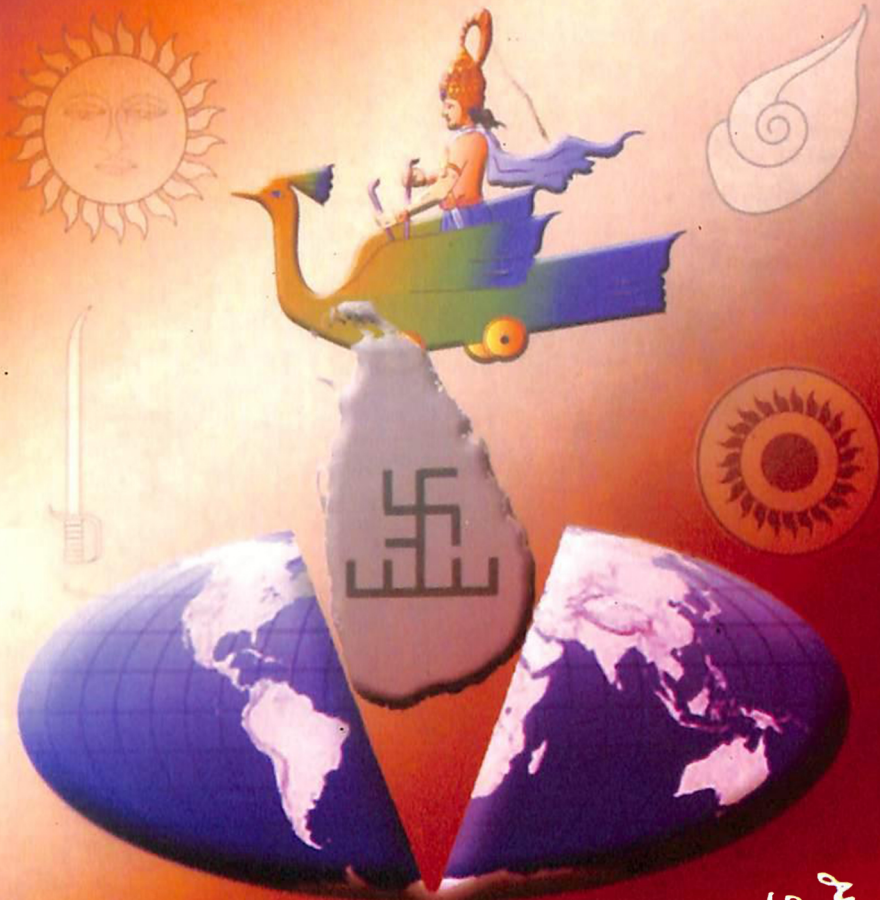


The Story of the land of the Sinhalese (Helese)



Foran

The Story of the land of the Sinhalese
(Helese)

Ariesen Ahubudu

Translated in to English
by

Nuwansiri Jayakuru

B.A (Hon.) cey



A Stamford Lake
Publication
2012

First Print 2012

© Ariesen Ahubudu
Translated in to English by
Nuwansiri Jayakuru (B.A.Hon) cey.

ISBN 978-955-658-313-7

Price : Rs. 350.00

Type Setting by
Stamford lake

Cover Design by
Rex Hamilton Fernando

Printed and Published by
Stamford Lake (Pvt) Ltd.
366, High Level Road, Pannipitiya, Sri Lanka.
Tele/Fax : 011-2846002, 011-4208134
E-mail : stamford@eureka.lk
Web purchasing : www.lakehousebookshop.com

INTRODUCTION

'Hela Sada Peheliya' is a book that I began to write giving detailed meanings to Sinhala (Hela) words in the style of a dictionary. My intention is to divide it into a number of Volumes such as 'Hela Derana Vaga' (the story of the land of the Sinhalese-Helese), Hela Avurudu Vaga (the story of the Hela New Year), Hela Gam Nam Vaga (the story of the village names of the Helese), Hela Dev Vaga (the story of the Hela Gods), Hela Bas Vaga (the story of the Hela Language), Rukliya Vaga (the story of the trees and creepers) Sat Vaga (the story of animals), Siruru Vaga (the story of the human body), Dō Satara Vaga (the story of Astrology) Keli Vaga (the story of our games) Nā Siya Vaga (the story of relationships).

Hela Derana Vaga is the first in that series. Since it is bulky in terms of facts and size, I thought of having it published as a separate book. The location of the land of the Sinhalese (Helese), its prosperity, the origin of civilization from this land to other lands are some of the subjects dealt with herein.

Our objective in writing this book was to highlight the hidden truth about the island of the Helese and the Hela civilization. Therefore our efforts have been mainly directed towards bringing to light the ancient past which has been ignored by the authors of our chronicles and not towards the more recent times of the history of our land. Immense is the harm caused by those who distort history for reasons of pure racism and monetary gain. Our efforts have been directed at bringing out the real truth pertaining to the land of the Helese and its history without being biased on any such considerations. May those who read this book judge the success or otherwise of my efforts.

I was motivated to highlight the hidden truth of the history of the Helese by reading certain compositions in 'Hela Miyasiya' (Book on Hela Music) written by Munidasa Cumaratunga.

“නුවණ නුවන දී - විමසන කිබැඳි
හැම රට අගැ දී - හෙළියට පරදි”

'When one perceives the facts with wisdom, he would realize that every other land would lose to the Hela land in the end'.

This is a verse that raised enthusiasm in our young minds. Thus we were motivated to search for the hidden truth of the history of the Helese. The speech delivered by a front line leader of the 'Hela Havula' (Hela Movement) Sri Charles Silva on the subject "Lanka was the cradle of civilization" and the research of the great poet and scholar Wellala Jayamaha served as a great impetus to our efforts. I wish to express my grateful thanks to all of them.

Many of the facts stated in this book have been substantiated by writings of previous scholars. I have attempted to substantiate my new views too with material from previous writings. Therefore I hope this would also be useful as a compendium of facts to students of history.

Results of research carried out by me from my young days have been included herein. Subjects such as the colonization of other lands the world over by the Sinhalese (Helese) and the Sinhala village names have been dealt with in brief, as the aforementioned 'Hela Sada Peheliya' contains more details thereof.

Our research in the history of the Hela land will not stop with this effort. We have merely shed a streak of light thereon

through this book. Many are the facts that still remain to be revealed about our history. If this serves as a stepping stone to future researchers, our aim would be achieved.

I wish to offer my sincere thanks and appreciation to Mr. Srinath Ganewatte who helped me in various ways in compiling this book and also wrote a foreword thereto and Mr. D.V.Gunatunga who was in charge of the publication of this book at Stamford Lake Press as well as Mr. Neil Karunaratne who meticulously fulfilled the tasks connected therewith.

Ariesen Ahubudu

140/40, Kalapura,
Templers Road,
Mount Lavinia.

FOREWORD

Etymologists have analysed the word 'Itihāsa' as 'Iti' 'ha' 'āsa' (Meaning 'this happened thus'). The word 'Itihas' too has the same meaning in Sinhala. Some Sinhala Etymologists appear to give the meaning 'especially connected with the past'.¹

History records the past. Scholars who analysed the past incidents of the human world saw two eras in history. That is the pre - historic era and the historic era. Even though 'Itihāsa' is considered to be the entire past there is a slight deviation here in this regard. The historic era is considered to be the period in the past which has been recorded in writing. The era which cannot be shown in the form of records and about which information has to be deduced from stones, bones, pottery, buildings, and ruins is known as the pre - historic era.

Even though these are the two main divisions, there is another intermediary era called the Proto - historic era. This is considered to be the past era wherein people lived in permanent settlements with farming as the subsistence base, but without the use of a script. Information has to be gathered from archaeology or folk lore, historical stories and assumptions which are not so acceptable as historical documents.

1. 'Iti' gives the meaning 'thus'. 'Iha' means 'past period', Iti +Iha is used to imply 'This is what happened in the past'..
'Iti' + 'Ihat' > 'Itihat' > 'Itihas' ('ta' becomes 'sa') - Ariesen Ahubudu, 'Aruta Niruta' Page 21, Sadeepa Publishers – Borella.

The eras in countries may differ according to the historical documents and historical stories prevalent in each country. The history of Sri Lanka may be divided broadly into these eras in the following manner.

1. The Pre-historic era is the period from over 125,000 years ago to the period of King Vijaya (500 BC).
2. Thereafter is the Historic era.
3. A millennium between the two eras is the Proto-historic era.

The commencement of the historical period was initially considered to be in the reign of Devanampiyatissa or Uttiya as the most ancient inscription found in this country was the work of one of them.² Archaeological evidence however indicates that the period 600-500 BC coinciding with the arrival of Vijaya was the beginning of the Historic era. (ref. Dr. Siran Deraniyagala's Prehistory of SL 1979).

Even though there are a few documents prepared through Archaeological research, Historiography in Sri Lanka has been mainly based on the Mahavamsa.

The Mahavamsa is an incomparable resource available to Lankan Historiographers. It can be said that no country possesses such a long, continuous and credible historical document. This is the main source for the Sri Lankan Historiographer due to this powerful nature of the Mahavamsa. It is the Mahavamsa that is given pride of place even though some epigraphic sources are made use of to some extent to fill in the gaps.

Many Lankan History books make only passing reference to the Proto-historic era. Historiography in our neighbouring country of India is strongly connected with the Proto-historic era. Epics such as the "Mahabaratha" and "Ramayanaya" as well as ancient literature is made use of very much in historiography in that country.³ The lack of a long continuous and credible source such as the Mahavamsa has greatly contributed towards this.

Ariesen Ahubudu's 'Hela Derana Vaga' (The story of the Helese – Sinhalese) seems to have been written mainly in relation to the Proto- historic era. But he has made a comparative use of pre historic and historic factors where necessary.

Research on the proto – historic era is still in progress. The proto – historic era of Sri Lanka seems to be spreading further and further with the research of Dr. Siran Deraniyagala. But it is unfortunate that the result of such research has still not become a subject to the historiographers of our country. Proto – history seems to have been entrusted entirely to Archaeologists.

In fact certain theories about Sri Lankan history have to be changed in keeping with proto – historic research. The colonization of Sri Lanka is one such major theory. Many historiographers do not show that there were settlements in Lanka before the arrival of Vijaya due to their servility to the Mahavamsa. Though some refer to it, that too is shown as a

3. Cambridge Indiya Itihasaya – Translation Educational Publication Dept.
Col – 1963 Pages 1,2.

colonization by foreigners.⁴ But proto-historic research has revealed that there were inhabitants in Sri Lanka at least 125,000 years ago. Excavation in the Bundala area has confirmed this.⁵ Futhermore there are a number of places in this country where evidence of the existence of very early forms of ' Homo sapiens, sapiens (Modern man) has been found. 'Pahian lena' near Bulathsinhala, 'Batadombe lena' in Kuruvita and 'Beli lena' in Kitulgala are a few such places.⁶

The problem that confronts a historiographer is whether he should accept any further that Sri Lanka was colonized by foreigners in the light of new facts that have emerged in research of this nature.

The dexterity with which Ariesen Ahubudu handles the subject of history, is evident from the new theories pertaining to history as well as independent views expressed by him. This serves as an example to other historiographers too.

Another outstanding feature of 'Hela Derana Vaga' is the use of views of foreign scholars as source material. This can be divided into two categories; viz:- views of ancient foreign travellers and those of modern foreign scholars.

-
4. See Sirimal Ranawella's article ' Lankave Arya Janapada Pihituveema ' in the ' Anuradhapura Yugaya ' Ed.Ranaweera Gunawardena, Amaradasa Liyanagamage, National Library Services Board, Colombo 1987, for examples.
 5. Siran Deraniyagala : 'Prag Aitihāsika Janavasa, Ape Sanskrutika Urumaya ' – Vol. 1 – Ministry of Cultural Affairs and Central Cultural Fund – Nugegoda 1995.
 6. Siran Deraniyagala – Sabaragamuwen matu vu prag aitihāsika Balangoda manavayage sanskrutiya.' – Sabaragamu Udanaya Independence Golden Jubilee Exhibition Commemoration Volume, Asoka Aturugiriya, 1998.

Very often we see raw quotations of history from works written by such foreign travellers such as Ptolemy, Ibn Batuta and Fahien Thero. But the 'Hela Derana Vaga' includes the theories put forward by modern scholars such as Alexander Condrotov and J.S. Gardner and references to Sinhala classical literature such as "Rajavaliya" and "Saddarmalankaraya" as well as Indian literature in a manner that would give consideration to divergent views in coming to a conclusion. Even though Ariesen Ahubudu engages in an exploration of history on the basis of his special linguistic skills in many other instances, he has in this instance adopted a more balanced approach by intermingling it with other source material.

This utilization of source material reminds us of a view expressed by E.H.Carr on the subject of Historiology.

"The historian can collect material from records, epigraphs etc. just as selecting fish from a fish vendor. He takes them home and serves them after cooking in a manner that he likes."⁷

We can approach another aspect in a similar manner regarding the various methods adopted in writing 'Hela Derana Vaga'. Even though Sri Lanka possesses an ancient tradition of recording history, modern historiologists adopt the Rankian method which is prevalent in the modern western system of historiology. This methodology, popularized by the German historian Leopold Van Rank is one which gives attention to facts alone. In short, the historiologist becomes merely a person who presents facts.

