equal liberty and equal chances of advancement to all communities, and made its policy effective by providing equal liberty and equal educational facilities for all. Under the British Government, even under that form of it which is called bureaucracy, we have progressed without let or hindrance, and today the educated among us stand with our heads erect in the consciousness that we as citizens of the British Empire, are our own masters, owing loyalty to our sovereign and obedience to the law but otherwise subject to no man on earth whether local or abroad.

Time was when a man of the minority castes was not at liberty to wear his cloth as he liked. Let alone other rights of citizenship. As every Agent of the Government knows, the peasantry of the agriculture caste both among the Sinhalese and the Tamils, even at the present day, firmly hold to old customs as their prerogatives, and sometimes when necessary, enforce them by the use of organised force. Such occurrences, by the nature of the case, cannot come before the Courts, as the victims are generally too weak for a contest against the combined power of a whole district. But cases do come to public notice sometimes. The last case reported in the press occurred in Jaffna a few weeks ago. Bloodshed was only averted by the Government Agent, with others of importance, appearing on the scene and exerting their eloquence.

Such is the frame of mind of the agricultural caste in regard to their rights and obligations and their sense of ordinary rights and wrong in the body politic. At present they act on their own authority derived from nothing better than their own ideas of the fitness of things, and supported by nothing better than numerical preponderance. Strengthen their hands with constitutional powers-powers to make and unmake laws, to order things after their own ideas - and the good work of the British in Ceylon for over a century is undone.

The masses, and even some educated men, of the Govi-Kula have never forgotten that the British are responsible for many of their coveted and valuable preserves being laid open to other castes, compelling them to compete on equal terms, and in the competition often to lose. They have a rooted hatred of the Karawas, a proud and progressive tribe of ancient warriors who came over to Ceylon on invitation and were settled along the sea board for the defence of the country. In time, they became part of the civil population, but being warriors with noble traditions, they always claimed to be higher than any caste in the Island, and conducted themselves as such. Being on the seaboard, some of their lower orders went out to sea fishing as do men of other castes at the present day. This was sufficient for the Govi-Kula; they called the whole caste "fishers". The upper grades of the caste, which form a good proportion of the wealthy, enlightened and prominent class of the Sinhalese community, resent the opprobrious epithet as an insult, and when Sir West Ridgway was Governor, a circular was issued to all Government Departments instructing that the caste be referred to as Karawas and the term "fishers" be dropped. This matter is here referred to for a useful purpose, viz., to shew by a striking example how superficial, and how hollow is the apparent amity and cordial co-operation between the Sinhalese National Leaders, and what an Etna lies beneath the surface of seeming serenity. Colonel Wedgwood during his visit was the guest for some time of Mr. W. A. de Silva, J.P., at his palatial house at Colombo. Mr. de Silva is a gentleman of the Karawa caste, and a great National leader, and his co-Leaders ought to have felt proud of him and had nothing for him but feelings of gratitude for having entertained their distinguished guest in a manner befitting his high station. And, no doubt the Colonel himself must have been

highly pleased and must have carried away the most pleasing recollections of Mr. de Silva as a friend and a gentleman to be held in honour and esteem. But when he goes to England, what does he write of Mr. de Silva's, community? Let the Colonel speak for himself: "Then, about 10 years ago, as land value increased a wealthy new class arose, educated and virile. They were the fisherman caste from the sea coast."* It is plain that the Colonel, whom we absolve from all intention to offend knew nothing of the insult involved in this towards his home in a beautiful land, and that while in that same land, his confidence had been betrayed by some one on whom he had relied for local information. That some one could only have been one of the National Leaders in whose hands the Colonel was, the particular Leader being from his position undoubtedly a man of education, whose inherited mental attitude towards the Karawas, had nevertheless the better of his culture under circumstances of temptation. The loan of the offensive epithet to his unsuspecting visitor was not his only transgression. It is not true either, as he beguiled the Colonel to believe, that the Karawas came to the front only ten years ago; they have been always great and holding their own, in spite of being a very small minority in the midst of an over-powering majority with but one lively sentiment towards them. When in the time of the Portuguese domination of the East, the higher chiefs, of the Maritime Provinces of Ceylon found it necessary to submit to the power of Portugal, one of the eight national delegates signing the convention was Thome Rodriguesz Pattankatt a gentleman of the Karawa caste, while all the other seven were according to an old ballad, members of the Govi-Kula. The convention is written history and shows the status of the caste even at that distant date. Later the great de Soysa family have been filling all Ceylon with praises of its greatness and munificence for perhaps a century past, or at least, to be precise, for three generations. Mr. Charles de Soysa died thirty years ago and was considered the greatest man of his day in the Island; his statue graces the city of Colombo, the only public monument to a Ceylonese in the Metropolis at least. But the de Soysas were not alone in greatness in the community: they had if not

* Ceylon Morning Leader, 19th 1921

their equals in wealth and munificence, at any rate their equals in importance before the world all along. As Colonel Wedgwood's informant was presumably a man of culture, he knew all this. Yet he imposed upon the Colonel without a qualm of conscience. That is caste in the educated-cordial relations in the open; in the dark, something else. What should it be in the ranks of the uninformed?

Such being the Govi-kula or the Goigama caste, such its numerical strength, and such its temperament and attitude of mind with its peculiar outlook on life, the question arises "Can this caste be trusted with the direction of the Government of a country"? For such in actual operation will be the effect of a wider territorial franchise for Ceylon and of a territorially elected majority in Council. Virtually, it will be a monopoly of franchise to the Goigama caste. Their priests, though now ignorant, are by no means unintelligent; and if the franchise asked for do come, they would lose no time in learning the value of the asset thus given by providence into the hands of their locks. In fact, they already have not been slow in clamouring for its extension to themselves too. Two circulars from the heads of the Religious - and - Caste Organization at Kandy, addressed to their suffragans in the provinces, will mobilise all their forces - all the forces of the caste in all the Sinhalese provinces of the Island. Every temple of the sect and caste in every part of the country will be a political centre, and with their crushing majority, all the voting, in the event of a contest anywhere within the wide sphere of their influence, can only end in one way - in favour of the Goigama candidate. The result is clear: all the seats in the Council in seven out of the nine provinces will be controlled by this particular community. Elsewhere I have shewn the character of their public spirit where power in the noble cause of religion has fallen into their hands. Will a combination of men with such an attitude in such a generous and humanizing sphere as religion be more large hearted in possession of political power, with temporal interest to serve? It is plain that they will not only serve themselves, but will go further; they will bring back the old conditions - "Our honoured Aryan customs" as they call them - for which there is already much outcry, and the hands of our clock of national progress will be decidedly set back. This caste consists, in the country districts, of crude

peasants who have no ideas whatever of public good beyond what is implied by the aggrandisement of their own community at a cost. One cannot too emphatically protest against the Government of the country being virtually transferred into the hands of such a class of crude humanity and the intelligentsia of the country of all sections—English, Burgher, Tamil, Muslim, and Sinhalese of all minority castes, or taken by religion Christians, Hindu Mohammedans, and Buddhists of all minority sections — be placed under the risk and under every chance of domination by this one Sinhalese caste.

Here arises the reasonable question: "Are the National Leaders then mistaken"? The answer is that they have been carried away by a wave of enthusiasm, and with their face and attention fixed on the reforms, they have forgotten to look behind and about into the details of their domestic situation, we overlook the phenomena due to operations of caste as forming part of the system, it must be said that on the whole these Leaders are earnest patriots — men self-sacrificing, honourable, true. But while there is no doubt of their sincerity and zeal it must be said too that they have begun their mission at a wrong point, at any rate where territorial representation is concerned. It is an axiom which has passed into a proverb that one seeking for justice must appear in court with clean hands. If we are in actual possession, as is in reality the case, of self-government in the management of our religious affairs, and manage them so badly as to revolt all feelings of decency and honour, that is strong proof that our reforms must begin at home and that we must learn to swim in our own shallows before we ask to be permitted to experiment in deep waters. If a little power, derived from a sacred source for sacred purposes, is used in such a scandalous manner, even National Leaders, with all their enthusiasm, must admit that a class of men closely identified with such a scandal are scarcely the right sort of persons to be potentially made the sole trustees of constitutional privileges. It is plain that the National Leaders have made a mistake. Should the Crown too be expected to make the same mistake? Or should the National Leaders first make their people fit for general franchise, and then come and report that their hands are clean? These are questions which answer themselves.

Before concluding this part of my essay, I wish to say that I have no difference whatever with the Gorgama caste, in a personal sense. I have many valuable friends in that caste, for whom I entertain sincere feelings of respect and whose friendship I highly value. I honour worth in members of the Govi-Kula caste in those of any other community. But those are personal matters; my views here set forth are submitted solely and entirely on grounds of abstract principle and national duty. They are prompted entirely by motives of public good—the good of all Ceylonese including the class referred to, and I should be sincerely sorry if the spirit of any of my remarks be misunderstood.

