

**“Whence came the Recent Pogroms here?”
or ‘Just before the Undeclared Emergency,’77’.**

The events preceding the Pogroms of August, 1977, executed by their own Kith and Kin on the Tamilians of Iilzham. “ஐசி கிளையு” V. 17-12-77. The fifth Release from the Gnaanam-Daavid Cankam of Yaalzhnakar, Colombo and Trincomalie.

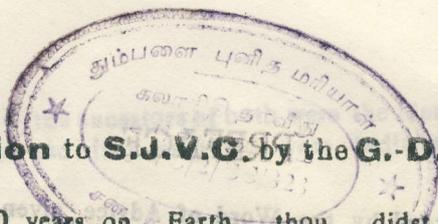


“Entai S²amueel James Veelupil²1²ai

Chelvanaayagam, undisputed Iilzhattamil-zhian Leader, to whose gentle soul this booklet is humbly dedicated, so as to **advance** the causes which he worked for on Earth.

17-12-77.

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The Dedication to S.J.V.C. by the G.-D. Cankam.

During thy 80 years on Earth—thou didst stand for certain principles: to these we rededicate ourselves. Accordingly we stand for God and for His mantle of Love, wherewith He enfolds every human being, be he or she Sinhalese or Tamilian, Indian or Paakistaani, Jew or Arab, Asian, African, or European, of whatever colour, race or creed. We should likewise envelope all in our Love. These differences do not matter to Him, nor to us: nor did they matter to the Mahaatmaa, nor to thee. Thou wert another Little Flower of Jesus, like St. Theresa of Lisieux almost a century earlier. Now that thy power in Heaven is immensely superior to what it was on Earth, use it for all those aims, which thou didst pursue whilst thou didst sojourn in this Vale of Tears: namely for

(அ) The Liberation of that portion of the Ceylonese Nation, the noblest, the most intelligent and the most industrious, as all other nations that had any dealings with this Nation have loudly proclaimed, from all those oppressive or repressive measures that a power-drunk majority has imposed on us with increasing severity, so that a pall of gloom envelopes us now.

(ஆ) The full comprehension of who they are and who we are, not invaders, interlopers or foreigners, but of the same race and originally of the same religion, with Muruku as the One God (they still worship Him at Katirkaamam), and of the same original Taamiilzha language, spoken in Iilzham (for a thousand years before the supposed advent of a fictitious Vijaya in 543 B. C.) by the common ancestors of both sections. It is this basic truth that the Buddhist missionaries of the 3rd. and 2nd. Centuries B. C. bringing their Praakrits from North and Central India and injecting such words into our common speech so as to form Sinhal²a—and the "Mahaavamsa" fiction have, probably of set purpose, tended to obscure. Aamen! Aam!

PREFACE.

We still stand by the Word of Advice given by our Patron as early as 14-3-72 to the Leaders of both the Tamilian and the Sinhalese Communities in S^rrii Lankaa. You will find it on page 2 (unnumbered) of Piyatumaa Daaviid's Lexicon, Book II: "The unfortunate incidents of May, 1958" (add now: "and of August, 1977") "should teach both linguistic groups to avoid the causes and provocations that brought them about. A. The Tamilzh-speakers should realise that recurrent crises of this nature will tend to decimate and impoverish them beyond redemption. Thence they should learn

(a) to cling not to South India but to South Ciiriya Ilankai or Iilzham, peopled by their own Kith & Kin, of the same race and of a language, intimately connected with their own;

(b) to settle all their problems, not in Madras, but in Colombo, Trinco and Yaalzhnakar, with insistence on their rights undoubtedly, but step by step;

(c) not to arouse hostile emotions among the Sinhal^a masses that would prevent their Leaders yielding to the Tamilians the justice and due rights to which they are entitled" "through these long 30 years.

(d) Finally, not through constraint but through love of the sister of their mother-tongue, many Tamilians should steel themselves to learn the sweet Sinhal^a tongue to such an extent that they can appeal therein to the broad mass of the Sinhalese people and convert it to justice and sanity from the Bandaranaike (1956) madness and injustice of "Sinhala Only" being imposed on one-third of the Ceylonese Nation against their vehement protests.

[B.] On the other hand, the Sinhal^a leadership should lead, guide and direct its flock (just as Sadat, the Egyptian President of 1977, is doing in November of this year), not run away in fear of them; for, a just peace between both communities is a "sine qua non" and indispensable for Ceylon's economic recovery and future prosperity. It is far more important than amassing votes in Parliamentary elections as in 1956, 1970, or 1977. The present context of a steam-roller majority of five-sixths of the Parliamentary seats is a God-given opportunity for the U. N. P. to settle justly and equitably the language rights of their "blood-brothers" and "sisters", the Ceylon-Tamilians.

For, about 1,200 B.C. the ancestors of both were the identical Taamiilzha - Eluvans, who had just migrated from India to Taamiilzha Iilzham (ஈழம்).

N. B. We regret that the appositeness of Sadat's recent conduct, when with great risk to his own life and popularity among his fellow-Arabs he swept into the Israeli Knesset and delivered to It his message of forgiveness and peace, but at a stipulated price, to what should be done now in Ceylon—this has induced us to add a few words and even one or two sentences to what our present patron penned in early 1972. For, the appositeness of both situations is crystal clear. Just as there were two wars between the Jews and Arabs, of the same race, born as they are from Shem (= "name" > "celebrated name"), the eldest son of Nosh, and of the same original language (Semitic), in 1967 and 1973, so there have been two miniature "wars" between the Tamilians and Sinhalese, of the same race and of the same original "Taamiilzha-El^uva" tongue, in 1958 and 1977. Amir should be our Sadat: he need not sweep into the Ceylonese "Knesset" from K. K. S. or Cairo; he is already in Colombo, very near J. R. J. physically, most of the time. Will he have the courage to draw near J. R. J. also in sentiment, in loving forgiveness for his jumping into S. W. R. D. B's band-waggon in December, 1955, on the issue of "Sinhala Only", forswear this irritating "Separation" and obtain all our rights?

This Cankam goes deeper than most Ceylonese and sees both the warring communities as of the same race and of the same original tongue. So why a Separation between Kith and Kin? "The Sinhalese don't know this" you object. Then teach them the truths we inculcate here, preferably in Sinhal^a. It is never too late to do so; and as Christ announced: "The Truth will make you Free".

(1) To the question "Whence came the Pogroms here?" the answer can only be: "from Hell," where reigns the Father of Lies. For too long has that tissue of lies called the Paalⁱ Mahaavamsa and its "cock and bull" stories about Vijaya, Sinhabaahu and the lioness, paraded as genuine history. There are other stories still there, equally unhistorical. These have perverted or poisoned the minds of our Sinhalese brethren from their childhood, so as to make them believe that their Tamilian

brethren are "invaders, foreigners, interlopers." In a dozen books of our Api Naa(i) yoo" Series, we show that the truth is quite different. Read carefully through pages 23 to 25 here. The Tamil children's "என்னு" after each of their letters and the Sinhalese children's similar "යන" could never have been loaned, the one from the other: but unerringly they point to an earlier "yaan" = speak > speaker > I. The verb "yaan" contracts in Tam. into "enn-aa", in Sinh. into "yann-a" = that which is called "අ අ" or "අ, ஆ" etc. as the case may be. So the original language was identical; but later, with the advent of the Buddhist Praakritic preachers, the two tongues have differentiated according to their own laws of development.

Secondly, we entertain grave doubts about the historicity of the Dusht²a Gamaani legend. The "majority" of the Sinhalese in Ceylon should rather be traced to the fact that when Buddhist missionaries came here in the 3rd. and 2nd. centuries B. C., far more persons accepted it and thus underwent the subsequent linguistic changes than those who rejected it and remained Tamilians. Thirdly S. W. R. D. B. is mainly responsible for planting the seed of strife by his unjust "Sinhala only" laws of 1956. These diminished the esteem of their Tamilian brethren among the Sinhalese, who began to consider Tamilians as lower than themselves and thus as persons fit to be trifled with, plundered, murdered. Finally, the S. L. F. P. after its resounding defeat at the July '77 Elections, wreaked its vengeance on the Tamilians who had helped the U. N. P. to victory. During its 7 years' rule, the last S. L. F. P. government had succeeded in forming an S. L. F. P.-oriented Police Force and in placing it and other such officers and officials in the key positions where they could help in carrying out this vengeance, especially in the Northern, Eastern and North-Central Provinces. If J. R. J. had moved these out in July '77, instead of a few months later, all these Pogroms need not have arisen. A "declaration of Emergency", on August 17, would have saved many Tamilian lives and much of their property from loot and arson.

As repeated incidents are happening occasionally, betraying a latent hostility between the two communities, many people are suggesting to us, the Gnaanam-Daaviid Cankam, that we tone down our claims that all Ceylonese are of the identical race and of the same original tongue, "தாமிழம்-இ (என), " "Taamii-

l²am-El²u." We reply: The Truth does not change, according to the exigencies of any situation. Millions of words in the two languages are perhaps not the one from the other tongue or vice versa, but from the old identical tongue. Out of these, thousands have already been dealt with in our "Api Naa(i)yoo" Series. Even in this book, which is mainly political and historical, a few linguistic themes are occasionally discussed, as on pages 23 to 25. Read them over with redoubled attention. To secure it, we help you here. The Taamiil³a verb "yaan" = to speak. Hence arose the noun "yaan" = the speaker, the first person=I. Now just as this contracts in the oblique cases into "en", as in "ennai, ennaal, enatu, ennil", so did the verb "yaan" do in both Tam. and Sinh., giving us "என்ற, என்னும், என்றேன்" and "என்னு" in the children's uproar, when their Kindergarden shout acclaims "ஆ என்னு", "ஓ என்னு" etc. The Sinhala²a "vel-end-aa" has this "en" as "end" in the middle syllable, as we have proved conclusively in pages 13 to 15 of our earlier book, "The Beautiful People": "ஈழத்துத் தாமிழர்". But Sinhala²a embraces 2 dialects. In the other dialect, the "yaan" above-mentioned contracts into "yan", against the rule enunciated at Tolkaappiyam, Part I, எழுத்து. 65 "ஆவோடு அல்லது ய கரம் முதலாது." This is the origin of the Sinhalese children's shout: "අ යන" etc.

Sinhala²a is a mysterious language to those who do not know the origins of her copious vocabulary; this means roughly 90 per cent. of those who speak or write it. For, on page 518, column 2, of Carter's Sinhala²a-English Dictionary, we find these words, quite similar, but completely unconnected, the one with other:-

- (a) 1. "යන, yana" (=என்ற)=that says or signifies, பெயரெச்சம். This is the "yan-", originally "yaan" verb, of தாமிழம், which is the theme of our discussion here. In the same column of this very page, other forms of this "yan" occur:
2. "යනාදිය, yan-aadiya" = "என்ற முதலிய" = "et cetera".
3. "යනාදී" = such like. This is an adjective, while 2 is a noun.
4. "යනු, yanu" = "என்ற": in Old Tam. "என்ற, என, என்னு" as above.
5. "යනුවෙන්, yanuvēn" = by the statement, "என்பதால்".

