

Returning to the Worship
of the ONE GOD of 4000 B. C.,
we listen to His Words of
Wisdom in these Critical Times.

“பரந்த திறலாரைப் பாசி மேல் இட்டுக்
கரந்து மறைக்கலும் ஆமோ?—நிரந்தெழுந்து
வேயின் திரண்டதோள் வேல்கண்ணாய், விண்டியங்கும்
ஞாயிற்றைக் கைம்மறைப்பார் இல்.”

பழமொழி நானூறு 32 :

WORDS, which are
eminently suited to our **Guru**,
Nalluur Svaami GnaanaPrakaacar,
to whose memory we dedicate
this work of love to **God and Man**.

Who is this Taamiilzha

MURUKU

OF THE

GNAANAM - DAAVIID SANGHAM?

WHAT ARE HIS WORDS OF COUNSEL,
ADMONITION AND WARNING
TO THE PRESIDENT AND PEOPLE
OF

TAAMILZHA IILZHAM?

“SPEAK, LORD; FOR THY SERVANT
(SAMU - EEL) HEARETH.”

*The Holy Bible, Book IX, I Samueel, Ch. 3,
verses 9 and 10, twice.*

Let us all listen intently to the Lord's words of
advice and abide thereby in our own words,
actions and omissions!

Let Us All Say: “Whatever thou sayest we accept.
Whatever Thou commandest we
shall do.”

“ஓம்! முருகா!”

“Oom! Allaahu!”

“ஓம்! யேசு!”

PREFACE to this book(let)

by Piyutumaa Daaviid.

3rd June, 1979, St. Patrick's College, Jaffna.

Our Sangham, which is closely associated with the "Api Naa(i)yoo" Movement, edited, in January, 1978, the cream of our Lexicon under the title of "Oom Murukaa" and now proceeds to edit a summary and English explanation of that work here. What is its purpose herein? It desires that all those who can proudly claim to be the descendants of the original Taamiilzha settlers, in Indo-Ceylon, towards the close of the fourth and second millennium B. C. respectively, return to the worship of that One God, whom those remote ancestors of ours called "Aan", i. e. "He", and whom the earliest extant Tamilzha literary texts from the close of the fourth century B. C. call "Muruku", or "Muruk - aan" > "Murukan". This "aan" is not different from the previous "Aan". As neither Christianity nor Islam was then established, and as Gautama Siddhartha Buddha, despite all his Enlightenment, had not ascended to the idea of the One God to which these two cling so tenaciously, we are obliged to register this One God as Muruku in both our books.

The tragic events of May, 1958, and June - July, '58, the latter mostly at the Sinhala Colony among the Tamilians at Gal Oya, round Ampaarai, in the E. P. and still more the wide-spread and colossal pogroms of the last fortnight of August, 1977, with the brutal arson, cold-blooded murder, plunder and what not, which accompanied them — these have amply demonstrated that the lack of a Personal God, the benign Rewarder of the good and the stern Avenger of all iniquities, in the religion of the vast majority of the Ceylonese people has enfeebled their moral fibre and eaten up the vitals of their ancient Elava Culture, a proud civilisation built up in this Island as far back as three millennia ago by the common ancestors of 90 per cent of the present day Ceylonese, whichever language be now their mother-tongue. We have almost decided to send an S. O. S. to the Lord Buddha, now in Nibban²a (Paali) or Nirvaan²a (निर्वाण, Sanskrit), to return to this Island and to restore the reputation that Buddhism had, when it embraced the worship of a personal god like Muruku at Kataraagama and other shrines here.

The connexion between the absence of the worship of a Personal God and the consequent fall from equity to injustice, as when S. W. R. D. B. in May - June, 1956, imposed Sinhala²a on Tamilians whom he thereby bound to his war-chariot, as if he were a Roman Consul or General returning to Rome in triumph, an injustice which the Sinhalese hoodlums repeated in their own way by rape, arson, murder and pillage for more than a fortnight from 16-8-77, this close connexion is brought out very clearly by Svaami Kumarakuruparar in his "Nutiner³i Vil²akkam", stanza 74, thus:-

“தெய்வம் உளது” என்பார் தீய செய்புகின்,
தெய்வமே கண்ணின்று, நின்று ஒறுக்கும் — “தெய்வம்
இலது” என்பார்க்கு இல்லை: தம் இன் புதல்வர்க்கு அன்றே
பலகாலுஞ் சொல்வர் பயன்!

The meaning is both simple and profound:— “Parents lavish their care and advice (to avoid evil ways) on their sweet children. Likewise does God Before believers in Him He stands on the threshold of any evil action and with a frown prevents it. This He cannot do to non-believers”.

How the Presidnet of our Republic can step into the breach and prove his statesmanship. Even “Sri-Maavoo” in her heart of hearts believes that J. R. J, has the qualities of mind and heart that can transform the acute politician into a real statesman. In his budding stages he proved his abilities at the Colombo Conference that brought forth the Colombo Plan in 1950. But five years later he was stamped by our S. W. R. D. B. to abandon the “two-official languages” position, which he had proclaimed in 1947 and to which he is now returning, cloaking “official” under the disguise of “national” tongue. Three years later still he committed an action for which he has not yet succeeded in making amends, by opposing the B. C. Pact (between S. W. R. D. B and “Entai” Chelvanaayagam). He stood appalled at the consequences in the May Riots, of 1958. He has come more than halfway in his intended “Rapprochment” with our Tamilian leaders and will succeed, if (a) he replaces “National” by “official” tongue for Tamilzha, thus securing ‘parity of status’; (b) he postpones Sinhala²a colonies among Tamilians in N. E. Sri Lanka for a thousand years; (c) he can succeed in injecting into Ceylon Buddhism that notion of God which we have so far explained at such length. Amen!

THE FOREWORD.

§ 1 The Purpose of this book is to recall all the inhabitants of “Iilzham” or “El²u-Land” back to that ancient unity that reigned therein between 1,200 B. C., when their common ancestors first arrived there (long before the supposed arrival of a mythical and now discredited Vijaya) and 240 B. C., when the first tidal wave of Buddhist Missionaries inundated this Island. During all those centuries, when they all spoke One Tongue, “Taamiilzha - Eluva”, “தாமிழ - உலுவ,” they also worshipped only One God and called Him “Oom Murukaa!” Ceylonese Christians should see the Lord Jesus as the Perfect Model of this Lord Muruku, the Prototype of the One, who claimed with truth to be “the Alpha and the Oomega”, “the Beginning and the End”. Similarly, Ceylonese Muslims should view their “Al” (=the) “Ilaahu” (=“Shiner”, in Sanskrit deeva) > Allaahu as a Recension of Muruku, who reigned in the now Semitic, Dravidian and Aryan lands from the Caspian and Mediterranean Seas to the Bay of Bengal during the 4 to 5 Millennia B. C. Ceylonese Buddhists have shown no great reluctance to make pilgrimages to Lord Muruku’s shrines, like the one in their own deep South, “Katir-kaamam”, which they call in their own tongue “Kataragaama”. While worshipping in their own way, the three Communities must occasionally reflect on the original identity of the “Lord”. Likewise, while speaking their two modern tongues, Ceylonese Tamilians and Sinhalese must from time to time ponder over the fact that these are but the developments of that “Taamiilzha-El²uva” mentioned earlier, as a thousand and more arguments, drawn from more than that number of instances, prove throughout the now dozen parts of our “Etymological and Comparative Lexicon” of the two tongues, edited between 31-12-1970 and 31-12-1980.

§ 2 Reinforeements from our Earlier Lexicon Books.

A. Our Readers are strongly advised to get at our tenth book, “We stand for...” of 4-2-78, edited exactly 30 years after our achieving independance so peacefully, as the then rulers, the British, were good and gentlemanly enough as to be convinced by the Mahaatmaa’s “Satyaagraha” and other arguments that it was wicked to hold down alien peoples

under their heel. It is now more than 23 years since the "Sinhala Only" unjust law entered our Statute Books, thanks to S. W. R. D. B's constant preoccupation with wearing the P, M's hat, come wrack, come ruin to this Country and to his predominant habit of acting in a hurry first and then only reflecting. It is only now that this repressive heel is beginning to be lifted from the necks of roughly one-third of the inhabitants of this Beautiful Land. In this book, X, kindly peruse first pages 05 to 09 and consider them as part of this Preface: it sheds a lot of light on "Taamiilzham, El²uva", "தாமிழம் - எளுவ", "யாழ்ப்பாணம்", This we have recommended for the role of the third language (after one's mother-tongue and English), to be studied in all schools, colleges, M. V. s and M. M. V. s from Grade VIII onwards. Once any Minister of Education agrees to this proposal, we are prepared to edit a "Mul Pota", இலக்கணம், or First Book of this ancient and highly interesting tongue.

B. Our Book VIII, about the "Fundamental Causes of the August, 1977, Pogroms", was edited for those who are sick of our perpetual linguistics. Still we have managed to smuggle in just a bit of etymology, about the El²uva word, "யான்", "யான்", "யான்". In 1,000 B. C. this was a verb to denote "say, state". Sinhala shortens this into "யான்" as in "யான்", "யான்" (அயன ஆயன்ன), just as it shortens Sanskrit "raajaa" (confer Latin regēe) into "raja". Tolkaappiyam forbade such a shortening for Tamil³. This shortens "yaan" into "en", just as "yaatu" becomes "etu" or "yaavan" becomes "evan" (=who?). Now read page V (Roman number) of this Book. This is an irrefutable argument for the original identity of this "yaan" and likewise of thousands of words in both tongues, Pages 23 to 24 continue this argument to victory, while pages 25—26, show how this verb came to denote the speaker, i. e. the First Person, "I", as a Substantive.

So, when Tamilian children in their first lesson, when learning their alphabet, shout vociferously "ஆ என்னு", "ஈ என்னு" [= "aa" ennaa, "ii" ennaa] and the Sinhalese children likewise shout "ආ යනන", "ඊ යනන" or as an alternant "ඊ යනන", they are both shouting the same, namely that these letters are called, stated or said to be, "aa" or "ii"

as the case may be. Had we lived in Ceylon in 1,000 B. C., we would have heard the common ancestors of all these children shout in their "Montessori" or "Kindergarden" classes "aa yaan-aa", "ii yaan-aa". Here "yaan" = "state, say, call", while the final syllable "aa" = "is", as in the twenty Dravidian languages. Hence both in 1,000 B. C. and soon in 2,000 AD. this shout was and will be a full sentence meaning:- "(This letter) is called "aa", ஆ. ஈ. Only the Tamil³ Grammarian, among the ancient grammarians of both tongues, called "Tol" (=ancient) "kaaviyanaar" (=poet, scholar, literally "one bent down with the weight of his knowledge") comes nearest to this "ennaa" with his first alternant "enr-aa", as in his first Section [Elzhattu, எழுத்து], verse 170 d (=4th. line) which runs thus; "ka, ca, ta, pa, enraa, na, ma, va enraa. Cf. 375 a: "Puul veel enraa".

This "enraa" occurs likewise in his Second Section, Col, at 72 (four times), 78 (three times), 80 (twice), 112b, 200a, 289b.

The second (old) alternant to our children's "ennaa" was "enaa". In one reading of one of the most ancient anthologies in the Tamil³ classics, of the time of Julius Caesar or Cicero, we come across this "en-aa", as the last word of குறுந்தொகை, 59 : 4, in the line that runs thus:- "தா வென மறப்பரோ மற்று எனு".

At the next Anthology, நற்றிணை, 72 : 9 and 10, we find the exact equivalents of the Sinhalese children's "யான்-න" and "யான்" ("yan-n-a, yan-u"):

"அலர்வது அன்றுகொல் என்னும் ... (= enn-um),
புலர்வது கொல் அவன் நட்பு எனு:" (= en-aa).

At times this gets "அளபெடை" or lengthening into 3 matras, namely "எனாஅ", as at Tol Col 82: lines 2 and 3; Tol. Por. 260 : 3, 5, 7, 9; Tol. Por. 313 : 1, 2, 3, 4, 5, 6, 7, 8, 12 (i. e. 9 times). Another (i. e. the third) alternant is found not in Tamil³ - Malayalam, but in El²u (i. e. Sinhala). This is "end-aa", which we have explained at length in Section V of our Book VII, "The Beautiful People in a Beautiful Land", in pages 13 to 16: "vel-end-aa". The only difference is that

in this case alone is the verb in the **Active Voice**, "speaking, stating or calling out the price" of the article which the trader, "වෙළෙඳුන්", is selling, while in all the previous cases the verb was in the **Passive Voice**: "(what) is called or said to be". In the case of the Sinhala^{2a} word, "end", we note that, as usual, it agrees with the sister tongues, Kannada^{2a}, Tulu^{2a} and Telugu, while Tamil³ - Malayalam^{2om} have "enr", as shown above. Look up "enraa" above. What has happened? Most of the Dravidian languages, including Sinal^{2a}, have not the last two consonantal letters of the Tamil³ alphabet: "ந், ள்". For this they substitute "த், ன்" (=t, n), as in this case. After this ordinary "n", the "t" becomes "d": hence "end-aa". All this shows that there is far more not only in Heaven and on Earth, but also in the beautiful El^{2u} tongue than has been dreamt of in the philosophy or even philology of all the Aryanists from Wilhelm Geiger of Leipzig and Julius de La Nerolle to the present day "scholars" in "Aarya Sinhala". That in the course of centuries the Buddhist missionaries from N. E. and Central India would have imported several words from their sacred tongue, Paali²ⁱ, and from their own Praakritic tongue into Sinhala^{2a} was only what one should have expected: but what is true of the pure El^{2u} tongue of the first millennium B. C. previous to this importation? **Speak the truth.**

§ 3 The Views and Opinions expressed in Part II.

The Romans had a beautiful adage: "Quot homines, tot sententiae" = "As many men (and women), so many opinions". Hence the speakers in our own (imaginary) Dialogue express a variety of views, especially on what the Sinhalese delight to call "the Tamil Problem". Really it is a problem of whether the Sinhalese minds, fed so long on the false myths and legends of the Mahaavamsa, will have the courage and the honesty to reject them, now that the linguistic facts, as we have marshalled them in the dozen books of this Lexicon, show that culturally, racially and now according to the one Common Mother—Language of both Sections, தமிழ்ந் உத்த, the Ceylon Tamilians and Sinhalese are **knit together** for more than **three millennia**, dating from **1,200 B. C.**, **much more closely** than the former are knit with their fellow Dravidians

of Haiderabad (Deccan) or of **Seistan** where Airan (misspelt ஈரான்) meets **Baluchistan**. Here 3 to 4 lakhs of Baluchs speak "**Brahui**" the 20th. Dravidian tongue in B. E.s⁺¹ List.

The essentials of our Association we have ably and briefly expressed in our Book X: "We stand for.....".

They are: 1. Securing the Tamilian Rights and Homelands.

2. "What God has joined together, let no man separate" Hence Tamilzh Iilzham should always remain a self-governing (in internal affairs) portion of the larger Taamiilzha - El^{2u}va Iilzham (=தமிழ் - உத்த ஈழம்) that is more than three millennia old.

3. Complete rejection of the Vijaya and other legends that are supposed to adorn the early chapters of the Mahaavamsa.

4. While accepting the benefit of J. R. J.'s National Language Status for Tamilzh, we shall not be satisfied till Tamilzh is also made an official Language. Had this been done in 1956, all the unhappy and tragic events of the last 21 to 22 years would have been avoided.

5. Linguistically, we do not accept N. V. T.'s (see below, on pages 41 to 44) contention that five dozen place-names in the Tamilian Homeland are of Sinhala origin: we show them to be either of Tamilzh or of Taamiilzha - El^{2u}va origin. Any one who is not conversant with this தமிழ் - உத்த tongue of the first millennium B. C. should not discuss the etymology of place-names.

6. About the vexed question of how much love or hostility now prevails between the two linguistic communities in Ceylon, different views have been expressed by several people of learning and experience. Accordingly in the Dialogue of our

⁺¹ (அ) B. E. = Burrow and Emeneau: "The Comparative Dravidian Dictionary". Their List of these tongues appears on pages XXIII to XXVI of their Introduction.

Part II, which starts on page 34 here, these different views are duly registered. Similarly, in allied subjects. Don't forget the Latin adage above.

7. We make a strong plea to the T. U. L. F. and its high command to drop, like hot potatoes in one's bare hand, the cry for **Separation**, which vitiates everything. The D. M. K. in South India did the same there: immediately it was accepted into the All-India Fold. A similar renunciation by the T. U. L. F. will have **magical effects**. In the present temper of the U. N. P. High Command, the Tamilians will secure their Homeland, jobs, equal status with the Sinhalese and even their own Army, Navy and Air Force in their own part of this Common Mother Country!