So far, my criticism has been destructive; it goes to show, if my positions are clearly sound, that territorial franchise will throw all the power in the country — the power of directing the Government—into the hands of one Sinhalese caste equal in numerical strength to all the rest of the politically effective population of the Island put together, with its strong caste-organisation which at any time may be converted into a most powerful political machine— a machine which will grind for itself. That caste has already abused power, derived from numerical strength, and is openly abusing it today. To further strengthen its hands with constitutional powers which it may turn to the detriment of others will obviously never do. The questions may then be asked "Is Ceylon then to remain stationary, and not have any reforms at all"? The answer is two fold. First whether we had reforms or not, there is no reason why Ceylon should remain stationary. Under the British, we have made remarkable progress during the one century of their rule, as those who run may see by contrasting the position of society — today with its condition when Cordiner and others wrote in the early days of the Nineteenth Century. And this progress of ours under the British has never been arrested; it is continuous, and like Tennyson's brook will "go on for ever". Secondly, the spirit of the times requires that as we are progressing we ought to be given greater freedom and far wider opportunities of managing our own affairs, with a view eventually to our becoming a free nation

within the British Empire. We should not be left behind India and Burma. No one disputes this position, on the abstract principle, and the British Government seems only too glad to recognize the principle and act accordingly in a truly liberal spirit. Herein comes the danger to the minorities, both among the foreigners and the permanent populations, unless the Government be kept forewarned. Territorial franchise will mean that every seat on the Council of the Colony will be filled by a member territorially elected. In the cities and in the corporations we may be certain of the best qualified man being returned in each case. What of the Provinces? Both among the Sinhalese and among the Tamils, one caste greatly preponderates in the county districts, and to that caste as a matter of course, all the seats will go. It may be useful to mention here that though the caste called among the Sinhalese Govi-Kula or Goigama, and among the Tamils Vellala, its numerical superiority and tendency to absorb all power is the same in both these sections of the community. Hence territorial franchise will mean that as far as non-urban general population is concerned, the constitutive power of the country will be wielded, and therefore the country will be governed in effect, by this particular caste. From the beginning of British rule, this caste, by the sheer force of circumstances due to numerical preponderance, has enjoyed, though not in theory, yet in actual fact, a very advantageous and favoured position, with the result that when in 1921, after over one hundred years of British rule and its humanizing influences, the Legislative Council of Ceylon under a new constitution, largely expanded its limits, there were found in addition to this Govi-Kula, only two other castes, which could secure the honour of sending in members to the Council. But these two castes did not become great under British rule; they were always great. I have already shewn the position of the Karawa as a leading element of the nation appears at the beginning of the Portuguese period.

The Portuguese held the monopoly of the trade in cinnamon as their largest source of revenue in the Island, so did their successors the Dutch. Under the Government of the Maritime Provinces of the Island by each of these nations, the people of the Salagama caste were entrusted with high responsibilities in this great department of revenue, and their captains promoted to positions of honour, responsibility and considerable prestige

with very high rank. Those traditions the caste has ever since maintained.

So that when the expanded Legislative Council of Ceylon, of the year 1921, found among its elected members three gentlemen of the Karawa and Salagama communities, that did not by any means imply that the British administration of Ceylon for a century, with all its enlightened policy in discouragement of caste, though undoubtedly effecting a large amount of good, has at all succeeded in bringing to the front benches a single one of the castes which, when the British came, were occupying back seats under the native system. The reason for the social and political stagnation of these backward communities is plain: the Government, wittingly or unwittingly favoured the caste most to the fore, the Govi-Kula, and this caste saw to it that they had all the preserves as far as they could help, for themselves, while the Karawas and the Salagama who could make themselves unpleasant, were suffered now and again to break the monopoly where it could not be helped. All other castes were kept submerged in a state of dependence and servility as depressed classes; and so they remain today in the most abject manner in the Kandyan Provinces; and with much amelioration in the maritime districts. But give territorial franchise, the Govi Kula gets additional strength, the native system returns to vigour in the maritime districts, and in the Kandyan country it becomes still more rigorous than now. Not only so. As I have already shewn, all the other communities in the Island, European, Indian, or Ceylonese and of whatever religion, will have a hard time of it in contending for ordinary fair play against a colossal power which territorial franchise could create in the land, by consolidating a set of forces which now operating in loose co-ordination, can then be concentrated, and used with crushing effect.

What then is the remedy if we are to have any reforms at all? The remedy is already clear and patent to all except our enthusiasts of the National Congress; represent interests and not territorial circuits. The British policy of allowing the caste system to die out has failed. The country is now sufficiently enlightened to allow of the Government taking a forward step which will do good to all, and harm to none. Let the bare fact of the existence of caste, which it is as disingenuous as futile to ignore, be officially recognized, and as a first-step in a course

of homoeopathic cure, let each caste, or a group of castes who they are very small, be recognized as a corporate body with interests of its own which require public attention and promotion just the same as in any of our public bodies better known in any of our minorities already recognized. And let each of the minority castes or groups have its elected member in Council, the minority caste having a larger number if and as may be considered, reasonable. This will have the following advantages:

- (1) By the submerged castes being at once given a political status equal to the other castes, an uplifting influence will at once set in, and tend to the speedy social amelioration of those castes.
- (2) By the members of the submerged castes sitting on equal terms with members of the other castes in the highest Council of the state, and working for the common good, mutual respect will be inspired and cultivated among all castes in the highest circles and gradually pervade all classes, and thereby a great deal of the present caste prejudices will gradually die out.
- (3) No caste will have undue advantages over the other castes. Contentment and pride of citizenship will pervade all, and true democracy will rule the land.
- (4) After the system has operated for a generation or two there will be no superior castes and no inferior castes in Ceylon; all castes will be equal, and their existence in separate circles will cease to have a meaning.
- (5) After a few more generations, caste in Ceylon will cease to be, and we will have a homogeneous native population with common aims and common aspirations, united and strong, and fit to be entrusted with the high duties of a free people.

I am aware that this proposal will be received with horror by some people. "What? After one hundred years of British rule and Christian labour to work on the lines of caste. And this will be asked in genuine astonishment. By why not? If people will only reflect, they will find that if both British rule and Christian labour have not been able to kill the dragon, he is the way to trample it under foot and stifle its hateful life."

progress. There is no "Divide and rule" involved in this, since we are already divided, and this is the only way to bring about eventual union. Nor are we without precedent. India, home of caste, is necessarily the most caste-ridden country in the world, and in India the Native States stand pre-eminent in the same line of rigour of that institution. In the caste system, the Panchamas occupy the lowest place of degradation, it being impossible for humanity to sink any lower. The ruling prince of one of these Native States, the Maharaja of Mysore I believe, saw that it was useless attempting to discourage the caste-system unless by a revolutionary measure to which no sensible man could take exception. So, with the advice of his Brahman minister, he gave to the Panchama class of his State the recognition of a special interest, and to represent this interest, he constituted the Panchamas an electorate which was to send in its own member to Council. The results are said to be full of promise as to place the far seeing Prince in the fore-front of the best statesmen of the day. In British India too, a special feature of the new and enlarged Legislative Councils is said to be the recognition given to minority castes. We have then both precedent and reason for going on the same lines. Here seems to lie the high road to true constitutional reforms for Ceylon, with justice and fair play all round, and democracy in the truest and best sense of the term.

Mudallyar W. F. Gunawardena

Mount Lavinia,
Ceylon, August, 1922.

ANCIENT MARINERS AND NAVAL EXPEDITIONS - 2 THE VIJAYAN PRE-CHRISTIAN PERIOD

It may be stated with certainty that shipbuilding was in those very ancient days a very flourishing industry giving employment to many. The Greek writers like Arrian, Curtius, and others mention Alexander's passage of the Indus was effected by means of boats supplied by native craftsmen. "He found a fleet of galleys, boats and rafts in readiness" ²⁸

Boats were also used in bridging the different rivers. For the purpose of the voyage of Nearchus down the rivers and to the Persian Gulf all available country boats were impressed for service and a "stupendous fleet was formed" which according to Arrian was eight hundred vessels but according to Ptolemy "nearly two thousand vessels which between them could accommodate eight thousand troops, several thousand horses and vast quantities of supplies. It was an extraordinarily huge fleet, but entirely of Indian wood by the hands of Indian craftsmen". ²⁹

Strabo mentions the proximity of Emodus which afforded plenty of Fir, Pine, Cedar and other timber, while Arrian informs us that "Alexander in the country of the Assaconi and before he reached the Indus, had built vessels which he sent down to Koppens to Taxila". ³⁰

When India was invaded by Semiramis no fewer than four thousand vessels were assembled in the Indus to oppose her fleet. Arrian also mentions the construction of dockyards and the "supply by the tribe called XATHROI of galleys of thirty one oars and transport vessels which were built by them". ³² This flourishing industry of shipbuilding was however in the hands of the state and was a Government monopoly. As Megasthenes has pointed

28. Early History of India by V. A. Smith p. 55

29. Indika trs by C. Mc Crindie Ch XIX

30. The Commerce of the Ancients by Dr. Vincent Vol. I. p. 12

31. Disquisition concerning Ancient India. p. 196

32. Anab Vol. VI. 15

33. Strabo XV. 46

out the existence of a class of shipbuilders among the artisans, they were salaried public servants and were not permitted to work for any private person," but the "Armour-makers and shipbuilders receive wages and provisions from the Kings for whom they alone work." These ships built in the Royal ship-yard were let out on hire both to those who undertook voyages and to professional merchants" ³³

Before the Mariners Compass was invented the Ceylon mariners are said to have used birds for ascertaining the direction of the land from mid ocean. Pliny in his description of Taprobane (Ceylon) says, "The sea between the island of Ceylon and India is full of shallows not more than six paces depth, but the channels so deep that no anchor can find the bottom. For this reason ships are built with prows at each end, for turning about in channels of extreme narrowness. In making sea voyages the Taprobane mariners made no observation of the stars, and indeed the Greater Bear is not visible to them, but they take birds out to sea with them which they let loose from time to time and follow the direction of their flight as they make for land." ³⁴

Pliny also gives us the tonnage of these vessels which were said to be three thousand amphorae, one amphora being regarded as weighing about one fortieth of a ton. An amphora represented a cubic foot of water and each amphora weighed nearly 56 lbs. The largest ships carried 250 tons. ³⁵

The earliest recorded reference to ships is found in the Mahavansa the Ceylon Chronicle. Vijaya was the son of Singha Mahu a Kshatriya of Banga, King of Lada. ³⁶ "Vijaya was of evil conduct and his followers were even (like himself) and many intolerable deeds of violence were done by them." ³⁷ After three warnings "then did the king cause Vijaya and his followers, seven hundred men, to be shaven one half of the head and put them on a SHIP and sent them forth upon the sea, and their wives and children also. The men, women and children sent forth sepa-