7. Translation of 'What is History' by E.H.Carr. – Charita Wijeratne, International Publishers, 1973 – Page 3.

Even though Marxist historiologists digressed from this path, this is the methodology that is still accepted.⁸

It is quite evident that the author has gone beyond the Rankian method in writing 'Hela Derana Vaga'. This book is not confined to a compilation of correct facts.

It is a history written with a purpose. In the introduction to this book Ariesen Ahubudu states thus, "our objective in writing this book was to highlight the hidden truth about the island of the Sinhalese (Helese) and the Hela civilization". A person reading this book will clearly see another objective. That is bringing out the hidden might of the island of the Sinhalese (Helese) and the Hela civilization and resurrecting the ancient glory of this land. The material and the meanings therein have been organized to strengthen that objective.

History that is written according to the Rankian system is for the purpose of history itself. Whether it brings any benefit to society or not is not taken into consideration. True facts alone are sufficient for the historian. But works of historiology such as 'Hela Derana Vaga' is for society and for its up-liftment. Therefore facts are presented in order to fulfill that objective.

It cannot be said that a laudable work of historiology has been produced by merely presenting the true facts. E. H. Carr's view on this matter can be put forward thus.

"It reminds me of a statement by Houseman that accuracy is not a precept. Praising a historian for his accuracy is just

8. Those who hold theories such as post modernism do not use this method. It cannot still be said that they have received due recognition.

like praising an architect for using cement that has been properly mixed or well seasoned wood for his construction work.”⁹

Thus true facts are merely a foundation of the mansion of historiology. The mansion is built according to the vision and aspirations of the historiologist. Sir Louis Bernstein Namier states thus.

“History is necessarily subjective and individual, conditioned by the interest and vision of the historian.”¹⁰

When taking these facts into consideration, history becomes distorted by the distortion of historical facts – facts confirmed through source material. It also happens when historiology is based on distorted facts. An example for this type of historiology is as follows :-

“The Sri Lankan Tamils of today are the descendants of the original inhabitants of the island. They migrated to this country from S. India in the pre-historic era. They maintained the Nagadeepa in the North as a self – governing area.”¹¹

This is an example of such distorted historiology because facts which have been well established through source material have been distorted at will in this instance.

The academic value of ‘Hela Derana Vaga’ is enhanced by the effort made to substantiate facts through various previous sources or records.

9. Translation of E.H. Carr’s ‘ What is History’, page 4

10. Extract from the American Educator Encyclopaedia, Everett Edgar
Tangley Oaks Educational Centre, Lake Buff, Illinois 1967 – PH - 171

11. Satchi Ponnambalam, Sri Lanka : National Conflict and the Tamil Liberation Struggle , London, Zed Books 1983 p.28

Some important facts that have been highlighted in 'Hela Derana Vaga' merit special investigation. The foremost of them is the matter of the location of the island of Lanka.

The Island of Lanka was according to facts stated herein, a continent comprising a number of countries and not just an island. Efforts have been made to establish this fact by reference to ancient sources as well as by examining the views of modern scholars. It must be stated that this theory of a continent is proved by other sources not referred to herein. It was at the end of the 19th century that Helena Blavatsky stated that the ancient continent of Lemuria included – India, Sri Lanka, Africa etc. and that parts of it were submerged by the ocean waters. The inhabitants therein fled to the neighbouring countries. According to her it was these people who gave rise to the modern Asia – European generation who were the pioneers in introducing science and philosophy to the world.¹² (It is well known that she possessed certain extra-sensory powers that enabled her to see what an ordinary person could not.)

Scholars Ernest Heinrich Haeckel and Heinrich Schmidt stated at the end of the 19th century that the origin of human civilization was not in America or Europe or Australia but in a submerged continent in the Indian Ocean though not specially naming it as Lanka. (It is Haeckel's view that has formed the basis of the theory put forward by Alexander Kondrotov referred to as a source in 'Hela Derana Vaga'.)

The speciality in 'Hela Derana Vaga' is the effort made to establish that Lemuria is ancient Lanka. This is a highly debatable point. But the narration here connecting as one

12. Helena Blavatsky. The Secret Doctrine, Theosophical University Press 1970 (Re-print)

thread the views expressed in ancient Eastern literature as well as by ancient travellers such as Ptolemy and Fahien is noteworthy. The critical examination that emerges therefrom sheds a new light not only on Lankan history but also the history of the entire world. This is actually something that merits the attention of those who explore the history of the world. What is unfortunate is that the (Rankian) historians of Lanka have rejected such views without even examining them.

According to the most recent Archaeological research the aborigines of Australia are relatives of the Balangoda man.¹³ It has been established that the Balangoda Man is a local inhabitant. Archaeologists state that Microlithic tools of Australia and those of Sri Lanka are very much alike. It is thus clear that the aborigines of Australia have similarities to those of Sri Lanka. May be they have migrated from this country. Therefore it may have taken place by land. Hence it could be presumed that at least Sri Lanka, irrespective of any other countries, was connected with Australia by a land mass.

The sun worship referred to herein also merits special investigation. Even though the statement that sun worship spread to the world from Lanka seems to be a highly debatable fact, incontrovertible evidence of its existence in this country has been shown herein.

The reference to an ancient Sinhala (Hela) alphabet which existed before the use of the Brahmi Script too is an important matter that merits special investigation. Similar

graffiti have been found throughout peninsular South India.¹⁴

The presentation of ideas through hieroglyph is a feature noticeable in certain very ancient languages. It is stated that many such symbols which are alien to the Brahmi Script have been used in pre-Brahmi inscriptions.¹⁵ No definite theory has been put forward regarding these symbols up to this very day.¹⁶ Even though it has been said that there are certain similar symbols in inscriptions in the Indus valley, no proper assessment thereof has yet been made. In this situation, it should be stated that the critical analysis done, comparing these symbols with those in 'Goratranya' is something that merits further study. The credibility of this critical examination would have been enhanced if facts relating to the ancient nature of 'Goratranya' were pursued further.

As stated earlier, 'Hela Derana Vaga' contains mostly facts connected with the Proto-historic era.

Facts such as ancient prosperity, advanced arts and crafts and the high level of customs that existed in Lanka during the "Siv Heja Era" of 'Asura', 'Rakus', 'Yak' and 'Nā' tribes have been analysed critically. This view which has been repeatedly expressed by Ariesen Ahubudu has been rejected with scorn by certain Academic historians. But a careful consideration of new research, especially Archaeological research would help to identify the seeds of truth contained in the above – mentioned facts.

14. B.B.Lal's article on Ancient India.

15. S. Paranavitana : Inscriptions of Ceylon – Vol. 1 , Dept. of Archaeology.
1970 p.xxvi

16. Induvara – Piyatissa Senanayaka.

Let us for example take the statement in 'Hela Derana Vaga' to the effect that the Asuras engaged in paddy cultivation. Grains are said to have been found during Archaeological excavation carried out in the Dorawaka Cave. These grains are considered to belong to an era at least about 2500 years BC according to tests carried out to determine the time.¹⁷ This is the Mesolithic age according to Archaeological interpretation. It was the 'Asura Hela' era when the Manu dynasty ruled Sri Lanka according to Ariesen Ahubudu's interpretation.¹⁸ Irrespective of the interpretation it has been established that cultivation of grains existed in this country during this period.

Another example is the discovery of samples of beads belonging to about 35,000 BC during excavations in Batadomba cave. They are among the earliest specimens found in the entire world.

Wearing ornaments is a sign of an advanced culture and civilization. It cannot be thought that those who wore ornaments would have lived under trees covering themselves with leaves and branches. Therefore it is clear that an advanced society existed in Sri Lanka at that time. Furthermore the Microlithic tools discovered during excavations had been turned out with Geometric precision, providing us with further evidence about the sophistication that existed in society at that time.

When taking these facts into consideration, it can be said that the facts pertaining to the 'Siv Hela' era presented in

17. Siran Deraniyagla : ' Sabaragamuwen matu vu Prag Aitihasika Balangoda Manavayage Sanskritiya.'

18. Ariesen Ahubudu – 'Ira Handa Nangi Rata' – NIE, Maharagama, 1991. 'Era Chart'

Hela Derana Vaga is a tasty fruit of history created by deep thought around a seed of truth.

Another important fact stated herein is that the Sinhalese (Helese) migrated from this country to many other countries such as Egypt, Greece, Syria, Phoenicia, Asyria, Africa, and India. This is a highly debatable fact. Nevertheless the historical factors and linguistic factors presented herein would arouse the curiosity of those engaged in a critical study. The reference to views of Rao Saheb and Ranganatha Punja too should be taken into special consideration. Ariesen Ahubudu has put forward such views in 'Hela Derana Vaga' as well as in other instances. These views that have been substantiated by facts and others that have not been so substantiated are said to have been proved by modern research, especially of Western Scholars. Therefore such views should be examined carefully with a critical mind.

As in many other disciplines the approach to exploration of history adopted by each person differs from one another. When one approaches through Archaeology, another may do so through Geography. Yet another may approach it through Sociology or Anthropology. That is according to the expertise acquired by each person. That does not mean that history has to be approached only through that subject. It means that history is being gauged in its entirety with the yardstick of that particular subject. Ariesen Ahubudu sets out to explore history through the medium of language. Our effort here is not to gauge the success or otherwise of his efforts but to show the importance thereof.

It may be presumed that he is the only and the first person who has ventured to explore history through language. The fact that Ariesen Ahubudu makes language the yardstick

for various academic studies has been treated with scorn by certain scholars. There are those who do so in relation to History too. But Ariesen Ahubudu or any other person making language a main criterion in exploring history cannot be rejected in any way. Linguistic evidence, particularly etymological evidence is of much value in this regard. Certain views expressed by Alexander Kondrotov in his book 'Riddles of the three Oceans' which has served as the main source of 'Hela Derana Vaga' is of great importance.

"The names of rivers Don, Dieper, Danube, Dniester and Donets tell us that Scythians once lived on the territory of Southern Europe and along the Black Sea as the Scythian word 'don' means 'water' or 'river'.

No other examples are necessary to show the importance of making language a yardstick in historical exploration. When considering all these facts, Ariesen Ahubudu's 'Hela Derana Vaga' is a book that merits intense examination by historians not only in Sri Lanka but also the world over.

Srinath Ganewatte

CONTENT

1. THE LOCATION OF THE LAND OF THE SINHALESE (HELA DIVA)	1
1.1 Present location	1
1.2 Past location	1
1.3 Views of Western scholars	4
1.4 Evidence from the history of Sri Lanka	4
1.5 Archaeological, Geological and Linguistic evidence	6
1.6 Parts that broke off for the second time	8
2. THE PROSPERITY OF THE LAND OF THE SINHALESE (HELESE)	11
2.1 Gems on Sri Lankan Soil	11
2.2 Pearls in the land of the Sinhalese (Helese)	13
2.3 Gold in 'Hela' Soil	13
2.4 Mica in 'Hela' Soil	14
2.5 Spices grown on 'Hela' soil	14
3. THE ANCIENT CIVILIZATION OF THE LAND OF THE SINHALESE (HELESE)	16
3.1 Archaeological evidence that has come to light up to now confirms this view	16
3.2 Beliefs (Religions) that spread from the land of the Sinhalese (Helese)	18

3.3	The ancient language of the Sinhalese (Helese)	22
3.4	Ancient Sinhala (Hela) customs etc.	26
3.5	Arts and Crafts that spread to the World from the Land of the Sinhalese (Helese)	29
3.6	The place given to agriculture in the land of the Sinhalese (Helese)	31
3.7	The place given to the metal industry in the land of the Sinhalese (Helese)	35
3.8	The weaving skills of the Sinhalese (Helese)	36
3.9	Trade and other connections of the land of the Sinhalese (Helese)	36
3.10	The Scientific and Medical knowledge given to the world by the Sinhalese (Helese)	37
4.	THE HUMAN RACE THAT SPREAD FROM THE LAND OF THE SINHALESE (HELESE)	40
4.1	The Sinhalese - Greek relationship	41
4.2	Sinhalese - Syrian, Phoenician relationship	42
4.3	Sinhalese - Egyptian relationship	42
4.4	The Sinhalese - African relationship	43
4.5	Sinhalese - Assyrian, Sumerian relationship	44
4.6	Sinhalese - Roman relationship	45
4.7	Sinhalese - Indian relationship	45
	NAMES USED FOR THE LAND OF THE SINHALESE	49
	MAPS & DIAGRAMS	64
	REFERENCES	73

THE STORY OF THE LAND OF THE SINHALESE (HELESE)

1

THE LOCATION OF THE LAND OF THE SINHALESE (HELA DIVA)

1.1 Present location

The Geographical location of the island of the Sinhalese (Hela Diva) is between 5.5 and 9.51 North Latitude and between 79.42 and 81.45 East Longitude. The maximum distance from the North to the South of the island, ie. From Point Pedro to Devundara (Dondra), is 270 miles. (432 km). The maximum distance from the East to the West of the island, ie from Sangamankada to Colombo, is 140 miles (224 km). The island is 25,332 Sq mls. (65,610 km²) in area.

The island of the *Sinhalese (Hela Diva)* is considered to be an island situated in the Indian Ocean just below South India. The small strip of sea between India and Sri Lanka (as it is known today) is called *Palk Strait*. It is 22 mls. (35 km) in width. (This is Pāṇa Ban Vāṭiya or Pāmban Vāṭiya – Bridge made of stone).