Quite evidently these words show that this tongue is the daughter of Taamilzham to the same extent that the other 19 Dravidian tongues, like Tamil³, are. But like Tamil³, Sinhal²a is heavily indebted to Sanskrit and Prakrit for about 40 per cent. of her vocabulary. So here too is the loan-word from the "Aarya" side:-

- (b) "யை, yan-ayaa" = to go, proceed. Note that this "yan" alone is of "Aarya" origin. The suffixes "av"+ "aa" are both of Dravidian origin: "ஆவு, ஆ". Further, as against 5 Dravidian forms, Sinhal²a has only one "Aarya" word in this column. Finally, this "Aarya" word is found copiously in Tamil³ too, as "யாத்திரை" (yaattirai), "பிரயாணம்" (pira-yan²-am) shortened into "பயணம்" (pa.yan²-am), "இராமாயணம்" (from ராம + அயநம் = going) and a dozen more words. Is Sinhal²a more Dravidian than Tamil³ herself?

Errata.

Page	Error	Line	Correction	Page	Error	Line	Correction
1	Coference	34	Conference	27	Paakista:au	30	Paakistaan
2	thrd	9	third	"	n	32	in
6	umbrella, like	33	umbrella-like				
"	the cold	"	cold				
10	that	33	this				
11	Panaama	35	Paan ² ama				
12	குடிக்கிற	35	குடிப்பிறந்தார்				
13	ஓல்	14	ஓல்				
23	whae	34	what				
"	tht	35	the				

Pages 34 — 35: Gnaanam's criticism of the T. U. L. F. here should be toned down. It was not Amir's reference to Trinco, but a deeply laid plot on the part of some S. L. F. P. stalwarts, that engendered the Pogroms at A'pura, Kekirawa, Dambulla, Maatale and Kurunaagala and the arson in Vavuniya. Colombo had its due share of both, especially of cold-blooded murder in the Pettah.

"am-El²u." We reply: The Truth does not change, according to the exigencies of any situation. Millions of words in the two languages are perhaps not the one from the other tongue or vice versa, but from the old identical tongue. Out of these, thousands have already been dealt with in our "Api Na(i)yo" Series. Even in this book, which is mainly political and historical, a few linguistic themes are occasionally discussed, as on pages 23 to 25. Read them over with redoubled attention. To secure it, we help you here. The Tamil³a verb "yaan" = to speak. Hence arose the noun "yaan" = the speaker, the first person = I. Now just as this contracts in the oblique cases into "en", as in "ennai, ennaal, enatu, ennil", so did the verb "yaan" do in both Tam. and Sinh., giving us "என்ற, என்னும், என்றேன்" and "என்து" in the children's uproar, when their Kindergarten shout acclaims "ஆ என்து", "ஓ என்து" etc. The Sinhala "vel-end-aa" has this "en" as "end" in the middle syllable, as we have proved conclusively in pages 13 to 15 of our earlier book, "The Beautiful People": "சுழ்துத் தாயீழர்". But Sinhal²a embraces 2 dialects. In the other dialect, the "yaan" above-mentioned contracts into "yan", against the rule enunciated at Tolkaappivam, Part I, எழுத்து, 65 "ஆவொடு அல்லது ய சுரம் முதலாது." This is the origin of the Sinhalese children's shout: "டி கை" etc.

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5. "யை, yanuven" = by the statement, "என்பதால்".

“Vox populi vox Dei”: “the voice of the people is God's voice”. “அளித்தலையே கடவுள் விரும்புகின்றனர், அறித்தலையன்று” — 23-7-77

The results of the **historical Election of July, 1977**, are just nearing completion, spelling out most clearly the utter rout of all the parties of the **Communist Left**. We raise our hats in great respect, “வணக்கம்” (from “வள்-ஐ”), bending low to the Ceylonese Nation, the vast majority whereof has just registered its most vehement protest against the so-called “Socialism”, which has tarnished the image of the S. L. F. P. and has equated it in most minds with the **phenomenal rise in the Cost of Living** in the recent past, when most of the articles we import, like rice and sugar, are steadily becoming cheaper and cheaper in the world-markets. The profound difference between the results of the 1970 and those of the 1977 Elections would most certainly have struck the observers both here and abroad. Within these “**Seven Years**” the S. L. F. P.'s reputation and estimate among the Ceylonese people have dipped and sunk profoundly. We need a two party political system and accordingly give our S. L. F. P. some sound advice on how to rehabilitate itself. (1) Let it look upon **Mahaatmaa Gaandhi** more than on Indira Gaandhi or even on S. W. R. Bandaara-naayake as its model, in his mental purity, in his love for all and in his abhorrence of all forms of political and financial corruption that has ruined the C. W. E. and most of the Corporations and therewith the economy of “Ciiriya Ilankai” or “S²rii Lanka” so badly that this Island, the Pearl of the Indian Ocean, is no longer “S²rii” or “celebrated”, except for the wanton slaughter of seven innocent Muslims at Puttalam before their Mosque (or Masjid) or for the colossal ingratitude shown to the **tea-plantation workers** of Indian origin, whose sweat and toil for more than three generations gave us the prosperity and the foreign exchange frittered away by ministerial jaunts abroad and on a **Coference of States, mistermed “Non-Aligned”**. There is no need to portray here the thugs descending on the Tamil³ estate-lines, wounding the innocent children and our hearts, and burning the poor homes of these workers, in the name of “Socialism” and as the **self-proclaimed deputies** of a certain Hector, not of Troy, nor the opponent - rival of the Greek Achilles.

(2) The Ceylonese nation has swung to the right, firmly, with energy and determination. Let the S.L.F.P. do the same. The most energetic private entrepreneurs in Ceylonese industries have recently complained of their lack of commensurate success owing to the State "taking over" their more efficient enterprises (and incidentally almost ruining them) and its step-motherly treatment of private concerns, despite occasional sweet words and inane promises, as those made to that one-third of this Nation, which happens to have kept that original tongue, "Taamiilzham, தாமிழம்" in a purer form, called "Tamilzh, தமிழ்" than her sister "Elu², එළු", which Praakritic loans from North and Central India, not connected at all with the mythical Vijaya, have succeeded in altering to the level of modern "Siy" or "Sinh" + 'el²u', misnamed Sinhala. "H-el²a" basa or "El²u" would be a more appropriate name for this sweet "Taamiilzha" tongue. Let the S. L. F. P. stalwarts, especially the 8 M. P. s, just elected as against 139 U. N. P. Members of this Parliament, read the Editorial of the "Sun" of July 22, 1977, and meditate for 3 or 4 hours on these sentences :- "The story of Lakspray (Is it 'lak', 'luck', or 'lack'?) in Sri Lanka is stranger than fiction", as truth very often is..... 'While baby starves, rats thrive on milk food'..... "This then is our Socialism. Our reactionaries would have done a better job of it. Instead of the Cooperatives sitting pretty and crying "No Space", under private (enterprise and) distribution, the whole stock would have been (profitably) disposed of before one said Jack Robinson" or Richard Peires. "It is a matter of survival. Private Enterprise cannot afford the luxury of finding excuses for indolence", as the C. W. E., the Ceylonese Cooperatives or State Corporations can with state funds, ie. yours and mine, not theirs. If a private enterprise must remain in existence, it is from ship to mouth in the quickest possible time," and that not down the gutter into a "பாழ்க்கிணறு" or cesspit, as in several state enterprises. This is exactly what the title of this article states: neither God nor the Ceylonese man desires the "அழிவு" which this "so-called Socialism" would certainly have brought upon our heads in the next 2 or 3 years. We have already tasted its bitter fruits and that long enough. "No! Thank you!" is the answer of our "flies," when the socialist spider tries to allure us insidiously into her Web.

(3) The S. L. F. P. (and incidentally the now Victorious U.N.P. too) must shed all hypocrisy and vindictiveness. There is too much acrimony, bitterness and self-seeking, a defect that Macaulay found in ancient Imperial Rome and in the Imperial Britain of his own time. For, in his beautiful description of how the Roman republican, Horatius, held the Bridge over the Tiber and saved Rome from the hordes of Lars Porsena of Clusium and his associates from the royal Tarquin family, just expelled from Rome for its vice and arrogance, occurs a remarkable line which we shall presently cite. A similar arrogance from many S.L.F.P. stalwarts in the recent past has antagonised the Nation and brought the debacle of July 21-23.

“தோற்றத்தால் பொல்லார் துணையில்லார் நல்கூர்ந்தார்
மாற்றத்தால் செற்றார்” என வலியார் (S.L.F.P.) ஆட்டியக்கால்,
ஆற்றுவார் (Estate-labourers) அழுத கண்ணீர் அவை அவர்க்குக்
கூற்றமாய் வீழ்ந்துவிடும்” — பழமொழி நா. 47.

ஒப்பிடுக திருக்குறள் 555. We give the reader the more important words from the old commentary on the still older Book of 400 Tamilzh Proverb - stanzas, No. 47 :- “ஒரு துணையு
மில்லாதவர், வறுமையுடையார் என்று இங்ஙனம் நினைத்து, குடிப்
பிறப்பு, துணை, செல்வம் முதலிய வலிமை உடையார் (the S.L.F.P.
Stalwarts and the New Rich and Powerful whom they have
created) அவையிலாரை (the U. N. P. masses after their 1970
defeat, the estate labourers, the Tamilzh citizens of the North
and East whom the Sinhalese soldiers posted thereat happen to
dislike) நலிந்து துன்புறுத்துமிடத்து, தாங்க இயலாது அவர்கள்
தங் கண்கள்நின்றும் பரப்பிய கண்ணீராகிய அவையே தம்மைத்
துன்புறுத்தியவர்க்கு (the S. L. F. P. — L. S. S. P. — C. P. combine)
யமன் போல் நிற்குமன்றோ!” Now we cite the earlier Tirukkur^{al} 2
stanza 555:

“அல்லற்பட்டு ஆற்றது அழுத கண்ணீரன்றோ
செல்வத்தைத் தேய்க்கும் படை.” The tears shed by the
Estate Labourers of the Nuwara Eliva District in the past two or
three years have brought their inevitable Nemesis in the igno-
minious defeat of both the Left Front, who took them for a ride
for their own purposes, and of the S. L. F. P. which could see
rights only for one race, one linguistic group and even therein
for its own supporters. Such attitudes must cease and the
philosophy behind them must yield to the more universal love
and compassion of the Buddha, of the Christ and of Mahaatmaa

Gaandhi, the three most eminent figures in the history not only of Asia but of the world. Then will be realised in our own land and in our own time the dictum of the poet, Macaulary:

"Then none was for a party;
And all were for the State."