4. Pliny VI. 22

5. Torr's Ancient Ships p. 25

6. Yalpana Vaipave Malai p. 1

7. Mahavansa Ch. VI. vv 39-40

rately landed, each (company) upon an island, and they dwelt even there. The Island where the children landed was called Nagadipa and the Island where the women landed Mahiladipa. But Vijaya landed at a haven called Supparaka." (Supparaka believed to be Sopara in the Thana District, North of Bombay) "But being there in danger of violence of his followers embarked again and landed at Lanka in the region called Tamrapanni." 38

According to the Rajavaliya, the ship in which Prince Vijaya and his followers were sent away by King Singha Bala was so large as to accommodate full seven hundred passengers and Vijaya's followers. 39 Their wives and children made up more than seven hundred, were also cast adrift in similar ships. According to a Chinese work, "The ship in which the lion - prince Sinhala, sailed from some unknown part of Jambudipa to Ceylon contained five hundred merchants besides himself." 41

A representation among the Ajanta paintings is the scene of the landing of Vijaya in Ceylon, with his army and fleet, and his installation. The fleet of Vijaya carried no less than a thousand five hundred passengers. According to Griffiths who made a study of the paintings in the Buddhist Cave Temple at Ajanta, "on the left of the picture, issuing from a gateway, a chief on his great white elephant, with a bow in his hand, and other minor chiefs likewise on elephants, each shadowed by an umbrella. They are accompanied by a retinue of foot soldiers, some of whom bear banners and spears and others swords and shields. The drivers of elephants with goads in their hands, are seated in the usual manner on the necks of the animals. Sheaves of arrows are attached to the sides of the howdahs. The men are dressed in tight fitting short sleeved jackets, and loin-cloths with long ends hanging behind in folds. Below, four soldiers on horse back with spears are in a boat, and to the right are represented again the group on their elephants, also in boats, engaged in battle as the principal figures have just discharged their bows. The elephants sway their trunks above as in their wonted

38. Ibid Ch. VI. vv 42-47

39. Uphams Sacred Books of Ceylon II. 28 & 168

40. Mahavamsa by Turnour Ch. 46

41. Si-yu-ki II. 24

excited. The near one is shown in the act of trumpeting and the swing of his bell indicates motion." On this painting Griffiths concludes, "There may be thought open to criticism on Raphael's cartoon of the draught of Fishes, viz that his boat is too small to carry his figures. The Indian artist used Raphael's treatment for Raphael's reason, preferring, by reduced and conventional indication of the inanimate and merely accessory vessels, to find space for expression, intelligible to his public, of the elephants and horses and their riders necessary to his story."

Vijaya is said to have landed in Ceylon in 543 B.C.; according to some and the general view is that it was in 483 B.C. The Mahavamsa further relates that, Vijaya's men "sent to Madhura in southern (India) to woo the daughter of the Pandu King for their Lord and they also (sent to woo) the daughters of others for the ministers and retainers." "When the messengers were quickly come by ship to the city of Madhura, they laid their gifts (which consisted of jewels, pearls and precious stones)" 42. According to the Mahavamsa the ship in which Vijaya's Pandyan bride was brought over to Ceylon was of a very large size, having the capacity to accommodate eighteen officers of State, seventy five servants and a number of slaves, besides the princess herself and seven hundred other maidens who accompanied her. "When all the maidens whom he (the King of Madhura) had fitted out, according to their rank, elephants withal and horses and waggons worthy of a king and craftsmen and a thousand families of eighteen guilds, entrusted with a letter to the conqueror Vijaya." 43

All this multitude of men disembarked at Mahatittha; for that very reason is that landing place known as Mahatittha (the great landing place, now Mantota opposite the island of Mannar) "The envoys of the Pandu King delivered up to the Prince Vijaya the gifts and the maidens with the King's daughter at the head." There continued to a constant communication with South India. "And every year he (Vijaya) sent to his wife's father a shell pearl worth twice a hundred thousand pieces of money" 44

The royal house of Madhura was closely connected with the kings in the North of India. We are told that brother of

42. Mahavamsa Ch. VII. v 49 ff

43. Mahavamsa Ch. VII. v 56 & 57

44. Ibid Ch. VII. vs 69, 58 & 73

Vijaya one Sumitta had married "the daughter of the Madda King."⁴⁵ Madda is the Sanskrit for Madras, now according Geiger, Sumitta had three sons by his Madras Queen.

After the death of Vijaya Lanka was kingless for one year. Before his death Vijaya had taken good care to his brother Sumitta. The messengers coming (by boat) to Sinhapura handed the letter to the King (Sumitta who had succeeded his father Sinha Bahu). The King now sent his youngest son Panduvasadeva, who makes the long voyage by sea. He "took with him, thirty two sons of ministers and embarked (with them) in the disguise of mendicant monks. They landed at the mouth of Mahakandara river (north of Mannar).⁴⁶ The king of Pandu "being warned by a soothsayer, placed his daughter speedily upon a ship, together with thirty two women friends and launched the ship upon the Ganges saying, 'Whosoever can, let him take my daughter and they could not overtake her, but the ship fared swiftly. On the second day they reached the haven called Gonagamaaka (at the mouth of the Mahakanadara) and there they landed robed like nuns. The Princess Subhaddakaccena married Panduvasadeva and the others his followers."⁴⁷

The Mahavansa further relates that Sakya Panku had seven sons and one daughter, Bhaddakaccana. These brothers hearing that their sister had gone to Lanka except one urged by their mother departed to Lanka (by ship). When on arrival they had visited the ruler of Lanka, "they went about the island of Lanka and took up their abode wheresoever it pleased them".⁴⁸

In this connection it must be noted that modern scholars are rather sceptical about the Vijaya and Panduvasadeva legends. A. L. Bashan, reader in History, School of Oriental and African Studies, in a lecture delivered before the Curia Historica at the University of Ceylon on the 27th November 1951 had stated: "In my opinion Vijaya is not an individual, but a type, the bold and ruthless Aryan pioneer, who was one of the elements responsible

45. Ibid Ch. VIII v 6 ff

46. Ibid Ch. VIII. vs 11 & 12

47. Ibid Ch. VIII vs 22 & 23 ff

48. Ibid Ch. IX vs 6 ff

led by Panduvasadeva who is said to have landed in Ceylon with his followers in the guise of religious mendicants. These are Aryan types, the man of action and the man of thought, together with Dravidian and aboriginal elements, produced the civilization of Ceylon". Some no doubt will very violently disagree with this view.

We are on firmer ground as we approach the Asokan period. Devanampiyatissa (247-267. B.C.) was king of Lanka and a friend of Dharmasoka. He sent four persons as envoys and they embarked at Jambukola (in North Ceylon) and reached Talaitti in seven days and from there in seven days they reached the capital of Asoka in Pataliputta.⁴⁹ Asoka is then said to have sent presents and "gifts of the true doctrine" through the envoys who embarked at Tamlitti (the mouth of the Ganges near Tamluk) and landed at Jambukola.⁵⁰

Good fortune seems to have attended the consecration of Devanampiyatissa for on that day the Mahavansa records the appearance of ships with jewels wrecked near Lanka.⁵¹

One of the most memorable journeys by ship is also recorded in the Mahavansa when "Asoka placed the Bodhi tree on the ship," and entrusted it to his daughter Sanghamitta who was escorted by the eighteen families of the Kshatriyas. The ship laden with the great Bodhi tree that was worshipped by the people on its way, arrived at Jambukola in north Ceylon.⁵²

It is related how King Devanampiyatissa jumped into the sea neck deep together with the sixteen persons of noble family (Kshatriyas) took the great Bodhi tree upon his head and carried it to the shore. On the 14th day it was brought to Anuradhapura.⁵³ Sanghamitta is said to have erected 12 buildings and in one of these she caused the MAST of the SHIP that had come with the great Bodhi tree to be set up, in one the RUDDER, and in one the HELM, from these they were named KUPAYATHI, PIYA, ARITTA". Geiger has a note; "according to the Tika the three Agarani bore the names CULAGNAGARA, ANAGANAGARA, and SIRIVADDHAGARA. They were afterwards designated KUPAYATTHITHAPITAGHARA (Piyathapitaghara, Arithapitaghara), "House where the Mast and so forth is set up."⁵⁴

49. Mahavansa Ch. XI. vs 19-26

50. Ibid Ch. XI. v 38

51. Ibid Ch. XI. v 8-9

52. Ibid Ch. XIX. vs 1, 23

53. Ibid Ch. XIX v 30 & 70

54. Ibid Ch. XIX. note p. 134

Very little is known of the size and build of the ships of those days. We have frequent mention in the Mahavansa of Tamils from South India. Tamils Sena and Guttaka are said to have landed at the head of a great army evidently in a number of boats and having defeated king Suratissa reigned both together for twenty two years, justly (177-155 B.C.)⁵⁵ Already in the south "Seven ships laden with manifold gems are said to have arrived on the very day Gamini was born".⁵⁶

Sena and Guttaka were soon followed by Elara from Ceylon, a country who too is said to have come with a large army and having overpowered King Asela ruled forty four years from 145-101 B.C. Seven days after the cremation of Elara we hear of his nephew Bhalluka landing at Mahatittha with 60,000 men who must have pressed into service a number of ships from India.⁵⁷

The sea captains were held in very high esteem by the Kings and the people. In April 1939 Dr. Paranavitana the Archeological Commissioner "noticed some hitherto unobserved Brahmi letters on the face of the Buildings" at Anuradhapura. The inscription on the vertical face of the rocks behind the terrace reads :- "ILUBARATHI DEMEDA SAMANE KASITI DAMED GAHAPATIKARA PASADE". Dr. Paranavitana deciphered it as "The terrace of the Tamil house holders caused to be made for the Tamil Samana (residing) in Illubarata". Commenting on this he says, "that inscription proves that the stone terrace was the common property of the Tamil householders of ancient Anuradhapura In one line seven short records tell of that portion of the platform immediately above each record, was the seat of a particular individual among the Tamil house holders. The following names can be deciphered :- KUBIRA, TISA, KUBIRI, SIRIATA, SAGA, NASATA, KARAWA. The last named is described as a Ship Captain. The difference in level at the surface of the various compartments of the platform was probably intended to differentiate in rank and social status of the individual whose seats were on them. If so it is interesting to note that the Ship Captain (NAVIKA) occupied the highest seat. The script is