Sri Lanka is situated in close proximity to the equator and just above it. Therefore this island is said to be situated in the Northern hemisphere.

1.2 Past location

History shows that the location of Sri Lanka was different from the present. According to the oldest available map of

Sri Lanka, the island has been considerably larger than its present size. Claudius Ptolemy or Ptolemy, an Egyptian who lived in the first or second century AD is considered to be the author of this map. Irrespective of the century in which he may have lived, it is clear that he had lived before parts of the island were submerged by the ocean waters during the reign of King Kelanitissa, referred to in this book later on. Historians state that this map has been drawn depending largely on information and facts recorded by Hiparcus, a Greek national and not on the basis of information gathered by Ptolemy himself.¹⁹ Hiparcus lived in the 2nd century BC²⁰ Therefore there is no doubt that information known to him about the size of the island of Sri Lanka formed the basis of Ptolemy's map.

Another matter that should be considered is whether Hiparcus himself knew the correct facts. He would have definitely known the largeness of its size.

According to Ptolemy's map however, the island of Sri Lanka was situated between 2° South Latitude and 12½° North Latitude and also between 121° and 133° East Longitude.²¹

According to the author of *Saddarmalankaraya*, nine Islands surrounding Sri Lanka and about 554,000 ports, villages and lands were submerged by the ocean waters during the reign of King Kelanitissa."

19. Ceylon, J.E. Tennant page 524

20. Ibid

21. *Videshin Dutu Purana Lankava* – page 49.

"At that time the sea was 7 leagues (Gauvas) away from Kelaniya and the ocean waters began to submerge everything within one league ---"22

Rajavaliya too relates this incident in a similar manner.²³ Thus "Hela Diva " (Island of the Sinhalese) was without doubt a very broad extent of land many times its present size before being submerged by the ocean waters during the reign of King Kelanitissa (145 BC).

There is incontrovertible historical evidence to show that the island of Sri Lanka ("Hela Diva") was a continent during the past. Sri Lanka earned the name "Taprabāni " through the world renowned glory of King Ravana and later came to be referred to as Taprobane (see the list of names of Sri Lanka) which Hiparcus mentions as only a part of a continent situated in the South - East.²⁴

Pompenius Mela who lived in the first century A.D confirms this when he says that Taprobane was not an island but the Northern strip of the part of the world where people of opposite direction (East) live.²⁵

Agathimirus, a contemporary of Ptolemy too states that this was the world's largest Island.²⁶

22. Saddhmalankaraya – page 409

23. Rajavaliya – page 13

24. Ceylon, J.E.Tennant, page 524.

25. Videshin dutu purana Lankava – page 49.

26. Ceylon, J.E.Tennant, page 538

1.3 Views of Western scholars

Western scholars such as geologists who have made a critical study of the geology of the ancient world have expressed similar views.

According to J.S. Gardner, Sri Lanka has been the hill country of a continent that spread up to Madagascar along with the Maldive islands. Rains, warmth and currents as well as other factors have left to us only the strips of land that could be seen today, submerging the rest in the ocean waters.²⁷

According to Alexander Kondratov, the author of an important research work, "The Riddles of Three Oceans" this island (which he refers to as Lemuria) was a continent during ancient times. Other parts of the continent had been submerged by ocean waters from time to time, leaving only a few islands such as Madagascar, Comoros, Seychelles and Cocos.²⁸

Local scholars too who have duly taken these views into consideration, confirm that during very ancient times there was a large land mass covering the area from Madagascar and Sri Lanka to Australia.²⁹

1.4 Evidence from the history of Sri Lanka

It was stated earlier that it is the view of scholars that Sri Lanka which was the land of the Sinhalese (Helese)

27. Fauna and Geography of Maldives and Laccadive Archipelago", page 172.

28. The Riddles of Three Oceans, pages 122-123

29. Sri Lankave Urumaya. page 11

fragmented due to land subsidence and other reasons. Evidence can be shown from Sri Lankan history too to support this view. The last of them was the subsidence of land during the reign of King Kelanitissa referred to earlier. Two other instances of land subsidence are mentioned in history.

The first was in 10830 BC, a little later than the death of the Hela King Taru (Taraka) (10903 BC). During this subsidence of land, about half of Sri Lanka is said to have been submerged by the ocean waters.³⁰

The second was during the reign of the Great Sinhala (Hela) King Ravana (2554-2537 BC). It should be particularly noted that the most developed area at that time was submerged by the ocean waters.³¹

According to the author of the Rajavaliya, Ravana Kotte and twenty five palaces as well as four hundred thousand streets were submerged by the ocean waters.³²

According to the authors of the " Kada Im " (Boundaries) book, ocean waters flowed into the land to a breadth of 58 leagues.³³

30. Saraya Introduction pages 11,12 (this is referred to in the Bible as Noah's floods.)

31. Ibid, page 14.

32. Rajavaliya, page 13.

33. Kada Im Poth Vimarshanaya, P. 133.

1.5 Archaeological, Geological and Linguistic evidence

There is incontrovertible evidence to show that Sri Lanka was a large continent before land subsidence took place from time to time. The most important of these is the similarity in fossils of animals found and the fossils of animals not found in some of the fragmented lands today being found here during archaeological excavation. One such example is the hippopotamus. Even though these animals are not found in Sri Lanka today fossils of parts of their bodies have been found during gem mining operations in the Ratnapura region.³⁴ Furthermore fossils of animals such as lions and gavarā (species of buffalo) not found in this country at present have been found during excavations.

Similarities of this nature have been noticed in animals living in these fragmented parts today. The similarities between the elephants of Madagascar and Sri Lanka are aplenty whilst it is not so with elephants of Africa which is in close proximity to Madagascar.

Similarities in the languages too show that this belonged to a single land mass during ancient times. Madagascar is a good example. This word Madagascar itself is derived as follows :-

“Māda gas kara ” (The land with trees in the middle). Certain Sinhala words are found in the language of Madagascar. Mica is a word which some lexicographers say has been derived from that language . But this word can be analysed according to the rules of Sinhala etymology.

34. Balangoda man, P.E.P. Deraniyagala, pp. 20-25.

'Mahi' (earth) + 'kā' (crust) > Mahikā > Micā

This gives the meaning crust of the earth. 'Mica' is a name used for a silicate mineral. *Since this is obtained from the earth in the form of a crust the word given in Sinhala is most appropriate and meaningful.*

'Mahi' and 'Kā' have been used in this sense in many other instances in the Sinhala language.³⁵ But this cannot be meaningful by analysed in this manner according to the language of Madagascar.

There is also a similarity between the ancient Madagascar script and the ancient Sinhala script in charms and incantations ('Yantra' and 'Mantra').

The Sinhala name given to Madagascar (land with trees in the middle) implies that there are desert features on either side of the country. Such features are visible in plenty even today. That too shows that *the meaning given thereto through an etymological analysis of the word suits it well.*³⁶

Present archaeological research too confirms that the island has been submerged by ocean waters from time to time. This has been revealed by scholars such as Wayland and Deraniyagala through research carried out in the coastal areas of Sri Lanka.

35. 'Mahi' is a well known word used to mean earth.

'Kā' (crust) + 'rudu' (hard) > 'karudu' > 'kurudu' > 'kurundu'

'ka' (crust) + 'bolu' (coarse) > 'kabolu' > 'kabalu'

'ka' has been used here to mean crust or covering.

36. Foreward to "Saraya" by Wellala Jayamaha – pages 9,10 .

Foreward to 'Utura Nagenahira Pedeshi Hela Urumaya' – Ariesen Ahubudu

The topography of Sri Lanka too can be taken as a factor to prove that it has broken away from a continent. The land in Sri Lanka can be divided into three categories according to its elevation. The first is about 100ft. above sea level. The second is 1600ft. above sea level and the third 6000 ft. above sea level.³⁷ It may be presumed that this was the effect of a few submersions of great magnitude.

There is further evidence to show that countries such as Australia and New Guinea too belonged to the continent of Sri Lanka. Archaeological research indicates that stone tools with holes used by Balangoda man who lived in Sri Lanka during prehistoric times as a hammer was used by the ancient inhabitants of Australia and New Guinea.³⁸

Thus Geological, Archaeological and Linguistic research as well as proto historic evidence indicate that Sri Lanka was a large continent in the Southern region of the world and not an island as it is today after many submersions. The notes made by travellers and explorers from the West too confirm this.

1.6 Parts that broke off for the second time

After the present Sri Lanka broke off from the submerged large continent of Lanka, there were other parts too that broke off from it. Maldive Islands in the Indian Ocean, Lacadiv above it and Minico, the island belonging to India situated between Lacadiv and the Maldives are such parts that separated from Sri Lanka.

37. *Spolia Zeylanica* , vol.5 1908 – page 80.

38. Balangoda man – Balangoda Era – P.E.P. Deraniyagala.

These parts are considered to have broken off during the submersion in the reign of King Kelanitissa

The names given to these countries too indicate the connection between these lands and Sri Lanka. Male (Māle) is the same as the Sinhala word 'Mare'³⁹ 'Malediv' means sea island. 'Lacadiv' is the same as 'Hellakadiv!'. It may be presumed as having been given the same name as it had broken off from the island of Lanka. 'Minico' is the land of gems. 'Mini' means gems. 'kō' is a Sinhala word that means 'land'.

The connection between these islands and Sri Lanka is proved by various factors other than names. The language of the Maldives too is seen to have been derived from the Sinhala language. The ancient script of that language is called 'e vālā'. This word is used even now in Sinhala to mean 'that time'. Further, many words in the language of that land are similar to Sinhala words. Folk tales that show a close affinity between Sri Lanka and the Maldives are quite popular in that country.

The Sinhala numerical names are still in use in the Maldives.

There is another matter that should be taken into consideration in this regard. Alexander Kondratov too refers to Arab Geographers who have stated that there were 1370 islands in the Indian Ocean and that Serendib as they called Taprobane was surrounded by 59 inhabited

39. This is a sinhala word meaning the sea. This can be analysed further. 'maha' + 'ara' > 'mahara' > 'mara'. 'Ara' too is a word that can be analysed. 'Ap' + 'ra' > 'Apra' > 'Ara'. 'Ap' means water (Skt. Apa). 'ra' is a suffix meaning 'having'. It is this word 'mara' that has been the origin of the Latin noun 'mare'

islands.⁴⁰ Ptolemy too states that the number of islands in front of Taprobane was 1378.⁴¹

'Sudo Calisthenes', a book considered to have been written in the 5th century AD states that there were about one thousand islands on the sea surrounding Sri Lanka (Taprobane). It was in one of those islands 'Maniolai' that there is said to have been a magnetic stone which had the power to draw *ships containing iron nails towards it*.⁴² We should examine whether this 'Maniolai' itself is a name coined by transformation of the word 'Minico' (land of gems).

According to Bhikku Fahien who visited Sri Lanka in 411 AD and remained here for two years, there were about 100 small islands beyond the coast of Sri Lanka. All these belonged to the large island of Lanka.⁴³

Taking all these facts into consideration, it can be presumed that all these were islands that had broken off from Sri Lanka. It can also be presumed that *islands inhabited by people* are those that had broken off from Sri Lanka in more recent time.

40. The Riddles of Three Oceans – page 171.

41. Ancient India as described by Ptolemy. Page 258.

42. Ancient India as described by Ptolemy – page 258.

43. Fahienge Deshatana Varthava – page 92

THE PROSPERITY OF THE LAND OF THE SINHALESE (HELESE)

The prosperity of Sri Lanka was well-known the world over, from pre-historic times. The Ramayana itself has described the pomp and revelry that was found in Sri Lanka during the reign of King Ravana.⁴⁴

2.1 Gems on Sri Lankan Soil

The value of gems mined from the Sri Lankan soil brought prosperity to the country in ancient times. 'Sinhale' is referred to as a gem mine in the book 'Agasti Mataya', written in Sanskrit. Rubies (Rakta Māṇikya) of 'Sinhale' are considered to be in the category of the most valuable stones in the world.⁴⁵ The Sanskrit book 'Navaratne Pariksha' too speaks very highly of the 'Maha Miṇi' (Mahā Maṇi) and Sapphires (Indranila Mani) found in Sri Lanka.⁴⁶

The Ruhuna (South) was the great 'gem mine' of Sri Lanka. The Gem lands of the South are described in the 'Rajatarangani' too. (Nānā ratnākaran' sainyaih arurohatha rohaṇam).⁴⁷ The author of the Bālamayana too states that there wasn't any other island like 'Sinhale' with its gem

44. Ramayana - 'Sundara Kanda' - Part 4.

45. Sinhala Mahimaya - page 23

46. Ibid

47. Sinhala Mahimaya - page 42.

producing Ruhunu region. Bhikku Fahien too who visited the Island in the 5th century AD says that gems were found in the island of Sinhale.

The value of Sri Lankan gems came to be known not only in the East but also in the West. 'Periples' a book considered to have been written in the first century AD makes special mention of the gems of Sri Lanka or Taprobane.⁴⁸ The rubies of Taprobane are also referred to in the book 'Christian Topography' considered to have been written in the 6th century AD. Special places where rubies could be found are also mentioned therein.⁴⁹ It is doubtless that the reference was to the South (Ruhuna). It has also been said that a big red ruby, famous the world over is said to be found in one of the temples there.