May this mental conversion take place in all the three political parties that figure in our Parliament! But none has any right to expect such a conversion to take place in the ranks of the Tamilzh Liberation Front, unless J. R. Jayawardene, a man of principles, not swayed by cheap popularity, grants the Tamilians all the rights, which they have progressively been deprived of from 1948.

Part II.

Three days later, 26 - 7 - 77.

Our Gnaanam - Daaviid Cankam waited 72 hours more and scanned the dailies to ascertain the trends of the U. N. P. new government and to study the initial actions and utterances of the new Premier. For, as the தமிழ் Proverb says, "முதற் கோணி னால், முற்றும் கோணும்"; and as the Latin Proverb states: "Ab incipientibus (=the beginnings) cave." Junius Richard Jave - (more correctly "Jaya" = victory, as the recent one) Wardene (more correctly "vardhana" = the increaser, as in the name "Asooka-var dhana" = the increaser of happiness, rather "non-grief") was not unknown to either of our two patrons. The elder of the two met him occasionally in Colombo in connexion with the subsidy he obtained eventually from the U. N. P. stalwarts in the State Council, for his Lexicon; for, the future Prime Minister was already a budding stalwart in the U. N. P., then the National Congress. The younger of the two patrons of ours saw him at close quarters in the playing fields, not of Eton or Harrow, but of Kollupit²iva, when J. R. J. represented the Royal College and the late Antoninus Benedict (Rev. Fr. and Ph. D. later) played for the University College, with Daaviid watching both. Even then one characteristic quality of J. R. J. struck us all: he was always calm and unruffled in any situation. Another was his shrewdness. Let now his sagacious statesmanship become crystal clear in the way he treats the two opposing political parties that alone are left after the recent elections;

and let his political acumen spell out a clear-cut policy, directed to the emancipation of our people from the seven years of Misery, which they have endured so patiently and heroically, and from which they have escaped by the skin of their teeth. For, it was a narrow shave, as in the Japanese Peril of 1942 April. If not for J. R. J., there might have been no Elections and no Democracy too.

"இரட்சகர்": The Saviour: "சாரக்ஷகஸா, எலெவ்வா."

Already J. R. J. has been greeted as "our Saviour". From what we have already stated he deserves this title to some extent. Time (alone) and his real statesmanship alone can show whether he deserves this epithet fully. Can he remedy, and that quickly enough, the economic ills that 7 years of corruption, political appointments to the headship of Corporations, Cooperatives, important administrative posts; nepotism and family rule, and finally the headlong speed wherewith the State took over the tea, rubber and coconut estates, bringing them and our own economy to "near-ruin" and the Estate-labourers to penury and sometimes to homelessness and the inequitable manner in which the land distribution was prosecuted, have inflicted on this Nation, so that our living standards, except for the privileged Few, have been brought down to the gutter? He can, if he, the United National Party Cabinet, the several administrators in Colombo, in the Provincial and District capitals and in Municipalities, Towns and Villages work wisely, energetically and unitedly, dedicating themselves to this task. Then in a few years, only a faint memory will remain in men's minds, as now of the 1942 Japanese peril, of the inefficiency of the last S. L. F. P. government of Siri-mavo, which brought down upon the nation the catastrophe of the High Cost of Living and led to long, winding queues outside corrupt Cooperatives for the basic needs of our people. These were, in 1975 to '77, shaken by the cold glint of power-lust in her eye, despite her beaming smile. J. R. J. must soon order affairs and revive the national economy so rapidly and efficiently that the overwhelmed S. L. F. P. of '77 does not return to power, until it has undergone a genuine conversion to genuine democracy from its recent arrogant mood and inane contention that to decide on whether to have parliamentary elections or not, at the times stipulated by the Constitution, was its own preserve.

Union between Equal Partners.

The U. N. P., except between 1955 and 1960, has always had a few Tamilzh-speaking members; but they were too few to give that party such pride as to be called in truth the United-National one. Certain acts of theirs, from the early days of D. S. Senanayake himself, almost 30 years ago, especially in reducing the Tamilzh labourers of three generations in mid-Ceylon to "statelessness" and complete disenfranchisement, in using State resources to colonise the Tamilzh homelands with Sinhalese, as at Padaviya, Kantalai, Amparai and Gal-Oya, (now extended to Seeruwela) — these made the தமிழ் - speakers withdraw from the U. N. P. and make parties of their own, like the Tamil Congress and the Federal Party. Now both have combined to form the solid Tamil United Liberation Front, which achieved the great resounding success in the recent elections, at times by majorities of more than 26,000 votes among about fifty to forty thousand voters in each electorate, a success that has been broadcast the world over. To S. J. V. Chelvanaayagam (=the Leader—"Naayaka" to prosperity - "செல்வம்") must be given the chief credit for bringing about that union among most of the தமிழ்- speakers throughout Ceylon that will entitle the T. U. L. F. to bargain well with the U. N. P. in the near future. It was செல்வநாயகம் who showed to S. W. R. D. Bandaara-Nayake and to Dudley Sena-Nayake that the State could follow this policy of planting two Sinhalese families beside every Tamilzh one throughout Ceylon and thus reduce the Ceylon-Tamilians to that complete disenfranchisement that had already befallen those Tamilians of recent South Indian origin whom we have just mentioned; but that it should not do so.

நளவெண்பா ; சுயம் வர காண்டம். சுருக்கம், 7 ஆம் பா :-
 "சீத மதிக்குடைக்கீழ்ச் செம்மை அறம் கிடப்பத்தாது-அவிழ் பூந்
 தாரான் தனிக்காத்தான்." S. J. V. Ch. brought all the scattered
 Tamilians, not under the umbrella, like the cold moon, but
 under that of the 'Rising Sun'.

Is such a Union still possible, probable?

Thirty years of what they consider oppression and injustice, certainly of "in-equity", like Mahmud's standardisation (=the horrid word, தரப்படுத்தல்), have estranged the Ceylon-Tamilians

from their Sinhalese brethren. In reality the two communities are of one (2,000 B. C.) stock, both racially and linguistically, as the Gnaanam - Daaviid Cankam has proved by a number of publications, large and small, starting with the Daaviid Lexicon, Book IV, "Mankaiyarkkaraci" or "පැරණි / කෘත: රජක" of 1-3-1974. Let the Colombo public, including J. R. J. at Ward Place and Sirimavo at Rosmead Place, ring up, on Tel. 21817-8, from 8 a. m. to 4-30 p. m. on any working day. Our General Secretary, A. M. Selvanayagam, Chief Accountant, Jallil Ltd., 372, Grand Pass Road, Colombo 14, and get hold of these publications. They spell out a complete revolution in both historical and linguistic thought, destroying the Vijaya myth and showing, most forcibly and with a multitude of instances and with a long series of arguments, that our two indigenous languages are but two daughters of the same Mother, "Taamilzham" = "itself (කමයි) beautiful" (ஈழ் or எழில் or එළ). Even the most friendly Sinhalese consider us as 'foreigners, invaders, interlopers', albeit of a distant past. Let them know from our linguistic books, booklets and even leaflets that we are closer to them than they ever could have imagined. The Tamilians in Ceylon wish to preserve their rights, their form of the same original tongue of 2,000 B. C. in "ஈழம்" or Ceylon, and their home-land inviolate. They desire equal education and equal economic chances for their progeny. Once these are completely assured and in their actual possession, no Tamilian of any sense would clamour for a "Separate State". We pray God to instil into J. R. J.'s mind the wisdom and into his heart the courage to reverse the policy and actions of the U. N. P. in the directions we have here indicated from what they were 20 years ago.

Part III: A recent Conversation among the Great Naalvar of Indo-Ceylon in Heaven, as reported in the "Heavenly News" of July 31 and the "Celestial Mirror" of August 11, 1977. Section I.

The Three Others:- "Welcome into Heaven, S. W. R. D. !! It has taken you 18 years (terrestrial) to reach here.

S. W. R. D. Bandaaranaayake: I had to pay the penalty for my tearing up my pact with you, Chelvanaayagam, in 1957, and for my gross injustice to the "தமிழ்"- speaking one third of

the Ceylonese Nation, especially in June, 1956, at Gal Oya, Amparai, and elsewhere, and in the last week of May, 1958, throughout the Buddhist areas of S²rii Lankaa where Tamilians happened to live. I have endured (the Christian) Purgatory for 18 years. Right through these years I put the blame in chief on those bhikkus squatting before my private residence at Rosmead Place, in (Colombo 7, or) Cinnamon Gardens and on the U. N. P.'s rousing the Sinhala masses to frenzy by their articles and songs in "Siya Rat²a", that notorious "வெளியீடு". But now I know that I was the most blame-worthy.

The Mahaatmaa: Who and what are "Bhikkus" and is that term "Aarya" or "Draavid²a"? The Sinhalese are very keen to be considered "Aarya", I know.

The Lexicographer, Swaami Gnaanaprakaacar: In the beginning was "Taamiilzham, தாமிழம்" with her words "பாகு, பகு, பக்கம், பகுதி, பங்கு", all centred round the earlier "Paak-" and the later "Pak-". O Banda, your Sinhala very often makes "k" (as in "kal"=a stone) into "g", and "p" (as in "paak" here) into "b". So you have "பாகை" = part, half; its plural is "baagaa". This word came into your tongue direct from தாமிழம், not Sanskrit; but "bhikku" came to Sinhala from Taamiilzham through Sanskrit and Paal²i. For, like your wife, Banda, these two Tongues are at their best in "taking over" the concerns and wealth of others, especially of "Taamiil²am" or of Tamilians.