55. Ibid Ch. XXI. vs 10-11

56. Ibid Ch. XXII. v 60

57. Ibid Ch. XXV. v 78

in the 3rd century B.C. In the early period of Ceylon the island is said to have been under Tamil Rule on three occasions — 177 - 155 B.C.; 145 - 101 B.C.; and 44 - 17 B.C."⁵⁸

The Maurya Period in India from 325 B.C. saw a regular and flourishing industry of shipbuilding. Greek writers like Strabo, Curtius and others mention Alexander's passage of the Indian Ocean was effected by means of boats supplied by native craftsmen. Further Arrian mentions the construction of Dockyards, and the supply by the tribe called Xathroi of galleys of thirty oars and transport vessels which were all built by them.⁵⁹

In those early days this flourishing industry of shipbuilding seems to have been in the hands of the state and was a government monopoly. As Megasthenes states "while noticing the existence of a class of shipbuilders there were salaried public servants and they were permitted to work for any private persons. But the shipbuilders received wages and provisions from the state for whom alone they work." The ships built in the Royal Ship-yard were let out on hire both to those who undertook voyages and to professional merchants.⁶⁰

"The amount of cargo carried by ancient ships was computed by the talent or amphora, each of which weighed about one-fortieth of a ton. The largest ships carried 10000 talents or 250 tons. The Talent and Amphora each represented a cubic foot of water, and as the Greek or Roman foot measured about .97 of the largest foot, the Talent or Amphora each weighed nearly 7 lbs"⁶¹

During the reign of Emperor Chandra Gupta (321-297 B.C.) there was a Board of Admiralty and a Superintendent of Ships who had very wide functions including navigation of the Indian Ocean⁶² "When we remember Asoka's relations with Ceylon and even most distant powers, we may credit him with a sea-going fleet as well as an army."⁶³ With the growth of Indian sea-borne trade, a proportionate number of merchant

Journal R.A.S. (C.B.) Vol. XXXV No. 93 pp 54-56

Arrian V. 8 & VI 15

Strabo XV. 46

Torr's Ancient Ships p. 25

Arthashastra of Kautilya Bk. II Ch. XXVIII

vessels began to sail over the Indian seas. The seas were then infested with Pirates who lived by plundering and robbing unwary merchants. In a work called Bodhisattvavadana Kalpalata by the Kasmerian poet, Kshemendra of the 10th century A. D. is preserved a story regarding Indian Merchants who had approached the Emperor Asoka at Pataliputra and informed him of their losses and complete ruin brought about by the depredations of sea-faring pirates called Nagas who destroyed all their ships and plundered their treasures. Thereupon the Emperor Asoka is said to have issued an Edict called Asoka's Marine Edict, inscribed on a copper plate which was however contemptuously set at naught by those for whom it was meant. It was only after he became a devout Buddhist that he was able to make the Nagas respect his Edict. The Nagas referred to in the above story according to Mudaliyar C. Rasanayagam were those living in North Ceylon at Mantai, the Mahatittha of the Mahavansa.

The Danta Dhatu wanso in relating the story of the conveyance of the Tooth-Relic from Dantapura to Ceylon gives an interesting description of a ship. The Royal pair, Dantakumaro and his wife reached the port of Tamralipta and found there "a vessel bound for Ceylon, firmly constructed with planks sewed together with ropes, having a well-rigged, lofty mast, with a spacious sail, and commanded by a skilfull navigator on the point of departure. Therefore the illustrious Brahmins (in disguise) in their anxiety to reach Sinhala, expeditiously made off to the vessel (in a canoe) and explained their wishes to the commander".

A passage in Pan Kow, a very early Chinese writer, attests to the existence of an active intercourse between China and Southern India and possibly Ceylon in the Hun period beginning from the 2nd century B. C. ⁶⁴

The Andhara are the earliest Indian line of Kings known to have developed a sea power a few centuries before the Christian Era and to have promoted maritime trade as evinced from the coins bearing the design of a double masted ship figure on them.

63. Edicts of Asoka by V. A. Smith p. viii

64. Winternitz Commerce pp. 380-87

EARLY CHRISTIAN ERA.

Numistic evidence brings to light the fact that India and Ceylon trade with Rome was most active during the period of eighty years from Augustus to Nero from the large number of coins discovered in South India and Ceylon. Between Nero and Caracalla 217 A. D. there must have been a decline of this trade considering the small number of coins discovered which belong to this period. Only the trade in cotton fabrics continued after the death of Nero. ⁶⁵

Considerable colonies of Roman subjects engaged in trade were settled in South India and Ceylon during the first two centuries of our era and "European soldiers described as powerful Yavanas and dumb Mlechas clad in complete armour acted as bodyguards to Tamil Kings while the beautiful large ships of the Yavanas lay off Muziris to receive the cargoes of pepper paid by Roman gold." ⁶⁶

The Tamil states at that time are said to have maintained powerful navies and were visited freely by ships from both East and West which brought merchants of various places to buy pearls, pepper, beryls and other choice commodities of India and to pay "for them with the gold, silver and art wares of Europe" could equally apply to Ceylon. The sea off Mantai (Mahatittha) is full of shoals as far as Tuticorin on the opposite coast and was celebrated even in the remotest antiquity for fisheries of pearl-oysters and a species of shell called Chank. It is not therefore surprising that this portion of the island has been most adapted to the purpose of navigation and commerce, as well as the cultivation of rice and consequently has been more crowded with inhabitants than the other parts. It is in this neighbourhood we meet with the ruins of the once flourishing cities of Mantai and Kudramalai. The numerous Roman coins also found here, particularly of the age of the Antonies, is another proof of the active and flourishing state of commerce in Ceylon in former times. Mantai was the commercial town of MODUTTI mentioned by Ptolemy. According to Arrian the northern part of Taprobane "was best cultivated and that distant voyages were often made from thence in LARGE

65. Gibbon Ch. XXXI

66. Vincent Smith-Early History of India p. 401

VESSELS, that the Island abounded with pearls and precious stones, fine linen and tortoise-shell." It is sufficiently clear from the account of Arrian that the Northern part of the Island was then in the highest state of civilization and the seat of most extensive trade, not only with the Western countries, but also with the East as far as the mouth of the Ganges including Malaca and the neighbouring islands even to the remotest provinces of China. John Still speaking of the Schooners and sailing ships at Mantai says, "They were of Eastern rig, of Eastern build and manned and owned by Eastern men Some had three masts some only two but were all sea going ships and between them they visited the coasts of Arabia and the Persian Gulf as well as the ports of India and Ceylon. Some traded with the remote coral islands in the middle of the Indian Ocean".⁶⁷

Pliny in his Natural History written about 75 A. D. has left us a more accurate account of the Island of Ceylon for in the reign of Emperor Claudius (41-54 A. D.) four Ambassadors from Ceylon of whom the chief was Rachia had gone to the court of the Emperor in Rome after a freed man of Annius Plocamus was shipwrecked at Hippuri (Kudramalai) a port in Ceylon who had been treated kindly by the king of the land. From the Ambassadors of the King of Ceylon "it was ascertained that in Taprobane (Ceylon) there are five hundred towns and that there is a harbour facing the south adjacent to the city of Palaesimundus (Manatai) the most famous city in the Island. They further said that the nearest point in India is a promontory called Coloiacum (Cape Kori) a four days sail distant from the Island and that midway between them lies the island of the Sun, also that those seas are of a vivid green colour, and that a great number of trees grew at the bottom so that the RUDDERS OF THE SHIP frequently break their crests off" Not only were the Ambassadors familiar with the Indian sea, they also had a knowledge of the stars. They saw with astonishment the constellations visible to us — the Greater Bear and Pleides — as if they were set in a new haven and they declared that in their country the moon can only be seen above the horizon from her eight to her sixteenth day (probably a misunderstanding) while they added that Canopus a large, bright star, illumined their nights. But what most of all excited their was wonder that their shadows fell

67. John Still, Jungle Tide p. 116

towards our part of the world and not to their own and that the sun rose on the left hand and set on the right and not in the opposite direction". They also related their early trade with China. The father of Rachia seemed to have been a great sailor for he had often gone to China and was well received by the ruler of that Country. Pliny remarks that in those days ships anchor at a great distance from the shore and the cargoes have to be landed and shipped by employing boats. He had also noticed canoes being used to transport pepper.⁶⁸

The Indian and Ceylonese sailors must have known and used the monsoon much earlier than 45 A.D. the date when HIPPALUS according to the author of the Periplus of Erythraean Sea (100 A.D.) is said to have discovered the Monsoon. The same author classifies three types of vessels plying in the sea between India and Ceylon. "There are the ships of the country coasting along the shore as far as Damirica (country of the Tamils); and other very large vessels of single logs bound together called SANGARA; but those which make the voyage Chryse and to the Ganges are called COLANDIA and are very large", Marcian of Heraclea circa 400 A.D. gives an account of Taprobane (Ceylon) and its sailing course along with that of the Indian coast but says nothing about the ships.

One must not lose sight of the fact that periodically the invasions from India were undertaken by sea. An invasion of the Tamils took place during the time of Valagamba after which five Tamil Princes ruled in succession till Valagamba regained his sovereignty. Gaja Bahu I, 174 A.D. is said to have invaded South India (by boats) and brought the Bowl Relic, Pattini anklet and 12,000 captives as well as the 12,000 men carried away in the reign of his father. These were settled in various parts of the Island. He must have had a very large fleet to transport such numbers. In Mittasena's time 432 A.D. the Pandians invaded Ceylon and six of them ruled in succession, the last being by Dhatusena 460 A.D.