Early 'Sinhale' came to be known as 'Ruwandiv' or 'Ratnadīpa' as it was thus a large mine of gems. (See under 'Ruwandiv' and 'Ratnadīpa' in the list of names for the island of the Helese). Hyung Tsang, a Chinese monk who toured the countries of the East had referred to the island of the Sinhalese as 'Hao - Chu' which is a translation of the word 'Ratnadīpa'.⁵⁰

In a Tamil Maha Kavya - 'Manimekalai' - the island of the Sinhalese is referred to as 'Iratina Tivu' (the island of gems). The Arabs translated it to Arabic as 'Jasirat Al Yakut' with the same meaning, to refer to the island of Sinhalese. It was this same name that was known in the ancient kingdom of Persia.⁵¹

48. Videshin dutu purana Lankava - page 44

49. Ibid - page 72.

50. Sinhala Mahimaya - page 41.

51. Ibid.

2.2 Pearls in the land of the Sinhalese (Helese)

The pearls of Sri Lanka too were world famous just as her gems. The Sanskrit book by the name of 'Ratna Pariksha' mentions 8 pearl sites. The book by the name of 'Navaratna Pariksha' mentions 'Sinhale' as the first of 8 pearl sites.⁵² 'Agasti Mataya' referred to earlier also takes Sinhale as the first in a list of 4 pearl sites. Not only that, it refers to honey coloured well polished pearls. ('Susinigdā madhuvarṇānca succhāyan Sinhālākare')⁵³.

The 'Balaramayana' referred to earlier, mentions pearls that are found in the ocean close to 'Sinhale' (Mukthā sūtishca Sāgarah). Megasthenes, who was the Greek ambassador in the Asokan Kingdom of India states that the pearls of Taprobane were larger in size than those of India.⁵⁴

In the aforementioned book 'Periples', reference is made to the pearls of Taprobane.⁵⁵ Bhikku Fahien also refers to a large sized pearl called 'Mani' found in an island belonging to Sri Lanka.⁵⁶ Our chronicles state that 8 kinds of pearls appeared due to the power of the merits of King Devanampiyatissa. Even later the pearl reef industry was a major source of income.

2.3 Gold in 'Hela' Soil

Not only pearls but also gold is said to have been found in the land of the Sinhalese. Megasthenes has stated that there

52. Sinhala Mahimaya – page 23.

53. Ibid – page 107

54. Ibid.

55. Videshin Dutu Purana Lankava – page 44

56. Fahienge Deshatana Vartava – page 92.

was more gold in Sri Lanka than in India. The Thupavamsa states that gold sufficient for construction work at the Ruwanvalisaya of King Dutugamunu was found here.⁵⁷ Gold is said to have been exported to Egypt from Sri Lanka.

2.4 Mica in 'Hela' Soil

The aforementioned book *Periples* states that *mica* was found in plenty in Taprobane.⁵⁸ This confirms the connection between Madagascar and Sri Lanka. Madagascar too has mica in abundance. The word 'mica' used for it in English is considered to have its origins in the language of Madagacar. The fact that mica was found in ancient Sri Lanka goes to confirm that this word which can be etymologically analysed meaningfully in the Sinhala language is one that has its origin in the Sinhala language.

2.5 Spices grown on 'Hela' soil

Not only gems, pearls, gold, and mica but also certain herbs and plants too added to the prosperity of 'Sinhale'. The first were crops that produced spices. Cinnamon was of special importance. This is referred to as 'Sinhala' in Sanskrit perhaps due to it *growing in abundance in Sri Lanka* or its origin in Sri Lanka. Certain scholars who did not go deep into its origin were misled enough to state that the country came to be called 'Sinhala' due to cinnamon being found here.⁵⁹ A kind of pepper said to have been found in 'Sinhale' alone is referred to as 'Sainhali' or 'Sinhali' in Sanskrit.⁶⁰

57. Thupavamsa – page 165.

58. *Videshin Dutu Purana Lankava* – page 44

59. See the foreward to 'Ira Handa Nangi Rata' for further details on the 'Cinnamon – Sinhala' theory.

60. *Sinhala Mahimaya* – page 31

Taking these facts into consideration it could be stated that without doubt the island of Sri Lanka was full of prosperity in ancient times and that it was the prosperity especially in its soil that was well known the world over.

3

THE ANCIENT CIVILIZATION OF THE LAND OF THE SINHALESE (HELESE)

The ancient nature of the land of the Sinhalese has been described in the foregoing chapters. It follows that such a land should have an ancient civilization. Civilization does not just emerge in a land. Civilization develops in a human race.

Huxley, having critically examined the theories on evolution put forward by Darwin and Engels, agrees with a similar view expressed by Philip Sklater in implying that Limuria (or Lanka), a major part of which has been submerged by the ocean waters, was the land of origin of humanity.⁶¹

The Russian Scholar Alexander Kondratov states that this continent Limuria (in our view Lanka) which was the land of origin of humanity may well be the cradle of human civilization.⁶²

3.1 Archaeological evidence that has come to light up to now confirms this view

According to Archaeologists, human civilization originated with the era when man produced tools out of stones. That was the stone age. Many such tools have been found during excavations carried out in Africa and Asia.

61. The Riddles of the Three Oceans – page 128.

62. Ibid – page 131

Much information about the Stone age man in Sri Lanka has been revealed during Archaeological excavations carried out in the East, North West, the Hill country and Coastal areas. In every such place Microlithic tools have been found confirming the conclusion that there was a common civilization throughout Lanka.⁶³

Even though such tools found in the Aricamadu areas in India were considered the oldest, the ones found in Batadombalena in Sri Lanka are older. Thus the oldest stone tools have been found in Sri Lanka. Hence it can be concluded that Sri Lanka has the oldest pre-historic civilization.

The national characteristics in these stone tools are another feature that should be noted. This confirms the fact that Stone Age Man of Sri Lanka was a person born and bred in this land and was no outsider. The independent nature of the civilization given to the world by this Stone Age Man who later came to be called Sinhala, is thus clear to us.⁶⁴

The advancement of civilization in the Mesolithic period can be gauged by the manufacture of Geometric microliths. It was only 12,000 years ago that such tools were produced in European countries. But stone tools determined to have been made at least 26,000 years ago have been found in Sri Lanka. These may be the oldest stone artefacts in the world.

63. Siran Deraniyagala : P.E.P Deraiyagala Commemoration Volume _ pages 153-181

64. Uтуру Naganahira Pedesehi Hela Urumaya – M. H. Sirisoma – pages 14 and 15

3.2 Beliefs (Religions) that spread from the land of the Sinhalese (Helese)

Beliefs form the foundation of a systematic civilization. A civilized race would have its origins in beliefs. As mentioned earlier, unsystematic civilization spread throughout the world during the Stone Age from the land of the Sinhalese and it would not be incorrect to say that systematic civilization too had its origins in Sri Lanka.

Sun worship is one of the oldest forms of belief in the world. There is incontrovertible evidence to show that the ancient Sinhalese gave sun worship to the world. The first Sinhala (Hela) King Mahasammatha Manu (28200 – 28146 BC) who had Mannar⁶⁵ as his capital, was considered by the Sinhalese as the son of the Sun. Hence his land of birth was named as 'Ruhuna'.⁶⁶

Ro (Sun) + 'Son' (මහනන්) (son) > Roson > Rohon > Ruhuna
Words such as 'Ra' , 'Ro' etc. used in Sinhala to mean 'Sun' reveal ancient Sun worship.

'Araha' > 'Raha' > 'Ra'

'Araha' > 'Raha' > 'Roho' > 'Ro'

'Araha' means fit to be worshipped or venerated ⁶⁷

These words themselves are evidence to show that there was sun worship.

There is also evidence of the existence of ancient temples of the Sun. 'Tirukoneswaran', 'Tiruketeeswaram' etc. are Tamil versions of 'Hirugaōaisuru' and 'Hirudevisuru'.

65. 'Manu' + na + ara+ ma+ > Manunarama > Mannarama.. This means the area ruled by Manu, the leader.

66. Foreward to 'Saraya' – Wellala Jayamaha.

67. Aruta Niruta – page 10

There was an ancient Temple of the Sun at Koggala too. The place presently known as Devundara (Dondra) was known as 'Irugal Nuwara' in ancient times. The temple at Devundara is to this day known as 'Irugaltilaka'. The more ancient form of 'Irugal' is 'Hirugal'.

To this day, those who chant incantation use the 'Hiru Matura' (Surya Mantra) and 'Hiru Tohu' (Surya Stotra) confirming Sun worship amongst ancient Sinhalese.⁶⁸ This confirms the existence of 'Hiru Vedaya' from which the Rigveda of India originated. These ancient "Surya Mantras" (incantations) reveal the powers of creation, protection and destruction of the Sun God which later came to be known as Brahma, Vishnu and Siva.⁶⁹

The Sinhala New Year which dates back to the time of the first Hela (Sinhala) king known as 'The son of the sun' confirms how ancient sun worship is. The special day on which the sun which is overhead at Mannarama, the capital of King Manu and commences a new round from the 'Helu Rasi' with the 'Asvida Nekata' is the New Years Day of the Sinhala people.

The word 'Raja' used for 'Manu', the son of the sun is also a word used on account of the sun.

Ra + ja > Raja > Raja. This means born out of the Sun. Furthermore names of ancient Sinhala kings Roja, Ravura and Ravana too imply sun worship.

68. "Rō mā ramī ravi ranā ravanā ranā nā

Rē mā rakī raviñdā radā dī

Rah hē rōmā rajā raparayā rā rā re nā rāvanā

Ravurā Rāmā ravih raga rupā rā dō sadā set sadā" is such an incantation.

69. "Lō araba balām, Lō pavata balām, Lō vinas balām, tri balām, mahā balām, iti yū bambu, visnu, Īsvar balām....."

The ancient Sinhala people spread this Sun worship not only in their own land but also in other countries colonized by them. The name 'Pharaoh' in Egypt confirms this.⁷⁰

The etymology of words such as 'Rakus',⁷¹ 'Rās',⁷² Rōdā⁷³ and 'Rōga'⁷⁴ too confirm this connection between sun worship and the Sinhala civilization.

There is evidence to show that Siva worship (Hindu religion) too spread from the island of the Sinhalese subsequent to Sun Worship. The word 'Hindu' itself shows that it went to India from the island of the Sinhalese. (See under 'Sindu' in the list of the names for the island of the Sinhalese.)

An 'Asura' king by the name of Siva who was born in the island of the Sinhalese in 11003 BC was deified after his death. Hence Siva worship originated in this country. The Ramayana itself contains evidence to show that Siva worship went to India with Kuvera who fled to North India in fear of Ravana.

Ravana who went to bring back the Siva God (apparently 'Siva Linga') which was taken away by Kuvera and installed at 'Kailasa mountain', is said to have shaken the 'Kailasa mountain'. This is none other than the story of Siva Worship being taken to North India during the Ravana era.

70. See page 65 of this book.

71. 'Rā' (sun) + 'ak' (sign) + 'u' + 'as' > 'Rakus'. Means bearing the Sun symbol

72. 'Rā' (sun) + 'as' (particle) > Ras > Rās. Originally 'Rās' was used to mean the Sun's rays. Later it was used to mean other rays too.

73. Rō (Sun) + dā (Race) > Rōdā. Examine "rōdā rōdā malvalā"

74. Rō (Sun) + ga (journey). The illness that occur in the body due to the effects of the sun.

Names in Sri Lanka go to prove the existence of Siva worship in this country. The Maha Siva Devala in Sri Lanka was situated on the mountain which is today called 'Samanola'. This mountain came to be called 'Samonala' because the Siva Devala was situated there on.⁷⁵ 'Kotmal' (Mountain like a pinnacle) too is a name that originated from the shape of a volcano.⁷⁶

Sigiriya ('Siva' + 'giri' > Sivagiri > Sigiri) is also an example for the existence of Siva worship in Sri Lanka.

God Siva's wife Uma too got her name because she was considered to be a Noble Mother (Utum Mava) being the mother of God Skanda and God Ganesha.

U + ma > Uma

This meaning is not conveyed in Sanskrit. Therefore this is a Sinhala word.

All words used for God Kataragama, the son of Siva, such as 'Mahasen', 'Kanda Devi', 'Senkanda', 'Henna' have been derived from Sinhala roots.

Therefore there is no doubt that Siva worship and the Siva dynasty originated in Sri Lanka.

Thus it is clear that Sun worship as well as Siva worship spread to the world from Sri Lanka.

75. 'Sivan' + 'ola' (house) > 'Sivanola' > 'Savanola' > Samanola .
'ma' being substituted for 'va'

76. It was on the invitation of King Sumana of the hill country that the Buddha placed his Sacred foot on this volcano called Kotmal due to its resemblance of a pinnacle.

3.3 The ancient language of the Sinhalese (Helese)

Another important feature of a civilization is that the people disciplined by any civilization are unified through a common language. A group of people who do not speak a developed language cannot be considered to be a civilized race. Evidence that could be seen to this day show that the ancient Sinhalese had a developed language.

Letters are the origin of a language. Certain developed languages do not still have a set of letters (an alphabet) of their own. But the view has been expressed that the first alphabet in the world belonged to the Sinhalese. The Asura Hela tribe who invented this alphabet wrote books and inscriptions using it.⁷⁷ That ancient language and certain letters thereof remained indelible in certain places.

