

THE TRAVAILS OF WANNI

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Dedicated to King Pararajasekeram, Chieftains Pandara Wanniya, and, Kapitipola, who were captured and executed, and Princess Maria Sembatte, who was captured and dethroned and died in captivity.

PREFACE

In this work I have included some articles written by me from time to time bearing on some historical and geographical matters pertaining to the Tamil people and their lands which they have inhabited over the centuries so as to acquaint them, however briefly, with the vicissitudes of fortunes which have affected their life, their birthrights and now their territories, after about four centuries of foreign interference and rule in their interests (foreign) first by the Portuguese, then by the Dutch and finally the British, who left the shores of this island about 30 years ago voluntarily

And also of the fierce resistance offered and the heavy price they have paid in defence not only of their territories but equally, or, even more so, on behalf of the Sinhalese also, and their territories, attested not only by Portuguese, Dutch and British but also by Sinhalese historians.

Colombo, 5th August, 1978

J. R. SINNATAMBY

THE TRAVAILS OF WANNI (12-4-68)

One would have thought that with the regaining of Independence in their own right, as much as the Sinhalese theirs, with the voluntary withdrawal of the British Services, terminating about 450 years of foreign domination in Sri Lanka, the travails of the people of Wannai Country have come to an end.

But their position appears to be the same or even worse than the worst oppression suffered by them during foreign occupation. The story now unfolding of the atrocities perpetrated on utterly helpless men women and children and even babes in arms, only shows that they have been left utterly defenceless.

Little do people realise that it was these virile people, who offered the fiercest resistance to the foreign powers and were the last to be subdued, who are now being trampled by the very people in whose defence they lost their independence and their King and Kingdom, when they went to their assistance in their hour of distress.

The following extracts from writings of recognised and erudite historians and scholars are of much relevance and interest in this context.

When the Portuguese endeavoured to conquer the Kandyan Kingdom with the aid of the Christians and low country Sinhalese it was the Tamils who went to their assistance.

Abeysinghe in his book "Portugese Rule in Ceylon" says "while the Portuguese were receiving reinforcements from Goa and other sources, Wimaladharmasuriya was not fighting a lone war. Assistance for him came from the Nayak of Madura and the King of Meliapuur. Their aid took the form of contingents of Vadugai troops, who, according to Portuguese writers, were some of the best fighting men in India at the time. The two east coast rulers of South India helped Kandy not only because of political sympathies, but also because of the trade relations that existed between their territories and Kandy.

Their aid reached Kandy through the Ports of Mannar, Puttalam and Trincomalee and through the Kingdom of Jaffna. That the King of Jaffna should have afforded transit rights to troops going to the aid of Kandy is a significant point. The ruler at the time was Pararasasekeram, who had been set up on the throne by the Portuguese in 1591. Yet he allowed help to pass through his territory and even, it was alleged, negotiated and procured aid from India for his brother monarch. He continued to do so until his death in 1615."

Commenting on the assistance sent by Viceroy of India to the Portuguese in Ceylon, Aloysius says, "Towards the end of the year 1602 or at the beginning of 1603, he sent a force of 300 Indian Christians and 340 Portuguese to the Island, thus bringing the total force available for the conquest of Kandy to about 800 Portuguese, soldiers, 12 000 Sinhalese Lascarins and the Indian Christians. He also planned to send two small vessels with eighty soldiers to patrol the eastern waters of Ceylon so as to prevent Vimaladharmasuriya receiving reinforcements of Vadugai troops from the Nayaks of East Coast of South India."

An Officer of the Ceylon Rifles referring to the execution of the King says in his book on Ceylon "in 1604 the Raja was again chastised for assisting the King of Kandy and the Portuguese according to Faria might have taken possession of his dominions only they were not at that time in a position to do so. but it was subsequently accomplished in 1617, when the Governor of Ceylon, Constantine de Saa, hearing that Raja was corresponding with the King of Kandy, had him captured, and sent to Goa, where he was deposed and executed "

Tennent the erudite historian and who was a member of the British Civil Service has this to say of these fiercely independent and sovereign people.