‡4 Why we place the advent of the Ancient Taamiilzha - Elpuvar into Ceylon at about 1,200 B. C.

According to our own Articles, a dozen, in "Famil Culture, Vol. III to XIV, and that of Dr. S. K. Chatterji, Emeritus Professor of Comparative Philology of the University of Calcutta, in its Vol. VIII. No. 4, Oct. - Dec. '59, p. 301, it took more than 2 millennia for the earlier Dravidian culture, language, syntax, system of sounds, trend in morphology and vocabulary to seep down, deep into Sanskrit and the various Praakrits. By 1,200 B. C. we find, in the latter, words like "कोटि"; kot²i had come into Sanskrit from the Dravidian kol² / kul² = a mountain summit. As El²uva in confined to Ceylon alone, we get the origin of this Sanskrit word in "கூடு, kul²-aya"; "கூடு, kul²-uva"; "கூடு, kul²-una"; "கூடு, kuut²-aya", meaning mountain summit, pillar-column, rock-peak and pinnacle respectively. In the Aryan language this became "koti²", f. (Monier Williams, page 312) curved end of a bow or claws, summit, eminence, the highest number, a crore or 10 millions, in such Sk. works as the Mahaabhaarata, Laws of Manu, Ratnaavali, Sarvadarsana Samgraha, Yaajna-avalkya, Suuryasiddhaanta, all between 1,000 B. C. and 1,000 A. D. Naturally this word is earlier in the original tongue, "தாமிழ-உடு". From hundreds of words of this nature, we decide on 1,200 B. C. as the date of the appearance of "உடு" in Sri Lanka.

‡5 An Objection. Are you sure of the facts of linguistic change? Could it not have been the other way about? Say, from "t² (ட, தி)" or "d² (தி)" to "l² (ள், ள்)"? The Answers: Impossible, in the "தாமிழ-உடு" tongue and in its loanwords into a poor language then but one destined for greatness, Sanskrit.

A. The Antiquity of the "இடைபினம்" Letters and Sounds ழ, ள and ல (l³, l², l respectively) is breath-taking. It is the bedrock of our first three Lexicon Books:—

Bk I: "Liilaa", "லீலா" is so called, as hundred of words like "al, kal, kaal, caal, nal, naal, val, vaal, cil, nil, vil" are shown there to have flowered into "ந்" and "ன்". Thus "nal" becomes நன்றி; நில (nil) > நின்றன். Could any scholar say that these "ன், ந்" words are earlier than the words in "l (ல், ள்)"? "None, Brutus, none!"

Bk. III: "Nal²aa, நளா", proves the same for the "l² (ள், ள்)" words. Every chapter or section thereof starts with monosyllabic root-words, ending in "l²", and proceeds to derive words ending or with medial in the (derived) consonants of the same group", "ட (=t²)" or "ண் (=n²)". They are "அள், ஆள், இள், ஈள், தொள், பள்". Evidently both ஆண்டவர் (=aan²d²avar = Lord) and அண்டிடு (=aan²d²uva = Lordship) are based on the second of the these 6 cardinal words: "aal²".

Book IV: Mankaiyarkkaraci [i. e. The Queen Mother of several Languages, as தாமிழம் (=Taamiilzhan) was in the 4 millennia before Christ] repeats the same thesis or theme for the "Sinhel³a" words, based on "அல்" (=al²). Its first three chapters, running into 28 pages, starting with "அலு (=l²angvuu)" and "அலா (=al²-ana"=attachment) are a "tour de force". No where else would one find such a forceful, elaborate, and complete presentation of Sinhalese words based on this "அல்".

B. Tamil³ texts from the earliest times prove this too. Thus at Proverbs of Old (=பழமொழி) 297:4 we find the old adage of probably there millennia before Christ as the last line of an ancient (வண்பா) stanza, The poet asks the king and his

subjects to ignore distant foes. It is the treacherous enemy, entwining himself round our door post like a wily serpent, that we must guard against. Living beside a dozen or score of such "Serpentine Folk" can be compared to the anxieties of a debtor, living next door to his creditor. Every hour of every day he has the constant fear that his creditor will pounce on him, as Shylock did on his debtor in Shakespeare's "Merchant of Venice". Now read the last words of this stanza:—
Line: 3 (after the comparison just mentioned) "அஃதன்றே"
Line: 4 அள் இல்லத்து உண்ட தனிகு?"

We may translate this thus: "Is that not the same as contracting a debt in the neighbouring house?" Note that the five millennia old word is "al², அள்", ending in "க்", as we have maintained. This word the later commentary explains as அடுத்த at² utta. Thus 'l²' is proved to be older than 't²', as we have maintained too.

C. The antiquity of "Eluva (එච්ච)" is breath-taking; and the glory of Sinha²la is not in the two or three thousands of later "Aarya" words which the preceptors, the Buddhist missionaries, imported into her in the centuries after 240 B. C. but in the bed-rock of her "தமிழ் - එච්ච" vocabulary. Lift up one of these old words, "අල්ලු, அன்னாபு, al²aa-pu": it is an ancient gem, pearl or diamond. Shout it out from the house-tops of every city, town or village in Iilzham. "අල්" = "அள்" = near. "க்" is repeated. Why? The laws of Dravidian phonetics and phonemics postulate a doubling of the consonantal rest "ள்" after a short initial vowel. "El²uva" obeys this law as a dutiful child. Then be rapt in ecstasy over the next two syllables: "aa" and "pu". These are not empty sounds. The "aa" is the six millennia old "ஆ, ஈ" = "to become", now "aaku" in Tam, and 'aayu' in Kan²n²ad²a. The "pu" antedates, "tu, து", now employed in such words as 'ceytu', having done. In 500 B. C. this was 'ceypu'. See below.

Having such riches in her suffixes and ancient "El²uva" vocabulary, Sinha²a made two mistakes. In her sounds, she began to confuse "க்" with "ல்", so that in her sounding the தமிழ் word for toddy could not be distinguished from

that for a stone. +2 Finally, she made the position worse by almost enacting a law that a doubled "க்" should always be written as "ல்". This then is the genesis or origin of "අල්ලු, = "adjoining" (house etc.), as at Carter's Sinh. Dict. p. 66. Probably these two facts have blinded the minds of Leipzig Professor Wilhelm Geiger, Julius de La Nerolle, D. Baron Jayatilaka, Hetti Aaraacci (from தமிழ்-එච්ච "aar" = deep, complete, and "aaycci" = investigation) from recognising their own El²uva tongue, the base of modern Sinha²a, as the Dravidian language she has always been, despite their shouting from the house-tops that she is a pure "aarya" tongue. Further, this word alone "allaapu" and the phonemic transformations from the original "අල්", அள், al² (=near, close) are sufficient to show the length of time, a few centuries, needed for these mutations. That was why we placed the coming of "Taamiilzha-El²uva" to our Island at about 1,200 B. C.

D. El²uva is the "Cream of the Cream" among Dravidian tongues, as her own old words and the most ancient Dravidian Grammar, the "Tol-kaaviyam" > "Tol-kaappiyam", combine to demonstrate to us. Have a second look at "al²aa-pu, අල්ලු". The first syllable is the same as "அள், al²" which we meet in the three or four millennia B. C. It meant 'near'. In the centuries after Christ, this hardened into அட்-உத்த > அடுத்த (at²-utta, අඹුත්ත) = next, neighbouring; or in the colloquial words of a mother, picking up her darling child, "என்-அட்ட வா, en-at²a-vaa" = "come unto me". The Sinhalese folk seem to be like this darling mother, for they employ almost the same words of invitation "අක්ක-අට වරක්" (Carter, p. 565). See how close the தமிழ் words are: "அக்கா அட்ட (colloquial for அண்டை) வா" or "வா - ஏன்/என்." This last syllable is met with in the 3rd. to 7th. century A. D. Tamil³ Epics like the "Perum Kathai", when there is some need to stress the action, denoted by the previous verb. So this would mean in both languages: "For God's sake, come". We end this short discourse with the question: "If after so many centuries of divergence, these two tongues are so near each other, how

+2 கல் = stsne; கள் = toddy.

close must they have been in the first two millennia B. C., when our common ancestors spoke them first as one tongue, and then as two slightly divergent ones?" In the course of centuries the dialectical variation between Cii-y-el²u (=சீரிய எளு) and Dam-el²u (தம் எளு) was deepened, when the Buddhist missionaries teaching the தாமீழ - உடு children in their pirivenas constantly imported words of their own mother-tongues, their own Praakrits, and of their sacred tongues, Paal²i and Buddhist Sanskrit, as in the poem, "Saundaraananda".

E. Tackling opposite connotations with the same word. This is a bewildering habit of the Dravidian tongues and of Latin among Indo-European ones. Take the latter first. The Latin word, written normally as "altus", should be written and pronounced as "aal - tus", for there is more than a suspicion that Indo-European, then housed in the Volga Valley in Southernmost Russia loaned this from Old Dravidian, then housed south south-east of the Caspian Sea. This is not by any means a solitary phenomenon, as hundreds of Taamiilzha words in Greek, Latin and Slavic testify. The word was "ஆழ்" = deep, "aal³-am" was "depth", as is the present connotation too in Tamil³. We should not expect the Indo-European tongues to register the Dravidian differences of "1", "2" and "3" (=ல், ள், ழ்) in their own diction: hence all were taken into their vocabulary with "1" alone. Thus Latin obtained "altus" = deep and "altitudo" = depth. Probably even then Taamiil³am had the habit which we mentioned earlier, and so Latin, as her foster-child, took over from her these "ஆழ்" (>ஆல்) words: "aal - mus" = high, lofty; "aal-titudo" = height, altitude. We are daily reminded of this loan of 3,000 B. C. from Taamiil³am into Indo-European (Latin) every time the Patrician children sing aloud, at 8-45 a. m. their College hymn, "Aalma Maater" = "ஆழமான மாதா".

This habit is illustrated too by the word "குள், kul²". While El²u developed this into such words as "kul²-aya" = a convex-shaped mountain summit, Tamil³ developed this in the opposite, concave, direction and fashioned the words round "kul²-am", a pond, tank, small lake. For, a basin may be

placed in both ways. With the rims np, it is concave: குளம். F. Kool² / Kul² / Kol² originally > Kuut / Koot.

Curvature is the prime connotation of this group of words. Luckily, bar the needle-shaped peaks of Kashmir and of the Himalayan range, mostly in Nepal, Bhutan and Sikkim, most of the Indo-Ceylon peaks are curved. Accordingly each of them is aptly termed a "kul²"-aya. Curvature in the opposite way, the concave one, is also termed - "kui² / kol²". This is how Burrow and Emeneau deal with this word in No. 1518 of their Dravidian Etymological Dictionary, on page 12. Tam. kul²-am. Tul²u kul²-a. Malayaal²am kul²-am.

These three have "u" in the first, cardinal vowel. Kannad²a has "kol²a, kol-ahe, kon²a" = pond. Telugu has "kolamu, kolaaku, kolaakuvu" = id. So the honours are equally divided between "u" and "o". What about the length of this vowel originally? Was it short or long in Taamiil³am? Ask her adopted son, Sanskrit, who registered his loan as kuula" = a pool. The same Sanskrit has "koot²i", with a long vowel too, for the opposite curvature, the convex one, as we have already seen. That the original vowel was the rounded "o", not "u", nor "uu", is evident from the verb, "kol²" = கொள் = to curve the two palms together and to receive a gift thus. Its causative too has the "o" vowel "kot²u", cause a person to go through this process: கொடு.

Kool² : கொள். > Koot²i.

Finally, we come back to the original form this group of words had in Taamiilzham-El²uva, namely "கூல்". The Madras Lexicon, on page 1202, gives this word 21 meanings as a noun, beside a subsidiary one as a suffix or "id²aiccol"; but none of this registers the original one of curvature which the allied words (ள் > ண்) have. Thus M. L. page 1181 கோணம், from கோணு, "koon²-u" = curve, curvature; page 1182 கோணல் = id. Page 1182, கோணு = be bent, curved, crooked < deviate, be perverse. Page 1182, கோணை = curvature, வளைவு > crookedness, cruelty. Looking up page 1202 again, we find that the original "kool²" has not retained its original connotation of a physical

curve, but has changed semantically to **moral perversity**. Meanings 7 to 10 there develop this theme. This is exactly what we should have expected. Think then of the amount of time needed, the centuries rather than years, for the original **kol²** (=curvature) to have changed phonemically into ‘**koot²i**’, and for this word to have changed semantically to give us all these meanings, which Monier Williams registers for us in his Sanskrit-English Dictionary, on page 312:— **कोटि** f. the curved end of a bow or of claws, end or top of anything, point or edge of a sword, horns or cusps of the moon, in the Mahaabhaarata etc. Later, the highest point, as in the Pancatantra, Ratnaavali and Sarvadaś²anasangraha. Still later, the highest number, a **Krore** or ten millions, Manu, Yajñavalkya. We have traversed 2 to 3 millennia from ‘**Kol²/Kul²**’ to this ‘**koot²i**’ in Sanskrit, later in other tongues.

As this ‘**kul²**’ is found in Sinhala²a, or rather El²u, with ‘**aya**’ (=ஆய, ஆகிய, aaya, aakiya) suffix as ‘**කුලය**’ =mountain summit, as on page 181, top word, in Carter’s Dictionary, this Dravidian word found in this Island must be both early and indigenous. For this and for several other reasons which we have explained already in the twelve books of our Etymological and Comparative Lexicon, we cannot point to a date later than 1,200 B. C. for the advent of our Iilzha ancestors who spoke El²uva, a branch of the Taamiilzha tongue then spoken from the foothills of the Himaalayas to Cape Comorin, despite the corrosive force of Sanskrit, which was then in its later Vedic stage beginning its onslaught on the Dravidian tongues in both N. W. and N. E. India.

¶ 6. The Manju - Sri Incident : Facts and Fiction.

Unfortunately the great Sinhalese Painter, Manju-Sri, had not joined our Api Naa(i) yoo Association, when that accident befell him in the narrow streets of Jaffna. Otherwise his account thereof would have been more factual and less of the fiction that grew therefrom. This fiction immediately gained ground among the Sinhalese - speakers in the South to such an extent that it was added to the shooting of many Tamilian

Police Officers, like Bastiampillai and Gurusami, by the ‘**Puli**’ Terrorists, as grounds of accusation against the T. U. L. F. in our Parliament Itself by Senior Sinhalese Ministers, some of the stature of Cyril Matthew, of our Industries. But the facts have come to light in the report made by Mr. James P. Hamilton, of 4/73, Thalakot²uva, Polhengod²a, Colombo 5, to the U. S. Ambassador in Sri Lanka, Wriggins Esq, dated 30th. June, 1979. This is his letter of that date:- ‘Dear Ambassador Wriggins, I am sure that you saw the article in the Friday morning (6-7-) Daily News that stated that our mutual friend, L. T. P. Manju - sri was assaulted in Jaffna, while travelling there with two American friends. In fact, it was myself and another American that accompanied Manju to Jaffna. We were both there, when the accident occurred. Unlike Manju, we were not knocked unconscious. I feel that some reasonable person should give a more realistic account of this incident. As I am leaving for Indiana, U. S. A., shortly, I send you this for publication. First, I enumerate the errors:-

1. The cyclist who knocked into both Manjusri and me was **not** armed in any way. The two cuts on Manju’s skin were the result of the very sharp crack that I saw and heard his head make on the pavement, and not of any blow from the cyclist, who may have been Tamil, Muslim or Sinhalese.

2. Manju was **not** knocked out completely. He was faintly conscious, though **disoriented**, during the entire affair. Consequently he does not remember the events that happened at the time of the accident clearly. Hence any account there of by him is mere conjecture, not factual, as mine is. His story about it can best be compared to the unhistorical legends about ‘**Sinhabaahu, Vijaya and the lioness**’, written by the Buddhist monk, Mahaanaama, about a millennium after the supposed event without a genuine historical tradition like the Biblical Book of Chronicles, entitled I and II iParalipomenon, the two forming the 13 th. and 14 th. books of the Holy Bible.