(1) From Taamiil²a (தாமிழ) "paak-", Sanskrit fashioned his own "bhaj", already in Rigvedic times. Note the copious Vedic forms, of 1,500 B. C. at the latest: "bhajati, bhajate, bhakshi, abhakshi" etc. Its Desiderative then was "bibh-akshati" or "bibhakshatee", from the days of the Mahaa-bhaarata Epic, with the connotation of "he desires to share". For, like "பாகு, பகு" (paaku, paku), the basic connotation was "to share, divide, give or obtain a "paakam" or portion. Hence arose other words in Vedic Sanskrit, like

(2) "bhakta" = divided, distributed, allotted, shared;

- (3) "bhakti" = partition, distribution; a portion, share. All this I cite from memory; but you are sure to find them on Earth in M. Monier Williams: Sanskrit-Engl. Dictionary, at page 743. On page 756 of the same work, you will find the classical Sanskrit Desiderative
- (4) "bhikshatee" (employed already in the latest Vedic hymns and from the days of the Epics, like the MBh.)
- (5) "bhikshati" = "he wishes to share or partake" > "he begs for a portion". This share, or the act of begging, was
- (6) "bhikshaa", already in the Atharva Veda, the IVth. Veda.
- (7) A "bhikshu" = a beggar, mendicant, especially a religious mendicant - ascetic, who subsists entirely on alms, from the time of the M. Bh. and the Laws of Manu,

As usual, Paal²i, the sister (younger) of Sanskrit, took over this nice word, developed from its original தாமிழ "paku" by the mixed Aarya - Draavid²a - speakers, and changed it slightly to suit Dravidian lips, which resented harsh consonants, like "ksh", especially conjunct ones being imposed on them. Thus arose the Paal²i word, "bhikku", which my copy of the Dictionary of T. W. Rhys Davids and W. Stede, now with my successor on Earth at St. Patrick's College, on page 128, explains as "an almsman, a mendicant, a Buddhist monk or priest". The last word is totally unsuitable here, as priests are always associated with sacrifices, of which Buddhists have none.

The Mahaatmaa:- Thanks, Gnaanam, for your lucid exposition of the word, "bhikku". But what do you think of the bhikkus of S²rii Lankaa, Banda?

S: W: R: D: B: - They were of different types, sorts and hues. In order to defeat the U. N. P. in 1956 I brought them into the full stream of Ceylonese politics; I have had reason to regret this step of mine ever afterwards. They should first be sincere Buddhists themselves and then instil into the Ceylonese masses the chief virtues that our Buddha stressed in Nepal and North-East India in the sixth century B. C., to wit,

(A) "Mettaa" = "friendliness, love, amity, sympathy, active interest in others." This is what I learnt in Paal²i from the Buddhist bhikkus themselves just before I died on Earth. Gnaanam interrupts him with this small linguistic speech: My copy, aforementioned, of the Paal²i Dictionary, at page 164 derives this word from "mid" = "to be fat". This is absolute nonsense. Rather is it connected intimately with the previous word on that page "Metta", in Paal²i itself, and with Vedic "Maitra" = belonging to "Mithra" or "Mitra", and Epic Sanskrit "Maitra" = friendly, benevolent, kind. Sk. "mith" is the exact equivalent of Taamilzha "por, புரி" = to meet, both in love and in hatred or war. Compare "por-untu" in the first sense and "por-utu" (=wage war) in the second sense. Mitra was a Vedic god, extolled alone in R. V. III, 59. Now read the Daaviid Lexicon, II, page 72-73, wherein my successor solidly establishes our contention that these words, as well as Old Persian and Avestan "Mithra", Greek "Mithras" [Mithradates of Pontus, or Parthia, or Commagene, or Armenia, several kings of yore had this name]—all this wealth of words in so many Indo-European languages came to them from தாமிழ் "maintu" = infatuation of love, "kaama maya - kkam". With reason is that book called by Piyatunaa Daaviid "maint-an".

Banda continues his list of Buddhist virtues :-

B. Tolerance with the views of others. This was stressed very greatly by that famous convert to Buddhism in the 3rd. century B. C., Emperor Asookavardhana in his numerous Rock and Pillar Edicts.

C. Compassion to those in distress, stressed by the Buddha himself both by word and by deed. Unfortunately the Rosmead Bhikkus took the opposite path and dragged me too therein, thus entailing misery on Ceylon for three decades and inflicting gross injustice on the Tamilians, who have shown themselves to be the most industrious and peaceful inhabitants of that tiny Island. I shudder to think what the Sinhalese would have done in revenge, had they been the minority oppressed by a power-drunk majority.

The Mahaatmaa: These were the very virtues that, buttressed by the Christ's "Sermon on the Mount", I preached for

a quarter of a century to the Indians, especially to the Hindu majority. Had they listened to me, there would have been no need for Muhammad Ali Jinnah to create a separate Muslim State as Pakistan. Even in Heaven, I am sad about the Partition of India in 1947-'48 and the horrors that ensued. A similar partition of dear (சுழல் or) Ceylon will cause a bit of Hell invading our Bliss. Won't it do so, Chelva?

Chelvanaayagam :- It certainly will, unless it is inevitable. Geographically, ethnically, in stature, colour of skin or hair, and sociologically too, Ceylon's inhabitants are essentially one. God does not seem to have created Iilzham for 2 states. Therewith all the improvements on the modern style that the British rulers made to Ceylon's economy, like the railways and roads, with Colombo and Kandy as their foci, their planting half Ceylon's Tamilians in the Estates cheek by jowl with the up-country Sinhalese — all these developments were accomplished on the secure assumption that Ceylon will always remain "One State". We too grew up in that belief. But the "in-equity", almost amounting to "iniquity", of successive Sinhalese Governments, their blatant discrimination against us, Tamilzha - speakers, in every dimension, especially in the matter of jobs and opportunities for them and for University education as Doctors, Engineers, Chartered Accountants, Technicians of the higher rungs — by such nasty methods as Mahmud's reducing in his reckoning Tamilians (really one third of Ceylon's Inhabitants) to less than one-eighth and his standardisation — all this has succeeded in driving us towards "Complete Separation" from the Sinhalese, if this could be effected peacefully and eventually with their reluctant consent. But things must become desperate indeed for the Tamilians before those of them living and making their living in the South and West of Ceylon pull out completely to the more barren North and East, the chief part of the Dry Zone (despite occasional floods), and for them to endeavour to organise a viable state with roads and railways running direct from Jaffna to Trincomalie and thence to Pottuvil, Panaama and the Southern குழிமுனை on the East and from (யாழ்ப்பாணம் or) K. K. S. to Puttalam on the West coast — all through their own State. Like the Biafrans in Nigeria and the Israelis among the Arabs in debated Palestine, the Ceylon-Tamilians are quite capable of making their efforts succeed in any direction that they reasonably choose; but I have personally been quite reluctant to launch them into this uncharted ocean.

That was why on two occasions I made a compromise-pact, sacrificing even that parity of status, which we had rightfully claimed right through the years of British rule and later, when some Sinhalese thugs assaulted us on Galle Face Green and our brethren at Ampaarai and elsewhere in 1956; I signed the pact with thee, Banda, in 1957. and with thy rival, Dudley, a secret agreement in 1965. But neither he nor you were courageous or noble enough to stick to the agreement with us.

Banda: I am reputed to be the son of Sir Solomon Dias a Christian, who was staunch in his faith. I was brought up in the lap of luxury in one of the aristocratic families of Sri Lanka and married Srimavo from another such family. Centuries of luxurious living seem to have sapped our morals in their vitality, in the rectitude of conduct, in the faithfulness to the pledged word, which are the qualities which John Henry Cardinal Newman taught us to expect in a gentleman or lady. Recently a booklet was edited by the Gnaanam-Daavid Cankam entitled "The Beautiful People in the Beautiful Land".

Gnaanam interrupts: "ஈழத்தின்கண் தாமீழர்" in Tamilzham

Banda: Yes, but the booklet is mostly in English. The authors claim that the Ceylonese are a beautiful people. Their features and in the original colour of their skins, "Yes". But in their morality there are ugly features. Truth, the search for truth, troth or fidelity, specially conjugal fidelity, as between supposed parents, faithfulness to the pledged word as in the "Banda-Chelva" Pact of 20 years ago — all these hang together, these are the very qualities missing in an aristocratic Ceylonese family. The world frowns at "call girls" and prostitution. Still the City of Colombo is becoming notorious in this regard nowa days: but long ago the canker started in the aristocracy.

Gnaanam: That is strange. It is directly against the teachings of the தமிழ்ச் சங்கம் poet of 400 A. D. For, நாலடியார் நானூறு, at Stanza 142, sings thus:

"சான்ற - ஆண்மை சாயல் ஒழுக்கம் இவை மூன்றும்
வான் தோய் குடிப்கிறந்தார்க்கு அல்லது - வான்தோயும்
மை தவழ் வெற்பு! படா அ, பெருஞ் செல்வம்
எய்தியக் கண்ணும் பிறர்க்கு."

Hence your Family, Banda, was not really aristocratic. Its name seems to have originated in that group of words, which my copy of the Madras Lexicon at St. Patrick's (which I can read from here [Heaven] by Tele[=தொலை]-vision) lists thus: Page 2450, "பண்டாரம்"; in Telugu, akin to Sinhala, "ban²d²aa-ramu" = stores, wares; public treasury, repository, granary; articles of food stored up. "பண்டாரம்²" = religious mendicant, a Saiva monk; a caste of Non-Braahmin Saivites who sell garlands. Page 2451, "பண்டார ஊழியம், பண்டார வேலை" = work done under constraint, like the later "raajakaariya".

"பண்டாரி": treasurer of a religious establishment; ship cook; attendant of a native police officer. Banda, I have a shrewd suspicion that your family name thus originated in a "தமிழ்ச் சைவ" ("தம்" = தம், "இழ்" = இ) milieu, designated then the Christian family of Sir Solomon, and at your instance swept itself into the full tide of the Buddhist revival of this century. Hence don't blame the "Ilankaiya" aristocracy.

Banda: I blame myself and my wife. Between us, we ruled Ceylon for just a bit more than half the years since Thilzham obtained her independence on 4-2-'48. Still, we have badly neglected, nay more oppressed, the Tamilzham speakers, whom I now find from this celestial view-point to be the "Cream of the Tamilzha Nation". My wife will have to expiate her own iniquity in this regard by centuries of years in Purgatory, in addition to a score of years therein for her family-bandyism and countenancing corruption, misrule, sycophancy and drunkenness in M.P.s in the very National State Assembly that she herself did so much to create on 22-5-1972. Things are changing now.

Chelva: Therein is my hope for maintaining Ilizham's unity even now. From here we can see a renovated United National Party ruling the Sinhalese at least, with a well-tryed, hastened, shrewd statesman, called "J. R. J.". "R" stands for Richard in both English and French, Richert in German, Ricardo in Italian.

Gnaanam, the Lexicographer, steps in: I cite from page 325 of Dr. Ernst Wasserzieher: "Woher? Ableitendes Woerterbuch der deutschen Sprache" = "Whence? An Etymological Dictionary of the German Speech".