"The Portuguese after the capture of Jaffnapatam became the nominal sovereigns of the Wannu, but their dominion never extended beyond the sea coast, and they exercised no actual control over its restless Chieftains and their followers. The Dutch as the successors of Portugal affected to assert a right of supremacy; but were only able to enforce their annual tribute of elephants by a frequent resort to arms,

In 1782 these continued conflicts were brought to an apparent issue by a combined and vigorous effort of the Dutch who routed the forces of the Wannuhs at all points and reduced their country to at least the outward semblance of submission.

It is characteristic of the spirit of this people that the Dutch met nowhere a more determined resistance than from one of the native Princesses, the Wannichee Maria Sembatte whom they were obliged to carry away prisoner and detain in captivity in the fort of Colombo."

After the transfer of the sovereignty of Ceylon to the British, the excesses and turbulence of this part of the country still continued. In 1803, on the occasion of our first hostilities with the King of Kandy, Pandar Wannu, an influential chief on the borders of the Nuwarakalawa District, undertook to expel the English from his country and succeeded in occupying Cottiar, on the bay of Trincomalee

He drove out the garrison at Moe'eivoe and seized the fort; which had been left in charge of a British Officer and a few sepoys; they escaped in fishers boat to Jaffna, while the insurgents carried away some useless cannon that still lie buried in a rice field near the Padivil tank.

The attempt was of course followed by no permanent success; the insurgents were speedily dislodged; the fort retaken and the power of the Chiefs of the Wannu was finally and effectually extinguished. Their last descendant and representative was an old lady, who, in 1948, resided near the fort of Jaffna and enjoyed a small hereditary state, the remnant of her ancestral home "Ievers, ('Manual of North Central Province' p 8) says "The Kandyans attacked all the British maritime territory from Hambantota to Mullaitivu. The Dissava of Nuwarakalawiya with Pandara Vanniyar and the people of the Jaffna Vanni, attacked the latter fort".

The Dissava (Governor) of Nuwarakalawiya was very probably a descendant of the Tamil Governor who governed at Anuradhapura during Knox's time. Ievers has also pointed out that the province of Nuwarakalawiya is hereditary in the family of Kumarasingha and his brother. It is of interest to note in this context that in 175 AD, Rajadi Raja Sinha Devi gave Nuwaragam Pattuwa in Nuwarakalawiya to Nuwaraveve Suriyakumara Vanniasinha Mudaliya, in

recognition of his fidelity and faithful performance of Rajakariya. He was apparently the Tamil Governor referred to above whom Knox met about 1678 AD when escaping from Kandy through Anuradhapura. (Dr. P. E. Peiris - "Sinhala and Patrons", p451, Note 45 Knox "Ceylon", p256 edited by Saparamadu)

Regarding the reference to "Jaffna Vanni" it is of interest to note that the Batticaloa area bordering on Hambantota District was ruled by Wannians referred to by Baldeus as Kings based on the greater autonomy held by them according to Saparamadu who edited Baldeus's work (p55, foot note)

It is hoped that early steps will be taken to erect monuments in memory of the last king of Jaffna and Pandara Wanniah who were executed and Princess Sembatte who died in captivity.

THE TRAVAILS OF WANNI (10-5-78)

Reference my article "The Travails of Wannii" of 12-4.1978, the following further historical references are of relevance and interest.

The name Maria Sembatte, the Wannichee who resisted the Dutch, is of interest. When the king of Jaffna was forced to flee the Queen and her family came under the protection of the Portugese. De Queyroz, (Conquest of Ceylon), referring to this subject says "Our men found good spoil and some women of quality whom the Viceroy entrusted to Louis de Mele de Silva and to D Antoniede Noronha, who treated them all with honour....."

They adopted the Catholic faith. It is probable that this Wannichee is a descendant of this Royal Family. I believe the King's daughters were the first Nuns of Ceylon according to records, as far as, I can remember.