Why have you brought this into this Book, entitled ‘**Lord Muruku speaks**’. Our reply is: For the same reason that we have in our Book X, ‘**We stand for...**’ brought in

Professor F. R. Jayasuriya and Lucien Silva Esq. and tried to convert them from their unreasonable prejudices against the Tamilians in Sri Lanka, in its Appendix, pages 16 to 17. We resent any unjustified attack on our language, race or culture, and still more any wrong statements that may drive a wedge between us, Tamilians, and our Sinhala or rather El²u brethren. For despite trifling differences the Iilzha Tamilians are bone of their bone and flesh of their flesh. According to the i. e. alternance, valid in our languages, where "ila, ilai" = leaf becomes "ela" in Sinhala (elaval²u = leaves, leafy vegetables), the "i" in Tam-il³ is the alternant of "e" in El²u or El²uva. Thus all Ceylonese speak either the Il³ or the El² languages, which gradually in the course of three millennia differentiated from the same original identical tongue, "தமிழம்—உலு, Taamiil³am - El²uva." The Tamilians speak the இழ tongue, called "தம்—இழ"; their kith and kin speak the "எள், உலு" or "Hel²a" tongue, called by them "Hel²a basa" or "Sinh-el²a > Sinhala". It is for this reason that we have proposed, months ago, that the Sinhala words for the two tongues should be corrected to "දමල, Damel²a" and "සියල, Siyel²a", as they were called three millennia ago, when the Aarya influence on the latter tongue was minimal.

Of course, such a correction would give a pain in the neck to Industries Minister, Cyril Mathew. But this cannot be helped, especially as probably he gives a pain in the neck to the President, Lalith Athulath Mudali, Roney de Mel etc., who wish to draw the Tamilians into their embrace. But the endeavours to weaken "Cey-Nor" in the North, or the "Cement Industry" at K. K. S., or the "Paranthan Chemicals", in favour of such industries in the Sinhalese regions—these are not calculated to give more employment opportunities to the Tamilians. From 1956 these have been continuously and progressively discriminated against. Unless such discriminations are corrected forthwith, the cry for "Separation" will be formidable and eventually irresistible. Let the die hard Sinhalese reflect and act correctly in this critical hour!

"Oom Murukaa!" "God help us all!"

The Taamiilzha God of 4000 B. C. "Oom-Murukaa" or "Murukan³d³i."

A Recapitulation in English of the monumental work, edited in Tamil on 11-2-78 by the same Gnaanam - Daaviid Cankam of Yaalzhnagar, Trincomalie and Colombo, with further elucidations on his Nomenclature and Epithets.

Chapter I.

Taamiilzham, Muruku & Catholic Christianity.

§ 1 We remember perusing, at the University of London Library, between 1948 and 1952, the large volumes of C. Eliot on the "Genesis or Origin of Indian Culture." This this author places squarely and securely on the earlier Dravidian settlers in the Indus Valley of the fourth and third millennia B. C. rather than on the later Indo-Aryans, who appeared in the same valley only about 2,000 B. C. From N. W. Panjaab and the Himalayan foothills this ancient culture had, by the time of this Aryan Invasion, spread throughout this vast subcontinent not only to Cape Comorin but even to Matara in Ceylon. This tenacious Taamiilzha Culture withstood several invasions, which it despised as mere pinpricks: since it was built up securely on the basis of Monotheism in its earliest stages. The only God it called by several names, like "Aan" (=He), or "Oom" (ஓம், ஓம் = the One who Exists) or "Muruku", after earlier attempts to denote him as "Uru, Uruku" in Old Dravidian and as "Ruci, Rukmin," as enshrined in the much later Sanskrit literature. This has at all times been profoundly influenced by the Earlier Culture. The Aryan invaders tried in fact to destroy all records of the Taamiilzha cultural achievements. They succeeded in part; but in part they failed too; for in their own Sanskrit works we discover unmistakable

vestiges of Dravidian literary works, like a "Paarata" Epic, antedating their "Mahaa Bhaarata" of 500 B. C., which grew to its present size in 500 A. D.

Even the name "Paarata" is of Taamiilzha origin, as the Madras Tamil Lexicon testifies on its page 2615. thus:- "paar", as a noun = 1. Expanse, "parappu". Here "paar" > "par" = 2. Earth, "puumi". Just as Taamiilzha "puulzhmi" (பூழ்மி) became "bhumi" in Sanskrit, as we have already explained on page 93 of our Lexicon II, "Maintan", under subsection (i), so here too the Taamiilzha "p-" of "paarata" is registered as "bh-" in "bhaarata", as also in other Aarya words. = 6. Land, country (= deesha), especially an **expansive** one. Thus there is very great probability that the Sanskrit Epic called "Mahaa Bhaarata" is a recension of an earlier Taamiilzha one, termed "Maa Paaratham" of the 2nd or 3rd millennium B. C., contemporaneous with the Sumerian Epic of "Gilgamesh", the hero who tamed two lions, especially since Sumerian has a close connexion with Taamiilzham or Old Dravidian.

§ 2. "Muruku" has been explained in great detail in our Tamil work already mentioned.

§ 3. Let us now explain how "Catholicism" comes into this scene. The Greek word "Katholikos" means "Universal", coming, it is maintained, from two earlier Hellenic words: (a) "kath" = on, and (b) "holou" = the **whole, total, entire**. True to its name, **Catholicism** and Early Christian Culture absorbed the best elements in the contemporaneous Hebrew Jewish religion, with its strict monotheism, in the then widespread Latin civilisation throughout the vast Roman Empire, and in the still earlier Greek, Mycenaean and Minoan (= Cretan) Cultures, on which the Latin one was built up in the second and first millennia B. C. All these elements fused into early Catholicism. Mediaeval Catholicism absorbed Germanic Culture, as the result of the great "Volkerwanderung" or "Wandering of Peoples" of the fifth and sixth centuries A. D.

True Christianity will fail to be completely "Catholic", if it does not absorb as rapidly as possible the best elements of the Eastern Cultures as well, especially that of the Greater India. This has been built up on these twin foundations, namely, the earlier "Taamiilzha" from at least 4,000 B. C. and the later, "Aarya", starting from the earliest Rigvedic hymns, about 1,800 B. C. through the Upanishads and the Aaranyakas to the Dharmasastras of Manu and his associates about the time of Christ's birth. Our two books on "Oom Murukaa" are incipient efforts on our part to bring about this fusion of the **early Monotheism** of the Taamiilzhar around "Muruku" with that of Western Asia, where Moses, Christ and Muhammad concentrated their worship and that of their followers on **the One God**, whom they called "Yaahveh" or "Al-ilaahu, Allaahu" now "Allah". In this connexion it is interesting to note that both the Taamiilzhar and the Hebrew descendants of the Semite, Heber, based their best name for God on His Existence, "**His Being**". The transient existence of all the "beings" in this material world was **not real existence** for both peoples: God alone is "**Being**". Let the reader consult the Tamil work of ours at pages 48-50, and he will be fully convinced of this. He will not be surprised that Hebrew "**haayaah**" (= to be) originated the specific name for the true God of the Jews, "Yaahveh", exactly like the Taamiilzha verb "**Oon / Oom**". (ஓந், ஓம்) (= to be) originated the **mystic syllable** and the **special Name** for God, first among the Taamiilzhar and then among the fused Aarya-Dravidian (= Aardraa) peoples in North India, when their priests, drawn from both races, chanted the Rigvedic hymns. This was the same "**Oom**" as the "**Om**", mentioned so frequently in the Chandogya-Upanishad. At its II, 9, 4 section this upanishad equates "**Om**" (rather "Oom", as all "o" and "e" sounds are long in Sanskrit) with "**Aadi**", **the First**. This resembles very closely the equation by St. John the apostle of the Christ with "**Alpha**", **the "Beginning"**, in His divine nature. If the same reader turns to pages 57 to 58 of our Tamil "**Oom Murukaa**", he will find both this "**Oom**" and this

upanishad discussed in English. At the bottom of page 59 this "Oom" is brought into intimate relation with that Muruku, whs figures as the only divine Being in the earliest stratum of Tamil literature. Both these books are meant to restore among all Taamiibzha pople, including the El²uvar⁺¹, misnamed Sinhalese, that early Monotheism centring round "Oom Muruku", which successive waves of foreign influence, with folklore, myths and false legends as contributory causes, have tended to obscure. As Nalluur Svaami Gnaana Prakaacar was the first person to communicate these truths to Piyatuma Daaviid as early as 1937 and as the latter is broadcasting them through our Lexicon books, of which this is the twelfth, this Cankam has placd the portrait of Gnaanam on the cover of the Tamil work and that of Daaviid atop the English book. Contending against the Arab philosophers, Avicenna and Averrhoes, in the 13th. century A. D., that great Catholic theologian, St. Thomas Aquinas, made a beautiful synthesis of Christian philosophy with that of the Greek Aristotle in his "Summa Theologica". This Greek philosopher taught the great warrior and conqueror Alexander of Macedon, who started his victorious war against the Persians at the battle of Issus in 333 B. C. Thus the "pagan" Greek philosophy of the fifth to fourth century B. C. (starting with Sokrates through Plato to Aristotle) was now fused with the Christian one by the great Aquinas. Our Cankam inaugurates a similar fusion between the old Taamiilzha cult of "Oom Muruku" of 4,000 B. C. ("pagan" through no fault of its own) with the Catholic Christian religion.

§ 4. But fusion of two components often entails dilution. Hence we make valiant efforts to preserve the revealed truths of Christianity throughout both these books.

⁺¹ The "El²u"- speakers we call "El²uvar", the correct name for the "E"- section of the Ceylonese. Owing to the "E/I" Dravidian Alternance, the "I" section calls its tongue "Tam-il³" and its land "Iil³-am". In 900 B. C. their ancestors spoke the same tongue, as we show in these books.

These are not brought bodily into this work; they are only insinuated incidentally. All the same, we would welcome a lot of Taamiilzha colouring in preference to the Sanskrit one which fifty years ago predominated in the so - called Tamil prayers that are partially Ceylon's Catholic liturgical prayers. Take the incipient prayer at Holy Mass, for instance: பிதாவுடையவும் சுதனுடையவும் ஸ்பிரித்து ஸாந்து வுடையவும் நாமத்தலே". Out of the five important words here, three are Sanskrit and the two others are Portuguese. Only the affixes to show the cases, like "உடைய, இனலே" or the copula "உம், um" are Tamil. We would be delighted, if the Bench of Tamil-speaking Catholic bishops in India and Ceylon decided on these pure Tamil words: "Entai Kumaaran, Tuuya - Aaviyaanavarin Peyaraalee - Aam" without the suffix "en" which makes this word Hebrew. A great deal of the opposition to Catholic Christianity in both India and Sri Lanka that the Jan Sangh or Mettaananda exhibited in the past generation was not against the Christian doctrines, nor against Catholic nuns devoting their lives to the meticulous care of the sick in their hospitals or of our children in their schools, nurseries and orphanages, but against the fact that for a century or more Christianity was not catholic or universal enough, that it was with some truth identified with "European colonialism" and with the virtues and vices of the superior industrial and mechanical culture of the west, which pales into insignificance when real Culture of the Mind and Heart for six millennia in this vast subcontinent is contrasted therewith. Here again we must modify the above statement in the light of the pogroms of the minor community at the hands of the major in 1947 during the critical partition of Pakistan from India, or in May 1958 or in August 1977 closer home. For this Cankam carries out the salutary and beautifully - worded advice of Svaami Kumarakuruparar:-

"எவரெவர் எத்திறத்தர் அத்திறத்தர் ஆய்நின்று
அவரவர்க்கு ஆவன கூறி — எவரெவர்க்கும்
உப்பாலாய் நிற்பமந்(று) எம்முடையார் தம்முடையான்
எப்பாலும் நிற்ப(து) என". நீதி நெறி விளக்கம், பா 98.

§ 5 "And the Earth was of **one tongue** and of the **same speech**. "And at Babel (pronounced "Baab-eel") this tongue was **split up and confounded**, when mankind was scattered abroad upon the face of all countries". The Holy Bible, Genesis, Chapter XI, verses 1 and 9.

Our first patron, Swaami Gnaana Prakaacar, firmly believed that this tongue was Tamilzh and started on proving this thesis in 1937. But his life-span was soon over. Our second patron, Piyatuma Daaviid, has modified this view in three important ways, which will help it to gain acceptance among the world of scholars:-

(1) "**The Earth**" should be strictly confined to the vast region from the Volga Valley and Caspian Sea to the Bay of Bengal, the Homeland of Ancient Culture, of the Earliest Scripts and of West Asian Religions: Vedic Hinduism, Buddhism, Judaism, Christianity, Brahmanism and modern Hinduism.

(2) No language remains the same for more than three millennia. Thus Vedic Sanskrit of 1,800 B. C. became Hindi, Bengali, Gujarati etc. by 1,800 A. D. The Latin of 400 B. C. has now become Italian, Spanish, Portuguese, French, Roumanian etc. So let this ancient tongue be called (தமிழ்) "**Taamiilzham**", the original name, which her adopted son (Sanskrit) transformed into "**Draavid²a**" and English into "**Dravidian**".

(3) "**Taamiilzham**" is certainly the oldest tongue of this Group, many words, which are strangers and inexplicable even in Indo-European, I or Semitic I, are quite at home among their kith and kin in "**Taamiilzham**" or **Proto-Dravidian I**.

But a century more of research into Proto-Indo-European, Proto-Semitic and Proto-Dravidian, including Sumerian, will be needed to establish the common ancestry of these three, our special field of studies here. For, languages are adepts at throwing overboard their ancient inheritance of words and inventing new ones. On the other hand, children are adepts in modifying their parents' speech, both in

pronunciation and in connotation, so that within 30 generations the language involved is completely transformed. Owing to the agglutinative character of the தமிழ் tongues, these have maintained themselves better and more constantly than the Semitic tongues and than especially the **Indo-European languages** where the "**wear and tear**" has been most pronounced. In modern Dutch this is phenomenal, as anyone can check up.

§ 6 Now the reader is prepared for **our thesis**. If the Taamiilzha people were the earliest on Earth, coming directly from God's creative hands, He could not have abandoned them without telling them who He was, the "**Existent One**", either as "**Yahveh**" in Hebrew, or as "**Oom**" in Taamiilzham. This is what we explain on page 52 of this Tamil book, while explaining on pages 49 to 51 that God's name in the Indo-European languages too was based on "**Existence**" or "**Being**". As "**Muruku**" is the earliest name for God in the vast field of Tamilzh literature of the time of Christ's birth, we cannot be far wrong in saluting this **Self-Existent One** as "**Oom Murukaa**", or "**Murak-Aan²d²vaar**" > "முருகா".

Chapter II.

Some readers may be surprised that the Gnaanam-Daaviid Cankam, formed to continue the work of two Catholic priests, should edit a book entitled "**Oom (ஓம்) Murukaa**". But the reasons are not far to seek:-

1. We are more catholic (=universal) than most Catholics. This Cankam first took shape on 13-10-73, when Piyatuma Daaviid gave his third lecture on "the Original Identity of Tamilzh and Sinhala²a" at the Viveekaananda Hall on the hill of the same name in Colombo 13. Christians formed only a minority of the vast audience there that decided on the inauguration of this Cankam as well as of the numerous persons who have since joined it in Colombo, Jaffna, Point Pedro and the E. P. This embraces prominent Industrialists and Businessmen like K. Kanaganajaa of Milk White Fame, V. Kanapathipillai, 150, Ward

Place, Colombo 7, called Chatham House, R. Raajaalingam of Yaalz Metal Industries, Shanmugalingam of Brown Road, Jaffna, a few Doctors and other medical practitioners, numerous Attorneys-at-law, like Aalaalasundaram, Kanagaratnam, Keesavan, Padmanaathan, V. N. Navaratnam, R. E. Thambiratnam, all practitioners in the ancient capital of Nalluur, C. Paramasivampillai of 80, Palaali Road, C. Mahesan of Wyman Road, the late Kathirgaamalingam of Bankshall Street, the M. P. for Kopay, Kathiraveerpillai, Kathiraveelu of 3rd Cross Street, Jaffna, several teachers of nearly every school or College in the Jaffna Municipality. 90% of these are non-Catholics, mostly Hindus.