‘Reich’ = (In English) “rich, wealthy; abundant; copious; opulent, ample, exuberant, plentiful.” This is the exact equivalent of Taamiilzha ‘caal’, as explained in the Daaviid-Lexicon Part I, ‘Liilaa’, at pages 36 to 38. This Proto-Dravidian ‘caal’ became ‘cal>sal’ in these Semitic languages: Assyrian, Hebrew, Chaldaean, Arabic, as well as in non-Semitic Sumerian, closely akin to Taamiilzham I. Hence too arose the Tamilzham word ‘சான்றோன், caan³roon³’ for an accomplished person in any sphere, whether in war or peace. According to his name therefore “Richard J.” should be an accomplished statesman. But let us continue from Wasserzieher’s ‘Woher?’, page 325 -

‘Reich’ = In Old High German ‘rihhi’=Herrschaft, Reich, überhaupt, from the root ‘riik’ = Herrscher; Koenig = king. Compare Latin ‘reex’, Gen. s. ‘reegis’; Sanskrit ‘raajaa’, English ‘regent, regal, royal’; French ‘riche’; Italian ‘ricco’. J. R. J.’s middle name occurs as Richert, Reichard with the final ‘d’ pronounced ‘t’, Riechert and Rickert in German personal names beside the usual Richard, which Norman-French imported into U. K. and Ceylon. We now explain the German meaning in English, the more usual heavenly tongue among cultured souls.

(அ) ‘Herrschaft’=lordship, mastery, (applied to J. R. J. of sports between 16 and 25 years, of politics between 36 and 72 years of age, and now at 71 of ‘real statesmanship’, devoutly hope, for the destiny of the Ceylon-Tamilians, in every a separate kingdom, is intimately bound up with that of the Sinhalese brethren, and the erection of such a kingdom or state in this tiny Island (which according to its size does not call for it) depends on how J. R. J. settles this burning question and how soon. For, the Tamilians are a peaceful people, no doubt, but brave, valiant, resourceful and sticklers to justice and fair play which have been so lacking in the tenour of Sinhalese rule imposed over them.

(ஆ) ‘Herrscher’=ruler, commander. ‘J. R. J.’ has shown his penchant to dominate the U. N. P. ‘A divided house will fall.

The first two Richards that functioned as kings in English history were both gifted with energy and daring. Richard I especially was an important personage in Eurasian history, as he cut a noble figure in the third Crusade or Holy War against the Ayubite King of the Saracens, ‘Salah-ud-diin’, corrupted normally into ‘Saladdin’ in the last but one decade of the twelfth century A. D. He had the ‘nom de plume’ or nick-name of ‘Coeur de Lion’ in Norman French. This ‘Lion-hearted’ king would be an excellent prototype for our own Richard, with J. on both sides of his initials. He will need all his courage to face his own Sinhalese followers, the masses whom successive governments for three decades have pampered and fed with the cheap food that consisted in strengthening them in the wrong belief that their salvation could be ensured only by the oppression and eventual elimination of the Tamilians and of their immemorial tongue respectively, little knowing that their own ‘E²lu or Hel²a’, the earliest stage of Sinhala²a, was only ‘a few feet’ away from the contemporary Tamilzham in their common Heimat (=home-land), called Iilzham (ஈழம், the 00 land), as early as 900 B.C. Will he have the open mind to come to the knowledge of the truth in this matter and to discard the unhistorical legends of Vijaya and Sinhabaahu, which were mainly responsible for poisoning the minds of the Sinhalese against their blood-brethren, the Ceylon Tamilians? If he does, his arm will be considerably strengthened in his own Crusade or ‘Jihad’ against all the persons who have precipitated their noxious influences into the main stream of Ceylonese development as two linguistic groups, each free and both equal, towards a future status equivalent to that

of the developed nations of Europe and North America. European and American students are very often found to be of a lower calibre and Intelligence Quotient, I. Q. as it is more often termed, than Indian and Ceylonese students in the Pontifical Universities, like the Gregorian, of Rome, as their Rectors and Professors have so often stated in their annual Reports and in conversations with visitors.

Chelva continues his speech, after this brief interruption by Gnaanam, the Historian and Tamilzh Lexicographer of 1907 to 1947:— I can see and scan the Daily Papers of Earth from this Heavenly Abode. For instance, "T. U. L. F. Leaders Open For Dialogue" by Vijiita (= Conquering, Victorious) Yaapa reporting from Yaalzhnakar. Today the Jaffna Tamilians have become an oppressed minority, discriminated against - 2nd. class citizens." This is not news to me: it is the very truth that I stressed so vehemently to thee, Banda, as the inevitable result of imposing your fad of "Sinhala only and that too in 24 hours" on poor Ceylon, including the Tamilians, in June, 1956. See the result, Banda:— "T. U. L. F. is definitely committed to obtaining a separate state." **Well and good!**

Gaandhi:- "Good!" what nonsense! **Bad**, very bad, indeed!

Chelva:- Excuse me, Mahaatmaa. Note the two modifications in that commitment: (1) with the goodwill of the Sinhalese; (2) through non-violence. This means thy own "Satyaagraha" (=clinging to the truth), Gaandhi.

Gaandhi:- As regards (1), the Sinhalese good will for such a separate state may possibly ooze out from them, if

(தமிழ் நாடு) Tamilzhnaad² u were transposed from the close neighbourhood of Ceylon at Madras and Madurai to somewhere near Mexico or Trinidad. Besides, if the goodwill were there, in all Sinhalese hearts, it would be much simpler for them to treat the Tamilians quite fairly as equal or First Class Citizens than to fashion two states out of this tiny Island. I objected very strongly against the partition of the India of 1947, which was 72 times the size of Ceylon. Amidst all the injustices of the British Raaj, their greatest positive achievement was the unification of Ceylon on the one hand and of India on the other, as not even Asooka in the 3rd. century B. C. or the Moghul Emperors, Babar, Humayun, Akbar the Great, Jahangir, Shah Jahan and Aurungzib in the 16th. and 17th. centuries A. D. ever unified this vast subcontinent. Hence how much more will I oppose the partition of a small Isle like Iilzham?

As regards your item (2), **Satyaagraha**, as carried out by me and the masses of my Indian followers, paid very good dividends as performed against the cold-blooded Britishers: but it is unlikely to be effective against the hot-blooded, impulsive, Sinhalese. What happened to your **Satyaagraha** on June 6, 1956, at Galle Face Green, when even that calm and genial soul, Thani Naayagam, joined you for a considerable time thereat? Or to the one in front of the Jaffna Secretariate - Kachcheri in 1961? In the latter, thugs beat up your chum, Naganathan, didn't they, Chelva? Did they not bring him to an early grave? Did the two non-violent performances have the slightest effect on either thee, Banda, in the first instance, or on thy wife, Banda, in the second case? **Banda:** In my case, it had the effect of bringing about my pact with Chelva in the

next year, although I tore this up in an act of cowardice in the following year, 1958; I made things worse in the third week of May of that year by speaking on Radio-Ceylon about the murder of a certain Senaviratne, a Sinhalese, by the Tamilians in the Eastern Province, when he had been killed by fellow Sinhalese on account of sex. That was a capital blunder of mine: it roused the Sinhalese masses to instant fury. They wreaked their vengeance on innocent Tamilians, especially along the South-western coastal belt from Panadura, originally *பிளண்டர்* *குறை*, to Wellawatte in Colombo. About the 1961 **Satyaagraha** you must ask my wife: but I have a shrewd idea that the female of our species is more difficult to tackle than the male. That piece of **Non-violence** had no effect on her or on the Sinhalese, except to harden them, I should think.

Chelva: O Mahaatmaa, you oppose the Partition of Ceylon on the ground that it will lead to violent bloodshed, loot and murder, as happened in your old India in 1947. But cannot it be done in Ceylon as gently and smoothly as was done recently when Singapore left Malaysia, or as a plantain peel comes off **non-violently** from the plantain?

Gaandhi:- No! Not in Ceylon! Singapore is a **very special** case. It was a **thorn in the flesh** to the Malaysians, With the **preponderating majority** of Chinese in Singapore added to the Chinese in the rest of Malaysia at that time, they had an excellent chance of outnumbering the Malays. Naturally the Malays wished to remain the majority for ever in Malaysia. They viewed with dismay the Chinese multiplying like rabbits and soon becoming the **preponderating majority** in what had been Malaya. If Singapore quit, the

danger from this contingency was much less: so they eased out the Prime Minister of Singapore (who had a will of his own, often conflicting with that of the Malaysian Tungku) out of the recently born "Malaysia" into a State of his own, Singapore, a much more viable Entity than "Tamilzh ilzham" can ever hope to be. Both the Malaysians and the Singaporeans wanted a peaceful separation. In Ceylon the Sinhalese are very violently opposed to any Partition. The Muslims, although mainly Tamilzh-speakers, are more than half opposed thereto, as the recent elections in Puttalam and in the Eastern Province have shown. In the predominantly Tamilzh regions, the T. U. L. F. has achieved only a 57 per cent. victory. Don't think, Chelva, that we are powerless from Heaven to influence events and tendencies on Earth. Just the contrary! So inspire Amir, Siva¹, Tharma, Ratnam, Raasa, Sampanthar, Raaja, Thiru, Selva, the other Siva and the other T. U. L. F. leaders to go on with their agitation for "தமிழ் ஈழம்", if they like, but to co-operate with the new U. N. P. to bring about an immediate economic recovery of the whole island. Both these main parties in Ceylon now have to bend all their efforts towards this. Once the Ceylonese realise that this is their chief aim, all the minor parties, like the S. L. F. P., the L. S. S. P. and the C. P. of both wings (Moscow and Peking), will inspire their own followers to join therein. Together, as a 100 per cent. united Nation, they will pull up the Ceylonese economy, now in its nadir, by its bootstraps, soon to reach the zenith of its prosperity. Then there will be no envy, no attempt by Sinhalese to cut the throat of tseir Tamilian brethren, but complete equality between them both.

Section 2.

ONE NATION or TWO or THREE?

Gnaanam: Now I come to the key question in our discussion. The T. U. L. F. now, exactly like Mohammed Ali Jinnah 30 years earlier on behalf of the Indian Muslims, contends that already the Tamilians in Ceylon are a **separate nation**, nay more, that they **were always so — a distinct nation** from the Sinhalese during the past two or three millennia. To prove this, it adduces the fact that the Tamilians had the **Nalluur** kingdom, while the Sinhalese kings ruled from Jayawardhanapura Koot²t²ee (= கோட்டை). As a historian, I cannot accept this argument. This state of affairs lasted only for 3 or 4 centuries at most. Before that the Co²lza Emperors, from the time of Raajaraaja and Raajeendra in the 10th century A. D., ruled the **whole** Island, either directly, or through their Nalluur Viceroys. Before that Tamilzh or Sinhal²a-speaking kings, or those speaking both languages, ruled over the **whole Land** from Anuradhapura, Siigiriya, Polonnaruwa etc. Rivalries and rebellions among both Sinhalese and Tamilian Princes resulted in **two, three** or even **four** contemporaneous kingdoms. Is it the contention of the T. U. L. F. that the great boon that the British conferred on Ceylon (in compensation for their misdeeds) by restoring the **original unity** of the **Taamiilzha lilzham** (தமிழ் ஈழம்) of at least 900 B. C. should be wiped out at one fell stroke and that these multiple kingdoms with the dozen capital cities they ruled from, at one time or another, should all be restored. God forbid!