The Hindu Temple at Tiru-koneswaram which was dismantled by the Portugese was first visited by General Azvedo and his army. The following extract from "Jesuits of Ceylon" (Ceylon Antiquary, Vol. 2, PlI), refers to this temple and the King of Jaffna under whose jurisdiction the temple fell, as follows, "The army finally reached the famous temple of Trincomalee, a massive structure of singular workmanship. It was of great height and was built of blackish granite on a rock projecting into the sea. Intent on building a fort on this rock, the General summoned the King of Jaffnapalam, but as he delayed to come, the General marched to Jaffna and made it clear to the King that he intended to build a fort there."

Regarding the erection of monuments referred to by me in my last article I must point out that the King of Jaffna and Pandara Wanniah fought and died not only for their people and country but also the Sinhalese. In fact the immediate cause

of their being captured and hanged was due to the support given by them to the Kandyans during Portugese rule and again during the British rule, on the occasion of their first hostilities with the King of Kandy. It is hoped that all the citizens of Sri Lanka will contribute towards the cost of the erection of these monuments.

It is of interest to note in this context that many Hindu temples have been damaged and it would appear that even the Holy of Holies have been desecrated by even the armed guardians of the peace during the August uprising.

This has been so even in Kandyan districts where protection had been assured by the Kandyan Convention not only to Vihares but Devalas also, (K. M. de Silva, Ceylon Historical Journal, Vol. 10, P 91), and where specific reference is made to the religion of the Buddha and the Agama.

In this context what Geiger has pointed out in his work "Culture of Ceylon, Mediaeval Times," is of considerable significance

"In the Mahawamsa we shall see below frequently..... controversies are reported between different Buddhist Sects, but hardly any serious conflict between Brahaminism and Buddhism up to the begining of the modern era..... I think the study of the Mahawamsa even which is compiled by Buddhist priests, shows us how fallacious it is entirely to separate Buddhism from Brahamanas we know moreover that Brahamanas and Samanas..... were equally supported by the ruler and it is a Buddhist priest by whom this is acknowledged."

In this context it is of interest to note that Buddhism coexisted with Hinduism in South India for many centuries as can be inferred from what B.C. Law. Fellow, Calcutta University, (South India as a Centre of Pali Buddhism) has pointed out, that, Pali Buddhism had its home in South India and continued as such till as late as the 12th Century A. D- and also, that, (Indological Studies), that at the time of the Muslim Conquest, (that means about 8th Century A. D.) Buddhism received its final blow and monks fled from North India to various countries which included South India.

The monument for the King of Jaffna should be sited at Nallur at the place where the King's palace stood and which he set fire to with his own hands before he left Jaffna, and that of Pandara Wanniah at the site where he was hanged and where I believe the officer who had the painful duty of having him executed erected a stone to mark the spot, and, that of Princess Maria Sembatte at Mannar.

It is also of interest to note in this context that a statue has already been erected for Kappitipola, whose ancestors were full blooded Tamilians, (Ralph Pieris, "Sinhale Social Organisation"), by the Kandyans, and, according to Ievers who was Government Agent, Kegalle, the ruins of the Hindu temples where they worshipped were extant in his time. Probably they are still extant He led a rebellion in 1817 and all but succeeded but foiled particularly by the effective assistance received by the British from one of the Chiefs; (Dr. P. E. Pieris, "Sinhale and Patriots).

THE TRAVAILS OF WANNI (8-6-78)

In view of some inquiries I have had in respect of my articles pertaining to above subject of 12/4/1978 and 10/5/1978 the following historical references regarding matters touched on these articles are of relevance and interest.

Tamils have lived not only in Tamil areas but even in Sinhalese areas and in their own right from the dawn of recorded history to modern times and have held positions from the highest level as Kings, Queens, Princes, Prime Ministers, Adigars, Chiefs, Sanskrit and Pali Scholars, Buddhist missionaries, Army Commanders, Soldiers, even in guarding the Tooth Relic where the King's power resides.

In fact in Knox's time the Governor at Anuradhapura was a Tamil for the reason that the area was populated by Tamils, but today the Government Agent of Jaffna, an exclusively Tamil country, is a Sinhalese.