2. We consider Muruku as not merely a Hindu god but as the "Taamiilzha" God, of the earliest stratum of the Dravidian Culture from about 4000 B. C. The careful reader will note herein that we stick to "Oom" "Muruku", or "Oom-Muruk-a²n²di", never mentioning his "veel" or the "mayil", or his six faces, or his connexion with Alexander the Great, from which historians trace his other name of "Skanda", as Sacundar- aabaad, (S)kandahaar, Iskandar or the numerous Alexandria towns of antiquity testify. It is true that on pages 42 to 44 we call him also (கும்-உம்-ஆர்-அள் >) Kumaaran, कुमार; but that is because we are thereby killing two birds with the same stone. First, we prove thereby that a vast multitude of Sanskrit words are of Taamiilzha origin, like this "Kumaara." Secondly, we wish to stress the youthful **Tenderness** of God, His **delicacy** in all His dealings with mankind, a **tenderness of love** which is fast evaporating in man's dealings with man in the modern world. No words register this idea of **tenderness**, along with the allied ones of **youth** and **beauty**, as ¹"Muruku" and ²Taamiilzha "கும்-அம்-து-ஐ", which became "குழந்தை", or ³"குழமாரன்" in early Tamilzh. In later Tamilzh the "ழ" dropped out, just as it did in "பொழ்து", now "பொது" in such words as "ippootu, appootu, eppootu". Christians will note **with delight** that, at the **bottom of page 44**, before one comes to "kuulzh (கூழ்)=soft", we refer to "குழந்தை பூசு",

as the "ஓம்" and "Kumaaran", adumbrated in that primitive revelation, which God granted the First Man, whom Gnaanam, our first patron, considered to be a Taamiilzha person. If that be so, the Taamiilzha tradition has not only been very long but also mainly **faithful**. And what is more; **the words of Jesus** in the Sermon on the Mount, which incidentally captivated our Mahaatmaa, Mohandas Karamchand Gaandhi, by this **very tenderness of emotion**, "I am come not to destroy, but to fulfil", are capable of two interpretations, the first—the usual one—referring to the Old Testament, made between God and the Jews led by Moses, about 1, 350 B. C. and the second, referring to the compact made between "Oom" and this **First Man**, a தாமீழன், according to Gnaanam.

Chapter III.

The Meaning of ஓம் and its alternants in the several Dravidian Tongues, including Sinhala. When daddy is talking with some visitors, his little child rushes up to him and whispers something into his ear. Dad with a nod replies "Oom", but sometimes contracts it to "Um". If the former, he records a tradition of more than 6 millennia; if the latter, he goes back to Tolkaappiyam and the first millennium B. C. That ancient grammarian of Tamilzh tells us that this old verb "um", the contraction of the older Taamiilzha verb "Oom", can often appear as "un-tu". Had he lived 3 millennia earlier, he would have told us that the "ஓம்" had become "ont-os" Indo-European I and was going to be recorded in the first millennium B. C. in Greek as ("onts">) "ons", Genitive Singular, "ontes", and in Latin as ("ents">) "ens" ,, ,, "entis", giving us such English words as "ontology", "entity". What do all these words in both the Dravidian and the Indo-European tongues connote? In English: "Be, has been, will be, let it be," as a verb; but more prominently as a noun, it connotes "a being", and still more prominently the **Being**, the Self-Existent One, God. In Taamiilzham the identical word is both Noun and Verb: "ஓம்", "Oom". In Hebrew, however, we find the noun as **Yahveh**,

while the verb is 'haayaah' = "to be". Let the reader now make a thorough study of pages 46 to 48 and of pages 56 onwards, the latter in Chapter 4, with its title as "ஓம் முருகா" in our book with the same title.

Chapter IV.

The **Fascinator**: **May-il** and **Mai-ntan**. We prefer to consider **Muruku** more as "**Mayil**" himself than as "**Mayil-vaahanam**". To begin with, we abide by Gnaanam's advice, to Daaviid 30 years ago, when the former started the latter on his linguistic course by teaching him Sanskrit. Then he told him: "My dear Father, become quite proficient in Sanskrit, the eldest and most cultivated of the Indo-European languages. But remember that we study this foreign tongue, like English, not to employ Sanskritic (or English) words in Tamilzh verse, or prose, or rhetoric, or oratory, but to avoid them as far as possible". Consequently, we dislike the Sanskritic "**vaah-anam**", which reminds us of the Latin verb "veho, vehere, veki, vectum" = to carry, of the English "**vehicle**", "**vehement**" (as the impetuosity of a very fast-running carriage signified originally), "convex", "convexity", "convex-o-concave" and all its ramifications. Secondly, we prefer to stick to Centamil's "**Mayil**" the Fascinating Person, like God Himself, or on a minor scale, the **fascinating** bird, which Tamilians call "மயில்". The words "**Maintu**", **mayas**, **maayaa**, **may-uura**" (= a peacock) in both **Tamilzh** and **Sanskrit**, as well as **மைந்தன்**, as the **fascinator** of his parents, are all explained at length on pages 74—76 of the Daaviid(u) Lexicon II, which bears the title "**Maintan**", as specialising in that group to words. We prefer to embrace **Muruku** in this group to placing him in the "**vaahana**" group of Sanskrit words, like "**vivaakam**", which had the original sinister meaning of carrying away nubile girls, mostly by force, from their parents' custody, or of the allied English words, like "**convection**", "**convector**", "**convective**" etc. all from Latin "**con**" (=together) and "**veh-ere**" (=to carry).

Chapter V.

"**Veel**" and "**Kul³antai**": "குழந்தைவேல்". Once when our Cankam was in session, we heard this shout in our neighbourhood: "**Veel! Veel! Kul³antai Veel!**" Instantly we pounced upon these words for our discussion. Since the **Taamiil³a Culture**, like the allied **Sumerian**, has been dated to the fifth millennium B. C., we should place the "**Veel**", the spear or javelin, in the hands of the Dravidian **hunters** as early as 6,000 B. C., although one of the earliest references to this spear, "நெவேல் (பாய்ந்த மார்பு)" is at P. N. 297: 9 about the time of Christ's birth. The "**Veel**" gradually acquired other meanings, like (a) trident, (b) any weapon, (c) "conquering" therewith equivalent to "**vell-uk-ai**" or வெற்றி, itself from "**vel**". Here we note the contraction of the long vowel in "**Veel**", which is going to be a recurrent feature later. **Hunting with the spear** was the predominant **work** of the hunter: hence, we are not surprised at "**veel-ai**" obtaining the connotation of "**work**", "business" and even good **workmanship**. By an extension of meaning, called "**Semantic development**", "**veel**"-ai" and later "veel²-ai (வேளை)" came to signify the **time consumed in this work**; also "limit of time". In fact the spread was much wider still. But let us prepare the ground for this by taking into consideration analogous developments in Arabic and English.

Like a spear, an arrow, when shot with great force, can split **objects**. Hence in Arabic the same word, "**sahmu**", is employed for both **the arrow** and the split object, the **share** or portion. Even in a small book, like Tritton's "**Teach yourself Arabic**", this word appears five times; at page 156, Vocabulary 27, No. 23, "**sahmu**" in the Arabic script = **arrow**, **share**; similarly at page 177, the sixth line, twice, as "**sahmun**" (referring to the **fraction** " $\frac{1}{20}$ ") "**min** . . . **sahman**" (= a portion) in the Accusative Case. Then again twice, on page 284, in Exercise 58, in sentences 2 and 6, both times as "**sahmil**", translated for us by Tritton himself as "**my share**", on page 171. Thus we find the later meaning, "**share**", predominating over the earlier

one, "arrow". S. O. S. Since telling you this, we have found another instance of "sahmii", on page 282, in sentence 10, translated "my share", at page 157. This makes 6 instances. In Arabic it is the same word employed to designate both the cause and the effect, namely "sahmu". But in English two allied words are employed. They are: (a) to shear—to cut, or clip, especially with shears. This is the cause of the operation. Its result is (b) a share—a portion cut off, a section or division. Similarly, in Taamiil³am, the splitting is done, not by shears or by an arrow, but by the hunter's spear or warrior's lance or javelin. This is the cause (a). (b) The result is "separateness", "veel"+tu>வேறு, in Tamil³, Malayal²am and Telegu. In Tamil³ the word may be doubled thus: "vel - veer³u"> "vovveer³u"=very much separated things. Note that in the first part of the compound, "ee" contracts into "e". The same happens in Sinhal^{2a}, where the "l(ல)" becomes "(ள்)n³", as in Tamil³ in other words. Thus Sinh. has "லෙනக், லென்-லெனலா, லென்ஜி" in the same sense.

If one were to look up page 609 of Rev. Charles Carter's Sinh. Dictionary, he would find these words:-

1. "லென (=லென)" = different
2. "லெனக்" = and other = "லெனக்"
3. "லெனல" (=லெனல) separate, distinct.
4. "லெனலென" = respectively other, different.
5. "லெனலெனல" = each separately.
6. "லெனல, லெனக் கல" = difference, separation.
7. "லெனக்" = separate, different.

In Sinhal^{2a} "v" often changes into "b". So at page 455, we find "பெரனலா" (beeranavaa)= to separate, as our 8th word from "veel" and.

- 9-10. "பெரீல, பெரீல" = separation, clearing up.
11. "பெரீலலா" = to become separate.
12. "பெரீலு" = separate distinct, clear.

All of us at that Cankam rapidly collected (in our minds) all these fruits from that one ancient plant, "Veel" in the hands of the Taamiilzha hunter in the sixth millennium B. C. We passed (unanimously) a vote of thanks to

"வேல்", "veel", especially for giving us so many Sinhal^{2a} words, where that tongue, just like Telugu, registers our "ற" as "ர" and our "ன" as "ந", as in the above instances, and for adding fuel to the fire that burns to ashes the myths or false legends of Vijaya and of the "Aarya" race coming into Ceylon at any time before 1505 A. D. Having exhausted "Veel" from the linguistic angle, we switched on to the prehistoric viewpoint. The Holy Bible, at its very start, tells us that God made men to His image and likeness. But prehistory, folklore and even history tell us that often men make their God conform to their own image. This applies to the Tasmil^{3a} men too, in the dim mists of antiquity. Themselves, like Nimrod in the Bible, mighty hunters with the spear and dart, they made Muruku wield his javelin with mighty force and unerring precision. Further, the priest officiating in Muruku's behalf or in his worship was also soon equipped with this "veel", so that he is most often referred to in our most ancient poems, as "வேலன்", the "spearman". At page 3838, the Madras Tamil³ Lexicon speaks of this gentleman as the priest worshipping Muruku, and closely allied to his namesake, who danced in frenzy as if possessed by that god: "முருகாவேசிப்ப ஆடப்படுங் கூத்து" is its term for such a dance. Let the reader turn to pages 39 to 40 of our larger book on Muruku and hunt up all the references in A. N., ⁺² one of our 4 earliest Anthologies, to this worship of Muruku. At A. N. 181: 6; 59:10-11; 158:16 we behold him in his terrible aspect, to which the term "Veel Muruku" suitably applies. But what intrigued us then was his being designated by that crowd as "Kul³antai" and "Veel" at one and the same time. For, if the "Veel" is a splitter, as we have just seen, the Child, by its very tenderness, is the bond of union between its parents: "இணைப்பது குழந்தை, பிரிப்பது வேல்". But our surprise at this conjunction of "Kul³antai" with "Veel" was short-lived, when we reflected on who this child was to become. The French President during and just after World

⁺¹ A. N. = அக நானூறு.

War I, Clemenceau, was called "Enfant terrible", i. e. "the terrible Infant". So was Muruku. The Psalmist, King Daaviid of Hebron and Jerusalem in 960 B. C., praised his God, "Yaahveh Elohiim" and told Him that with the good He was very good but with the perverse He appeared perverse. As the Latin Vulgate phrases it, this runs: "Cum bonis, bonus sis; sed cum perversis perverteris". In our book "Oom Murukaa" we stress most often his benign aspect; but in pages 39 to 40 we make a passing reference to the terrible aspect of this Personal God, who as Yaahveh terrorised the Jews near Mount Sinai before making His covenant with them through His prophet, Moses, about 1,350 B. C.

This is how the 2nd. book of the Holy Bible demonstrates how the Lord God instilled fear into the Jews so as to make His Name as terrible as that of our தாமீழ் Muruku:— Exodus 19:18, "And all Mount Sinai was on smoke: because the Lord was come down upon it in fire; and smoke arose from it as out of a furnace. And all the mount was terrible." Verse 24. "And the Lord said to Moses: Let not the priests and the people pass the limits nor come up to the Lord, lest He kill them". Thus there is perfect agreement between Yaahveh and our "தாமீழ்க் குழந்தை". But when the prophecies made in the Hebrew Old Testament and in the dim mists of antiquity to the Taamiil³ar were fulfilled in the "குழந்தை," called "யேசு" (from Hebrew "Yehoshuaah" = God will save) terror yielded its place to mutual love between God and Man. The only spear that is associated with this "Kul³antai," now grown to man's full stature at the age of 33, as recounted is his gospel by St. John, is not wielded by Him, but goes into His side, thus fulfilling another prophecy made to the Taamiil³ar. This one is recorded in our P. N.⁺⁵ (=புறநானூறு) at 297:9 as "நெடுவேல் பாய்ந்த மார்பின்". Within a few years but in Palestine, on the Calvary hillock a few yards west of "Yerusaleem" (=the Vision

+5 P. N. = புறநானூறு.

of Peace), this prophecy reached its goal thus: "One of the Roman soldiers with a spear opened His side. and immediately there came out blood and water" (Add the words "and floods of tenderness, love and mercy from His Heart." Herein the benign aspect of our Taamiil³ar Muruku is the closest approximation. Thus the Cult of "Yeesu" as our குழந்தை is the perfect apogee or culmination of the eight millennia old "Muruku" tradition bequeathed by God Himself to the Taamiil³ar, when they were mere hunters and huntresses in the region south of the Caspian Sea to the Indus (சிந்து) Valley. We are inclined to identify our "குழந்தை யேசு" with our own "குழந்தை வேல்", if he can shake himself free from his associates, whom centuries of mythological and false etymological developments have yoked with Muruku. For, the earliest Taamiil³ar religion, like the Christian, was monotheistic.

Our Cankam therefore desires the return of all Taamiil³ar, including the Sinhalese, to the worship of One God, whether He is called "Yaahveh, Allaahu, Oom or Muruku". Real worship or வழிபடுதல் of this One God will release the floods of tenderness towards others that are pent up in all Ceylonese hearts, as was shown when Sinhalese families rushed to the rescue of their Tamilian brethren from hoodlums, I. R. C. s. and occasionally P. C. s. (of all people)! In that release of Love lies the solution to all our problems, linguistic, "racial", political, economic, social and what not. Listen now to what Fr. Anthony Malavi - aaraacci (a Sinhalese with a தமிழ் name, ஆராய்ச்சி = investigator)⁺³ says at the end of his investigations into Socio - Economic Structures, in "Sarsum Corda", Volume 14, No. 10, August, 1977 (the exact month of our "civil war",⁺⁴ but "war from one side only"), on page 463. "There is a crying need in S²rii

+3 "ஆர்-ஆய்ச்சி" = thorough investigation > Research Officer.

+4 "civil war" waged mostly by the hoodlums of the "majority" community on their "minority" kinsmen, as we are all, "அந் துணை", kith and kin" in Ciiriya Ilankai" or "Tilzham".

Lanka for a profound **change in socio-cultural, linguistic and "racial" attitudes** as a precondition for economic, political and "racial" equality. Through **changed attitudes alone** can inequality and injustice be challenged and overcome. This is the very thing that **K. P. Ratnam, M. P.** for Kayts, told the Sinhalese M. P.s, in the N. S. A., including our P. M. and future President, J. R. J. "You can settle our problems; and the injustices which the successive Bandaarnikes have heaped upon us will melt like snow before the tropical sun, **if only** you change your attitude from an arm-chair **velleity** to a **firm determination** to deal with them "vigaat²a" "veekamaay "வேகமாய்", = with speed and efficiency, **within 24 hours**. True, Ratnam and J. R. J.! But for this real Love must seep into you both from "ஓம்", i. e. God.⁺⁶

+6 Our Cankam recommends our readers to peruse the following books, which drive home the points raised in this booklet:—

1. "We stand for ———". Rs. 2-50.
2. "Just before the Undeclared Emergency, 77. Rs. 4.
3. "ஓம் முருகா" or "முருகண்டி". Rs. 7-50.
4. "ஓம் கண்ணீர்" I: "We are all Kith and Kin. Rs. 7-50.
5. ,, ,, III. "The **Beautiful** People speaking a **Beautiful Tongue** in a **Beautiful Land** = ஈழத்தில் தாமீழ மொழித்தாமீழர், Rs. 4.
6. "After the August '77 Pogroms, Rs. 4.