Gaandhi: Take page 11 of C. Joppen's Historical Atlas of India, and read under the title, "**India**

in 1525", these names of the Indian kingdoms then :- Kashmir, Multan, Sindh, Jaunpur, Bihar (the land of Buddhist vihaaras), Bundelkhand (= கண்டம்), Bengal (= வங்காளம்), Gujerat, Malwa, Khandesh, Ahmadnagar, Berar, Gondwana, Bidar, Bijapur, Golconda, Orissa, Chattisgarh; (2) Vijanagar, Keeral²a, Choolzha, Madurai. Can we now contend that these 22 kingdoms were separate nations and that they should immediately be restored; or at least the Northern kingdoms as (1) and the Southern ones as (2)?

Section 3.

NATIONALITY > NATION.

DIALECTS > LANGUAGES.

Chelva: Of course, not. We in Ceylon failed to understand the **vehement impetuosity** with which the majority of Indian Muslims rushed to form **Paakistaan**, leaving a **considerable** minority of **several millions** under the **Hindu domination** which they complained of. **Religion** should have nothing to do with the idea of a separate nation. I am a Christian; still the T. U. L. F. accepted me as their unquestioned leader, although the Hindus outnumber both the Christians and Muslims therein by **several thousands**. Further, Paakis-taan itself broke up in two recently on the issues of language (Bengali), oppressive discrimination and economic diversity.

Gaandhi: Exactly so! That is what I stressed during my last years on Earth. The process of the division of a Nation is insidious, and it gathers momentum from the slightest provocation. Religious, racial,

linguistic diversities have not prevented Belgium, Canada or Switzerland, each, from remaining a **separate nation from their neighbours**, to whom a considerable portion of each of these (is more intimately bound up with and) originally belonged. Thus 72% of the Swiss are German-speaking; but they will die rather than be absorbed in "Deutschland". Likewise, the French-speakers and Italian-speakers in Switzerland have long ago said "**Good bye**" to France or Italy. So have the French Canadians to France, the British Canadians to Britain, the Belgian Walloons to the old "**Wallonia**" (= Gaul), and the Belgian Flemings to their Dutch kinsmen. Despite occasional friction, these **two nationalities in each Nation**: Walloons and Flemings, or French- and British- Canadians, or French-Swiss and German-Swiss have succeeded in curbing their centrifugal tendencies and in developing the centripetal one. The Indians should have done the same in 1945-7, and all Ceylonese should do it **now** three decades later. For, the **division** of a Nation spawns **other divisions**; **separation** of a People engenders **other partitions**. Especially in this century when the nations of Europe that have fought one another for more than four centuries are drawing close together and contemplating a "**United States of Europe**", we in the East should not throw overboard **the unity** that God has given each **Nation**. But **injustices** and **discriminations** against any minority on any grounds, especially racial or linguistic, should **immediately** be **wiped out**.

Gnaanam: The seamless robe of Taamiilzha Iilzham (தாமிழ் மூழம்) should not be rent, Chelva.

Banda: What is this "Taamiilzha Iilzham"?

Gnaanam: Why? Did you not, as a budding politician, fresh from your U. K. pastures, read my publications between 1935 and 1946? Therein I showed clearly that we are all Dravidians in Ceylon, whether we call ourselves Sinhalese or Tamilians. My successor, Daaviid, is showing this on Earth, now, still more clearly in his "**Api Naa(i)yoo**" (= We are Kinsmen) series. He contends that both our races came into Ceylon, not as two, but as **one** colony of "**Taamiilzha - speakers**" in the 2nd. millennium B. C. Later, that Taamiilzha tongue split up into the 20 modern Dravidian languages, including Indian Tamilzh, in India, and into El²u, Hel²a or Sii (= celebrated) - El²u (> Sinhel²u > Sinhal²a) and "**Ceylon - Tamilzh**" in Iilzham. Why? Philips' Senior School Atlas, at its Map 41, C, entitled "**Asia: Languages and Races**", paints the whole of Ceylon as **Dravidian**, making no distinction between N. E. and S. W. i.e. between Tamilzh and Sinhal²a. This map was out in 1921: I remember having seen it at Nalluur. No amount of shouting that you are "**Aaryas**" will alter the fundamental fact that "**Sii-yel²u**" is **basically** a **Dravidian** tongue, just as "**Mala(i)yaal²am**" is. Both have imported a wealth of Aarya vocabulary later on.

Banda: Why do you state that our Sinhal²a is **basically** Dravidian or Taamiilzha or Eluv²a-tamaayi," Gnaanam?

Gnaanam: Because in a million cases we have found it so, structurally, syntactically, grammatically and in her **earliest** vocabulary. I give you here just one instance out of the million. Take the children learning the Tam lzh and Sinhal²a alphabets respectively in their Kindergarden. No stage can be more **basic** than that. Now listen quite attentively to whae they are shouting at the top of their voices. Tht

Sinhalese child: "a yanu, aa yanu...". The Tamilian child; "ஆ என்து; ஈ என்து..." (ennaa). Carter's Sinh. - Engl. Dict. (at page 518) explains this "yanu". "என, yanu" = "that says, that is called," as relative participle or peyar eccam (பெயரெச்சம்). Thus 'a yanu', or "a yanna" = "that which is called 'a'". Every Sinhalese school boy in Ceylon knows that most Sinhala short vowels now stand for original long vowels. Thus Sinh. "raja" = Sanskrit "raajaa", Latin "reegee" (in the Ablative Case). Hence the old Sinhal²u or Hel²a or Taam-ii³am was "yaanaa" = என்ற, என. This has become modern Sinh. "yan"-. Every Tamilian admits that "yaa" (as yaan³, yaatu) will inevitably shorten into "e", as in "எ³" (என்), etu." So here the child's "ennaa (என்து)" stands for Taamiil³a "yaanaa", too. The Taamiilzha child in 900 B. C. "ஈழம்" (Iilzham) must have shouted in his "Kindergarten" days "a yaanaa," "aa yaanaa," "i yaanaa," "ii yaanaa" etc. The linguistic laws, briefly enunciated above, show how this "yaanaa" of 900 B. C. in Ceylon (long before your mythical Vijaya, Banda, was supposed to have landed in Ceylon with his fictitious followers, 700 or even 7) has now become "yanu, yanna" in South Ceylon and "ennaa" in North Ceylon. I started enunciating these laws; my successor, Daaviid, is illustrating them with a vast multitude of examples and instances. By 2,000 A. D. every one in Ceylon will have been convinced that Sinhal²a and Tamilzh are but two aspects of the same Taamiilzham.

SECTION 4.

'Yaan-' = "speak," as verb > 'Yaan' = the "Speaker, 'I'.

Gnaanam: Do we not then find in Taamiilzham a firm bond, இணைப்பு, between the two communities? Further, we detect therein the dawn of language. Only two Indo-European tongues go further back than the pronoun "I" in English, "ich" in German, "ik" in Gothic, "jag" in Danish, "egoo" in Latin and Greek, "asz" in Lithuanian, "jazd" in Old Slavonic, "aham" in Sanskrit, "adam" in Old Persian, "azem" in Avestan (Zend). Few of these languages can give us a verbal base for this interesting word.* Now see the Old Lady, Taamiilzham, sweeping in majestically on to the stage and proclaiming both this verbal base and her own antiquity: - "யான், yaan" = to state, say, speak. Hence arose the pronoun "யான், yaan" (=I). Later this became "நான்" in Malayaalam and "நான், naan" in Tamilzh. But echoes of this Taamiilzha "yaan" are still heard in Tolkaappiya (கேள்-உம்-யா) "கேண்டியா" = hear ye me; in Russian "yaa" = "I", and in Old Arabic, where the First Person Pronominal Suffix was "yaa". Look up "Teach yourself Arabic" by Tritton, D. Litt. (1) Exercise 71:4 "qala ?awshay ?ilay-ya" = He replied, "He gave his charge unto-me"; likewise (2) Lesson 6, at the close of page 48. It is also extremely probable that Arabic scholars have been unable to trace the real origin of the exclamatory particle "yaa", explained by Tritton on p. 31, in Lesson 2. It resembles the afore-mentioned, "keel²miyaa > கேண்டியா." Thus "yaa waladu" = "I speak; boy," Later on, when the real origin of this "yaa" as a loan from Taamiilzham (in the dim mists of antiquity) was lost sight of, this "yaa" was translated as "Oh!" Thus "yaa jaariyatu" = "O girl!" In the case of the pronominal suffix the original "yaa" was later shortened into "ya", as it was the last of the three syllables in "il-ay-ya". Thus Taamiilzham has an eminent position in the whole field of Indo-European and Semitic Linguistics no less than in that of Dravidian, Sumerian and Ural-Altai, including "Samoyede" in the extreme North of Siberia, where,

* Foot-note 1. In a later release, entitled "yaan", we show that Sanskrit alone resembles Taamiilzham herein; for, therein "ah" means "speaking": hence "aham" = "speaker" > the First Person, "I". In Avestan "az" = "do" = Latin "ag-ere": confer "act, action" in English.

in the Arctic cold, people speak a tongue akin to the Tamilzh of the torrid zone and to the Arctic Finnish. I restate now what I stressed 40 to 30 years ago in my furious controversy with the "Aaryanist" scholars, Wilhelm Geiger of Leipzig and Julius de La Nerolle of Ceylon, that in Taamiilzham we can plot out the whole field in any linguistic region, whereas in Indo-European only patches show up, and many cardinal portions of the linguistic field are obscure. As Indo-European I and Taamiilzham I were fundamentally related, I wonder what linguistics they are teaching in Europe, America, India and Ceylon, wherever there is no Chair of Dravidian Linguistics in any of their Universities. I have treated this theme exhaustively now.

Banda: Gaanam, you have converted me. I am proud to be a Dravidian, and that for two, possibly three, reasons:-

- (1) My tongue, Sinhala, is predominantly Taamiilzha; at least it was so in its earliest (El²u) stage, before the successive waves of Buddhist missionaries from North and Central India brought into Sinhala, then called "Cii(riya) El²u", their several Praa-kritic words. In this connexion I am sad, even in Heaven, that we, Sinhalese, have slandered our own Mother, Taamiilzham; thus Carter's Sinh.-Engl. Dict. page 304, "ද්වි (dravid²a)" = Tamil, දෙද (outcast; එද (=**சண்டாளன்**)!
- (2) There seems to be some ground to suspect that my reputed ancestry as a "Bandaranaike" is actually a Tamilzh one, namely "பண்டாரம்" or "பண்டாரி," "pan²d²aaram. pan²d²aari": a store-keeper of food-articles, which ran short recently under my wife. I wonder why they picked up two women recently to rule India and Ceylon, to endanger their democracy and to jeopardise their economy. I hope not fatally.
- (3) No human being can be absolutely certain who his father was. In my case, there were curious stories that Sir Solomon Dias Bandaaranaike (really-naayaka) had quarrelled with my mother for some months. She is supposed to have found a friend and consoler in the Tamilzh horse-keeper in Sir Solomon's stable. It was precisely at this time that I was conceived in my mother's womb. Hence my political enemies have sometimes called me the "son of a Demal²a horse-keeper"; with how much truth only God and my mother know.