Knox, (Ceylon- 1818 Edition P134 - 135) says "To Anarodg-burre therefore we came..... It is a vast plain This is encompassed round with woods and small towns among them on every side, inhabited by Malabars, a distinct people from the Chingulays". Being entered into this town (Anuradhapura) We stae ourselves under a tree The people being originally Malabars, though subjects of Candy. Nor could they understand the Chingulay language..... they brought us before their Governor. He not speaking Chingulais spoke to us by an interpreter". Apparently this fact weighed with the Colebrooke Commission when they included Nuwara Kalawa in the Northern Province in 1833, see map appearing in Dr. G. C. Mendis's work pertaining to the Colebrooke Commission.

Jeyarajan has pointed out (History of the Evolution of the Sinhalese Alphabet) that, bilingualism (Tamil and Sinhalese) has prevailed in the Sinhalese country from an ancient period of time till modern times, a clear indication that Tamils lived in Sinhala country and also in their own right.

In fact what better evidence of the fact that the Tamils were living in Sinhalese areas in their own right than that even their traditional laws and customs (Thesawalamai) prevailed in North Western Province according to Sir Alexander Jahnston, Second Chief Justice of Ceylon, quoted by Dr H. W. Tambiah (Laws of Thesawalamai) and further more even deeds were written in Tamil,

When Buddhism was finally expelled from North India at the time of the Muslim conquest the fact that the Brahmin priests (Aryan) who had also penetrated into South India and Sri Lanka did not favour Buddhism helped and in fact Buddhism finally left South India when the Muslims penetrated into South India about the 13th Century A. D. i.e. about 6 centuries after Buddhism was dead in North India.

In this context the following reference by Spiers ("Tamil Culture" July 1957, Vol 6 No. 3 p 193, is of interest, 'Distinctive form of Buddhism was taken to China by South Indian Bodhidharma in 600 A.D. Buddhists, Jains and even Brahmins, hunted from North India, came South for refuge.

Historical References

Regarding the last representative of the Wannai Chiefs who resided at Jaffna according to Tennent,

C. S. Navaratnam "Vanni and the Vanniyas

There is a tradition that the last representative and descendant was visited by a British Governor when he visited Jaffna. Orientalist, (Monthly Literary Registrar, 1893 Note at P4), says she may have been Ponnar Vannichchiar of the Panankamam Chief's family whom Mr. Dyke met at Mullativu in 1842, (Diary 22nd August 1842).

Muller quoted by Geiger (Pali Literature and Language p4)

Kalinga home of Pali Oldest settlements (in Ceylon) from opposite mainland.

BC Law - Indological Studies

Pt. II - P 178

South India played important part in 4th and 5th centuries in expansion of Buddhism in Burma.

Walker Hindu World Vol. 2

By 1309 Muslims took Madura.

S. Dutt - Buddhist Monks & Monasteries

History records two devastations on an extensive scale of Northern India one by Mihirakula in the Western Sector early part of sixth century and again the eastern sector round the turn of the 13th century.

Great monastic universities wiped out in 12th century by Muslim invaders of Bengal and Bihar

Moor Islamic Cultural Home Souvenir (Foot Notes 11 & 25 PP 22 & 23)

Tamil is home language of the great majority of Ceylon Muslims and protocols and Kadutams written in the Tamil (not Sinhalese) language.

Studies in Ceylon Church History By Peter - P43

The first Ceylonese nuns the two princesses daughters of Pararajasekaram.

Sinhala & Patriots - Dr. P. E. Pieris - P530 Note 10

Certificate to Chief given by Colonel Hardy, Sir R. Brownrigg whose medal was conferred for prompt and effectual aid during late rebellion in sending out population of district to carry provisions to Kandy and proceeded himself there.

Dutch Power in Ceylon By P. E. Pieris-p 59

Coster (Dutch Commandant) requested written agreement in Sinhalese and Malabar language - addressed to all the Governors and ruling chiefs.

Ceylon Antiquary, Vol. 2 1916 - -1917 P21

A squadron of Portugese soldiers with 4 or 5 thousand Sinhalese Lascoryns scoured the island punishing rebels. (Freedom Fighters).