That the Ceylon sailors ventured up to Java is evinced by the sculptures of the Temple of Borobudur in Java. Most of

68. McCrindle, Ancient India in Classical Literature p 102-106 & 112.

the sculptures show in splendid relief SHIPS in full sail and senes recalling the history of the colonisation of Java by Indians and Ceylonese in the earlier centuries of the Christian Era. "The ship, magnificent in design and movement is a masterpiece in itself. It tells most plainly than words the perils which the Prince of Gujarat and his companions encountered in the long and difficult voyages from the west coast of India. But these are over now. The sailors are hastening to furl the sails and bring the ship to anchor." 69 There are other ships which appear to be sailing in a tempest tossed sea, fully trying the dash and dexterity of the oarmen, sailor and pilots who however in their looks impress us with the idea that they are quite equal to the task.

In the beginning of the 5th century A.D. a similar ship also touched the shores of Java after a more than three months continuous sail from Ceylon with two hundred passengers on board including the famous Chinese Pilgrim Fa-Hien, (401-410 A.D.) who has left a lengthy account of travels in India and Ceylon. At Tamalipi the modern Tamluk near the mouth of the Hoogly which was the principal Emporium for the trade with Ceylon and China, he embarked in a "large Merchant Vessel" after fourteen days sailing day and night they came to the country of Singhala (Ceylon). After staying two years in Ceylon he took passage "in a large Merchantman, on board of which there were two hundred men and to which was attached by a rope a smaller vessel, as a provision against damage or injury to the larger one from the perils of the navigation". Within three days the vessel sprang a leak and water came in. The merchants wished to go into the smaller vessel, but the men on board it, fearing that too many would come, cut the connecting rope. The merchants had to throw their bulky goods into the water. The tempest raged for thirteen days and the ship drifted to mid ocean. There was no knowing East or West; only by observing the sun, moon and stars was it possible to go forward. The sea was deep and bottomless and there was no place where they could drop anchor and stop. After proceeding in this way for over ninety days they arrived at a country called Javadvipa (Java). After staying there for five months Fa-Hien again embarked in another large merchantman which also had more than two hundred men on its way to China.

69. Indian Sculpture & Painting by E. B. Havell, p. 124

It is evident that the Merchant Ships were large enough to carry over two hundred passengers. 70

Shortly after the visit of Fa-Hien there came to Ceylon (by boat) Gunavarman the famous Buddhist scholar and missionary (367-431 A.D.) He was a Kshatriya of the Royal line of Kasmere. He had renounced the world at the age of twenty and became a master of Agamas and earned the name of "Master of the Law of Tripitaka". He was thirty years when the king of Kasmere died without an heir and the ministers pressed Gunavarman to rule the kingdom but he declined. He then came to Ceylon and having developed his religious practices he undertook a journey by ship to Cho-pa (Java). He was then invited to China and so he went to Che-Hing and there became a great preacher and writer. Mention is also made of six Buddhist Nuns who had undertaken the hazardous journey from Ceylon to the capital of China and a further group of Nuns went to China at the invitation of Gunavarman who had died before these Nuns arrived in China. 71

In the middle of the sixth century circa 560 A.D. and in the reign of Justin II a merchant named Cosmas who afterwards became a monk, travelled for commercial purposes as far as Adule. Here he met a man named Sopater on his return from Ceylon which he had visited in the company of a merchant. It was from him that Cosmas drew his account of Ceylon and its commerce and which he has inscribed in his *Typographia Christiana*. Of Taprobane (Ceylon) Cosmas says, "A great number of vessels from all parts of India, Persia, and Ethopia are in the habit of trafficking with Ceylon, so conveniently situated as it is with regard to those countries which the island itself has also a numerous FLEET OF SHIPS belonging to its own merchants." This is a clear indication of the supreme position Ceylon had at that time in 560 A.D. with regard to her numerous fleet of ships. From China and other marts Ceylon received silks, aloes, cloverwood, sandalwood and other products such as pepper from Malabar, Sesame wood and material for dress, for it was also a great mart of trade. 72

70. Fa-Hien by Legge pp. 111-124

71. Chavannes - Toung Pao II. 5 pp. 193-206

72. Cosmas edited by McCrindle pp. 106-166

Sundara Murty one of the four Tamil Sagam saints who flourished about the 7th century A.D. while singing the praises of the Lord of Tirukeswaram describes the harbour of Mantai also called Matota as one crowded with ships. "The good city of Matota by the sea abounding in ships"⁷³ Ceylon happened by a physical accident to be on the highway of the trade between the East and West, where the parties to the trade could effect a mutual exchange and save on either side a protracted navigation. The Tamil work Manimekalai mentions ships sailing from the Pandyan Country to Java and Sumatra invariably touching at a port in North Ceylon called Mani-pallavam." He (Aputram on his way to Java) gladly embarked with the merchants and as the sea became rough on account of storm, the captain put at Mani-Pallavam and stayed there a day"⁷⁴ and again, "Punya Rajah the King of Nagapram in Java, calling the ship-builders, repaired to the coast and embarked from there. The ship proceeded calling at no intermediate Port anchored at Mani-Pallavan"⁷⁵

NAVIGATION IN THE MIDDLE AGES

From the time of Cosmas in the 6th century upwards, recorded references to sea voyages became more frequent. Chinese Annals point out to a continual intercourse of Ceylon with China which was due to a common worship. There was a continual stream of Buddhist missionaries that went to evangelise China and the far East. We have seen how on the wake of Fa-Hien a number of Buddhist missionaries travelled by sea to China. The Kwai-Yuan Catalogue as well as other Chinese works mention a series of Buddhist priests who sailed between Southern India and China. In 420 A.D. Sanghavarma a Sinhalese and a translator of the Mahisaka Vinaya arrived in China. About the same time Gunavaran, the grandson of an ex-king of Kabul sailed from Ceylon and visited Java, on his way to China. In the year 429 A.D. three Sinhalese visited China. In 433 A.D. the Ship called Nandi brought to China a second party of Sinhalese Nuns who established the Bhikushini order in China. In 434 A.D. there was another batch of Sinhalese Nuns who arrived under the leadership of a certain Tissara and in the following

73. Tiruketisvarapalikan vv. 3 & 5

74. Manimekalai edited by V. Samurata Anjir - Canto XIV. II. 75-82

75. Ibid Canto XXV. II. 124-127

year Gunabhadra, the translator of Sa-Yuta Agama arrived in China and in 438 A.D. we hear of another group of eight nuns going to China from Ceylon. Another Buddhist Sanghabhadri, who was born in a Western country but educated in Ceylon, went to China in 488 A.D.⁷⁶

In the 6th century A.D. there was a continual development of the maritime intercourse between Ceylon and China. In 526 A.D. we hear of Bodidharma, son of a South Indian King who embarking in his old age from India and reached Canton by sea. The arrival of this prince gave a great impetus to Indian missionary activities in China. We hear that more than 3000 Indian Monks and 1000 Indian families had gone to China "to impress their traditional religion and art on Chinese soil".⁷⁷

In the Suishoo, a Chinese history it is stated that in 607 A.D. the King of Ceylon "sent the Brahman, Kewino-lo with thirty vessels to meet the approaching ships which conveyed an embassy from China."⁷⁸

It is very interesting to note that at that time according to the Culavansa Ceylon had a fully developed national marine which was founded as early as 495 A.D. by King Mogallana for the defence of the coast.⁷⁹

In 673 A.D. the famous Chinese traveller I-Tsing disembarked at Tamralipti while others usually halt at Ceylon and then take ship to Bengal. Most of the passengers from China use to break journey in Ceylon and then travel in Ceylonese vessels.⁸⁰

During this period there has been frequent embassies from South India to the Chinese Court, the ships that carried them invariably touched Ceylon. In 720 A.D. we hear that Vajrabodhi went to China by sea and founded the Mustican Buddhism in China.⁸¹

76. Indian Shipping, by R. Mookerji pp. 165-166

77. Okakurus, Ideals of the East p. 113

78. Indian Shipping by R. Mookerji p. 167

79. Culavansa Ch. XXXIX V. 57

80. Indian Shipping by R. Mookerji p. 172

81. Indian Shipping by R. Mookerji p. 172

About this time the Mohamadens had made their appearance in Ceylon. They are said to have come from Hashem in order to escape from the tyrannical oppression of the Caliph Ablolmelic to Malabar and subsequently into Ceylon, where they founded several colonies. With their arrival the trade of the Island passed from the hands of Arabs and Hindus who had hitherto possessed it, into those of the Mohamedens and was carried on with Egypt, Arabia, Persia and Hindusthan on one side, and with the ultra-Gangetic countries, the penninsula of Malacca, and the adjacent Archipelago as far as China, on the other. ⁸²

The Ceylonese merchants were even at that time persons of considerable wealth; but the most flourishing period of their commercial prosperity was the interval between the 10th and 12th centuries. For this is the evidence of the "large warehouse extending from Mannar to Mantota which were filled with the most valuable products of Ceylon and the neighbouring countries. There was rice from Trincomalee, purple dye from Jaffna and Mahnar; shells and pearls from Kudramale; Areca-nut and betel leaves from Puttalam; cinnamon and precious stones from Point de Galle." ⁸³

Towards the end of the 10th century and early part of the 11th century, South India witnessed a remarkable out burst of naval activity under the Cola Kings. The first of this line of Rulers was Raja-Raja the Great, who ascended the throne in 985 A.D. He began his career of conquest with the destruction of the Cera fleet. Ceylon too was added to his vast Empire. He built a powerful Navy. His son Rajendra Choladeva I (1013-1044 A.D.) conquered the whole kingdom of Ceylon, "in the raging ocean girt by the crystal waves of the sea". Many attempts were made to expel the Colas from the Island and finally it was Vijaya Bahu I who managed to drive them out circa 1070 A.D.