Part IV. "Emergency 1977," as reported in the "Celestial Mirror" of August 31, of that very year: the Continuation of the Same Discussion, after the Grand "Patrician-Rotary" Carnival from 30-7 to 13-8-'77. Section 1.

The Mahaatmaa:- Banda, I thought over your recent remark about your birth as possibly a bastard child in a great and wealthy family. There seems to be no truth in that rumour. When I met you occasionally on Earth, it struck me that you had facial features quite similar to those of your reputed dad, Sir Solomon Dias. Still more enlightening and confirming the falsity of this contention has been your conduct from 1956, except for one fatal flaw, your injustice to the Tamilians.

"The Evil that men do lives after them (on Earth);

The Good is oft interred with their bones."

So has it been in thy case, Banda. Born possibly from the domestic hostility between thy reputed parents, thy speeches, actions and whole policy, in this regard, thy breaking a solemn pact with Chelva unilaterally and on the slightest provocation—all these facts not only give thy foes scope to contend that thou art not the scion of a noble family but also prove that thou hast split this noble Ceylonese Nation (that we in Heaven see below on Earth) into two hostile communities by thy vote-catching slogan, "Sinhala Only in 24 hours." Oh, S. W. R. D., thou hast planted a sword into the heart and breast of "S²rii llankai." How united the Ceylonese were before thou injected thy poisons and thy inferiority complex into the Sinhalese majority in this One Nation, teaching it to envy and to despise alternately the Tamilian minority, which I consider as the cream of this Nation for its industry, nobility of soul and peaceful ways! My only two regrets on Earth were (a) the Partition of Paakistaau from my Mother, India; (b) my mother not having taught me the rich Tamilzh language, which far surpasses my own Gujarati in the vast spread of its hoary literature. On its merit alone it deserves to be the official language of both India and Ceylon. Making it so will place a new bond of union between our kindred nations. Unlike a certain Jayasuuriya, I was never class-conscious and never despised the Tamilian Railway-porters in Bombay or tea-estate labourers in Kandy or Nuwara Eliya, when I visited these places: some of them became my close friends.

Gnaanam: O Banda, we are not worried overmuch whether you were born a bastard or not. What worries us is that you have succeeded in bastardising the mentality of a considerable proportion of this noble race, the Sinhalese.

Gandhi: Why do you call the Sinhalese a noble race?

Gnaanam: Because they are that. Two millennia before the Britons, wearing hides and skins of the animals which they had hunted down, learnt from the Phoenician traders of Tyre, Sidon, Sarepta or Carthage how to dress themselves decently and elegantly, the ancestors of the Ceylonese "Taamiilzha - El'uvans" were a cultured people, trading with their kith and kin in Sumer or in the Mohenjo-Daro and Harappan Empire of the old North-West India, now Paakistaan. Their direct descendants are both the Ceylon Tamilians and the Sinhalese separated not by race, but by religion and its consequences. Those who rejected Buddhism remained Tamilians. Those who became Buddhist and accepted the new religion accepted therewith the few thousand Praakrit, Paal², and Buddhist-Sanskrit words which the Buddhist missionaries from North and Central India brought with them. These words have transformed the "Taamiilzha El'uvans" into Sinhala.

Gandhi: Then why does a Sinhala policeman refuse to pay for his meals in a Tamilian's restaurant in Jaffna?

Banda: Because of me, Mahaatmaa. In 1956 I told the Nation that injustice is very good, if it is done to a minority by the vast majority. I uttered specious arguments to prove that we, Sinhalese, were justified in imposing Sinhala on the Tamilians. Naturally the Sinhalese hoodlums developed these wrong arguments to mean that they could loot or murder Tamilians, with impunity, whether in the Gal Oya Valley in 1956, or in a more widespread manner in May 1958, or in August, 1977.

Gnaanam: The words "Police, polity politician, Constantinopolis, Advianopolis" etc. are of initial Taamiilzha origin, from an old base that became "பள்ளி, பட்டினம்" in Tamil later. It is sad to think that the Police in Ceylon should be so anti-Tamilian and prove to be at times renegades from their duty of protecting the innocent from thugs, hoodlums and criminals.

Section 2.

The Afrikaans' "Soweto" mentality has now invaded our delightful Island, thanks to my "Sinhala Only" policy, admits Banda.

Gandhi: Banda, what is your honest opinion now on the famous "Bandaranaike Policies" which both your wife and you have boasted about for 2 decades?

Banda: They were intentions rather than policies. Like the curate's egg, they were "partly good, partly bad."

The Mahaatmaa: Which was the worst? Don't lie now.

Banda: "Sinhala Only" for a Land where non-Sinhalese form one-third of the Nation. It was a capital blunder, the main source of all the tension and troubles for 21 years. The difficulties that two official languages (including "Demala") would have involved in the administrative processes were grossly exaggerated by my advisers: besides, I wanted to catch as many Sinhalese votes as I could. I have endured the cruel fires of Purgatory for 18 years for those bad intentions of mine, which have entailed so much misery on thousands of victims of "both races"*² repeatedly. Give the Dutch Burghers and Boers in S. Africa certain privileges. These go to their heads; and the Soweto massacres of the natives by them are the logical result. So also give the Sinhalese certain rights not granted to the other inhabitants. Then the Sinhalese mind goes on the rampage long before their jeeps and trucks run to Viirasingham Hall at 9 p. m of 10-1-1974 or to the மாழ் நகர் Markets, both Old and New, on 15-8-'77 or 16-8-77 to perform actions of which both the I. G. P. and myself are ashamed, despite the provocations on the other side. But the ultimate responsibility is mine. I sowed the seed. Likewise, on the economic front, my policy of nationalising and impoverishing every concern and my wife's policy of "taking over" schools etc., especially the tea estates, which had been run so efficiently up to then, have brought Ceylon to the nadir of its prosperity from the zenith of the 1951 Korean War boom.

*² We employ the term "both races" according to the common Ceylonese parlance or speech. Actually both Sinhalese and Ceylon Tamilians are of the same race and of the same original tongue.

Section 3.

The T. U. L. F. "Youth" and its Control.

Chelva: Nearly two millennia ago was the "Cankam Age", when the Eight Anthologies like A. N. and P. N. (அக-புற-நானூறு) flowered, the Ten Idylls (பத்துப் பாட்டு) budded forth and bore fruit in the Didactic Poems, like the Tirukur³al² (திருக்குறள்), the P. M. N. (பழமொழி நானூறு) and the Naal. (நாலடியார்). At Stanza 65 of the last of these, of about 540 A. D., we come across this truthful dictum: "இளையான் அடக்கம் அடக்கம்" = "If the young man controls himself, that is real control." I was proud of "Amir" on Earth and even now appreciate his services for our T. U. L. F., his patience when he, the Leader of the Opposition in the National State Assembly, was assaulted by a mere P. C. (this is not a post-card) in a street-junction in Yaalzhakar in broad-daylight, and his valiant "control-attempts" over the exuberant Tamilian youth; but I am sad at their failure to discipline themselves or to be securely led by their Elders. They fail to understand the plain truth that sticks out a mile, namely, that if they run on a rampage, in the North, or East, of Ceylon, as in their crude assault on the C. G. R. buffet at Pankankulam Station, the Sinhalese mobs in the rest of the Island will run amok, loot and burn Tamilian shops and murder innocent Tamilzh-speakers, as in May, 1958. or in August, '77, all over the remaining Seven Provinces.

This failure alone is enough for me to recommend to our T. U. L. F. to postpone their attempt to set up a Tamilian kingdom or republic in Iilzham for the next 2 or 3 years, to watch how the new U. N. P. under J. R. J. amends the Ceylonese Republican Constitution so as to secure the Tamilian home-lands and all their other rights, and to join hands with the U. N. P. in pressing on with the urgent task of Economic Recovery, especially after youthful impetuosity and Constabulary inadvertence, if not worse, have joined hands in burning up and reducing to ashes certain portions of both the Old Market and the New, in several of its sections. Don't forget, Banda, that it was the U. N. P. Dudley himself who laid the foundation of the New Market at Jaffna on 5-12-'67: the slab was almost lost during the 7 (disastrous S. L. F. P.) year-rule.

Section 4.

Lessons from the Incidents of August, 1977.

Mahaatmaa Gandhi: From this high balcony of Heaven we have witnessed the recent Events in dear Ceylon. Chelvaa, what Lessons would you impart therefrom to your T. U. L. F. on the one hand and to the Sinhalese Government on the other?

Chelva: To the T. U. L. F. I would quote the Latin maxim: "Festina lente" or "gradatim" = Hasten slowly, step by step. I would ask its Leaders to hold the impetuous youth by a leash, firm and strong, to ensure Peace and Calm in this Island of ours; for, God is not in a Storm of Violence: "non in Commotione Dominus," according to another Latin maxim. God, whether He is called Muruku, or Allah, or Eloha, or Yahweh, delights in the Love of all His children, the men and women on Earth, both towards Himself and among themselves. In this atmosphere of humble love, not of pride, arrogance or hatred, must all problems, including that burning issue, தமிழ் ஈழம், be settled. There can be no lasting solution in any other way.

Banda: Thou hast hit the nail on the head. There are communalists of a much thicker dye than I ever was. My old disciple, F. R. J., on the 11th. and the 12th. of this sad month, published his illuminating "Point of View" on the "Tamil Problem". It is strange that on the 13th. and 14th. he did not write and publish similar "Points of View" on the "Sinhala Problem". This is the real Problem, is it not so, Gnaanam?

Gnaanam: You are somewhat right there, as you were always on earth, not fully right. You allude to the hard-heartedness of most Sinhalese-speakers to the Tamilians in their midst. This has led them to deny the latter their basic rights in the best of times, and to believe all sorts of wild rumours and then to countenance actions by their own unruly mobs of thugs, hoodlums and I. R. C.s, which compete with the Nazi and Russian pogroms on Jews and Poles, in times of tension, as in May, 1958, and August, 1977. This mental alienation from those who are really "Flesh of their Flesh" and "Bone of their Bone" is undoubtedly a problem: but the crucial problem goes deeper. Will the two communities agree to throw overboard the "cock and bull" stories of the Mahaavamsa and accept the truth?

Section 5.