Any of our readers who accepts our views and wishes to further the cause of their being transformed into reality **may apply** to **Rev. Fr. H. S. Daaviid, St. Patrick's College, Jaffna**, or to **A. M. Selvanaayagam Esq., A 2 Block, F. 26, Bloemendhal Flats, Colombe 13, (home), or (office) 372, Grand Pass Road, Colombo 14, Tel. 21817-8, from 8-15 a. m. to 4-30 p. m. on working days, or to Dr. J. T. Xavier, M.B.B.S.' F.R.C.S. P.G.D.C.T. of 474, Power House Road, Trincomalie, and then sink into the God of Love for a few minutes.**

For this **sinking and settling** in God's Bosom is of the essence of **prayer** and true **worship**.

Chapter VI. THE TWIN SISTER TONGUES.

When, on 13—10—1973, we inaugurated our "Api Naa(i)yoo, ஓம் கண்ணீர், யாம் இனத்தவர்" movement, we promised solemnly at the Viveekaananda Hall, Colombo 13, that every Lexicon book of ours from IV onwards would contain a few pages at least to bear out our thesis that the two national languages of Iilzham, although apparently so different, are **in origin** fruits of the **same Taamiilzha womb**, fertilised by the abundant **semen** or **germ-cells** of their common father, **Sanskrit**. We were awaiting a good opportunity to do this in this book itself, when the **Taamiilzha** words for "**sinking**" and "**settling**" flooded our minds as soon as these English words met our eyes at the bottom of page 16 here. The indigenous words for this "**settling**" are in both languages connected with that "**pal², பள், பல்**" which fills pages 70 to 76 as Chapter VI of our Lexicon Book III (நளா) Readers of that work know that even Sanskrit 'pan²d²ita" पण्डित or English "**pundit** (rather "**pandit**") is from this same "**pal²**". The same is true, not only for the mind that **sinks into knowledge** but also for the heart that **sinks into God's loving bosom** in filial **worship**.

Even the words both our languages employ for a **place of worship** register this fact. For, "**பள், பல், pal²**" is "**low; go down, sink**"; "**பள்ளம், pal²am**" = lowness, depth; and "**பள்ளி, pal²i**" = the place of worship, especially of Jains and Buddhists, M. L. page 2552. Also "**பள்ளி வாசல், pal²i vaacal**" = Mosque, Masjiid, முகம்மதியர் மசூதி, M. L. page 2553. The Sinhalese double their "ல்" as "ල් ல்". Hence "ள் ள்" becomes "ல் ல்". as in:—
 "பல்ல" = palla = bottom (of a river etc).
 "பல்லம்" = slope, declivity, Carter, page 366.
 "பல்லல்" = at the bottom, lower, below; page 367.
 "பல்லல" = church, chapel, (also) house, village.

If all of us accordingly **settle** thus in His Love, then true humility and mutual love between the members of both communities will sweep away all the irritants and

tragedies that the arrogant Bandaaranaike policies of 1956 to 1977 have inflicted on the minorities, political, "racial", and linguistic. We say "racial," with 4 inverted commas, as we have already demonstrated that we are all of one race only: **El²uva, or Taamiil³a**, popularly called "**Dravidian**".

Chapter VII. A return to God our Father. This especially and a reasonable sharing, of our own accord, of material wealth are absolutely necessary to correct the malaise and injustices that are seeping down to the masses not only of Sri Lanka but of the whole world. The time too is most opportune now for such a change, especially in our Sub-Continent with the downfall of the dynastically-minded and autocratic rulers therein. This is a fresh application of the prophetic statement, placed in the mouth of King Arthur, when "passing away", by the poet, Tennyson, in "Morte d'Arthur":—"The Old Order changeth, yielding place to new, And God fulfils Himself in many ways, Lest one good custom should corrupt the world".

We search in vain for any good custom, unless it be "Sinhala only" for the Sinhalese: but that is **wicked** for all the other inhabitants of Ceylon. "So let thy voice rise in prayer for me night and day!" This is the very thing we need.

Chapter VIII. "Su - brahmanya".

At page 1229, M. M. Williams: Sanskrit-English Dictionary, the standard work, tells us that this term means "very kind or dear to Brahmans" and that it was first applied to the Vedic Vishnu in the Sanskrit book—"Pancaratra". The "Aarya" Brahmans at first **disliked** the Dravidian Muruku; but the **Taamiilzha Culture** is persistent and insistent far more than the Vedic one. Hence eventually the Brahmans gave in and enrolled him in their pantheon. In a way this was a misfortune. For, the Muruku, who was the sole deity in the stern monotheism of the earliest Taamiil³ar of the sixth millennium B. C. as well as of the earliest Tamil³ poems of the three centuries B. C., was degraded to the rank of one among many gods and goddesses of the later **henotheistic** Hinduism. In this way Hindus now steer a middle course between the many deities that they believe in and the One God that they worship then and there.

Chapter IX. "வடிவழகு" "BEAUTIFUL IN FORM".

Mankind has always worshipped beauty, goodness and truth in the same way as it has adored God, who is the embodiment of all these qualities. The Absolute is **formless**, no doubt; but even to the Jews with whom God sternly insisted on pure Monotheism and the rejection of idols and images absolutely, He manifested Himself in a **shining cloud** as "**Malakh Yahveh**", the Hebrew equivalent of "முருகு - ஓம்". Still more does this become apposite, if one of the Three Divine Persons, as our Christians believe, becomes a human child as "**Yeesus**". In 960 B. C. King Daaviid (= "Beloved") saw in prophecy this consummation and, enticed by the beauty of his own descendant, he burst forth into that panegyric, which we cite in our Tamil³ book at page 29 in 3 languages: Latin, English and Tamil³ as A, B and C respectively.

There was both a divine inspiration and a poetic one for King Daaviid in singing this "**Mismor**" or **Psalm 44**. But was there **only that**? We doubt it. From the time of the **Naabi** or Prophet **Moses**, even still earlier from the Patriarchs **Abrahaam**, **Isaac** and **Ya'aqoob's** time about 2,000—1,890 B. C., the Israelites had a persistent tradition of a prophetic vision of the coming "**Messiah**." Now read the middle of page 29 mentioned above. But the tradition seems to have started still earlier. At the dawn of mankind, in the Garden of Eden, just after the Fall from grace of our first parents, **Aadhaam** and **Hhawwaa** (>Eve, in English), God spoke to the Tempter, the serpent, thus: "I will put enmities between the woman and thee, O Satan, and between her seed (= all mankind) and thy seed (the devils in Hell): the Chief of the former shall crush thy head (= diabolical power)". This person was to be the **Messiah**. Now turn to the linguistic evidence that **Fathers Gnaanam** and **Daaviid** have given us for 40 years now. This shows that our own ancient tongue, **Taamiil³am**, was one of the earliest tongues in that cardinal theatre of South-Western Asia, which has seen the birth of all religions and of the chief languages and cultures. Could God have left all these people in the

principal portion of His own world without a similar tradition to the Hebrew one? Absolutely impossible. We believe that both traditions were originally one, the one reinforcing the other. Once you grasp this, you have the key to unlock the doors, which you may come across in the course of the remaining 30 odd pages of our Tamil³ book. The Israelites have preserved their records, thanks to Moses, Aaron, Joshuah, and their successors. The Indo-European hordes from the Volga Valley overran our Harappa Empire in the Indus Valley of the 3rd millennium B. C. at its end, burnt and destroyed all our records, except a few commercial notes on slabs, and thus deprived us of the chance of proving this plausible hypothesis by documents.

Nevertheless, enough archaeological evidence can be mustered to show that the two principal deities worshipped in our vast Sub-Continent in ancient times were **Muruku** and **Vishnu**. K. N. V. Seyone, Surveyor and Leveller, of 3 பிளாட்டினர் Lane, just adjoining our University Campus, who has delved deep into archaeological matters, assures the rest of our Cankam about this affair. Thereupon the linguist in our midst raises the question: "Were these two different, one from the other; or two different recensions of the **same One God**, the Dravidian and the Aryan ones?" After hearing all his evidence we decided on the latter alternative. The Dravidians were in this theatre, between the Caspian Sea and the Bay of Bengal, for at least 3,000 years before the Aryan Invasion of about 2,000 B. C. Hence **Muruku**, their chief deity, figures very early. With the seeping in of the Aarya beliefs into the earlier Culture, in those places where the Aarya invaders predominated, **Vishnu** took on the role of the earlier **Muruku**. That is why Vishnu was **never placed in the foremost rank** among deities in the Vedic period, as M. M. Williams, the foremost English scholar of Sanskrit, testifies in column 1 of his page 999. The same Sanskrit-English dictionary continues thus:- In modern Hinduism, north of Tamil³naad², Vishnu is identified with the **supreme deity** by his worshippers and considered

"the Preserver of Mankind." Even his name is of Taamiil³a origin, as we show fully in another of our books: but he must have started rising in status from about 1000 B. C., **not earlier**. For, "he does not appear to have been included **at first** among the Aadityas, although **in later times** he is accorded the foremost place among them". This last statement appears at the top of column 2 of the same page, 999, of M. M. Williams: Sk. - Engl. Dict. On page 137, the same author describes the Aadityaas as seven deities of the heavenly sphere, mentioned as early as Rig Veda, IX, 114, 3, of the 13th. or 14th. century (of the 2nd. millennium) B. C. Then they were: Varun²a, Mitra, Aryaman, Bhaga, Daksha, Ans²a and Suurya. It was centuries later that the Chandogya Upanishad includes **Vishnu** among these 7, now 8, Aadityaas, in his fifth or Vaamana (= dwarf) "avataara," as son of Kas²apa and Aditi. Now the germ of the story of this descent of Vishnu to humble the pride of the Daitya Bali is contained in the first book of the **S²atapathe Braahman²a**, "of the 100 paths", next to the Rigveda the most important production in the whole range of Vedic literature. This Braahman²a belongs to the 8th. century B. C. The quintessence of Vishnu is his **swiftly moving** nature: with 3 vast strides he traverses the sky, nay even the 3 worlds. All this information about him in Vedic literature, his late appearance in the Vedic pantheon and his then rapid ascent to supremacy therein as at Raamaayan²a I, 32, 2, combined with the linguistic fact that Sk. "sh" renders "ழ" in several words, places Vishnu as the other form of the Taamiil³a "Muruku", imported into the later stages of the Vedic religion by the mixed descendants of "Aaryas" and "Taamiilzhar" in North-West India at this time. Chapter X. "**VISHNU**" was originally "விழ்-உந்-உ" or "விழுநு > விழ்நு" = "the swift Ascender".

Several languages, especially Latin and Taamiilzham, register the two **opposite** aspects of the same phenomenon by the **same** word. Thus Latin "alt-us" means both "the **high, towering**" (steeple or tower) and "the **deep**" (ocean).

The first gave us the English word: "altitude". The second is probably connected with Tamil³ "aal³am" (ஆழம்)=deep. Hence the Latin word was "aalt-us", at least in its earlier stages. Similarly, the Taamiil³a word "vil³" or "vil³", "விழ்", means both "rise swiftly", or "sink fast", as opposed to "படு, pad²u" (=sink slowly). The 2nd. meaning is the common one in the modern Dravidian tongues, like Tamil³: this needs no proof whatever. But the first one needs some illustration:—

- (a) The Madras Lexicon, p. 3721, "விழு" = sublime, excellent, very high. This becomes, as noun,
- (b) "விழுப்பு" = excellence, as at குறள் 162:1 "விழுப்பு ஏற்றின், அஃது ஒப்பது இல்லை".
- (c) "விழுப்பு+அம்" (for ஆம்) > "விழுப்பம்" = sublimity, at குறள் 131:1, "ஓழுக்கம் விழுப்பம் தரலான்"
- (d) "விழு" by itself, without any suffix, is associated with several nouns:—
- (1) At P. N. 243:2 "விழு த்தண்டு" = a tall walking-stick for the aged to lean on.
- (2) At குறள் 776:1 "விழுப்புண்" = an eminent wound of a warrior on his face or breast, as showing his bravery in battle. Cf. Madras Lexicon, page 3723.
- (3) Likewise, on the same page, "விழுப் பொருள்", as at Tiruvaacakam 20:9, "விண்-அகத் தேவரும் நண்ணமாட்டா விழுப் பொருளை" = the highest entity. Here the great hymnist of God has placed the two related words "விழு" and "விண்" side by side: for "விண்" is "heaven", precisely because of its height, "விழுமை". From both it is just a short step to "விழ்-ஊ" (=um=to be) > "விழ்நு" or "விஷ்நு".
- (e) But the most common occurrence of this "விழு" is as "விழ்-உம்-அம்" [அம் => ஆ(கு)ம்], meaning sublimity, excellence, eminence. Tolkaappiyam, at Col. 353, explains this "விழுமம்" as ciiirmaiyum, cir³appum. "விழுமஞ் சீர்மையும் சிறப்பும் இடும்பையும்".

(f) நற்றிணை 320:10 has "விழும்—ஆத்தல்", thus proving our contention that it is this "ஆ" (=become) or "ஆக்கு (=make) that becomes "அம்". M. L., at p. 3723, explains this "விழும்—ஆ" (vil³um-aa) as "to attain to eminence".

From about 2,000 B. C. Sanskrit and Taamiilzham were in close touch with each other. Hence we are not surprised that the latter's "விழு" (=to fall down swiftly) was taken over by Sanskrit, the latter's adopted son. In several places in our Lexicon we have shown that it was Taamiilzha "kal-ul³ (கலுழ்)" that gave birth to Sanskrit "kalush—a". Consider the abundance of the Tamil³ (and therefore of the Taamiil³a) words starting in "kal"—with the same or allied connotation:— (அ) "கல்" = mix, commingle, compound, copulate. (ஆ) "கலக்கடி" = confusion, perturbation. (இ) "கலக்கம்" = being agitated, as the surface of a sheet of water. (ஈ) "kalakam" = tumult. (உ) "kalanku" = to be agitated, as water. (ஊ) "kali" = perturbation. (஋) "கல்யாணம், கலியாணம்" = copulation of bride and bridegroom for the first time and the results: "kaamamayakkam" and agitation. It was only later that the sense of festivity emerged: this was absorbed by Sanskrit. (ஏ) "கலிழ்" = to be troubled in mind. (ஐ) "கலிழி நீர்" = muddy, disturbed water. (ஐ) "கலுழ்" = to become turbid, as water. (ஓ) "கலுழ்", as noun, "muddiness", M. L. 785. (ஔ) "கலுழம்/கலுடம்" = muddy, turbid water, "கலங்கல் நீர்", M. L. page 785. (஌) "கலுழி" = disturbed water, puddle; confusion, perturbation, Ciivaka. 2318:3.

Thus we see the "கலுழ்" word securely seated in its original home among a dozen of its kith and kin. In Sanskrit, however, it is quite different. At M. M. Williams: Sk.—Engl. Dict. page 262, "kalusha" = turbid, muddy, impure. This is almost a solitary bird. Thus the flow from தாமிழம் to Sanskrit is assured, especially as the Sk. word occurs first in the "Laws of Manu", a late work. We have taken such pains to prove this, as the case is identical for "விழ்" > "vish". "விழ்" = to drop down swiftly. Hence arose Sk. "vish", which is registered as "விட" too in

Sanskrit itself, as at M. M. W. page 995 as “**விட**”—காரிகா= ordure—maker; “**விடக**”=faecos, “மலம்” or “**பி**” in its gesture of **dropping down rapidly**. It occurs also as Sk. “**vish**” 3=“faeces, ordure, excrement, impure excretion”. Hence we are on a secure wicket when contending that the other “**விழ**” (=to rise swiftly to eminence) is the source of “**Vishnu**” in Sanskrit. Vishnu himself rose to eminence about the seventh century B. C. as another name of the Taamiila God, Muruku, of many centuries earlier.