Rev. Dr. P. A. J. B. Antoninus

⁸². Commerce of Ceylon by A. H. L. Heeren p. 298 (Translation)

⁸³. Ibid p. 300

ONE HUNDRED AND FIFTHIETH BIRTH ANNIVERSARY OF

Venerable Weligama Sri Sumangala Maha Nayake

A GREAT BUDDHIST REFORMER AND SCHOLAR OF REPUTRE

The Ven'ble Weligama Sri Sumangala was born to an ancient and respected family of Weligama on the 7th December 1825. He was the fourth of five brothers, and from his childhood manifested a calling to become a Buddhist Monk. He was ordained at the age of 12 years at Sunandarama Maha Vihara in Ambalangoda. He received his early education under Paraliye Jinaratna Nayake Thero and afterwards under Bentota Attadassi Maha Thero.

Even at this young age he showed signs of an assiduous and apt student. Sanskrit was his forte and in that language he excelled with the diligent guidance of his tutor Attadass Thero. He was recognised as one of the best Sanskrit scholars of the world of his time. Though he made this his speciality, his achievements in Pali and Sinhala were no less extensive. A skilful debator, quick in reply with an ever ready wit and many instances of his repartee are extant in stories related by the elders and could only be appreciated and understood in the language he spoke them. He followed a very simple life following the doctrine of his religion and would not tolerate any innovations. Tradition has it that he convinced his friend Hikkaduwe Sri Sumangala of the Siamese Sect that the Buddha covered both shoulders. Proof of this is given by Dr. Paul Carus, Editor of the "Open Court" U.S.A. in 1905." The Venerable High Priest Sumangala still lives and dresses as did Buddhist Monks in the time of Buddha, in the 5th Century B.C."

Strict observance of the Buddhist Doctrine was an inborn characteristic of this Monk. At the age of 23 years he received the higher ordination under the Maha Nayake of Ahangama, Ven'ble Matara Sri Dharma who on completion of his part in the education of the young samanera wrote to his guru Paraliye Jinaratna Nayake Thero thus, "I have filled the golden vessel you have sent me with Sinhala oil". In 1867 he participated at the Buddhist Convocation at Pelmadulla and with his sagacity

and oratory earned a reputation for his scholarship. His first place of ministry was Bentota Paduma Ghabharamaya, and at the invitation of the Buddhist of Kalutara he took up permanent residence at Pulinatalaramaya in 1868. As at Bentota, his learning spread far and wide at Kalutara. He taught Sinhala, Pali and Sanskrit to many pupils, both Bikkhus and laymen. For sixty years or more he took a leading part in all the great movements for Buddhist Revival in Ceylon. In 1872 he was chosen to represent his Sect - Amarapura - at the Council of priests who met to correct the errors of the Tripitaka as appearing in manuscript form. This duty he discharged with credit and acceptance. In the following year 1873, together with his friend Hikkaduwe Sri Sumangala laid the ground work for the great Panadura Debate for yet another great orator Ven'ble Migettuwatte Gunananda Thero. Weligama Sri Sumangala took down notes of the entire proceedings "and that translation of his publication into English led to Col: Olcott's coming out to Ceylon" (The Ceylon Standard, March 1905.) In 1894, the Amarapura Sect in assembly at the Maha Vihara Ambalangoda unanimously elected him as their Chief Priest, with the distinguished title of "Sasana-wansalankara Kavidhaja Vinayanacariya" meaning, an ornament to the Priesthood, a very great scholar and teacher of the Vinaya.

Weligama Sri Sumangala was the author of many literary works which have been printed and published by Government (British Colonial) and private individuals. Among them, "Itihasa" (A history of Ceylon) in the year 1876. A translation of the Sanskrit work "Hitopadesa" into Sinhala in 1878. It is one of his greatest works and has been of great use to the public in acquiring a knowledge of Sanskrit. At the request of the Government a further translation was undertaken for the use in Vernacular schools. He also translated into Sinhala "Mughabodha" a Sanskrit Grammar of that eminent Indian scholar Bopadeva. His learning and scholarship were known throughout the whole literary world and he was personally known to many learning scholars of Europe with whom he was in constant correspondence.

Sir Edwin Arnold the author of the "Light of Asia" in his famous book "East and West" published in 1896, records a personal experience of his when he met a group of Monks at Panadura and suggested to them that the Buddhist of Ceylon

should claim, fight and take possession of Buddhagaya. Says he, "there and then it befell that talking to the gentle and learned Priests at Panadura - particularly to my dear and wise friend Sri Sumangala Weligama." This was the high esteem foreigners had for his wisdom.

At the time Hikkaduwe Sri Sumangala established Vidyo-daya Piriivena, Ratmalane Dharmarama, the Vidyalankara Piriivena, Weligama Sri Sumangala had established the Rankot Vihara at Panadura and together with them helped in the revival of Buddhism, Buddhist learning and culture in Sri Lanka. From his centre of learning at Panadura education spread not only to Ruhuna as far as Magama but even to Kande Uda Pas Rata. Among the notable institutions that sprung up from this centre, were Kottegoda Sougathodya Vidyalaya, Panadura Walane Sri Wijaya Sougathodaya Vidyalaya and Sinimodera Sri Sumangala Vidyalaya. In 1896, Sangata Vidyalaya (Oriental College) founded at Panadura elected Weligama Sri Sumangala as its Principal which post he held upto the time of his death in 1905. The Maha Bodhi Journal of December 1896 comments on the founding of this institution.

During the later part of his life he spent his days periodically at Panadura and Kalutara. But at the declining days he preferred the quiet retirement of Pulinatalaramaya at Kalutara North from whence he departed this earthly life. Just as he choose the Monastic life so he decided to spend his last days in an ideal spot for a retiring man saturated with the Dhama. His chief qualities were benevolence, simplicity and piety; perseverance under trying conditions, tempered with gentleness and tenderness of heart making him accessible to all. His circle of associates included not only Buddhist Sinhalese but Christians both foreign and local, among whom mention must be made of Sir Charles De Soysa and his sons who financed many of the Maha Nayake's projects. Among his closest friends and near relation was chief Dayakaya Don Deonis de S. A. Wijayanayaka and his Christian brother-in-law Carolis De Fonseka. The latter was among those who stood vigil by his side at the last moments. He died on the 13th Marth 1905. His learning and scholarship he handed down to his pupil the Ven'ble Agga Maha Pandita

Beruwela Siri Nivasa who passed away in 1969 at the age of 90 years.

It is my wish even as a Christian I write these few lines in memory of great son of Sri Lanka that this Sinhala Buddhist Nation appreciate and remember him in some tangible form by reprinting some of his works at State expense just as the Britisher did in his life time.

F. B. Jagath Wijayanayaka

වැලිගම ශ්‍රී සුමංගල මාහිමිපාණේ

ශාස්ත්‍රාචාර්ය මිහිඟු මිහිඟු ඉන්ද්‍රජනන සංවිරයන් වහන්සේ විසින්

ගුණ නැණ දෙකින් යුතු පුතුමය ඉතා ගරු යන මේ පඩි වදන අතුරුම කීව හැකි උතුමෝ එද අප රටේ වූ බව නොරහසකි. එබඳු උදර පුරුෂයන්ගේ වර්ත වරින් වර හෝ දක්නට ලැබේ නම් තමන්ගේ වර්ත හැඩ ගස්සා ගැනීමට එයම පිහිටක් වනු ඇත. වකිමාන ධර්ම ශාස්ත්‍ර උන් නතියෙහි පුරෝගාමීවූ මහ පඩිවරුන් අතර පමෙ පුජනීය පණ්ඩිත ශිරෝමණි වැලිගම ශ්‍රී සුමංගල මාහිමියන්ද අග්‍රගණ්‍ය උතුමකු ලෙස ගා සිහිකටයුතුය. කන්ද උඩරට රජධානි සමයෙන් පසු නිව් ගිය භාෂා ශාස්ත්‍ර ප්‍රදීපය මේ රටේ නැවත දැල්වූවේ පහත රටින් පැන නැගී දසක ආලෝකය විහිදු ගුණ සුවදින් ලංකා පොළව සුවදවත් කළ හික්කඩුවේ ශ්‍රී සුමංගල, රත්මලානේ ශ්‍රී ධර්මාරාම, වැලිගම ශ්‍රී සුමංගල, වස්කඩුවේ ශ්‍රී සුභති මාහිමිවරු වෙති. මේ පණ්ඩිත මුක්තාදාමයෙහි දීපතිමත් මුතු ඇටයක් ලෙස වැලිගම ශ්‍රී සුමංගල මාහිමියන්ට ලැබෙනුයේ අකලංක ගෞරවයෙකි. උන්වහන්සේ ක්‍රි. ව. 1825 දී වැලිගම ජාත භූමි කොට මෙලොව එළිය දුටුවේය. කුඩා වියේ වැරැද්ලානේ නෙළුම්වල විහාරධිපති පුජ්‍යාචාර්ය පැරැදියේ ශ්‍රී ජිනරතන මහාස්වාමීන්ද්‍රයන් වෙත භාර කරන ලදීන් භාෂා ශාස්ත්‍ර අධ්‍යයන කටයුතු සිදු කළහ. ගුණ නුවණ හා පුණ්‍ය ලක්ෂණ නොඅඩුව පැවැති මෙම ළදරුවා යටකි ස්වාමීන්ද්‍රයන් වෙත පැවිදි බිමට පත් කරන ලදී. මූලික බණ දහම ඉගෙනුම සිය ගුරුදේවයන් අතින් ලැබූ ශ්‍රී සුමංගල හෙරණපාණේ අනතුරුව බෙන්තොට වනවාස පිරිවෙන් පතිව වැඩ විසු බෙන්තොට අත්දැස්සි ස්වාමීන්ද්‍රයන් වෙත භාර කරන ලදී. සහස් දක්ෂණාව හා පුණ්‍ය සම්පත්තියෙන්ද පිරි ශ්‍රී සුමංගල හෙරණපාණේ පඩිවරුන්ට බවට පත්වූහ. අනතුරුව පිරිපුත් විසි වයස් ඇති එතුමෝ අහංගම මහා විහාරයේදී මාතර ශ්‍රී ධර්මාරාම මාහිමියන් උපාධ්‍යය කොට උප සම්පදව ලැබූහ. බෙන්තොට මාහිමියන් වහන්සේ අප හෙරණපාණන් වෙත සියලු යුතුකම් ඉටු කළේ අනාගත සාසන භාරය ඉසිලීමේ ලක්ෂ්‍ය පෙනීගිය බැවිනි. හෙරණපාණන් සිය ඉගැන්වීම අවසන් කළ පසු පැරැදියේ ශ්‍රී ජිනරතන හිමියන් වෙත බෙන්තොට හිමියෝ මෙබඳු ලිපියක් යැවූහ. “ඔබ වහන්සේ මට භාරදුන් රන් කරඬුව දන් මම සිංහ තෙලෙන් පුරවා ඇත. මෙහි වැඩිමවා එය රැගෙන යන්න.” මේ හසුන ලැබූ ගුරුදේවයෝ එකළ පැවැති වාරිත්‍රානුකූලව ගුරු පුජාවට අවශ්‍ය දේ සුදනම් කොට බෙන්තොටට වැඩිමවා ශ්‍රී සුමංගල නමද කැවීව පැරැදියේ පද්ම ගබ්භාරාමයට වැඩිම කළහ. ඉන්පසු එය නිත්‍ය වාසය කොටගත් අප හිමියෝ ධර්ම ශාස්ත්‍ර බෙද දෙන මධ්‍යස්ථානයක් ලෙස එය සකස් කළහ. ශාසනික කටයුතු පිරිහී ගිය මෙබඳු යුගයක එතුමන් වැනි සංසඤ්ඤි ගුණ ගරුක උදර පුරුෂයන්ගේ පහළවීම සසුන් දියුණුවට මෙන්ම ජාතික නවෝදයට ද හේතුවිය. පද්ම ගබ්භාරාමයෙන් පැන නැගී ශාස්ත්‍රාලෝකය දකුණු ලක අස්සක් මුල්ලක් නැර පැතුරිණි. ශාස්ත්‍ර දියුණුවක් නොමැති බොහෝ ප්‍රදේශවල හිසසුන් වහන්සේ මෙන්ම ගිහි ජනයාද එතුමන්ගේ පා සෙවන පැතුහ. පද්මගබ්භාරාමයට පමණක් සීමා නොකළ තමන්ගේ පරාර්ථ සේවය තව දුරටත් පුළුල් කළ ඒ හිමියෝ පානදුර රන්