The present Sinhala letters are considered to have been evolved from the Brahmi script itself.⁷⁸ It is said that the influence of the 'Grantha' letters of the Pallavas were brought to bear on the letters in transformations of the Brahmi Script to the present day Sinhala script in the 7th and 8th centuries AD.⁷⁹

The letters in the inscriptions show that the Brahmi Script in the island of the Sinhalese did not undergo much change from 3rd century BC to the 1st century AD. This script which underwent certain changes between the 1st and 7th centuries AD became transformed to the present letters very quickly as indicated by inscriptions written during that time.

77. Foreward to Saraya – Wellala Jayamaha, pages 18,19

78. Sinhala Lekhana Sangrahaya – Nandasena Mudiyanse – page 1

79. Bhasha Sahityaya – Hemapala Wijayawardena (Anuradhapura Era), Page 189.

The evolution of the letter 'ක' is a classic example of this random change. This letter 'ක' seems to have suddenly taken a form similar to the present Sinhala 'ක' during the 8th century.

Eventhough it has been said that the Sinhala 'ක' under went this change due to Pallava influence, this is not so. This happened due to the emergence of a letter 'ක' which existed in the form of letters used in incantations and belonging to a language that was in use.

This too is evidence to show that the Sinhalese had an ancient alphabet of their own.

There are certain symbols in certain Brahmi inscriptions that do not belong to that alphabet. These symbols are in particular seen in inscriptions such as those at Koṭṭadāmūhela, Henannigala, Bowattegala caused to be erected by the kings of the Kataragama dynasty which may be considered to be distinct from the Anuradhapura dynasty.⁸⁰ This should be considered to be the remnants of an ancient Hela (Sinhala) alphabet or symbols used by ancient Sinhalese to express some idea.

The symbols in the inscriptions at Wewāltāna and Tisāwāwa are all the more important due to their affinity to some symbols in inscriptions of the Indus Valley.⁸¹ It can be presumed that these symbols which were taken there by the ancient Sinhalese (Helese) who colonized the Indus valley, had been preserved whilst those in Sri Lanka faded away.⁸² Another special fact is that these symbols which

80. *Inscriptions of Ceylon*, vol. 1, p.xxv

81. *Ibid* – page 21

82. See page 52 hereof

appear to be alike in inscriptions of the Indus valley and Sinhala inscriptions are shown in the book 'Goratnaya' as being suitable for branding cattle. Certain symbols therein can be identified as letters too.⁸³ Some of those letters are similar to those written in charms and incantations ('Yantra' and 'Mantra').

Another characteristic in the 'Goratnaya' is the use of a symbol to express the idea conveyed by a word or a few words.⁸⁴ This too indicates how ancient the language is. Even today symbols are used in certain languages of the world instead of words.

The inscription at an ancient temple of the Sun God at Koggala Hiriyala, the Kokaketugala inscription in the Koggala lagoon and the inscription at Harakadiketugala show that there was an ancient Sinhala (Hela) alphabet which shows greater affinity to the present Sinhala alphabet than to the Brahmi script.⁸⁵

The Balangoda inscription⁸⁶ could be considered to have been written with letters that existed before the Taru – Siva era (circa 11,000 BC). The Taru – Siva era is considered to be the period during which the Sinhala alphabet became complete.

The remaining Sinhala compositions show that not only the alphabet but also the Sinhala language was quite

83. See foreward to 'Ira Handa Nangi Rata'

84. Ibid

85. Ibid

86. R.A.S. Journal xxx ii 1930

developed. Ancient songs sung at games,⁸⁷ incantations⁸⁸ and war songs⁸⁹ are evidence of the advanced language spoken by the Sinhalese. The brevity and simplicity of words and the brevity of sentences and clarity of meanings are other special features thereof.

The class of words identified by the author of Sidat Sangarawa as 'nipan' (original) could be considered to be words remaining from this ancient Sinhala (Hela) language.⁹⁰ A noteworthy characteristic thereof is that some of these words classified as 'nipan' (original) could be analyzed further to give a meaning.⁹¹ This characteristic of giving a meaning when analysed further is one that shows well the ancient nature of a language.⁹² The ancient Sinhala language is complete in this respect.

Another important characteristic in the language is that many words classified as 'Tadbhava' (Derivatives) by the author of Sidat Sangarawa and shown as borrowed from

87. Rōdā Rōdā mal waḷā Timmannei Cāḷō Cāḷō is an ancient song sung at games.

The words herein have been distorted and are sung by children to the present day.

88. See footnote 70.

89. 'Sā dik angan son dentā
Sā avyen ras sā hellā
Dahiren bellen raṅkir pavu
Nā tan sandah calvavu ū'
is a war song.

90. 'Kisi an basin numusu – Heḷa diva paḷa nipan nam
'Coḷoṃba 'karaēu' ']' gī – Sidat Sangarawa. San adiyara

91. Ariesen Ahubudu – 'Nipan Piyeviya' – Ediya, 1965

92. The fact that Sinhala was one of the languages in which notes were sent to the moon shows universal acceptance of Sinhala as an ancient language.

Sanskrit and Pali can be analysed further to show an etymology of the Sinhala Language itself to give a proper meaning.⁹³ There are thousands of such words. There are some facts that come to light thereby. One is that the Sinhala language is older than languages such as Sanskrit and Pali and that the words in those languages have been derived from Sinhala. It also goes to prove that the view that Sinhala has been derived from Sankrit and Pali⁹⁴ is a falsehood.

Scholars point out that words have been borrowed from outside by the 'Lay' Sanskrit and the older Vedic Sanskrit.⁹⁵ When considering in terms of etymology it is quite evident that there are Sinhala (Hela) words amongst them.⁹⁶ This shows that Sinhala is a more ancient language than Sanskrit and that it was an advanced language that had spread even in India. As will be shown later, there is evidence to show that the language too spread with the migration of the Sinhala people to other countries of the world.⁹⁷

Thus if we consider the criterion of language in assessing civilization, ancient Sinhala civilization could undoubtedly be proved to be one which was well developed.

3.4 Ancient Sinhala (Hela) customs etc.

Customs of a race are a special feature of its civilization just as much as religion and language. History proves that the

93. See 'Aruta Nituta' for many such words.

94. A Grammar of the Sinhalese Language, W.Geiger, 1937 pp. 13-91

95. The Sanskrit Language- T.Burrows, p.3

96. Ibid

97. See pages 64-65 hereof

ancient Sinhalese were of a very high standard with regard to their customs too.

The Asura Helese who could be considered to be the most ancient of the Sinhala (Hela) tribes led a pious life. 'Helavulu' shows how pious their lives were. They did not eat fish or meat. They ate only 'Helavulu' – 'Elavulu' (vegetables). The fact that custodians (Kapu Mahatmayas) of the Kataragama Devala and devotees who go to worship the Asura Hela God Kanda – God Kataragama – who lived as an Asura Hela and was deified after his death – cleanse themselves by refraining from eating meat or fish, confirms this position. Only their enemies were slain by the pious Asura Hela Tribe and that too only *during a war*.⁹⁸

It was these Asuras who first achieved a civilized state *not only amongst the Sinhalese (Helese) but also in the entire world*.⁹⁹

This culture is amply demonstrated by the way in which they treated the *animals that helped them in their means of livelihood*. The animal that helped them in their cultivation was considered to be an *inmate of the house and a member of the family* and was called 'Geri' which means living in the house (Gara + I > Geri). Since they provided their means of livelihood this animal was also called 'Sarak' (The one who provides special protection - Sarakinuye) or 'Harak'. The era of the Raksha King Ravana is famous as an era in which the glory of the island of the Sinhalese spread throughout the world as the country that ruled 10 nations. The life of Ravana too shows that the Sinhalese respected

98. Wellala Jayamaha, Foreward to Saraya – page 5

99. Ibid

noble traditions and customs and lived according to them. These facts come to light on a close examination of the Ramayana itself which was written by the Indians to tarnish the image of Ravana.

Ravana who had an Asura Queen as his consort, rejected killing another just as the Asura Helese. He, who was a pure vegetarian, ordered the release of all animals tethered for slaughter in sacrifices (Yagas) conducted in abundance in India, which was under his sway. This order which was an indirect cause for the Rama – Ravana war amply illustrates that non-violence received a high place in the culture of the ancient Sinhalese.

It is a habit of a civilized race to treat women with respect. The manner in which Sita was treated with respect in the kingdom of Ravana shows how well this custom was observed by the ancient Sinhalese. Sita was abducted as a strategy to bring Rama to Sri Lanka to apologize for the insult caused to Ravana's sister Supanika (Suparnaka). Ravana who was a pious king had no intention at all of abducting the consort of another king. The protection she received and her chastity that remained unblemished is ample proof to illustrate this point. As the Indians themselves state in the Ramayana, Sita proved her unblemished chastity by the fire cleansing (Agni Parishuddhiya) in the presence of Rama.

The afore-mentioned customs, traditions and laws are the essence of a civilization. That is the force that helps civilizations to forge forward. If such information is collected and preserved in the form of a book, no other evidence is required to show how ancient a civilization is. The ancient Sinhlese possessed such a compendium. That is the 'Law of Manu' prepared during the reign of King Vara Mandatu

(28057 – 28027) BC. Just as the Scripture pertaining to Siva worship or the Hindu religion were later translated from Sinhala to Sanskrit the 'Law of Manu' too was translated into Sanskrit by Indian scholars who called it ' Manuśmṛti' . As the name itself implies the Manu dynasty as well as their laws belong to the island of the Sinhalese (Helese). (See the pedigree of the dynasty of Manu.)

3.5 Arts and Crafts that spread to the World from the Land of the Sinhalese (Helese)

Arts of a civilization can be considered to be the foremost outcome thereof.¹⁰⁰ Ancient man who was intent on quenching his most basic desires for food, sleep, protection and sexual intercourse were no different from animals.¹⁰¹ Their attempt to draw pictures of what they saw and imitate sounds they heard, could be considered to be the beginnings of arts. Man began to accustom himself gradually to arts as he began to realize that mental satisfaction too is required as much as physical satisfaction. The progress shown by him in the fields of dancing, art, music etc. were considered to be criteria to assess the advancement of his civilization. Thus the connection that ancient Sinhalese had with Arts proves that they were at the highest levels of civilization.

100. 'kalā' is a word that cannot be analysed further in Sanskrit. But it can be analysed meaningfully in the Sinhala language. Kal + ā > kalā. 'kal' means 'attractive' (Manakal – compare with 'kal' meaning woman) 'ā' is a suffix. That means possession of. So also hāki + ā > hākiyā . pārāṇi + ā > pārāṇiyā.

Thus kalā means that which attracts.

101. Āhāra nidrā bhaya maithunañca – etad Samāno pashuhihnaranyā - Vyasakaraya

The Goddess Sarasvi is venerated not only in Sri Lanka but also in India as the Goddess of Learning and the Arts. The Brahmins of India transformed this Sinhala (Hela) Goddess into one of their own goddesses just as they did in the case of others. History proves that she was a Sinhala princess who was later deified.

Satara (four) + Savi (strengths) > Satarasavi > Sārasavi
> Sarasavi¹⁰²

This refers to the four strengths (Savi) depicted by the four hands of the Goddess 'Sarasavi'. That is knowledge, memory, word power and aesthetic skill.¹⁰³

Dancing is an art given to the world by the ancient Sinhalese. It is the Sinhala king Siva who is the highest personification of the skill in dancing. That is why he was given the honorific title of 'Nataraja'. The Indians transformed him into an Indian God whilst the Tamil called 'Nataraja' as 'Natarasa' in their own language. The 'Udakki' or 'Damaruwa' used very often in Kandyan dancing is also an invention of God Siva.¹⁰⁴

Ravana excelled in the Arts just as much as in other skills. Indian scholars refer to the services rendered by him to

102. 'Sarasvati' is a word coined by translating the word Sarasavi itself. It means she who has lotuses.

There is no connection between her skills in art and the meaning of this word.

103. See under 'Sarasaviya' in the foreward to 'Ira Handa Nangi Rata'

104. Ibid. see under the family of god King Siva.

music by producing a raga called Ravana raga and a Veena (similar to the Sitar) called 'Ravana Hasta'.¹⁰⁵

The 'Siva Stotra' produced by him shows the marvellous literary skills of Ravana.¹⁰⁶

On the day Kuveni enticed Vijaya to kill the Yakkas who were at a wedding, they were engaged in a joyous festival complete with dancing and music according to the Mahavamsa.¹⁰⁷ This establishes well that the Arts of dancing and music prevailed amongst the 'Yak Helese'.

All these facts go to prove the high place given to the arts in the ancient Hela (Sinhala) civilization, the services rendered by the Sinhalese towards the Arts by introducing it to the world and that they were the first to introduce these Arts to the world.

3.6 The place given to agriculture in the land of the Sinhalese (Helese)

The means of livelihood of the people seems to have been the criterion used to divide human civilization into eras. Even

105. Renowned Musician Jayantha Aravinda states (in 'Visidunu Vimasuma, Cumaratunga Munidasa and Sinhala Sangeetaya') that in walking across Rajastan in India he saw a boy having an instrument with strings for sale. It was about 18 inches long and he was pressing it against the upper part of his left arm and holding it with his fingers whilst playing it with a bow in his right hand. He says that 'Ravanhato' as it is called may be some modification of 'Ravana Hasta'. Thus we may say that Ravana's service to music could be seen to this very day.