Fr. Perera - Historical Sketches

Portugese obliterated monuments of native religion and Nestorian Churches.

Godakumbure - Oriental and African Studies Vol. II

Tamil language and its literature were studied in the colleges of mediaeval Ceylon.

Several popular plays owe their origin to South India.

A great number of Sanskrit words have come to Sinhalese through a Dravidian medium.

Malalasekera (Pali Literature)

Tamils of South India then as now earnest students of Sanskrit Literature and their existance in the island helped much in encouraging study of Sanskrit in Ceylon.

Tamil literature largely responsible for much of the Sinhalese literature.

Intimate relations existed between the Tamils of the Dekkan and the Sinhalese settlers from quite an early period.

Intimate intercourse and consanguinity were established from the remotest times.

Paranavitana (Art and Culture of the Sinhalese)

The earliest type of the Buddha image known in Ceylon is that of the Andhra school.

There is epigraphical as well as literary evidence to indicate that a brisk intercourse existed between Buddhists of Ceylon and their co-religionists in the Kistan Valley.

Codrington - Ceylon Coins & Currency

Considerable number of deeds in Kurunegala and Puttalam Districts in Tamil.

Dr. P. E. Pieris - Sinhala and Patriots

P. 7 - King's relations not acceptable as a result of local marriage. Therefore a Royal Prince from Madura or some other Indian State has to be invited. Royal Dynasty which supplied Vijaya with his wife was destroyed by Muslims and in 1420 a Hindu Dynasty that of the Nayaks was again established

P 432. Note 23 - A Sinhalese cannot be King of Ceylon, that is, every person born of a Sinhalese father or mother is excluded from the Throne.

P 7. The King had no son and his kinsfolk, even if otherwise suitable were not generally acceptable. The Sinhalese families tracing descent from Kings, had as a result of local marriages, ceased to belong to the Royal caste which alone could demand and receive the prostrations of a subject.

P. M. Jeyarajan - Evolution of the Sinhala Alphabet - p65

Wijetunge mentions a curious fact of Sri Lanka history "The failure of the Nayaks rulers of Kandy to produce children by their Indian wives was conspicuous of their rule here, but their attempts in this direction were more successful with their Sinhalese wives. The children of the latter were however not considered eligible to succeed to the throne and succession always passed to the brothers or relatives of their Indian brides" (Ceylon University Review Vol. XVI Nos 3 & 4 PP 125 - 130).

Mahawamsa - (Geiger Ch: 7 VV 46 - 51)

When they had founded settlements in the land the ministers all came together and spoke this to the Prince: "Sire, consent to be consecrated as King. But, in spite of their demand the Prince refused the consecration, unless a maiden of a noble house were consecrated as a queen (at the same time).

But the ministers whose minds were eagerly bent upon the consecrating of their lord, and who although the means were difficult, had overcome all anxious fears about the matter, sent people, entrusted with many precious gifts, jewels, pearls and so forth, to the city of Madhura in southern (India), to woo the daughter of the Pandu King for their lord, devoted (as they were) to their ruler, and they also (sent to woo) the daughters of others for the ministers and retainers.

When the messengers were quickly come by ship to the city of Madhura they laid the gifts and letter before the king.

Mahawamsa - Pali Edn - (Geiger, ch 7. VV 46-51)

Niva setva janapadam sabbe "Macca samecca tam avocum rajatanayam. "Samarajje bhisecaya'. Itti vutto rajaputto na ichchi abhiseccanam vina khattiyakannaya abhisekam mahasiva. Atthamacca

samino te abhiseke kataradara dukkaresu pik'eee u tadatthabhirutatiga pannakare mahasare mani muttadike bahu gahapayitva pahesum dakkhinam Madhuram puram Pandurajassa dhitattham amaccanam. janass'ca. Sigh'm navaya gantvana dutate Madhuram puram pannakkare ce lekam ca tassa ranno adassayum.