Chapter XI. Diversification

False etymology, misunderstanding of the ancient **Taamiilza** words (especially by the later Sanskrit authors) and kindred phenomena—all these factors resulted in the **later multiplicity of gods**. Thus the ancient தாமீழ் Monotheism became, at least temporarily, obscured and led to the **Henotheism**, with which we are all familiar. We have taken great pains and employed much linguistic gunpowder and shot to prove our main contention that Vishnu, the so-called “**Aarya**” god, was originally of Taamiilzha origin. Let none object that reading through these pages proved difficult; for, all proofs, whether geometrical, philosophic or linguistic are bound to be difficult—tough reading, of course. This difficulty is inevitable. Next, some may object that because of the **unifying** nature of the “**Api Naa(i)yoo**” Movement to which we are dedicated, we deliberately and groundlessly continue this **process of unification** into the **religious** field. Such an accusation would be false. The **unity** was already there: we are only helping you to detect it. An analogy will assist you here. You have heard of the Privy Council in the U. K. Its judicial section used to hear appeals from all over the then **British Commonwealth** in the middle years of the present century. You have also read that the **British Parliament** is very old and is historically the “**Mother**” of all Parliaments. But are you aware that in the 13th. to 15th. centuries A. D. the two were practically identical, being only **two aspects of the same Royal Great Council**, the “**Magnum Concilium**”. Watch out for this **Diversification** in many fields, especially

in the religious. This becomes still more pronounced when two different Cultures, both vigorous and with roots extending into five or six millennia B. C., like **the Dravidian** and **the Aryan**, tend to fuse together in the Indian Sub-Continent from 2,000 B. C. to nearly 2,000 A. D. These (later) four millennia are bound to witness quite a few ramifications. One of these is the theme of our present thesis. Readers of these pages in this book, which is XI in our Lexicon series, will be well advised to glance through our Book II, “**Maintan**” at its Chapter V, pages 58 to 67. Here are the sub-headings :- “**Aryan and Dravidian: the cultural background.**” “**The Fusion of the Two Cultures in India and Ceylon**”. As its consequence, Taamiilzham seeped so deeply and extensively into Sanskrit that the **scores of Sanskrit words**, detailed in Chapters VI and VII of this same book, are shown there to be of the same **Dravidian origin**.

The same is true of the **religious** field. As the Dravidian Culture reigned in this vast region long before the “**Aarya**” invasions of 2,000 B. C. we may trust C. Eliot when he states that we must look more in the Dravidian than in the Aryan direction for the real origin of most of the cultural objects, of which God is the chief. It is on this reinforced **background** that we place **in front** our linguistic arguments. Together they stand firm and unassailable. Furthermore, there is this “**a priori**” argument. Owing to the peculiarly agglutinative quality of the Dravidian tongues they have persisted for several millennia with minimal changes. Thereby we are enabled to descend safely to a depth of seven millennia back from now—a phenomenon not valid for any other modern group of tongues. Moreover, the **Samoiyede** tongues of northernmost Siberia, Finnish of northern Europe, and several others have recently been found to have a close approximation to **Dravidian**. This seems to justify Fr. Gnaana Prakaacar’s shrewd suspicion that (தாமீழம்) Taamiil³am was spoken by the human family in its initial stages. This seems to reinforce the other arguments which we have advanced so far. It is quite plausible therefore to

state that the **Vishnu** (and Krishn²a) worshippers from Mysore to Calcutta or Bombay are really adoring the same "**Muruku**" as those who call him so from Madras to Kadirgaamam, in Southern Ceylon.

Chapter XII. Conclusion.

"God save the King" > "May **Muruku** save the President and Republic of **Taamiilzha lilzham** from Civil War and all such calamities!"

Already in July '77 our Sangham, in their mutual correspondence, sensed the August Pogroms and the calamities that were then impending on several Tamilian homes. We **now** sense worse calamities stalking this lovely Island and all its people, not so immediately but so much the worse in their intensity as they are delayed. Only generous thought and wise action on both sides, the U. N. P. and the T. U. L. F., the two parties that really matter in this context, can save us from the impending disaster. "Lord Muruku! What must we do?" they may ask. He replies to the U. N. P. leadership and chiefly to its Head and our President, J. R. J. :— "Despite brave words of complete equality to both communities, you are giving the Tamilians 'Far too little' and 'Far too late'. Desist from looking behind, over your left shoulder, at "Siri-Maavoo" or Felix Dias or Maitripaala. Go full blast and do your duty. **Redress the injustices** that have been heaped on the Ceylon-Tamilians for the past 23 years. The crux of the matter is the Official tongue for Sri Lanka: one or too. Don't be double-tongued in this matter, but come out now boldly for '**Two Official Tongues**'. **Two**, please; **no longer One**. That was your own position from your own entry into politics in the forties up to December, 1955, when S. W. R. D. B. stampeded both the U. N. P. and you into what you have felt in your heart of hearts all along was rank injustice to your kith and kin in the opposite linguistic group. The difficulties involved in establishing **two** Official languages are **minimal**; you have come almost halfway with your '**two Deesiya tongues**' scheme that Chellial

Raajadurai of Batticalao is placed in charge of incharge for its full implementation. Place him and our P. M. of implementing the much wiser '**Two Official Languages Act**' of 1979 or 1980.

Then again you witnessed the disasters that befell the Tamilians who lived cheek by jowl with the Sinhalese, in South Ceylon from A'pura southwards or even in Trinco or Vavuniya. Surely the lesson must be clear to your lucid mind. **Keep the two Homelands distinct and separate** for a few decades at least.

In 1775 to 1795 none would have dreamt of a Roman Catholic President for a predominantly Protestant country like the U. S. A. But in 1960 John Kennedy of Irish Roman Catholic extraction became such. It did not matter by then how he worshipped God, provided he could rule and lead the Americans well. Likewise by 2370 A. D. we may have Christie Raamakrishnan of Tellipal²ai as President of Sri Lanka (or Ciiriya Ilankai) and his next door neighbour, Cyril Matthew Raajaratne, as its Vice-President. Till we have advanced to such a catholic (=universal) position in our thinking, racial, political and linguistic, it would be **unwise to plant Sinhala families** especially at '**State Expense**', anywhere in the **N. P. or E. P.** Cease then, Mr. President, from making queer and weird noises of transplanting the Sinhalese into the North and the Tamilians into the South, unless you make it a 100 percent transfer. I am left wondering, God as I am, how such ideas got into your wise head. Expel them forthwith. On your own wise statesmanship does the destiny of this Island Republic depend to the largest extent. Among all the present day Ceylonese, you have the best chance of proving yourself to be a real statesman, the **Wise Leader** of this whole Nation, not merely of the Sinhalese or of the U. N. P. For, once a President, you are "catholic" i. e. universal."

So far **Muruku** spoke to J. R. J. in a loud clear voice so as to be heard by all the latter's Cabinet Ministers too. Then He dropped His voice to a mere whisper for him

and Deputy Minister of Defence, Weerapitiya chiefly for their ears:— “And please why are Police Stations in the North swarming with Sinhalese Police Constables, with a poor knowledge of Tamil³ or English, just enough to misunderstand perfectly and to report very imperfectly “Amir⁷s” speeches or his wife’s either or the complaints made to them at the Police Stations? The Tamilian young men who applied for such jobs and were turned back, not on any demerit but because Sinhala²a was deemed more useful than Tamil for dealing with Tamilians, naturally became frustrated and have proved that they are better marksmen with the gun than their rivals for entry into the Police Force.

This then is the real reason for a few shootings that have taken toll of some Police Officers and Constables in the North. You should not make men disgruntled and then blame them for taking the law into their own hands. Worse still, you have reinforced the Sinhalese Police with a type of Sinhalese soldiers who in considerable numbers, despite their Officers’ warnings, consider that the Tamilians in the North are easy balls for their (Cricket) bats. We do not blame the whole crowd; but quite a few have figured very prominently quite recently. Some of them do not waste their powder and shot by aiming far and perhaps missing their aim, but shoot at Tamilians at close range as in a passenger train. All these events make the Tamilians ask in surprise and bewilderment this pertinent question:— Both the President and the P. M., with some Ministers too, proclaim loudly that this U. N. P. Dharmika or Dharmishta Government treats **all alike**, Tamilians or Sinhalese. **But the actions** of the administrative officers and of the **inferior** ranks of both the **Army** and (sometimes) of the **Police**, especially in Jaffna in 1977, **believe their words**. So then I, Lord Muruku, order you both to correct every defect which I have pointed out and shall continue to point out in the months to come”.

Then Muruku addresses the President alone:— “I heartily welcome the gist of a small speech you made a few months back, wherein you desired that Ceylon - Buddhism should

be more consonant with the three other religions here, which are also the major religions of the world. I expect that you will effect such a change yourself and that speedily. In such a case, the first change should be that all Sri Lankans should come back to that worship of Me as the one God of the Taamilzhar that was in vogue for several millennia B. C. I have manifested myself as “**Yaahveh**”, the “Self-Existent” One, to the Jews and the other Israelites through Moses. This name is the Hebrew translation of my other name, “**Oom**”. Two thousand years later, Naabi Muhammad at Mecca and Medina called me “**Al-ilaahu**” = the Resplendent One. Muslims have now shortened this into “**Allaahu**” or “**Allaah**”. Once a Personal God takes charge of all Ceylonese, mutual love and peace will reign in this Blessed Isle! Aam”.

EPILOGUE:

Muruku’s Allocution to the Leaders of the T. U. L. F. resembling such an address by the Pope to his Cardinals.

My dear Brethren: Nothing has escaped my vision.

§ 1. From the 12th. century B. C., when your ancestors migrated from South-Central India, from the region between Haidarabad (Deccan) and Trichiraapal²2i and settled down in Iilzham, I have watched your progress as that of My “Chosen People”. About the time of Christ’s birth, Buddhism was brought into this Island by **Prakritic-speaking Missionnaires** of North-Central India. The thrust of a few hundreds of Prakritic words into the Taamiilzha tongue transformed this into “**El²u**” or “**Hel²a**”, i. e. early Sinhala²a, in the case of those who accepted Buddhism. While your ancestors at this crucial stage rejected all innovations and innovators, remaining loyal to Me for more than three millennia. Thus you are all very close to My Heart. Your sufferings, ever since S. W. R. D. B. changed the whole political and economic climate of Ceylon with his “**Arch - Injustice**” of “**Sinhala Only**” in 1956, have increased with the years till they reached their zenith in the **Pogroms of August, 1977**.

Naturally you desire to reestablish **Tamilzh lilzham**, the **Kingdom of Nalluur**, as in the 13th. to 16th. centuries A. D. Owing to the changed circumstances between mediaeval and modern times and due to the small size of Ceylon and the vast size of modern viable states like China, Canada, U. S. A., Brazil or India, I advise you very strongly **not** to press for complete separation, but for Federation; thereby too you can **keep your Home Lands secure** without any more Seeruvilas or Gal Ooyas. This is the main thing: **"the house, so that you may repair the roof"**.

§ 2. The sword or the gun as a means of securing this should **never even be mentioned**. The only sword you employ should pierce through the wretched stuff contained in the initial chapters of the Mahaavamsa, which are completely false, but which have done so much to poison the minds of little Sinhalese children against the Tamil community. **A mythical Aryan** ancestry is wrongly given to the former. They are bidden to despise their own real ancestry as well as your own, in the **Taamiilzha — El²uva** one of 4,000 B. C. in N. W. India and of 1,200 B. C. in Ceylon. This you yourselves were unaware of until recently. To secure your objectives (good psychology tells you) you must stress all the factors that make for love, concord and harmony between the two largest communities in Ceylon. The Romans had a nice motto: **"Suaviter in modo, fortiter in re"** — **"Sweetly in the manner, firmly and strongly in the affair."**

§ 3. **The Birth of a Nation** is often closely knit with a keen resistance to the **Oppression** and **Injustice** perpetrated on it **by Another**. The two might have been of the same stock, racially and linguistically, as in the case of the **German** Swiss of the Cantons of Uri, Schwyz and Unterwalden in 1312, forming the original Switzerland as they felt that they could not live happily under the **German** Habsburgs who dominated them from the neighbouring **"Oester-Reich"** (= Austria), the Eastern **German** Principality. Hence to settle the T. U. L. F. contention that the Tamilians here are already a separate Nation

from their Sinhalese brethren, I hold a **"Meter of Sinhala Oppression"**, just as a Doctor or nurse holds, in the mouth of the Invalid — the **clinical thermomcter**. The temperature has steadily mounted, but as yet there is no danger of the patient collapsing. Apply this to the One Nation that the Tamilians and Sinoalese, one in race, one in the **original language** of 1,200 B. C. in Ceylon — **"Taamiilzha-El²uva,"** united in their common resistance to West European Oppression, from 1505 to 1948, by the Portuguese, Dutch and British peoples in turn, have been for 2½ millennia before that. **The next two to three hours** are critical for the Patient. Likewise **these two or three years** are critical for this **Sick Nation**. Much depends on the Doctors, nameiy J. R. J., Premadasa, Gaamini Dissanaayake, Cyril Matthew, Amir, the two Sivas, Tharma, Ganees, Logees, Aananda, Raaja, Ratnam, Navam, Thiru, Katir, Sususai, Sampantar, as well as on the Nurses like K. W. Deeva, Thondamaan, or Raajadurai. If they all join together to heal this Sick Nation of the ills that by now are evident to the whole world, and that speedily, to render unto the oppressed Tamilians the justice, equity and fairplay, denied to them for more than 30 years, and to lift them up **to complete equality** with the Sinhalese, then it will be O. K. But if Surgeon C. M. insists on his brand of a quite unnecessary **"Standardisation"**-Operation, that may kill the Patient.

§ 4. **Lack of Prevision** or Foresight and a **want of Premeditated Action** on the Part of the T. U. L. F. were **contributory causes** of the **August '77 Calamities**. In the third week of July, '77, the victors were the U. N. P. under J. R. J. and the T. U. L. F. under Amir. The latter then claimed that the former was smiling benignantly at him. What an excellent opportunity then was there for Amir and Yogeessvaran to have broached the subject of the immediate transfer of the **"Im-Police"** from the **Crucial Area** — Jaffna! A person of 30 years' political experience, like Amir, could easily have noticed the steady deterioration of the Police Force, especially in the North, from 1971. By January 10, '74, it was no longer a Police force, but a

forceful "Impolice", as 9 to 10 pillars to the South of the Viirasingham Hall, across the K. K. S. Road, bear ample testimony. In 3½ years more you should have expected a double-dyed "Impolice". Hence on the day after the great victories, the T. U. L. F. should have asked J. R. J. to set the wheels in motion to get this "Impolice" out of the Jaffna Peninsula into the Bintenne Jungles, and to get us a real police Force, as we are beginning to have now with S. P.s—Ranmuthugala, Egod²apit²iya and Leo Perera. Had such a Force been posted to Jaffna in July or August, '77, then the Sinhalese hoodlums in the South would have wept over their lack of an excuse or opportunity to prey on the Tamilians in their midst, as they did, starting at Midnight of August 16 to 17, and commencing their nefarious activities on the poor passengers in the train from Colombo, of all places, just because they had to negotiate A'pura on their way home. The preplanned collision between the Jaffna⁷ "Impolice" and the Jaffna crowd at the Patrician Carnival three midnights earlier was engineered with diabolical cunning. For, at one fell stroke, the Ceylon Police all over the Island became hostile, at least in heart, to ("Colonel") Amir and to all Tamilians. I do not say that all the Head Quarter Inspectors were so. A few were honourable exceptions. Read the testimony of Nallaiyaa Mahendran, about the incidents of Aug. 18 and 19 at Weligama and about the noble part played in nipping the Pogroms and Looting in the bud by H. Q. Inspector, Alwis, as reported in the Viirakeecari of 25-3-78, on its page 2. But the majority of the H. Q. Inspectors did not imitate him, as we see in the rest of these reports.

Looking back on these unhappy events of August '77 will help you to do your best to prevent and forestall such incidents in the future. No doubt God rules this world; but He has gifted men with a free will, which they often

+ 7 Jaffna in the broad sense, namely the Peninsula of Jaffna: the 2 Constables involved were from Jaavakacceeri P. S. ten miles from the Jaffna Police Station.

abuse and which He will not deprive them of, come what may. Thus "Saataan", the Enemy of God and men, sometimes takes over from Me, or at least appears to do so, as the Old Persians in their Avesta hymns averred that Ahriman did in his continual opposition to Ahura Mazda, the Supreme Spirit in their religion. May '58 and August '77 were two occasions whereon "Saataan" took over. Take good care that this "take - ovr" is not repeated, at least as far as the Ceylon Tamilians are involved. Otherwise they will be decimated and impoverished beyond redemption. Now note carefully what I say about the "Ahimsaa" — "Satyaagraha" that you say you are all wedded to and which you think will make the Sinhalese Government bend to your claims for a Separate State. This "Ahimsaa" was not invented by Gandhi; it was in the Indian Culture for the last three millennia, ever since My Dravidian River thereof flooded out the "Aarya" streams of "Violence" and "Destruction" that they imported in 2,000 B. C. into N. W. India. For "ghan" then, later "han", means "to destroy": thence came the word "a" = "an" in Sanskrit = "no" (in English) and "himsaa" = "desiring to hurt any living being." I can still remember some Brahmans singing or rather chanting the Rigvedic hymn, X, 22, 13. In their first line came the verb, almost for the first time:—

अस्मे ता त इन्द्र सन्तु सत्या अहिंसन्तीरुपस्पृशः ।

= "asmee taa ta, Indra, santu satyaa ahimsantiir upa-sprs(h)ah". The verbal form is "ahimsant"—. Well and good! The "Aarya invaders who sacrificed cows and horses to their elemental gods, like Fire, Wind or the Earth and Heaven and gleefully ate their flesh, as the earlier hymns of the Rig Veda (1800 B. C. to 1,200 B. C.) testify, have now been converted to "Ahimsaa" by the Taamiilzhar.⁺⁸ As all ye inhabitants of Ciiriya Ilankai are really Taamiilzhar or Dravidians, "Ahimsaa" seems to have some chance of success, among you, I should think.