106. What is available today is the 'Siva Tandava Stotra' and not the 'Siva Tohuwa' composed by Ravana.

107. Mahavamsa - Chapter 7

though there is evidence to show that the means of livelihood of the people of Sri Lanka during the Stone Age was hunting, history shows us that their means of livelihood changed at least 30,000 years ago.¹⁰⁸

The Nomadic Age of the land of the Sinhalese comes to light when analyzing the meanings of the words 'Geri' and 'Sarak'. 'Geri' meaning the 'one who lives in the house' and 'Sarak' which means the 'one who gives protection' ¹⁰⁹ show the manner in which the Sinhalese made Nomadism their means of livelihood.

There is a book called 'Göratnaya' which gives the remedies to ailments of cattle and symbols for branding cattle. The 'Tisula' etc. which are shown as symbols for branding cattle could be identified as ancient Sinhala letters.¹¹⁰ These were the most ancient letters used in Sri Lanka before the introduction of the Brahmi Script. The most important fact that comes to light thereby is that rearing cattle was an occupation of the Sinhalese during the most ancient times.

It can be presumed that the Sinhalese entered the Agrarian Age which is considered to be the most civilized era during the Manu (Asura) era to which the King Maha Sammata Manu belonged. It may be presumed that the Asura Helese who ate neither fish nor meat, were engaged in agriculture because they were vegetarians and ate mainly vegetables ("Helavulu; Elavulu). The name 'Asura' itself shows that they were engaged in agriculture.

108. See pages 22 to 26 hereof

109. See Preface of 'Aruta Niruta'

110. See Foreword of 'Ira Handa Nangi Rata'

'As' + 'kuru' > Asuru > Asura

'As' means yield or harvest 'kuru' means the doer.

The one who produces the yield.

Archaeological research too has shown how ancient agriculture has been in Sri Lanka. The Carbon fourteen scientific test has proved that the ancient sluice which has been found during excavations carried out for the construction of the Maduru Oya reservoir is at least 6,000 years old. The advanced stage which the Sinhalese had reached in terms of agriculture is quite evident from their ability to build such a sluice.

The Sinhala words connected with agriculture shows how ancient the Sinhala agricultural tradition is. The word 'Govi' itself is such an example.

'Kā' + 'asi' > Kasi > Kasi > Kahi > Kahi > Kohi > Goi > GOVI

"Kā" means land. 'Asi' means tilling . 'Govi' is the person who tills the land and cultivates.

'Kumbura' is where cultivation is done.

'Kam' + 'puru' > 'Kampuru' > 'Kumpuru" > Kumburu > kumburu

The place where work commences; It could be presumed that cultivation was their foremost occupation.

So is 'kamata' ('kam' + 'ata'). That is the place where the great task (kama) comes to an end. The place where the task of the farmer which commenced from the paddy field comes to an end.

The tank is considered to be the greatest creation of the ancient Sinhalese (Helese). As the meaning of the word itself implies, it is something constructed to store water.

'vā' + 'ap' > vāp > vap > vāv.

'vā' means hold. 'ap' means water. The name 'vāv' was given because it holds water. This shows the engineering prowess of the ancient Sinhalese.¹¹¹

Even those who say that we have got everything from India, are silent about tanks, the likes of which are found nowhere in India. Those who say that all Sinhala words have been derived from Pali or Sanskrit have been unable to find words akin to 'sorovu', 'biso kotuwa', 'amuna' etc. in those languages.¹¹² The British Engineer Parker states that it was the Sinhalese who erected the 'bisokotuwa' to release water from the tanks to the paddy fields.¹¹³

Another definite proof of the knowledge of construction of tanks possessed by the Sinhalese, is the reference in 'Kashmira Raja Tarangani' which states that a huge tank and fortress was built in the kingdom of King Jayapeeda of Jaipur in India with the expertise of the 'Rakus' people of Sri Lanka.¹¹⁴

The manner in which the ancient Sinhalese named the twelve months of the year too show that the ancient civilization of Sri Lanka is connected with agriculture.¹¹⁵ It

111. We have come to know that the British Engineer Henry Parker had taken away to England the Ola leaf book 'Idikuru Nidahana' showing the Engineering prowess of the ancient Sinhalese together with two other books (Ravana Rajavaliya, and 'Bandum nangu Guruva') that were in the library of the Ridi vihara.

112. See page 93 and preface to 'Aruta Niruta'.

113. Henry Parker, Ancient Ceylon – page 379.

114. Kashmira Raja Tarangani – 4th Taranga

115. See the 'Etymology of the year' of Hela Sada Peheliya, yet to be published and pages 67, 73, 100, 89, 87, 20, 75, 92, 113, 23, and 27 of 'Aruta Niruta'

was this Sinhala agricultural skill that reached the zenith during the time of King Parakramabahu the Great.

3.7 The place given to the metal industry in the land of the Sinhalese (Helese)

Black smithery or the metal industry is another area that the ancient Sinhalese showed special skills. One era in history is called the Iron Age because the skill in the metal industry was considered to be an advancement in the level of civilization.

One of the four clans of Sinhalese or the four Sinhalese (Helese) (Siv Hela) as they were called, the 'Yak' clan showed special skills in the metal industry or the iron industry in particular. The name 'Yak' itself denotes this skill.

Yakanuye – yā (yakada – iron) 'Akanuye' (makanuye) > 'yaku'. This word 'yaku' itself becomes 'yak'. Folk tales that speak of this skill of the 'yak' clan are well known amongst villagers.¹¹⁶

The places where iron ore is found in Sri Lanka such as 'Yakkala', 'Yakupitiya', 'Yakkaduwa' are known by names that show a connection between the 'Yak' clan and the metal industry.¹¹⁷

The ruins found during Archaeological excavations in the Samanalawewa area close to Belihuloya amply display the magnificent skills in metal work possessed by the ancient Sinhalese. A British Archaeologist Gill Juleff, after examining

116. Sinhala Mahimaya – pages 85 and 86

117. Sinhala Mahimaya – page 86

these ruins stated that the Sinhalese had known the method of converting iron ore into steel from as far back as the 4th century BC and that steel produced by them had been exported. Even though this conclusion has been arrived at after examining the Samanalawewa findings, it may be assumed that the Sinhalese knew the technology of converting iron ore into steel long before that date. She also states that there was a large scale industry that converted the iron ore into high quality steel and the steel to the entire Muslim world was supplied by Sri Lanka.¹¹⁸ The Damascus Swords which were considered the best in the world were produced out of this steel.

3.8 The weaving skills of the Sinhalese (Helese)

Just in the same manner as in industries of a rough nature such as cultivation, metal work etc., the ancient Sinhalese were also advanced in skills and industries of a softer nature. Weaving is one such field. Our chronicles state that Kuvini (Kuvini) was spinning when Vijaya arrived.¹¹⁹ Furthermore, according to the 'Kashmira Raja Tharangani', Satin jackets embroidered with thread manufactured in Sri Lanka had been sent to the Queens of Kashmir. This too shows the great skills possessed by the Sinhalese in arts of a more refined nature.

3.9 Trade and other connections of the land of the Sinhalese (Helese)

As a country achieves progress in civilization, it develops trade and other relationships with other countries. There

118. Gill Juleff; Ancient Iron and Steel Production at Samanalawewa Vol. I, Nature – January 1996.

119. Mahavamsa – Chapter 5 – page 32

is evidence to show that relationships existed between the land of the Sinhalese and other countries from very ancient times. This was maintained through navigation. As the very name denotes the Naga clan of the Sinhalese (Helese) was engaged in navigation.

'Nāv' + 'ga' > Nāvga > Navga > Nāga means those who sail (go by ship)

As will be discussed later, the ancient Sinhalese went out to explore other lands. This was by sea. It can be assumed that the 'Yak', 'Asura' and 'Rakus' clans of the Sinhalese went on such expeditions with the help of 'Nagas' who were navigators.

3.10 The Scientific and Medical knowledge given to the world by the Sinhalese (Helese)

There is evidence to show that Scientific and Medical knowledge occupied an important place in the Sinhalese culture. The zenith of such knowledge is seen in the 'Dañḍu Monara' of King Ravana. This aeroplane which is referred to as 'Pushpaka' in the Ramayana is the first of its kind in the whole world. This plane which was driven by air pressure cannot be a mere assumption as seen from more recent vehicles driven by air pressure.

It may be presumed that it was the Sinhalese who gave medical knowledge to the world. The founder of Ayurvedic medicine, 'Danvantari' is considered to be one of the treasures that emerged from the churning of the milky ocean during the War between the 'Suras' and 'Asuras'.¹²⁰

120. "Lakshmīs kaustubha pārijataka surā danvantariṣcandrimā gāvah kāmāduḡāh sureshvara gajo rambhādi divyānganā"

The true story of this which has been turned into a story of gods' is that this was a war between the Suras of India and the Asuras of the land of the Sinhalese.¹²¹ The churning of the milky ocean is the sea battle that took place before the Suras set foot on the Asura land of the Sinhalese. Accordingly Danvantari could be considered to be the knowledgeable Rishi by the name of 'Danumati Taru' who was taken from Sri Lanka to India. There is a Sloka in the 'Susrutaya' which states that he had come to India from outside.

'Aham hi Danvantarirād devo
Jarā rujā mrtyuharo marāṇām
Shalyāṅgamañ gairparairupetam
Prāptosmi gām bhūya itopadeshṭum.¹²²

Thus the origin of Ayurveda too was in Sri Lanka.

King Ravana was a world famous physician. He who showed a high degree of compassion bringing back to life his opponent Rama and Laksumana (Lakshman) (who were believed to be dead) by administering medicine with his own hands, wrote books on Medicine such as 'Nadi Pariksha', 'Arka Prakasha', 'Rasaratnakara', 'Uddissa Cikitsa', 'Odissa Cikitsa', 'Kumara Tantra' and 'Vatika Prakarna'. Later they were translated into Sanskrit and came to be known by those names.

121. See Foreword to 'Ira Handa Nangi Rata' for kings who have been deified and stories relating to kings that have been transformed into stories relating to gods.

122. 'Danvantarī mama vem ādi dev vū
Jarā marā dos nāsuvem devan gē
Satkam uganvannaṣa mī sapatmī
Tamā hañdunvā rusiyā ebas kī – Danvantari Purānya,
Aurveda Sameekshava, Vol .1 , 1st issue.

This clearly shows the advanced culture that existed in Sri Lanka and its fullness in branching out to all important spheres. It was stated earlier that scholars are of the opinion that it is the most ancient civilization in the world on a proper determination of time.

George Bernard Shaw, the well known poet and scholar who toured Sri Lanka has stated that he feels that the origin of man and the origin of civilization have both been in Lanka. The manner in which civilizations that are considered to be the most ancient such as Mohenjodaro - Harappa , Egyptian- Babylonian and Greek spread from the island of the Sinhalese would illustrate the truth of the statements made by such scholars.

4

THE HUMAN RACE THAT SPREAD FROM THE LAND OF THE SINHALESE (HELESE)

It was stated earlier that Huxley who had compared the views of other scholars had stated that the origin of man was Limuria (or Lanka) a major part of which is now hidden in the depths of the Indian Ocean.

Ernest Haeckel who takes this theory further states that the first in the human chain, "Adam" was in this large island and that it spread towards the North West to India, towards the South East to other parts of Asia and towards the West to Africa.¹²³ But a closer examination of evidence would show that the people of the large Island of Lanka spread beyond even those limits.

The view of scholars, who have examined the ancient history of this land of the Sinhalese, is that the Sinhalese were the first to start exploring other lands during the 'Asura Hela' era.¹²⁴ During this era which can be determined to be as being at least 30,000 years old, the Asura Helese who possessed a civilization of a higher order, went in search of other lands becoming the first explorers in the world.

The linguistic and cultural evidence is invaluable in identifying the lands to which the Sinhalese spread. This

123. The Riddles of the Three Oceans.

124. Wellala Jayamaha ; Foreward to ' Saraya' – pages 3-8

can be done by studying the etymology of words in use there even at present and by identifying ancient Sinhalese customs amongst them. Historical and Archaeological evidence too can be made use of to support these views.

4.1 The Sinhalese – Greek relationship

There is evidence to show that the Greek civilization too was set up by the Sinhalese. The meaning of the name Greece itself shows that it is a name given by the Sinhalese. The original form of this name is 'Gara Siya'¹²⁵ It means the relations of the home (family). It can be presumed that the name 'Garasiya' itself which was given by the Sinhalese to identify the land to which their relations went became the name of that country.

Both Eastern and Western scholars accept Greek civilization as one of the most ancient civilizations in the world. The word 'Helenic' by which this is known would itself show that it was given by the Sinhalese. The word 'Helio' used for sun in the Greek language shows the Sinhalese – Greek relationship. The word 'Hellene' used in English to indicate a Greek would itself show that the Greeks are Sinhalese (Helese) .

The words Hellenism and Hellenistic used to denote Greek culture too confirms this further. This word 'Hela' which went to the Greek language from the Sinhalese language has been the origin of other English words such as 'helio centre' 'heliograph' and 'helium' .

125. 'Gara' + Siya > 'Garasiya' > Garisiya > Girisiya. It becomes Garasiya by the second vowel in 'ra' equalizing with the succeeding vowel. It becomes Girisiya in the same manner.