Hindu Temples prior to Buddhist edifices in Anuradhapura

Malalasekera (Pali Literature of Ceylon) Halls for Brahmins... built by Pandukabhaya where Abhayagiri now stands.

Harischandra (Sacred Ctty, Anuradhapura) Abhayagiri dagoba stands on the site of a Hindu temple.

Famous Buddhist Missionaries

The well known Buddhist monks and missionaries of Ceylon Sanghamitta, Buddhadatta, Dharmapala, Vajrabodhi, were Tamilians (Pandyans or Cholians) and not Sinhalese.

Author of Pali Grammar "Rupasiddhi", Budhapiya Thero, and Buddhagosha, were also Cholians, and Bodhidharma who took the Mahayana School of Buddhism to China is also a South Indian.

(Dutt, "Buddhist Monks & Monasteries of India", BC Law, "South India as a centre of Pali Buddhism", Dharmapala Thero "Buddhism in South India", Geiger "Culture of Ceylon in Mediaeval Times".)

SRI LANKA A SURVEY EDITED BY K.M. DE SILVA

(A cooperative enterprise by a group of Sri Lanka scholars all of whom are or have been on the academic staff of the University of Sri Lanka at Peradeniya)

PP 50 - 51 "For ten years from 1581 - 1591 there was no independent kingdom of Kandy - Only the Tamil Kingdom of the north remained outside the sphere of control of the ruler on Sitavaka, if not his influence".....

"In this island they (Portuguese) had two objectives to complete the process of control over Jaffna kingdom, and to subjugate the Kandyan Kingdom. The first was the much easier proposition and by 1619 they had annexed it. In so doing they brought to an end the independent existence of a Tamil Kingdom in Sri Lanka".....

THE TRAVILS OF WANNI (28-6-78)

Reference my articles of 12-4-78, 10-5-78; & 8-6-78 and reference the matters pertaining to Aryanism, Caste, Immigration of various Castes to Sri Lanka from South India, and flight of Buddhism from India, appearing in the Daily News of 26-6-78 & 28-6-78 the following historical references are of relevance and interest;

Arunchalam (Census, 1901).

"Few terms are now-a-days so often used in political writings as that of 'nationality', though there is far from being general understanding as to what a nationality is. The meanings attached to the word at various times have been important factors in the world's history. The theory of nationality, for which Hegel stood sponsor, has had far-reaching effect in this century. The State should, according to this view, be national, and the nation should be a unit comprising individuals speaking the same language and of the same racial origin. Heterogeneous elements should be absorbed, but if they could not be reduced to the national type, they should be eliminated. This theory seizing on the minds of the youths of Germany led to the unification of Germany in 1870 and has led in years later to the deplorable excesses of antisemitism from which which England alone of European countries is free.

To this theory also we owe the pretensions of the Russian Empire to at least a presidency over all Slavonic communities. The drift of modern thought is to understand nationality as an aggregation of persons believed or presumed to belong to the same stock and having a common language, character and political institution. Whatever the proper meaning of the term be, in Ceylon for at least half a century certain nationalities or races have been officially recognized and this classification has been adopted for census purposes.

Speaking generally the Sinhalese inhabit the hilly zone and the fertile and wet southern and western provinces and in the sparsely populated regions of the North Central Province and Uva. The indigenous Tamils occupy the Northern Coasts and their real centre is the densely populated peninsula of Jaffna which is nearest to India and where they live almost

to the exclusion of every other race. Mannar and Puttalam are Tamil Districts and there is a large admixture of Tamil blood and speech in the Sinhalese Districts of Chilaw and Negombo"

B. C. Law (Indological Studies)

Brahminism, (Religious belief of Aryan Hindus, Brit: Encyclo:), and Muslim conquest dealt final blow to Buddhism and monks fled with manuscripts to Nepal, Tibet, Burma, Kambuja, Orissa and South India.

Rice (Director of Public Instruction, Mysore, Madras Journal of Science, 1878)

"Greeks were favourable to Buddhism which owed its success in India most likely to the support of the non-Aryan population."