+ 8 The word is "Aarya", but the idea is of Dravidian origin.

as far as your executing it in 1980 (or so) is concerned. Unfortunately the Sinhalese, though they are as Dravidians as you are, have been wrongly taught in their Mahavamsa and later so-called history books to consider themselves as Aryans. Hence, they have claimed the Aryan privilege of wrecking peaceful "Satyagraha", as they did at the Jaffna Kachcheri in 1961. So do not put too much faith or hope thereon. Now another question: what has made Kumar, the heir of the great G. G. P., forsake you all and carry out a very vigorous campaign against you in the May, '79, Municipal and Town Council Elections in the North? Search your consciences to see whether your treatment of him before the General Election of 1977 was not such as the son of such a great leader deserved. Just as '72 saw G. G. P. and Chelva draw themselves into a United Tamil Front, so '82 should heal the breach between you and the reborn Tamil Congress, so that in the '83 General Election the Ceylon Tamilians may speak with one voice. Note too the volume of support that the U.N.P. has now acquired in the E. P. and is beginning to obtain in the N. P. This is not only because it can draw unlimited financial support from the Ceylon Government, backed by all the capitalist nations, but also because many educated Tamilians who are not stampeded by slogans, have come to question the usefulness of continual opposition to Government which (with all its faults) has been the least inimical to Tamilians in the past 31 years. My blessings on you all. Aam!

Part II. AN OVERHEARD DIALOGUE.

This is very interesting and quite topical, especially in the present (1979 A. D.) political and social situation. **God help** and the **earnest endeavours of all men of good will** both Sinhalese and Tamilian, both these are needed immediately to improve this political and social climate of "தலை தாண்டி" = "அ(ப)டு ஆண்டு" = "எம் ஆட்சி". **The Dialogue** between Lord Muruku and the Worshippers in Ceylon of the Lord Buddha, especially their Leader

Lord Muruku starts the discussion :- You are asking the T. U. L. F. to drop their demand for a Separate State of Tamil³ Iil³am, while promising to accede to all their legitimate demands. Is that not so?

(1) **The B(uddhist) L(eaders)** : Of course! We are pouring all our Love, Compassion and Maitreya on our Tamil³ kinsmen.

(2) **L(ord) M(uruku)**: Did you do that in those critical days of August - September, 1977? Your hoodlums did not.

(3) **The B. L.:** But now we are determined to make amends! **L. M.:** By state - planned settlements of Sinhalese folk in such large numbers among the Tamil³ - speakers in the North and East that Trinco and Vavuniya, and in time Jaffna itself, will follow the fate of Amparai and Seeruwila? In the present temper of both communities, if the state succeeds in settling Sinhalese and Tamilians cheek by jowl all over Sri Lanka, you can get a 100% Sinhala Parliament, with distinguished Tamilians occupying seats in the Speaker's Gallery, Do you want that? **Asgiriya Mahaanaayaka Theeroo Palapaane Santhaananda**, the head of the Ceylonese Buddhist Hierarchy:- Not at all! Like our President and the Prime Minister, we want all Sri Lanka's inhabitants to live in this Blessed Isle with equal rights. We do not have the foggiest idea of reducing the Tamilians here to a second class citizenship.

L. M.:- Then what about your speech at Mahaa Nuwara (=Kandy) on 23-6-79 to the Buddhist Peramuna?

S(anth) Aananda: As they say about Amir or Mangaiyarkkaraci, in speeches our emotions carry away most Ceylonese a bit too far: blame not us but the fierce rays of the topical sun. Anyway in our every day conduct have we not been quite fair and impartial towards the Tamilians in our midst?

L. M.:- Don't try to hoodwink me! Take two schools in the heart of your Capital City. The one with nearly a thousand children who learn in the Tamil³ medium is

quite small, so that each of them can cry out in Shakespeare's words: "Oh! I am cabined, cribbed, confined". The Sinhalese school, beside this, houses about 400 children: but it is a colossal building. Hence the children themselves have started a new Arithmetic equation, which will soon be accepted by C. M. and others, perhaps by the U. N. O., namely 1 Sinhala child = 4 Tamilian or Muslim children. Is this what you call **equity or fair play?**

Sir Senerat (=R. S. S. Gunawardene) of Cinnamon Gardens: Certainly not! But both our Leaders and the Masses in Sri Lanka are at times swayed not by reason, but by violent emotion, to which the reactions of the Parisian mob to the happenings of the National Assembly at nearby Versailles are the nearest parallel. Ever since S. W. R. D.B.'s slogans of "**Sinhala Only**" and "**This in 24 hours**" and that of his ardent but too progressive followers: "**Apee Aan²d²uva** (=Our dominion), both in 1956, **power**, like strong wine, **has gone up to the head of the Sinhalese Masses**. In 1970, after the tremendous election victory of the S. L. F. P. and its partners in the "United Left Front", the vanquished U. N. P. followers were at the receiving end of the "**Incipient Pogroms**" performed by the Victors in the **Elections**. These are now considered almost as battles. After the swing in the opposite direction, to the Right, in the **1977 Elections**, there were complaints of similar performances by the U. N. P. on the S. L. F. P. rank and file. But soon all these small local fires were lost sight of in the great conflagration, the **August '77 Pogroms** against innocent Tamilians, especially in the Sinhalese regions.⁺⁹ After "May, 1958" and "August, 1977", it is **impossible** to be just and fair to the Tamilians in South Ceylon. To build a colossal school for their children beside a small school for Sinhala children, whatever the disparity in numbers, would be an **open invitation to arson**. That colossal Tamil³ school will go up in flames

⁺⁹ Also of a few decades of Sinhalese inhabitants in the Tamilian regions.

at night as mysteriously as the million bags and tins of packed powdered milk, like Lakspray, went up in flames and smoke recently in the Welisara Factory and Stores. Politics is the science of the possible: "ad impossibile nemo tenetur".⁺¹⁰ Look at me. I am the most prominent Buddhist leader among Sinhalese laymen. So I have to join the Buddhist crowd to **pitch our demands as high as we can**, often to the detriment of other communities. At the same time I am a prominent Member of the "**Association to minimise friction between the Sinhalese and Tamilians**", formed in 1972, by P. R. Sittampalam, 22, Deal Place, Colombo 3, the life-wire of the Royal Asiatic Society, Ceylon Branch, the retired Proctor and Notary, S. Sivasubramaniam of 103/2, Hulftsdorf Street, Colombo 12, an enterprising Bandula⁺¹¹ and ten others of whom Piyatuma Daaviid is one, when he comes to Colombo. We have interviewed the **S. L. F. P. high and mighty** in 1972 to '75 and got justice done to the Tamilian young men locked up without trial for months, during the "**Indira Gandhi type**" of Siri-Maavoo's Emergency Rule. Hence I am accused of running with the hare, while hunting with the hounds."

L. M.:- So, while the President and the P. M. speak of complete equality of the Tamilians with the Sinhalese, you admit that **in actual practice there is discrimination** against the speakers of Tamil³, whether Hindu, Muslim, or Christian - Catholic. Have you only this discrimination in the matter of school buildings to confess or to admit? **S. Aananda Theero:-** Not a bit! From 4-2-1948 till today the internal history of this "Sinhala Dviipa" is but a long story of a series of discriminations, whereby the Sinhalese Buddhists try to keep the other communities here in their place, as "helots", as "hewers of wood and drawers of water".

⁺¹⁰ This Latin means: "None is obliged to do the impossible".

⁺¹¹ Bandula Sri Gunawardhana, Founder: "Sinhala - Tamil Brotherhood", 270, Park Road, Colombo 5, at least till 21-12-73.

“SAVING FACE”

L. M.:- Do you boast about this, or confess it to Me, your Lord as well as of the others here, as a fault to be corrected?

S. Aananda:- Personally, as a man of conscience, the latter is my line. But the French Revolution of 1789 took years to mature under Napoleon Buonaparte till 1815 and **Waterloo** (pronounced “low” in Dutch = “Low Water” or “large pond”). So also the Social Revolution inaugurated by S. W. R. D. B. in 1956 is **not yet over**. Till then I must “**save face**”.

L. M.:- What is the “**hall-mark**” of this **Social Revolution**?

S. Aananda:- Servants dominate and terrorise their masters, whether at home or at the Government or other offices. The P. M. (here = the postmaster.) goes into the Post Office in mortal fear of his peons. “Apee Aan²d²uva, needa?” = “Is this not our domination?”

Our = those in greater numbers. Others will say that things are topsy-turvy in Sri Lanka. I shall not judge, at least openly. For, I am in the same position as the postmaster just mentioned. It is only now that J. R. J. is trying to bring discipline into offices, departments, corporations, the C. T. B., C. G. R. and what not.

L. M.:- Are things worse, if a Tamilian is the postmaster, or station-master among Sinhalese minions, peons etc.?

S. Aananda:- Infinitely worse! Count up the Tamilian station-masters and other officers assaulted, robbed, some killed, their cars burnt, their belongings looted during the hectic days of August, 1977. The Tamilians in Ceylon and those abroad especially must have got a **shock** from which it will take years for them to recover. I am very sorry for this.

L. M.:- Their Reactions may be violent and revolutionary in turn. Have you ever heard of the “Tamil Co-ordinating Committee” of (1) the “Iil³a Tamil³ Association”, (2) “Iil³am

Liberation Organisation” and (3) “Tamil³ar Vid²utal²ai Peer-An²i”; its Head-Quarters are at 55, Warren Road, Colliers Wood, London, S. W. 19. 2 HY. Tel. 01—542,9787. Read their broadcast to the Wide World about “linguistic, Cultural and National repression, racial discrimination and the erosion of human and civil rights”, especially under the 3 S. L. F. P.- dominated “Sinhala Governments.” Their aims are (1) “To expose and publicise the violation of Tamilian rights. (2) To enlist the sympathy and support of Governments and of the international Community. (3) To focus attention on Governmental terrorisation of the Tamilians by the Sinhalese Army and Police”..... Undoubtedly there is exaggeration here: but don't you think there are grains of truth too herein?

Sir Senerat: More than a few grains! Our assurances to the Tamilians, reinforced by the supporting statements of the very slender number of Tamilian Ministers in a predominantly Sinhala Cabinet, are often poles apart from what we mete out to them in actual practice. Thus our assurance that Tamilians can correspond with the Central Government Officers, the Departments and the Corporations in Colombo in their own language is often **just eye-wash**. For these are more “Sinhalese” than the Cabinet itself: they just dish out their replies in “Aarya Sinhala” and do not bother to attach any Tamil³ translation. In a way this proves to be a good thing. For, it gives K. P. Ratnam, M. P. for Kayts, a splendid opportunity to show repeatedly to the National Assembly that unless Tamil³ is made **an official language**, Government officials will perpetrate these “iniquities” without let or hindrance. So **let us correct the fundamental injustice** thrust upon Ceylon Tamilians, like a bolt from the blue, in the Summer of 1956, by my Cinnamon Gardens neighbour, S. W. R. D. B.

L. M.:- You oppose a Separate Tamil³ Iil³am. So do I and very many of those Tamilians even who vote solidly for the T. U. L. F. in order to obtain a United Tamil³ Front. “**Liberation**” too they desire, just as much as Amir or Ratnam, but not necessarily in a “Separate State”.

If all these political, economic and social iniquities are at once removed, if their Home Lands are secured without the fear of the Sinhala^{2a} "New Settlers" flooding out the earlier Settlers in the Vavuniya, Trincomalie and other exposed districts, if they are treated really as equal citizens, especially in the matter of Tamil³, then they will cooperate mightily with their Sinhalese brethren to build up a prosperous Ceylonese Nation.

The Naaga Vihaara Theero :- I oppose the "Tamil³ Home lands"! About four to five dozen names therein are of Sinhala^{2a} origin.

L. M. :- In 1935 Fr. Gnaana Prakaacar of Nalluur thought so: but by 1945 he had changed his views, confronted by the Majesty of that தாமிழ் உலகம், Taamiilzha - El²uva the common ancestress (of the first millennium B. C. of both Sinhala^{2a} and the earliest Ceylon - Tamil³). These place-names are in that ancient tongue, which split up first into the Northern and Southern Dialects and then into Tongues.

Mr. Selvadurai of the Gnaanam-Daaviid Sangham and of its "Api Naa(i)yoo Kul^{3u}":- Gradually the two dialects of the First Millennium B. C. became "El^{2u}" and "Ceylon Tamil³" in the First Millennium A. D. Half-way down this millennium new Tamil³ian settlers, alternately of the Paan^{2d2}ya, Pallava and Co^{013a} Kingdoms, reinforced the Tamilians here and changed "Ceylon - Tamil³" still further—away from her twin - sister, "El^{2u}", later "Sinh-el^{2u}"⁺¹²; but not yet identical with Indian Tamil³, as the Madras Tamil³ Lexicon points out frequently throughout that monumental work and at its Volume VI, Index VII page XC IV (=94) யாழ்ப்பாணத்து (= Jaffna) **Maanippaay Akaraadi**, by Pulavar Candraseekherar, printed at the American Mission Press, Jaffna, in 1842. We may call this tongue "Tamil³ El^{2u}". Its divergence from the other "El^{2u}" or "Hel^{2a} - basa" was at first infinitesimal.

⁺¹² Now, "Sinhala^{2a}" or "Sinhala."

then dialectic and finally linguistic, just as between Tamil³ and Malayaal^{2am}, which was "Ceera Tamil³" till 800A.D. The Naaga Vihaara Theero (=N. V. T. henceforth):-

All this does not worry me. I want all places with names ending in "Vila" or "Kul^{2ama}" to be part of the Sinhala^{2a} Homeland. Take for instance "Kok(k)uvila" and "Pul^{2iyam}kul^{2ama}" — pure Sinh. place - names.

Mr. Selvadurai. Both vil and "kul^{2am}" figure very prominently in the Madras Tamil³ Lexicon, which has no connexion with Sinhalese. Likewise both "kokku" and "pul²ⁱ" (or "pul^{2iya}") have a history of more than two millennia in Tamil³. Hence these places were part of the Tamil³ Homeland.

N. V. T. Not a bit! They are pure "Aarya-Sinhala^{2a}" place-names. We were taught so as children.

Lord Muruku: You are mistaken here, N. V. T. Out of the four names, 3 are Dravidian absolutely:- (a) "புளி pul²ⁱ" fills pages 2798 to 2801 of the Madras Tam. Lexicon. The tree is the tamarind. (b) "குளம், kul^{2am}" (M. L. page 1038), from "kol²" = to get, receive in the hollowed hands, obtains the connotation of a large receptacle for water, a reservoir, tank, pond, even a lake, as at P. N. 33:5 "குளக் கீழ் விளைந்த வெண்ணெய்".

L. M. :- Is "kul^{2am}" a Dravidian word?

Selvadurai :- Undoubtedly. It is No. 1518 in the Dravidian Etymological Dictionary of the Professors of Sanskrit, T. Burrow and M. B. Emeneau. They state:- Tam. Malayaal^{2am} "kul^{2am}"; Kannad^{2a} "kol^{2a}, kon^{2u}". Tul^{2u} "kul^{2a}". Telugu: "kolamu". Note the enunciative glide as the final "u" in "kolamu, andamu" (=manner) in Tel^{2u}(n)gu (=the "clear" language), while her sister, El^{2u} (mother of Sinhala^{2a}) has this glide as "a" in "kul^{2ama}, andama" (=manner). Both these words are pure Dravidian.

N. V. T. I object strongly to all this. The wide world knows that we, Sinhalese, are pure "Aaryas". Hence our place-name too would be "Aryan". Hence any such name ending "kul²am, kul²ama" cannot be a Sinhalese settlement. If the Tamilians have it as their own, even "bulaankulama" a fine name like "bulath-sinhala". The lord or laird of this estate in the C. P. was himself called "Bulaankul²ama Disaava".

Selvadurai: That is Sinh. for "விளாங்குளம்", "vil²aankul²am".