The Taamilzhar settled down in Iilzham in the 2nd. millennium B. C. From about 200 B. C. they differentiated into Sinhalese and Tamilians.

Gaandhi: Where can they get at this truth? Have you elaborated it in your historical or linguistic works?

Gnaanam: The R. A. S. (Ceylon Branch) summoned me to prove this truth, so repugnant to them then, as it would be to Professor F. R. J. now. (This J. does not stand for our P. M.'s J. = Jayavardhana, although this J. too starts with Jaya). I was then on my death-bed, obtaining my ticket for "Heaven". Hence I commissioned my dearest friend, Bishop Edmund Peiris, to face the Royal Asiatic Society with my script on my behalf, and, if that failed, to get at my old and favourite disciple, Piyatuma Daaviid, to teach this truth elaborately, as he always does, to Ceylon. By the time that the good bishop met his associates of the R. A. S. of which he was at times Vice-President and always a Member, I had come over here, over the Ocean of Death, and the R. A. S. would not accept my script without my bodily presence. St. Peter refused me a return-ticket to Earth and back. Hence I am constantly inspiring this Piyatuma from here, urging him now to press on with this work, despite the disappointments that I and he have had to face.

Gaandhi: What were your disappointments, Gnaanam?

Gnaanam: These books have to be somewhat technical: they are based on a science, called linguistics, unfamiliar to most men. When they find the slightest difficulty, the present generation of Ceylonese draws back. Long residence in the tropical heat, generation after generation, has sapped their ancient vitality and energy from what this was in 3,000 B. C. when with a speech (மொழி-இ, "Molzhi"), which was as mighty as thunder [முழ-அக்கம், (Molzh->)mulzh-akkam], they migrated from the Caspian and Aral Sea regions to the Indus Valley and the Himalayan foothills. Only a tiny fraction of the men of culture who can profit by these books of his and mine purchases these and reads them. The truth that they inculcate is so repugnant to the mentality (of both communities) that almost loves to hate each other now that the problem is: "Will they accept it?"

The Mabaatma: "Great is Truth and It will prevail" eventually, as St. Paul stated two millennia ago, or nearly so. But what exactly is your truth, stated in a nutshell, Gnaanam?

Gnaanam: The "absymal" difference between Tamilzh and Sinhal²a is that of "ot²t²-akam" from "ot²-uvaa", i. e. of Tweedledum from Tweedledee. Both tongues have the cardinal first syllable "ot²" exactly the same in both, and differ only in the suffixes. The resemblance is still closer between Telugu "andamu" (=manner) and Sinhal²a "andama" (=manner). Likewise, in tens of thousands of words amidst these three tongues as well as Kannad²a, Tul²u, Malayaal²am, Gad²baa, Parji, Naiki, Kuui, Kuvi, Goon²d²ii. Sinhal²a then basically belongs to this group of Dravidian languages: she was then called "El²u", as the tongue of "Iilzham", the oldest name for Ceylon. That was the language of the age-old Tamilians in Ceylon at that time. Both were "Taam-iilzhar". Sanskrit has transformed this term into "Draavid²a". The Buddhist missionaries from North and Central India brought into "El²u" thousands of Indo-Aaryan words of their own speech: these have helped to give many the false impression that she is an Indo-Aaryan tongue! Hence the Tamilians and Sinhalese were and are of the same race and of the same original tongue. Those who accepted Buddhism accepted the transformed "El²u", or Sinhal²a. Those who rejected it kept the pure "El²u" or "ஈழத்தம்-இழ". For, the word "El²u (இழ)" itself belongs to that group of words: "யாழ், எழில், ஈழ், இழ", which all connote "beauty". "Iilzham (ஈழம்) is the beautiful land, and "El²u" is the beautiful tongue, as Piyatuma Daaviid and our Cankam have conclusively shown in a Rs. 4 booklet: "The Beautiful People in a Beautiful Land". This belongs to the "Api Naa(i) yoo (அபி நாஈயூ)" Series, edited by them from St. Patrick's College, Jaffna.

Banda: I am going to inspire Professor Jayasuuriya to buy up all these books and booklets, read them from cover to cover, meditate every day, for one hour at least, on the antiquity of the Taamiilzha Culture, of which Sinhal²a and Tamilzh Culture are significant components, and to make a profound apology to the Ceylon-Tamilians for having wrongly dated their advent hereto by "adding 3,000 years".

Section 6.

Bandaaranaike and his three Comrades in Heaven are appalled at the wanton slaughter of both innocent Tamilians in North-

Central Ceylon and the Ceylonese Economy at the same time. They continue their conversation :-

Gnaanam : True, the poor Professor has dated the Tamilzh advent to Ceylon as belonging to the end of the 19th. century A. D. when it took place actually at the beginning of the 12th. century B. C., a mere matter of three millennia, whereas their Culture from the Caspiu Sea to the Indus Valley goes back to the sixth or even the seventh millennium B. C. For, this was the Land of the earliest Script, antedating the Phoenician of the Moabite Stone of the 9th. century B. C. by several millennia. But how can Professor Jayasuuriya or any other man of letters or of any culture delve into such abstruse academic affairs in an atmosphere of tension, brought about by political parties, which, having lost the elections in July very badly, wish to queer the pitch for the U. N. P. Government of J. R. J. by stirring up strife between Ceylon's two major communities?

Chelva : My T. U. L. F. leaders on Earth are also partly to blame.

Gnaanam : Of course they are. We read in Kaal'id'aasa's "Raghuvamsa" that the objects and purposes of the kings of that dynasty were never proclaimed earlier but could be gathered only from their accomplishments. Such should be our T. U. L. F. too.

Chelva : Exactly! For, what does Naalat'iyaa stanza 196 (a-b) state?

Gnaanam : (a) "ஆற்றும் துணையும் அறிவினை உள் அடக்கி
(b) ஊக்கம் உரையார் உணர்வுடையர்."

Banda : What does this mean, Chelvaa? Please explain.

Gaandhi : Thou, Banda, and thy 'Sinhala only'! Hast thou in the whole range of the Sinhala literature even one-fifth of the riches of Tamilzh, not to speak of Kannada or Malayala or Telugu Literature? Why then impose an inferior tongue on the speakers of a superior one? Tell me that.

Banda : Your Nehru has done exactly the same, in having tried to impose Hindi on the Tamilzh-speakers of the Madras Region, now called Tamilzh-Naad.

The Mahaatmaa : I am not responsible for Nehru's actions, nor for those of his daughter, Indira, who is my namesake, "Gaandhi", thanks to her Gujarati-speaking late husband of Parsee extraction. Now I shall explain to thee these two lines: "Sensible people do not disclose their intentions till they are accomplished; they keep them locked up (in their minds)", like the T. U. L. F. intention to make Trincomalie the capital of their kingdom.

Chelva : I am partly responsible for Amir's mistake here. I allowed myself to be swayed by our impetuous youth on at least two occasions, with disastrous results :-

(1) Between 1956 and 1958 we decided to make a frontal attack on "இ" (Sinhala "S'rii") as the symbol of the Sinhalese attempt to enslave the Ceylon-Tamilians. This letter stood before "Lanka"; both together meant 'சீரிய இலங்கை, Ciiriya Ilankai'. It is evident that both are two slightly different forms of the same Old Tamilzh or "Taamilzha" (as Gnaanam and Daaviid call it) words. Hence we should not have got so angry about them. Further, Piyatuma Daaviid and my friend N. Arun'aacalam, the father-in-law of my fellow M. P. for Jaavakaceeri, V. N. Navaratnam, happened to be teaching at the same (St. Patrick's) College. Through N. A. and V. N. N. he sent me a Linguistic Note, explaining the above and pointing out Sanskrit "kiirti" (=glory, fame) as having been loaned from தாமிழம் at a still earlier stage, when the word stood as "kiiriya" (=celebrated). Then he added these words: "Let all tongues, Sanskrit and Sinhala included, praise and celebrate தாமிழம்: hence don't erase the Sinhala 'S'rii': but add on the Tamilzh 'S'rii', so that our claim to parity of status stands". I wished to follow this sensible advice. But the Jaffnese youth, sheltered in their northern nook, erased the Sinhala "S'rii" with the result that the infuriated Sinhalese mobs, incited by hoodlums who cash in on such occasions, erased every Tamilzh letter on boards and planks and houses, finally erasing a proportion of the lives and property of Tamilians in their midst. That step was premature: so was my issue of postage stamps of the "Tamilzh kingdom of 1961", when no such State existed. This was my item 2.

The German issue of a postage stamp in honour of our Gnaanam was more sensible than my ill-advised gesture, which I could not follow up.

The Mahaatmaa / The Lesson for the T. U. L. F. now from this is: "not to arouse hostile emotions among the Sinhala²a masses that would prevent the Sinhala²a leaders conceding to the Tamilians the justice and due rights to which they are entitled". I can see from here these words printed in the 1,206 copies of Piyatuma Daaviid's Lexicon, II, "Maintan", on its second page. That "word of advice" that he gives to the leaders of both communities therein is still valid, especially this part: "Ceylon Tamilians should realise that recurrent crises of this nature will decimate and impoverish them beyond redemption". This was written in 1971: how true is it even now, in 1977! Then you must note another matter; the Romans had another useful adage: "Suaviter in modo; fortiter in re". That means: "Sweetly in the manner of action; but boldly in the matter". We must persevere and press on in any sphere of action which we have undertaken. Unfortunately you did not persevere in your 1956 demand for parity of status, in your 1958 demand for the Tamilzh "S³rii" replacing the Sinhalese one in the North and East of "S³rii Lankaa", in your 1961 "New Postage", once you had started thereon. From this the Sinhalese Government would have got the wrong impression that the Tamilians were not in dead earnest about their demands.

Then again, nearly as many Tamilians live in the rest of the island as in the N. P. and E. P. Every time these two provinces seem to revolt against Sinhalese rule, or the slightest harm is done to Sinhalese persons or property, those of the Tamilians in the other seven provinces are subjected to every form of injury, humiliation and loss that evil men can devise. An anticipation of such an eventuality makes a Tamilian of Colombo 3, S. Perinbanayagam, write in a letter, published by the "Sun" on 16-8-77: "Communal politics and sectarian hatred feed on each other — the idiocy of a Tamilzh Iil³am indeed produces the counter-idiocy of a Jayasuriya! Or is it the other way around?" Strong words indeed! I do not subscribe to them; but let the T. U. L. F. take into consideration these sentiments of their fellow Tamilians living in the danger zone. On the other hand, not all Sinhalese are communal-minded. They can be won over by the arguments from reason as enunciated by Piyatuma Daaviid. For, it is a Sinhalese, from Mt. Lavinia, A. Abayasekera, who writes on the same page of the same issue: "Where the hell are we going to send Professor F. R. Jayasuriya?"

Region, now can...