කොත් විභාරයද ශාස්ත්‍රීය මධ්‍යස්ථනයක් බවට පත් කළහ. හික්කඩුවේ මාහිමියන් විසින් විද්‍යාදාය පිරිවෙණ පිහිටුවීමත් රත්මලානේ ධර්මාගම මාහිමියන් විද්‍යාලංකාර පිරිවෙණ පිහිටුවීමත් නිසා ආලෝකවත් වූ ලංකා සම්බුද්ධ ශාසනයත් රටත් ජාතියත් තව තවත් ආලෝකවත් කැරලීමේ මහා භාග්‍යය වැලිගම ශ්‍රී සුමංගල මාහිමියන්, වෙත පැවරුණේය. එතුමන් විසින් ඇරැඹී පානදුරේ සෞගත විද්‍යාලය නිසා ආරම්භ වූ ශාස්ත්‍ර පරමපරව රුහුණු මාගම දක්වාත් කන්ද උඩරට දක්වාත් පැතිර ගියේ මාහිමී ගුණ සුවද දැන විහිද වූ විකසිත පියුම රැසක් ලෙසිනි. පානදුරේ ඥානවිමල තිස්ස මාහිමියන් වැනි සංස්කෘත මහ පඬිවරයන් ඇති වූයේ මේ සෞගත විද්‍යාලයෙනි.

මෙසේ දියුණුවට පත් සෞගත විද්‍යාලය ශාඛා ප්‍රශාඛා ඇතිවීමෙන් දහස් ගණන් ශිෂ්‍යයන්ගේ මනදෙළ පිරවීමේ සමත් විය. කෝට්ටගොඩ සෞගතෝදය විද්‍යාලය, පානදුර වලානේ ශ්‍රී විජය සෞගත විද්‍යාලය සිනී මෝදර ශ්‍රී සුමංගල විද්‍යාලය යන පිරිවෙන් සෞගත විද්‍යාලයේ ශාඛා පිරිවෙන්ය. මෙම පඬි පරපුරෙන් ඔප වැටුණ භාෂා ශාස්ත්‍ර ප්‍රබෝධයට සමාන සේවයක් ශ්‍රී සුමංගල මාහිමියන් අතින් ලියවුණ හිතෝපදේශ ව්‍යාධ්‍යාවක් මුගධ බෝධි නම් සංස්කෘත ව්‍යාකරණයට ලියු සිද්ධාන්ත කෞමුදි ව්‍යාධ්‍යා ග්‍රන්ථයන් නිසා ඇති විය. එවකට ලක්දිව විසූ මහා සංස්කෘත පඬිවරයා මේ ශ්‍රී සුමංගල මාහිමියන් බව පෙරදිග භාෂා විශාරද ඉන්දිය මහ පඬිවරු පවා පිළිගත්හ. වැලිගම මාහිමියන් හමුවීමට පැමිණි භාරතීය පඬිවරයෝ පවා උන් වහන්සේගේ සංස්කෘත භාෂා ඥානය ගැන මවිත වූහ. අන් සාක්ෂි නැතත් අදත් කළුතර ශ්‍රී සුමංගල පුස්තකාලයේ තැන්පත්ව ඇති සංස්කෘත මහා ග්‍රන්ථ රාශිය උන්වහන්සේ කවර තරමේ උගතෙක් වීද යන්න ප්‍රකට කරයි.

එවිදි වේදිග යන්හි පවා හසළ බුද්ධිමත් වැලිගම මාහිමියෝ දේශීයවූත් විදේශීයවූත් කවර තරමේ උගතෙකු හා සමග වුවද කරට කර සිටියහ. තමන් වටා එක්වූ මහා උගතුන් ශාස්ත්‍රීය සාකච්ඡාවෙන් පිනවීමේ සිරිත අප මාහිමියන් තුළ පැවති දුර්ලභ ගුණයකි. එබැවින් හික්කඩුවේ මාහිමී යෝත් වස්කඩුවේ ශ්‍රී සුභති මාහිමියෝත් නිතර වැලිගම මාහිමියන් ඇසුරු කළහ. එද උගතුන් තුළ පැවති උදර ගුණයක් නම් එක්රැස්වි සාකච්ඡා කොට කටයුතු කිරීමය. මේ අග්‍රගණ්‍ය පණ්ඩිත ත්‍රිමූර්තිය ලංකා ශාසන භාරය ඉසිලුවේ “සමග්ගාතංතපෝසුබෝ” යන බුදු වදනට අනුවය. ධර්ම ශාස්තීය කටයුතු වලදී මෙන්ම සාමාජික කටයුතුවලදීද සමගී දහමෙහි වෙළී ක්‍රියා කළ මේ උදර පුරුෂයන්ගේ ආදර්ශ අදත් හිඤ්ඤ සංභතියටම ගෞරව යෙකි. හුදු ශාසනාලයෙන්ම ජලෝසසුන් වැඩ වැඩු මේ උතුමෝ සසුන් පිළි වෙතටම නැඹුරුව ක්‍රියා කළහ. එද පැවිදි පඬිවරයා සමග ගීති පඬිවරයාද එක්වීමේ සිරිත මේ රටේ පැවැතුණ මහඟු ගතියකි. මේ අනුව බටුවන් කුඩාවේ පඬිතුමන් ද යථෝක්ත පණ්ඩිත ත්‍රිමූර්තිය සමග එක්වූ උතුමෙකි. භාෂා වෛශාරද්‍යයන් නිහතමානිත්වයත් එකට එක්වූ බටුවන්කුඩාවේ පඬි තුමන්ගේ ආශ්‍රය පැවිදි මහපඬි තුන් නමගේ ලෝ සසුන් වැඩට රුකුලක් විය.

දිනක් බටුවන්කුඩාවේ පඬිතුමන් සමග අප මාහිමී තුන් පොළ ද ගමනක් යාමට මගට බටහ. මෙහිදී සිදුවූ රසවත් කතාවක් සඳහන් කිරීම.