An ancient folk tale states that a civilized set of people had come suddenly to Greece and had taken up residence there chasing away the uncivilized people occupying that land.¹²⁶ This too can be considered to be a fact that confirms the story of the Sinhalese bringing their civilization to Greece.

4.2 Sinhalese – Syrian, Phoenician relationship

There are similar folk tales in Syria and Phoenicia too. As stated by an eminent scholar¹²⁷ while considering the origin of the Phoenicians, we have reason to think that they too might have gone to Syria from Ceylon, at a time when Ceylon was separated from the mainland of India. According to Phoenician tradition, they left their original home after an earth quake. By some scholars, first Egyptians are believed to be a branch of the Phoenicians; in which case they too must have left Ceylon which we have presumed might have been the land of Punt.¹²⁷

This shows that the people of Syria and Phoenicia had been those who had gone from the island of the Sinhalese. The etymology of the names of gods worshipped by them show that origin of those gods too had been in Lanka.

4.3 Sinhalese – Egyptian relationship

There is a similar folk tale in Egypt too. There is a story of the city of 'Tees' and King 'Mēnā' mentioned therein. The word 'misara' used for Egypt itself shows that it had been given by the Sinhalese.

126. Wellala jayamaha, Foreward to 'Saraya' , pages12-13.

127. Rao Saheb. P.R. Ranganatha Punja; 'India's Legacy, The World's heritage – vol.1 page 326.

'Mihi' + 'sar' > 'Mihisar' > 'Misar' > 'Misara' means the fertile part of the earth. The dynasty of kings set up by a Sinhalese himself is 'Pharaoh' (Pārāvō). This too means the sub – sun race. That is the dynasty of kings of the sub – sun race established by a Sinhalese by the name of 'Namar' in the river basin of the Blue River (Nile) which was known by the Hela (Sinhalese) name of 'Nil – na – har' during the era of the original Sun race in Lanka. Sun worship as well as other customs that originated in the island of the Sinhalese could be seen in the Egyptian civilization. It was a custom of the ancient Sinhalese to place the head of a corpse towards the West and light a lamp continuously on that side. Neither the people of North India nor South India have this custom, in spite of their close proximity to the land of the Sinhalese. But the ancient Egyptians followed this custom just in the same manner as the ancient Sinhalese.¹²⁸ This too is valuable evidence to show that the Egyptians too are of Sinhala origin.

The Sahara desert which is situated close to Egypt too got its name from the Sinhalese. The area with the Sun (Hiru saha) is ('Saha' + rā'). This is a meaningful and most appropriate name for such a desert area.

4.4 The Sinhalese – African relationship

It was the ancient Sinhalese, who engaged in the exploration of other lands, that named the large continent called Africa and its people by the name of 'Aprica'. 'Kā' means head,¹²⁹ 'Apiri' means incomplete. 'Apirika' means the land of those with a head lacking in completeness (incomplete). That becomes 'Apirika'. It's a name given by the Sinhalese to Negroes by looking at their heads.

128. Sinhala Mahimaya – pages 68, 69

129. Saraya , verse 1

The name Negro too appears to be a name given by the Sinhalese themselves. 'Garō' means those who belong to the family. 'Ni + garō' means those who do not belong to the family. Non relatives. This reveals another peculiar secret. When Negroes were excluded in this manner as *non-relatives*, it is revealed by implication that the Egyptians and the inhabitants of Greece, Asyria and Phoenecia were the real relations of the Sinhalese and also had ties with them.¹³⁰

Abyssinia (now Ethiopia) which belongs to the African continent too is a land that was inhabited by the Sinhalese. It could be presumed that this land was ruled by a Sinhalese General by the name of "Abysen". 'Hel' (ancient 'Hēl') where the kings of that land lived seems to have been derived from 'Hela' itself. 'Ras' which is a part of the name of some Abyssinians too has originated from the Hela word 'Rakus'.

4.5 Sinhalese – Asyrian, Sumerian relationship

Asyria is a land that got its name on account of being ruled by the 'Asura Hela' clan. This was the capital (Kaldiya) of Babylonia.

There is an ancient tale amongst the Sumerians that people from an island in the southern part of the Indian Ocean took up abode there. The etymology of 'Amki' the Goddess of the land and the sea who is worshipped by them makes it possible to presume that those people may have been the *Sinhalese themselves*.

'Am' in the Sinhalese language means water. 'Ki' means land. This view is further established by the fact that Kusistan

130. Wellala Jayamaha – Foreword to 'Saraya', page 12

situated between Sumeria and Iran was a land inhabited by the Sinhalese. The fact that it is known by the name of 'Eelam' meaning the land of the Sinhalese established this further. (See under 'Eelam' in the list of names for the island of the Sinhalese).

4.6 Sinhalese – Roman relationship

There is evidence to show that Rome too was inhabited by the ancient Sinhalese. 'Ro' means Sun. 'Ro' itself becomes 'Roma' just as 'Kula' becomes 'Kulama' and 'vas' becomes 'vasama'. There is no doubt that *this name originated from the island of the Sinhalese where Sun worship existed.*

'Mangara Sahalla' which is an ancient story coming down from generation to generation refers to the God Mangara and his friend sucking milk from the udder of the same cow. There is a similar story in Rome which says that Rome was built by two brothers who grew up on the milk of a she-wolf. It may be presumed that this story went to Rome with the ancient Sinhalese.¹³¹ Scholars point out that both Rome and Lanka had similar ancient customs.¹³² This confirms the relationship between the ancient island of the Sinhalese and Rome even though all their views may not be accepted.

4.7 Sinhalese – Indian relationship

There is evidence to show that the Sinhalese spread over various parts of India. 'Dambadiva' itself is a name given by the Sinhalese. 'Div' means island.¹³³ But 'Dambadiva' is not

131. Sinhala Mahimaya – page 78

132. Sinhala Mahimaya – page 80

133. 'Ap' means water. That which is seen above the water is 'Dis' + 'ap' > Disip > Dihip > Dip > 'Div' meaning the land visible above the waters.

an island but a peninsula. It appears to be an island to those who go there by sea from the island of the Sinhalese. The sea is visible to the South and the East of point 'Komarin' (Kumari Tuduwa). A person sees the sea as spreading to the North from both the East and the West. Therefore the inhabitants of the island of the Sinhalese who go there think that India too is an island. Not only that. The Eastern Ghats and Western Ghats which are ranges spreading towards the North are visible to them from the far off sea. Therefore it is quite clear that the name 'Dambadiva' was given to India by the Sinhalese themselves. The Indians translated it in the same form into Sanskrit as 'Jambudvipa' and concocted a story of a big 'Jambu' tree as they could not show its etymology.¹³⁴

An Indian Archaeologist Sankaliya states that there was a Ravana Lanka.

He considers the worship of Ravana as a God by the 'Goṇḍās' and 'Korakās' living there to be a fact that substantiates his view.¹³⁵

The names given to the people, namely 'Goṇḍās' and 'Korakās' show that they had gone there from the island of the Sinhalese.¹³⁶ Sylvan Levy states that there was an island by the name of Lanka at the point where the Godavari

134. Sanskrit – English Dictionary – M. Monier Williams, Page 412

135. See 'Search for Lanka' for further details. – pages 19 and 20 Some facts therein relating to Rawana and the 'Rakus' people are unacceptable.

136. 'Goṇḍā' may have been derived from 'Koṇḍā'. This name has been given as the people who went from Lanka had long hair. 'Korakā' is 'Gora' (white) + 'kā' (skin, covering) combined to mean people with white skin.

River enters the Sea on the Western coast of India.¹³⁷ On that coast and to the South of this island the Southern bay of the island where Bombay is situated is to this very day known as 'Kolomba'. This is a Sinhalese word which means port or harbour.

Eugene Bernor, a French scholar who had engaged in an intensive study of the Sri Lankan land has mentioned a few places in India bearing the Lanka name such as 'Nāga Lankā' and 'Pūta Lankā'.¹³⁸

All these facts show that the Sinhalese gave the name of their land to whatever places inhabited by them in India. Ptolemy's map shows that there were ports bearing the name Lanka.

Certain village names in India such as 'Nilgiri', 'Sakpura', 'Girinar' show that these names had been given by people who spoke the Sinhala language. Words such as 'Nil Sat' and 'Nā' are those found in the Sinhalese language. It takes the form 'Neela' 'Sattva' and 'Nayaka' in the languages of India. The Sinhala outlook too of the many village names in India is indelible.

There is literary evidence as well as historical evidence to show that people went to India from the Island of the Sinhalese during ancient times. Kalidasa, a renowned poet of India himself states that 'Ravana went to subdue a place in Southern India called 'Janastan' in ancient times and now known as 'Deccan'.

137. Journal Asiatic 1923 – This quotation is from Sinhala Mahimaya – page 45.

138. Journal Asiatic, 1857 – Ibid.

'Astram Harādāptavatā durāpan
Yenendra Lokāva jayāya Dṛptah
Purā Janastāna vimarda shaṅkī
Sandhāya Lankādhipatih pratasthe'¹³⁹

The Sanskrit book 'Shakti Sangam Tantra' states that there was a large mass of land known as 'Sinhala'. It is stated therein that this land was superior to all other lands.¹⁴⁰ The name 'Sinhala' itself shows that it was inhabited by the Sinhalese.

One painting in the Ajanta Cave shows a group of people arriving by ship. It may be presumed that it shows the Sinhalese setting foot on India. When examining these facts they confirm that certain parts of India were colonized by the Sinhalese who went from this country contrary to the story of people from India colonizing this country as stated in our chronicles.

139. Ragu Vamsa – Chapter 6 – 62nd sloka.

140. ' Maru Deshāt pūrva bhāge

Kāmādre dakshine shive

Sinhalākhye mahā deshah

Sarva deshottamottamah ' quotation from Sinhala Mahimaya. Page

NAMES USED FOR THE LAND OF THE SINHALESE

1. Iḷankei

This is a Tamil version of the word Lanka itself. See under Lanka

2. Iḷanāra

Heḷa + nāra > Heḷanāra > Iḷanāra.

'H' has been dropped and 'e' has been transformed into 'I' changing the word

'Heḷa' to 'Iḷa'

'Nāra' means (being ruled or sent forward - 'ara': by a leader - 'nā')

The meaning here is 'The country ruled by a Sinhala (Hela) leader.

*This is an ancient name for the land of the Sinhalese.*¹⁴¹

3. 'Iḷandū'¹⁴²

'Heḷan' + 'dū' > Heḷandū > Iḷandū

See under 'Iḷanāra' for transformation of 'Heḷa' into 'Iḷa' 'Dū' here means an Island.

Its meaning is, the island of the Sinhalese (Helese)

4. 'Iḷa'

'Heḷa' + 'Iḷa' > 'Iḷa'

'H' in 'Heḷa' is dropped and 'e' is changed into 'I' giving the word 'Iḷa'. The first vowel is lengthened to give 'Iḷa' see under 'Hela'.

141. 'Aryaya', Sept. 1909

142. Tamil Culture - vol. 1, No. 1

5. 'Īlām'

'Heḷa' + 'an' > 'Heḷān' > 'Īlān' > 'Īlām'

'An' here means land.

'Īlām' means the land of the Sinhalese (Helese)

The meaning of the Tamil word 'Īlām' too is the land of the Sinhalese.

6. 'Ojadīpa'

This is how 'Odadiv' was translated into Pali.

This means fertile island. The authors of Deepavamsa and Mahavamsa state that the island of the Sinhalese (Helese) was known by this name during the time of the Buddha Kakusandha.¹⁴³

7. 'Caḷa'

'Heḷa' > 'Ceḷa' > 'Caḷa'

'Heḷa' becomes 'Ceḷa' by the 'ha' changing into 'ca'

This itself becomes 'caḷa'

This is a name used for Sri Lanka by Arabs.

8. 'Cinkaḷai'

This is used as a Tamil version of the word 'Sinhalaya' itself.

9. 'Tanasarim'

'Dana' + 'Sara' + 'him' > 'Danasarahim' > 'Danasarim' > 'Tanasarim'

'Dana' became 'Tana' (by the transformation of the sonant 'Da' to mute 'ta')

The consonant 'h' in 'hi' is dropped and the remaining vowel 'i' takes the place of the vowel 'a' in the next letter 'ra' becoming 'sarahim'.

This means the limit or area with an abundance of wealth.
This is a very ancient name for Sri Lanka.¹⁴⁴

10. 'Taparvān'

'Dip' + 'rāvan' > 'Dipravān' > 'Tipravān' > 'Tiparvān' > 'Taparvān'.

See under 'Taprabāni'

A name used for Sri Lanka by Phoenicians.¹⁴⁵

11. 'Taprabān'

'Dip' + 'rāvan' > 'Dipravān' > 'Tipravān' > 'Taprabān'

Replacement of a sonant with a mute

(\emptyset replacing the sonant 'd', 'Dip' itself becomes 'Tip'.

'I' becomes 'a' giving the form 'tap'. 'vā' becomes 'bā' (as Vimal > Bimal etc.) and 'a' and 'a' interchange places giving the form 'rabān' instead of 'ravan'.

This means the island of Ravana.

Some write this as Taprobane and Taprobane in keeping with Western usage.