G. C. Mendis (the Early History of Ceylon P 9)

"At the time the Aryans entered India, the Dravidians occupied not only South India but also greater part of North India There is evidence to prove that in the early centuries of Christian Era, Dravidians helped to form the Sinhalese race....."

Ralph Pireris ("Sinhalese Social Organisation," P. 100 Foot Note 37)

"The foreign origin of Halagama people is shown in the fact that although long domiciled in the country they continued to pay Uliyam payable by foreigners for the privilege of residence in the country"

Navaratnam (History of Hinduism in Ceylon P 184)

Codrington has expressed the view that "the two most important minority Castes in Sinhala low Country undoubtedly of Tamil or at least South Indian descent."

Dr. P. E Fieris, (History of Ceylon - Portugese Era P138)

"The Karawa Colonists from South India, who has in course, occupied the sea board of the island, where the fishing industry was almost exclusively in their hands. The readiness

with which the Caste welcomed Christianity whether in South India; or the Tamil or Sinhalese speaking Districts of Ceylon is very remarkable. Early in 1556, in one of the out-bursts of enthusiasam seventy thousand headed by their Chief or Patebenda took refuge within the fold of the Church,"

Rajasingham (Mirror 15.12 68)

"According to Dr. Pieris's translation, (Portugese Tombos), hundreds of people in the villages on the coast from Puttalam to Tennavare (Dondre) bore Tamil names e.g. in Galle are the following names :

Thevarasa, Peruma, Eliaperuma Aracha, Pavalacedi, Periya Peruma, Vilipilli, Xan-muka, Paratape, etc,"

G. C. Mendis (The Early History of Ceylon, P 8)

He has pointed out Dravidian helped to form the Sinhalese Race and came form earliest times and adoped Sinhalese Language as some of them still do in coastal districts.

Bryce Ryan, (Quoted By Ariyapala "Society in Mediavel Ceylon" P 286.)

"Coastal Castes undoubtedly have unitary and tribal or Caste origins in India and were Sinhalese as bodies rather than as individuals"

Induruwe Pannatissa (Times Week Ender, 18-3-69)

Has pointed out the Sinhalese in the Maritime Provinces came from Madras and whose descendants have names such as de Silva, de Soysa & so on.

Reimers (JRASCB, 1930, Vol. 31 P 446)

"The names of Salagama Caste show a marked European influence, due to the importance of the Cinnamon industry in Portugese and Dutch times and the nearness of that community to their European masters."

Dutch Governor General, (1655—1665, Memoirs of Dutch Governors)

Referring to subjects brought from India he pointed out that they should be treated with gentleness and kindness and taught his (Governors's) Religion (Christianity) in accordance with the

formula drawn up in the Malabar Language. They were settled in Raygam, Halpitty, Hinne Korales etc. These subjects were employed on the Cinnamon plantation which extended along the coast from Chillaw to Tangalla (Map, Lands, Maps & Surverys, Brothier and Paulusz.)

Paranavitana, (Ceylon Literary Register, Vol1 3rd Series, P 49)

Referring to an inscription pertaining to committees entrusted with administration of a Village, Village forests and waste land has said, "How these committees were selected we do not know but an analogous case may be cited from South India with which Ceylon is closely connected as regards its political and social institutions....."

Oldenberg (Vinniya Pittikam.)

He has pointed out that the Version of Tripitaka preserved in Ceylon and its dialect Pali brought to the Island from the Peninsula of South India probably Andhra and Kalinga Country or one of the adjacent Kingdoms of South India seems to have most claim to having been the medium for transplanting Buddhist Literature to Ceylon".

Ralph Pieris (Sinhala Social Organisation)

It is sometimes supposed that the surviving jungle villages of the Sinhalese Dry Zone are relics of an antique Aryan Social Order which, in the Central Highlands, had been contaminated by the Dravidian impact of Kandyan times. The theory is not borne out by facts, for the Dravidian "influence" long antedated the wet Zone civilisation under Vijayabahu I (Reg. A.D. 1056 - 1111), "Sinhalese" Civilisation was still in the melting pot, and for certain royal edicts, Tamil and Sinhalese scripts were used side by side.....

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