වටි. වැලි පොළොවෙහි තරමක් දුර ගමන් කළ මේ සිව් පොළට වැලි රත්වීමේ දුෂ්කරතාවයක් දනෙන්නට විය. එවිට බටුවන්කුඩාවේ වැලිගම මාහිමියන්ට සරදමක් කිරීමට සිතා උන්වහන්සේ වෙත සිතහමුසු මුහුණින් නෙත් යොමා වැල්ල රත්වෙලා යයි කීය. වැලිගම මාහිමියෝ සරදම තේරුම්ගෙන බටුවන්කුඩාවේ පඬිතුමන් වෙත ඉහිකොට “වැල්ල රත්වෙලා නම් බට්ට පැලෙයි” කීයා පිළිතුරු දුන්හ. මෙහි ගැබ්වූ අර්ථ රසය නිසා හික්කඩුවේ නායක හිමියන්ටත් වස්කඩුවේ හිමියන්ටත් භාසා රසය විදීමේ අවස්ථාවක් ලැබුනේය. මාහිමී තුන්පොළම බටුවන්කුඩාවේ පඬිතුමන්ට සරදම කරමින් ගමන කළෙවර කළහ. විදේශීය පඬිවරුන්ද මේ අයුරින්ම ඇසුරු කළ මාහිමියෝ ආසියා ලෝකය නම් මාහැඟි ග්‍රන්ථය කළ ශ්‍රීමත් ඇඩවින් ආර්නෝල්ඩ් පඬි තුමන් වැනි ලෝක පුස්තකයන්ගේ ගෞරවයද නොඅඩුව ලැබූහ. සර ඇඩවින් ආර්නෝල්ඩ් පඬිතුමා ලක්දිවට පැමිණි අවස්ථාවේදී වැලිගම මාහිමියන් බැහැදක උන්වහන්සේ කෙරෙහි ගෞරව දැක්වීය. වැලි ගම මාහිමියන් සඳහන් කරන අවස්ථාවක පැල්මඩුල්ලේ පැවති සතරවන ධර්ම සංගීතියද අමතක කළ හැකි නොවේ. ඉද්දමල්ගොඩ දියාවේ ප්‍රධානව පවත්වන්නට යෙදුන එම ධර්ම සංගීතියෙ හිදි හික්කඩුවේ ශ්‍රී සුමංගල, වැලිගම ශ්‍රී සුමංගල මාහිමී දෙනම මුල්තැන ගත්හ. වැලිගම මාහිමියන් වෙත පැවරුණේ විනය, පිටක සංගීතියයි. විනය සංගීතියට අවශ්‍ය පත් පොත් රැගත් මාහිමී පෙරටු කොටගත් පෙරහැර පැල්මඩුල්ලේ සිට කළුතරට පැමිණි පසු කළුතර දයක මහතුන් විසින් උතුරු කළුතර පුළුනලාගමයේ වැලිගම මාහිමියන් නතර කර ගන්නා ලදී. එතැන් සිට උන්වහන්සේ ගේ නිත්‍ය වාසය උතුරු කළුතර පුළුනලාගමයේ විය. විදේශීය පාලනය නිසා සසුන් පිරිහුණු යුගයක වැඩ සිටි ශ්‍රී සුමංගල මාහිමියෝ වාද විවාද වලදී සසුනට උදර සේවාවක් කළහ. පානදුර වාදය සඳහා වැලිගම මාහිමීද හික්කඩුවේ මාහිමීද ඉතා වෙහෙසුන උතුමෝය. වාදිහසිංහ මීගෙට්ටුවක්නේ ගුණානන්ද ස්වාමීන් වෙත ධර්ම ශාස්ත්‍රීය කරුණු සියල්ලම වාදයට උචිත පරිදි සකස් කොට දුන්නේ මේ මාහිමී දෙනමය. පානදුර වාදය නිසා ශ්‍රීමත් ඕල්කට තුමන් ගේ පැමිණීමත් බෞධි අධ්‍යාපනයේ ආරම්භයත් ලංකා ඉතිහාසයේ සැලකිය යුතු පෙරළියක් කිරීමෙහිලා ශක්තිමත් විය. පානදුර වාදය ජයගැනීමෙන් පසු මේ රටෙහි ඇතිවූ ආගමික හා සාමාජික විපර්යාසය සුළුපටු නොවේ. ශ්‍රීමත් ඕල්කට තුමන් ප්‍රමුඛව ආරම්භ කරන ලද බෞධි අධ්‍යාපනය ආගමික වූත් උදර සේවයකට මුල්විය. එතැන් පටන් දිනෙන් දින දියුණුවූ බෞධි අධ්‍යාපනයත් සංස්කෘතියත් යථෝක්ත මාහිමීවරුන්ගේ අප්‍රතිහත ධෛර්යයේ ප්‍රතිඵලයකි.

මෙබඳු උදර සේවයක් සිදුකළ වැලිගම ශ්‍රී සුමංගල මාහිමියන්ගේ ශ්‍රී නාමය අදත් එද මෙන්ම අමරණීය වීමේ මහා සිහිවටන ශරීරයකි. වැලි ගම ශ්‍රී සුමංගල විද්‍යාලය, පානදුර ශ්‍රී සුමංගල විද්‍යාලය, උතුරු කළුතර ශ්‍රී සුමංගල පුස්තකාලය, පානදුරේ සෞගත විද්‍යාලය, මේ මහ සිහිවටන අතරින් කීපයක් පමණි. අකලංක පාණ්ඩිතයන් උග්‍රවූ ශීල සම්පත්තියන් නිසා බෞද්ධ අබෞද්ධ කවුරුත් පැහැදවීමේ ශක්තිය වැලිගම මාහිමියන් තුළ ඉතා හොඳින් පැවැතුනේය. ශ්‍රේෂ්ඨ ලංකා පුත්‍රයකුවූත් ලංකාවේ මහා

දානපතියා වූත් ශ්‍රීමත් හෙන්රි ද සොයිසා මැතිතුමන් වැනි උදර පුරුෂයන් පැහැදවීමේ ශක්තිය වැලිගම නාහිමියන්ට සහජයෙන් පැවැතුනි. එබැවින් උන් වහන්සේගේ ලෝක ශාසන සේවයට මේ උදර පුරුෂයන්ගේ අවංක සහයෝග යද නොඅඩුව ලැබුනේය. සමාජ සේවයට රුකුල් දුන් උන්වහන්සේ තමන් වෙත පැමිණි මහා ධනවතුන් පරාර්ථවර්යාව උදෙසා හැම අවස්ථාවකම උද්‍යෝගිමත් කළහ. එබැවින් උන්වහන්සේගේ අවවාද ලත් මහා දානපතියන් අතින් සිදුවූ සමාජික සේවයද සුළු පටු නොවේ. එක තැනක වාසය රූපි නොකළ මාහිමියෝ ඒ ඒ පලාත් වල කලින් කල වැඩ සිටිමින් තමන්ගෙන් ඉටුවිය යුතු ලෝක ශාසන සේවය නොපිරිහෙලා ඉටු කළහ. මොරටුව, පානදුරය, කළුතර, අම්බලන්ගොඩ, වැලිගම, මාතර ආදී ප්‍රදේශයකම උන් වහන්සේ වෙනුවෙන් ස්මාරක සාමාජිකයෝ අදත් දක්නට හැකිය.

මෙසේ අමරණීය නාමයක් අප අතර තබා ලෝසසුන් වැඩ කොට අපවත්වී වදල පණ්ඩිත ශිෂ්‍යෝමණි අතිගරු වැලිගම ශ්‍රී සුමංගල මාහිමි පාණන් වහන්සේගේ උත්පත්තියෙන් වම් 150ක් පිරින 1975 දෙසැම්බර් 7 වැනි දින උන්වහන්සේගේ උදර ගුණ සම්පත්තිය සිහිකිරීම කළගුණ දන්තා බෞද්ධ අබෞද්ධ කාගේත් යුතුකමය.

ශාස්ත්‍රාවාසී මිහිසේ ඉන්දරතන සාවිච්චි

කෘත්‍රිය මහා සභාව වෙනුවෙන් ඉදිරිපත් කරන ලදී.

THE POLICY OF THE COREA FAMILY

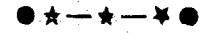
A letter from Mr. J. A. Corea Proctor, cousin of Mr. G. C. S. Corea and the Senior partner of the firm of Messrs. Corea & Corea Proctor's in which Mr. G. C. S. Corea is a Junior Partner.

Mr. Corea's views "Glorify our own family and keep down others".

"Do not open the doors to those who are in the background" says Mr. Corea.

The Corea Family's Attitude on the Caste Problem

"Keep down those who belong to the sea, do not allow them to rise, "This is what our family have done," says Mr. Corea.



The following is a letter written by Mr. J. A. Corea, Proctor to the late Dr. Wijeyesingha of Marawilla. The Mudaliyar referred to is the late Mudaliyar Corea.
My Dear Wijeyesingha,

I am sorry, I could not have spoken to you on an important and urgent matter strictly private, when I met you as I had then a visitor at my bungalow. You will now permit me to mention it.

I fear I have to credit you with the "Fabius" that appeared in the "Morning" leader" last Friday. You will admit the letter is a malicious one and is directed against the Mudaliyar P. K. C. of Marawila. After careful consideration I have arrived at the irresistible conclusion that no other but yourself could have written the letter. If I am correct in my conclusion I wish to take the liberty to point out to you that you are adopting a most dangerous policy. You have I admit a grievance against the father-in-law and even if you are rightly or wrongly, under the impression that the Mudaliyar is not unconnected with

it either directly or indirectly, I can in no way justify or defend your conduct in the matter.

I might remind you that OUR FAMILY HAVE DONE AND IS DOING A GREAT DEAL TO KEEP OUR COMMUNITY ABOVE THE WATERS ABOVE WHICH THOSE THAT BELONG TO THE SEA ARE ENDEAVOURING TO RISE and it is the duty of everyone of us to work towards the well being of our community without giving way to petty prejudices which have so often stood in our way. Such allegations as these that appeared are calculated to bring the Mudaliyar's name to disrepute in the eyes of those who have TO LOOK UP TO HIM with what result? You will have brought discredit on your own community AND OPENED THE DOOR TO THOSE WHO ARE NOW IN THE BACKGROUND. I am sure you will agree with me that it is our duty to promote the welfare rather than expose what we may consider the wrongs of the Mudaliyar.

(Sgd.) J. A. COREA

Corrigenda

We apologise for the Printer's Devil in this issue, obviously pernicious to the reader. As such a list is not appended. However, a few are given below as seems necessary:-

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,, 7 ,, 16 for Rajaragiri read Rajaarangiri
,, 36 ,, - Add note - Hugh Neville Collection of Sinhala Verse (Kavi) Part I. No. 2.
,, 39 Name of author - for Gomis read Gomes
,, 70 Line 5 add "send a letter to his" before brother
,, 70 Add 2 lines omitted in text at bottom of page - read "for the spread of Aryan culture all over India and beyond. The other element is"
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