N. V. T. Hence of the four place-names, two are not original of "Aarya-Sinhala" origin: so let us discuss the other two.

Selvadurai: The third word "kokku" is No. 1767 in the same **Dravidian Dictionary**. Tam. Ma. Kan. "kokku" = crane. Tel. "konga, kokkeru, kokkaraayi" = crane: Pa. "kokkal".

N. V. T. Hence "kokkuvila", 3 miles from Jaffna, could not have been an "Aarya-Sinhala" settlement. The Tamilians are welcome to make it part of their **Dravidian Homeland**. Well, are they not proud to be called "தாமிழ் Taamiil³ar", the original name wherefrom Sanskrit fashioned **Draavid²a**?

Selvadurai: What about "vila": the fourth word? Could it also be Dravidian? Just as "kul²am" lengthens out into "kul²ama" so "vil" could have become "vila" in Sinhala. The same **Dravidian Dictionary** has this as No. 4449. In Kan. Kod²ag. Tul²u, Gad²ba and Brahui the "v" changes into the sister "bi" just as Old Latin "d_vis" became "bis". This "bi" persists in English "bisect, bicycle". So the "bil"—of these sister tongues persists in Sinhala "வில்லா", billaa (=வில்லா, villa = O archer, bowman! or more probably "வில்லாள், villaal the bowman; the final "l" drops out here, as it does in vel—end—aal²", >வேலெண்டி, velendaa", "vilai—peccur aal²", as we have shown at length, on pages 13 to 15 in our Lexicon, Book VII, "The beautiful People in the beautiful Land", or "எழிலிய மொழி முழங்கும் ஈழத் தாமிழர்", or "அழி கிழை" III.

L. M.:- We are all very sorry for you, N. V. T. Out of your 4 words, only one will suit you; but it has led you up to "billaa", which Carter, at page 451. column I, explains as "kidnapper, bogy to frighten children". I hope you are not such to the children on Stanley Road, but **a tower of strength** to My recently formed Sangham for Tamilian-Sinhalese unity.

N. V. T. It is a risky business to argue with Tamilians. They always win. They shoot well, not with the "vil" (or bow) as in 4,000 B. C. but with home-made guns, and still better with their "**Lexicon-shafts**". Not one of the 4 words I came out with are "**Aarya-Sinhala**". Hence all these places have Dravidian or Tamilian names. One last effort of mine. I take it from Fr. Gnaana Prakaacar of Nalluur, as he gave it to his disciple, Fr. Daaviid, at Malvatta in 1938. The word itself is "**mal-vatta**": this must be "**Aarya**".

Selvadurai: Sorry, your reverence! This "mal" is from **Dravidian "malar"**, No. 3879 in the same Dictionary: **Tam. malar** = to open as a bloom, or flower; to blossom out.

N. V. T. I was speaking through my hat, when J claimed these Dravidian places for our "Aarya Sinhala Homeland". Perish the thought! We will rather die than be associated with Dravidians!

S. Aananda:- You have despaired too early, N. V. T. What about "**Mirisuvil**"? Surely the **first word** here, at least, is pure "Aarya Sinhala". It is one of the words which Fr. Gnaanam discussed.

Selvadurai: We, of his Sangham and of Piyatuma Daaviid's, are **his heirs**. Some of the assertions of his in 1938 he himself discarded in 1946, e g. the Sinhala origin of certain place-names. Further, he gave his favourite disciple, Daaviid, and the latter's disciples, like us, full powers to grow in knowledge and to revise his own views. This we are now doing. The same **Dravidian** dictionary at No. 3986, shows this word too as **pure Dravidian**. The

story starts with **Tam**. "mil² - aku = black pepper, Piper nigrum. **Kannad^{2a}** closely allied to El^{2u}, the mother of both **Sinhal^{2a}** and of pure **Ceylon Tamil³** +13, has "mel³asu/mer³asu". Iil³attamil³ then, as now, changes the "e" vowel of Kan. Tul^{2u} and Telugu into "i". Thus "ela, elai" in those tongues becomes "ila, ilai" in Malayaal^{2am}, Tamil³. So here too we had **mel³ / mer³** (= மிழ் / மிற) followed by the particle **asu / isu**, originally "**icu**", a favourite ending in old **Dravidian**. We do not have the three Tamil³ streams separately enclosed now: they have flowed into one large river. If they had been registered earlier, we would have there மிழ்சு / மிற்சு = **mil³icu / mir³icu** in the **lil³attamil³** of Christ's time. The Sinhala form is late: it is a hybrid of this mir³icu and of **Kannada mer³asu**. Normally Sinh. is nearer to **Kannad^{2a}** than to Tamil³.

L. M. :- And now one last question from you, "Aarya-Sinhalese". Why are you so reluctant to admit that the Tamilians had an ancient "**Homeland**" in the North and East of this Island? How long have the U. S. Americans been settled in U. S. A.?

S. Aananda: For 4 or 5 centuries: the earliest settlers there were Spaniards, as Los Angeles (=Latin "Illos Angelos") and San Francisco testify. We admit that the Tamilians were settled in N. E. Iilzham from the 9th. or 10th. century at the latest. Hence they are entitled to claim this part of Ceylon as their "**Home-land**". It stands to reason that not merely the T. U. L. F. but every speaker of Tamil³, including the predominant majority of the Muslims, desires the security of this "Homeland". Throwing in two or three A. C. A. Divisions or Districts of Madawachiya into the Vavuniya Electorate, where the Sinhalese are already gaining in numbers as well as settlements, cannot be justified on the principle that a "**Tug - of - war**" justifies everything

At a time when the Sinhalese Government shows remorse for both its and the S. L. F. P.'s ignoring the Tamilians' just demands and promises to grant every just demand of the latter, such a step is most **impolitic**. This brings us to the word "**impolice**" employed about the Jaffna Police, especially its lower ranks, between 1971 and 1977. Why does the Gnaanam - Daaviid Sangham call it so? **Mr. Selvadurai:-** Police force must be employed with prudence and discretion, especially by Policemen who are knit by race, language and culture with the people among whom they work. The S. L. F. P. Government seems to have chosen Constables and even a few superior officers and placed them in the Tamilian Districts as a prop and support to its Army of (almost) Occupation there. After 30 years of growing injustice, this step was fraught with disaster to peace and concord between the Police and the Jaffna Dissidents.

What was wrong with the Jaffna

Police in January 1974 and August 1977?

As this Conversation was dragging on, there stepped in Dr. Veelummayilum, his wife, the Sinhal^{2a} niece of our former P. M. from Balangod^{2a}, and their daughter, Mankaiyarkkaraci (ya), who has already made her mark in the Conversations which are recorded in our Lexicons, starting from Part V of Book III. She undergoes cross-examination.

S. Ananda Theero:- Your Sangham speaks occasionally of the "**Impolicy**" of the Jaffna Police in the last years of the last government. What does this mean? "**Impolice**" you call it.

Mangai:- We mean exactly what J. R. J. and his Deputy Minister of Defence, Weerapitiya, stated in the National Assembly soon after the August'77 Pogroms. Add to that the fact that it was wrong and quite **impolitic** for that S. L. F. P. Government to have packed

⁺¹³ Before its admixture with Paan^{2d}iya Tamil³ in the time of Christ and with Cool^{3a} (சூலம்) Tamil³ between 900 and 1300 A. D.

the Police Force in the North and East with Sinhalese, some of whom did not know any Tamil at a time when the feelings between the two communities was becoming openly hostile, thanks to S. W. R. D. B. "Sinhala Only" being thrust down the throats of a proud and noble folk and to his wife's policy of standardisation depriving capable Jaffna young men of the higher education and employments they were legitimately entitled to. Still we must look at the other side. The Jaffna young man who assaulted the Tamil Reserve P. C. on Munneevaram Viithi, plucked his gun and with its butt end tried to smash the front glass-pane of A. S. P. Nuurdiin's Jeep played straight into Satan's hands. For, he it is who thrives on friction and internal strife. Now that the Police Force in Jaffna is one of which the public is proud, let us forget and forgive the mistakes on both sides. We would like to welcome back our associate in our Sangham Godfrey Gunasekhera, as the Jaffna S. P. of 1983 but in a mood alien to his at 9 a. m. of 16-8-77 after the provocation above-mentioned. Wise direction from the Administration from both Colombo and Jaffna could have rendered the Police here more sympathetic to the Tamil speakers and prevented the incidents of January 10, 1974 and of August 1977. On the other side Amir need not have waited for the supposed assault on the Painter Manju Sri, really a cycle accident, to come out, in July 1979, with a strong exhortation to the Tamilian Youth to avoid violence. This advice, if given earlier and followed could have prevented the Pogroms. It should have come exactly two years earlier and should have been followed. The Police have to maintain Law and Order. They are not historians to search out the reasons for the frustration of the Jaffna youth. Still, if they had been predominantly Tamilians, more sympathy would have been exhibited. That R. Sundaralingam and Rudra Rajasingham, both Tamilians, were sent to rectify matters in Jaffna in the Fall of 1977 bears testimony to the serious defects among the Police, especially its lower ranks.

Lord Muruku:- On one point I disagree with you, Mangai. The Police or Army in the North and East, even though predominantly Sinhala-speaking, have to know some history, at least that from 1948, and should have mastered the rudiments of psychology. Then they would have appreciated the bitterness that grew every hour against those who had foisted on Tamilians an "alien" language and **diminished** them in every way, economically, politically and even socially in some respects. It is this lack of psychology that has made a certain Army Brigadier complain recently that the Jaffna public do not seem to be so friendly to him as elsewhere. Friendship is a two-sided jewel. Surely all the events of the S. L. F. P. Government from 1956 to 1958, or in 1972, when it rejected out of hand the minimum demands of the just-formed T. U. L. F., do not register much friendliness; nor has the conduct of some miscreants in the Sinhala Army, nor have the Operations of the Sinhala Police on the night of 10-1-74 or in the dawn and forenoon of 16-8-77 any chance of being considered as an "**Outpouring of Love**" on the Jaffnese, Tamilians especially. The increasing bitterness in Tamilian minds, ever since the Unjust Law of "Sinhala Only" reduced them to second class citizenship in this, the common Motherland of all Ceylonese, has seemed to escape the minds of many Sinhalese, even of the highly educated and accordingly reflecting classes, their elite. I employed just now the word "**alien**" to their language half-heartedly, as I was present when their common ancestors in Iilzham spoke the common tongue, "Taamiilzham"—E¹uva, தாமிழம்—தமிழ், till the advent of Buddhism, throughout the years 1,200 to 240 B. C. But by now the gradual divergence of the two tongues has been so great that there is difficulty in communicating thoughts between the two communities, if not for English.

Mangai:- The increasing bitterness that you speak of, Lord Muruku, has spawned the "Tiger Movement" at almost the same time as the common endeavour of us, both Sinhalese and Tamilians, to uproot it by removing

the causes thereof has engendered our "Api Naa(i)yoo, අපි නැගීම" Movement. What advice would you give to the keen leaders among the "Pulis"? I suppose, "not to clash with the Police"?

Lord Muruku:- I raise My voice in order to be heard by all these "Tigers", "burning bright", from U. S. A. to Sri Lanka. I admire your objective and aims, like those of the Communists, namely, to secure justice to the classes depressed by unjust laws. But I cannot recommend either to the "Tigers" or to the "die-hard" Communists the means that they employ. For, **terrorism**, in all its forms, is alien to the Loving Nature of that God whom most Ceylonese worship under various names. Hence **mutual love**, not with an accompanying gun, but with powerful words of persuasion to the ruling quarters from the leaders of all Ceylonese religions, to minimise all this discrimination, and continuous prayer — these alone are the solutions to this crisis. For, man ultimately is a reasonable being, once his prejudices are removed; and

"More things are wrought by **prayer** than this world dreams of: So let thy voice ascend for this night and day!"

Dr. V(eelum) M(ayilum):- Beside **Prayer**, I would recommend both sides making a **public confession** of their **sins**. The Sinhalese politicians and the ordinary folk now feel that their Governments have not dealt justly with the Tamilians.

Let them all admit this **openly** in a **Round Table Meeting** and enshrine its resolutions in Parliamentary Laws, in actual Administration and even in the Constitution. There should be "**no arriere pensee**", as the French say; no mental reservation, no looking back, no sliding back into the old unjust ways, once the Round Table Conference ends in a blaze of glory and in all-round peaceful embraces. This applies mostly to the predominantly Sinhalese Administration. On the other side, I happen to be one of the leaders of the T. U. L. F. On their behalf I shall make a **public confession** of our **own sins**.

Mangai: Shall I take it down and later broadcast it in Tamil³ and Sinhala^{2a} through "**Radio lilzham**"?

Dr. V. M. Of course, do so. Then get your Grand-Uncle⁺¹⁴ to get it broadcast in the world languages: English, Spanish and Russian. Now a word of encouragement to Sir Senerat. I married a Sinhala^{2a} lady and live often at Balangoda^{2a}, when I do not stay in Colombo 7. Except among hoodlums, there is no animosity against Tamilians in the South. On the contrary, there is tremendous sympathy for them, especially after "August, '77". There will be no opposition whatever to a colossal Tamil³ school coming up in any part of Colombo, as in Kotahena or Wellawatte already. If there arises any such stir or commotion, the long arm of our President will nip it in the bud. Now another word, this to the T. U. L. F. leaders in the North:— Search your consciences to find whether your actions, omissions and more your vehement speeches, often misunderstood or exaggerated by the Police Constables who took them down, both in January, 1974, and in July, 1977, without a thorough knowledge of Tamil³, did in fact help to render a wavering Police Force somewhat hostile to us. If it became an "**Impolice**", as you complain, it was partly your own fault. Now we all say together, "We have sinned against God and against our own Nation. We crave forgiveness! May He, the Father of us all Tamilians, Muslims and Sinhalese, guide us now onward, in the path of Peace, Mutual Love and Abundant Prosperity! **Aam - en! Oom Murukaa!**"

+ 14 This Grand Uncle is Piyatuma Daaviid, who is proficient in these and 30 other languages.

ERRATE. பிழைதிருத்தங்கள்.

Page	Line	Error	Correction
உ	10	Nutiner ³ⁱ	Niitiner ³ⁱ , நீதி நெறி
„	17	God	God.
iii	6	n.	in
iv	7	Malayaal ^{2om}	Malayaal ^{2am}
„	15	philosop y	philosophy
vi	30	koti ²	koṭ ²ⁱ
vii	25	Taamiilzhan	Taamiilzham
viii	24	ஈடு	ஈடு
ix	37	stsne	stone
„	13	originyl	original
x	3	diergent	divergent
xii	31	Naa(i) yoe	Naa(i)yoo
xiii	10	Daily News	“Daily News”
„	28	there of	thereof
xiv	14	form	from
„	27	embraco	embrace
„	33	against	against.
3	5	Taamiilxha	Taamiilzha
4	5	Taamiibzha	Taamiilzha
„	„	pople	people
6	16-17	and modern Hinduism,	modern Hinduism ann Islam.
18	18	thre ə	three
7	14	this	that
8	20	Sacurdar-	Secundar-
10	4	some	same
„	2	to words.	of words.
„	„	embraec	embrace
12	13	Telegu	Tel ² ungu > Telugu.
„	29	8th	8th.
„	33	separate	separate,
15	6	approximation	approximation.
16	5	overcome.	overcome”.
„	12	vigaal ^{2a}	vigaat ^{2a} ,

Page	Line	Error	Correction
„	33	Trincomalie,	Trincomalie, but now at 351, Hospital Road, Jaffna.
17	17	Book III (நளா)	Book III (நளா).
19	1	வடிவமுகு	வடிவமுகு.
„	4	qualities	qualities.
„	12	entranced	entranced
„	20	earlier	earlier,
20	10	3rd	3rd.
„	25	dicided	decided
21	37	“alt-us”	“aalt-us”
22	27	side:by	side by
24	37	Concilium.	Concilium?
25	20	Eliot	Eliot,
27	1	incharge	(delete this last word)
„	3	of implementing	in charge of implementing
„	27	percent	percent.
„	36	universal”	“universal”.
28	1	Weerapit ^{2iya}	Wiirapit ^{2iya} ,
32	9-10	and Leo Perera.	Leo Perera and Kingsley Wikramasuuriya.
34	4	history	“history”
„	24	educatedl	educated
37	37	til	till
39	35	even	even,
44	2	Kannad ^{2a}	Kannad ^{2a} ,
46	10	assautted	assaulted
48	23	sins	sins.

28-6-80.