12. 'Tambapaṇṇi'

This is the form taken when the name of the Hela (Sinhala) leader 'Tamman' is translated into Pali. The same name was used by Pali writers for the island of Lanka too.

144. Lanka Varnanava - page 5

145. Lanka Varnanava - page 5.

13. 'Tambapaṇṇi Dīpa'

This is the form taken when 'Taṃben div' is translated into Pali. See under 'Taṃben div' Pali writers also use 'Tambapaṇṇi Dīpaka'.

14. 'Taṃben Div'

'Tamman div' > 'Tamen Div' > Taṃben Div
'Tamman Div' became 'Tamen' as a result of the same letter being used twice consecutively being contracted into one. (As in 'Rada dū' > 'Radū', monara kikili > ' monara killi' etc.) 'a' therein became 'e'. That itself became 'taṃben' by the substitution of the nasal (as in Sarama > Saraṃba etc.)

'Tamman' was a leader who lived in Sri Lanka in ancient times.

15. 'Tāmradvīpa'

This may be taken as a word formed by translating 'Taṃben div' into Sanskrit.

16. 'Tilaka'

'Ti' + 'laka' > 'Tilaka'

'Ti' means three. 'Laka' is the land of the Sinhalese (Helese) (see under 'Lanka'). This implies the three divisions, in the land of the Sinhalese (Helese). i.e. 'Ruhunu', 'Māyā' and 'Pihijī'.

17. 'Tēhu'

'Div' + as + u' > 'Divasu' 'Devahu' > 'Dēhu' > 'Tēhu'

'Diva' means island. 'As' means yield. (compare 'Asvenna' etc.)

'U' is a suffix meaning has. (compare with 'Sara' +

'u' > 'Saru' , 'bara' + 'u' > baru etc.)

"Divasu' becomes 'Divahu' (compare with Asu > Ahu, Kosu > Kohu etc.) . The consonant in 'va' ('v') is dropped and the vowel 'a' therein combines with 'I' in 'di' to become 'e'. Thus 'Divahu' becomes 'Dehu' (compare with 'Diyadunu' > 'Dedunu', 'Piyakaḍa' > Pekaḍa etc.). " Dehu' becomes 'Tehu' by the substitution of a mute.

This is a word used by the Burmese for the land of the Sinhalese (Helese) to mean the island with a yield or harvest.¹⁴⁶

18. 'Trisinhalaya'

A Sanakrit word implying the three divisions that existed in 'Sinhale' (see under 'Sinhalaya') i.e. (Ruhunu , Māyā , Pihīṭi).

19. 'Dilmun'

'Div' + 'il' + 'manu' > Divil manu > Dilmanu > Dilmun
'V' is dropped and 'I' combines with the preceding letter making 'divil' , 'dil'. 'I' therein is shortened to give 'dil'. 'Manu' becomes 'manu' first by a change of vowels and thereafter 'mun' by dropping the final vowel.

This means the island of Manu.

See under Palasimandū, Simandū, Mandū.

20. 'Pan'

'Pan' means land. This is a word which proves that the Hela land itself was meant by the word land.

Compare with Ulapana, Mārapana etc.

21. 'Panhaiya'

'Pan' + 'Sahavi' > 'Pansahavi' > 'Pansahai' > Panhai
 Pansahavi' becomes 'Pansahai' by replacement of
 'v' with 'y' (compare 'Parevi' > 'Parei' etc) 'S'
 is dropped and the word becomes 'panhai'
 This means the area with islands (area – sāviya)

22. 'Paḷēsīmandū'

'Paḷa' + 'isi' + 'manu' + 'dū' > 'Palesīmanudu' >
 Paḷēsīmandū'
 'a' and 'i' combine to give 'e'. Thus 'pala + isi' becomes
 'Paḷesi' (compare Maha + isuru > Mahesuru).
 'Manudū' becomes 'Mandu' by dropping the vowel of
 the middle letter. (Compare 'Satapuma > Satapma
 etc.)

'Paḷa' here means well known. 'Isi' means leader.
 (The one who is tall is 'us' + 'u' > 'usu'. This 'usu' itself
 becomes 'isi') Manu is the King 'Maha Sammata Manu'.
 This means the island of the person who was born
 to this world as the leader of man. In certain places
 'paḷēsīmanḍu' is also used changing 'da' into 'ḍa')

23. Pāō Cū

A Chinese word meaning Golden island (island of
 gems) See under 'Ruvandiv'.¹⁴⁷

24. Maṇḍa dīpa

The Pali translation of the word 'Maṇḍa Div'. Pali
 authors state that Sri Lanka was known by this name
 during the era of Buddha Kasyapa.¹⁴⁸

147. Sinhala Mahimaya

148. Dipavamsa – Chapter 9 ; Mahavamsa Chaptr 15

25. Mandū
Manu + dū > Manudū > Mandū
'Manu' became 'Man' by dropping the vowel (u) in the last letter (compare with 'Puni' > 'Pun') .
This means island of Manu.
See under Paḷēsīmandū and Simandū
26. Ratnadvīpa
This is the Sanskrit translation of 'Ruvandiv'.
See under 'Ruvan div'.
27. Ratnadīpa
This is the Pali translation of 'Ruvan div'.
See under 'Ruvan div'.
28. Ruvan div
This is a name used for Sri Lanka because it was the great gem land of the ancient world.¹⁴⁹
29. Ḷaṅkā
Heḷan + kā > Heḷankā > Ḷaṅkā.
'Heḷanka' becomes Heḷaṅkā by the substitution of 'ng' for the nasal 'ṅ' (compare with Pinkama > piṅkama etc.) It becomes Ḷaṅkā by dropping the initial letter in keeping with the principles of Sinhala linguistics. (Compare with Abaraṅga > Baraṅga, Yuvarada > varada etc.)
'Kā' here means land. This gives the meaning 'the land of the Sinhalese (Helese)'.

30. **Ḷaka**
 Heḷa + ka > Heḷaka > ḷaka
 'Heḷaka' becomes 'Ḷaka' by dropping the initial letter.
 (see under Ḷaṅkā)
 'Ka' here means land – 'Ḷaka' is the land of the Sinhalese (Helese)
31. **Ḷakdiv**
 'Ḷaka' itself is 'Ḷak'. This is by dropping the final vowel
 (compare , 'Aga' > 'Ag' > 'Ak' , 'Digu > Dig > Dik).
 'Ḷak' + div > 'Ḷakdiv.'
 This means the island of the Sinhalese (Helese)
32. **Laṅkā**
 This is a word formed by translating the word 'Ḷaṅkā'
 itself into Sanskrit (There is no 'ḷ' in Sanskrit. Therefore
 'l' has been used here.) The Pali writers too used the
 same 'l' following the Sanskrit usage.
33. **Laṅkādvīpa**
 A word formed by adding 'Dvīpa' to the Sanskritized
 form 'Lanka'.
 This means the island of the Sinhalese (Helese).
34. **Laṅkādvīpa**
 The Pali form of the Sanskrit 'Laṅkādvīpa'.
35. **Varadvīpa**
 A word formed by translating 'Vara div' into Pali. Pali
 writers state that Sri Lanka was known by this name
 during the time of the Buddha Konagamana.¹⁵⁰
 'Vara div' means noble island. 'Vara' is a word which
 means noble.

36. Shiti Kuvō
A word used for Sri Lanka in the Chinese language meaning the Lion Kingdom. This is evidence to the presence of lions in the country in ancient times.¹⁵¹
37. Śrī Laikā
A word formed by merely translating the word 'Siriḷaka' into Sanskrit without considering its meaning. See under 'Siriḷaka'
38. Saiḷattu
'Sinhaḷa' - 'dū' > 'Sihaladū' > 'Sailadū' > 'Sailattu'
'Sihaḷa' becomes 'Sahila' by an interchange of vowels. ('i' - 'a' becomes 'a' - 'i') 'Sahiḷa' becomes 'Saiḷa' by the change of 'ha' to 'ya' (compare with Mahika > Maika etc.). With the shortening of the long vowel 'a', the consonant connected therewith is doubled giving the form 'Sailaddu'. This becomes 'Sailattu' by the substitution of a mute (substitution of mute 'ta' for a sonant 'da').

This means the island of the Sinhalese (Helese). This name was given to Sri Lanka by the Malabars.¹⁵²

39. Saiḷikē
'Sihaḷa' + 'kē' > 'Sihaḷakē' > 'Sahaḷikē' > 'Saiḷikē' > 'Saiḷikē'
'Sihaḷa' becomes 'Sahaḷi' by interchange of vowels. ('i' and 'a' itself becomes 'a' - 'i') With the dropping of 'h' the previous letter is lengthened (Compare with 'dhara' > 'dara', 'pahara' > 'para' etc.) That lengthened

151. Daily News - 2.1.1984

152. 'Aryaya' - Sept. 1909 issue.

letter is once again shortened and 'saji' becomes 'saji'.
'kē' here means land.

This means the land of the Sinhalese (Helese).

40. Sindu

'Siñdu' + 'dû' > 'Siñdudû' > 'Sindu'

'Siñdu dû' becomes Sindu by dropping a consonant
(Compare with 'Gañga vatura' > 'Gaivatura', 'Vaḷaṇḍa
+ kada' > 'Vaḷankada' > 'Vaḷankada'.)

'Sindu' means Ocean. 'Dû' means island.

This is an ancient name used for Sri Lanka to mean
the Sea island. Here 'sindu' also becomes 'Hindu' by
change of 'sa' to 'ha'.

41. 'Simandû'

'Isi' + 'manu' + 'dû' > 'Isimandû' > Simandû.

See under 'Paḷesimandû'.

This means the island of King Manu.

42. Sirilaka

'Sihaja' + 'ka' > 'Sihajaka' > 'Sihijaka' > 'Sirilaka'
'ha' becomes 'hi' by taking the vowel of the previous
letter becoming 'Sihilaka'. This becomes 'Sirilaka' by
the substitution of 'ri' for 'hi' (compare with 'Mihidiya'
> 'Miridiya' etc.)

'Ka' here means land. This means the land of the
Sinhalese (Helese).

43. 'Sisiji'

'Sa' + 'seja' > 'Saseja' > 'Saseji' > 'Sisiji'

'Sa' here is a prefix meaning 'to have'. That which
has 'Helese' (Sinhalese) is 'Saseja'. This becomes
'Saseji' with a vowel taking the same form as the
succeeding vowel giving 'sisiji'.

This means the land with the Sinhalese (Helese) and is an ancient name for Sri Lanka.¹⁵³

44. 'Sihaja Div'

'Sivheja' > 'Stheja' > 'Sihaja' > Sihaja.

'Sihaja' becomes 'Sihaja' just as 'Bō' + 'lada' > Bojada > Bojañda by shortening the initial letter. 'Div' combines with it to give 'Sihaja div'.

45. 'Siḷidiv'

'Sihaja' + 'div' > 'Sihajadiv' > 'Siḷadiv' > 'Siḷidiv'

'Sihaja' becomes 'Siḷa' by dropping 'ha'.

This means the island of the Sinhalese. See under 'Sihaja Div'.

46. Siḷōn (Ceylon)

Seiḷān > Siḷōn

The Anglicized form of the word 'Seilan' used by the Dutch.

This means the land of the Sinhalese (Helese) .

See under 'Seiḷān'.

47. 'Singaḷdib'

'Siḷhaja' + 'div' > 'Siḷhajadiv' > 'Singaḷadiv' > 'Singaḷdib'

This is the Arabic usage of the word 'Sihala Div'.

'Sinkaḷadib is also used changing 'g' to 'k'

48. Singaḷam

The Tamil translation of 'Siḷhaja'

See under 'Sinhaja'.

49. Siinhaḷaya

'Sivu' + 'Heḷa' > 'Sivheḷa' > Siheḷa' > 'Siinhaḷa' > 'Siinhaḷa'

'Siinhaḷa + a' > 'Siinhaḷaya'.

The vowel in 'Sivu' is dropped and 'sivu' becomes 'siv'. 'Sivheḷa' itself becomes 'Siheḷa' by dropping the consonant 'v' and the preceding vowel 'i' being lengthened. (Compare 'Sivu māṇḍuru' > 'Siv māṇḍuru' > Sīmāṇḍuru; Sivu rās > 'Sivrās' > Sīrās etc.)

That lengthened letter is shortened (si) and 'ng' is added making it Sinhela (Compare Hēbala > Henbala > Hembala ; Gīpola > Ginpol > Gimpol etc.). It becomes 'Siinhaḷa' by taking the form of the succeeding vowel making 'he', 'ha' (Compare Colōmba > Colāmba, 'Balēn' > 'Belen' etc.).

It becomes 'Siinhaḷaya' by the introduction of 'y' when combining with the suffix 'a' denoting the singular number.

This implies the land of the four ('sivu') Hela tribes. The four Hela tribes are 'Asura', 'Rakaus', 'Yak' and 'Nā'.

50. Sinhala Dvīpa

This is a Sanskrit translation of 'Sinhaḷa Div'.

The dental 'l' is used because there is no cerebral 'l' in Sanskrit.

This means the island of the Sinhalese.

51. 'Sīlī'

'Sisīlī' > 'Sihīlī' > Sīlī

This is a very ancient name for the island of the

Sinhalese meaning the land where Sinhalese reside.¹⁵⁴

See under 'Sisiji'

52. Sīhaḷadīpa

A word formed by translating 'Sinhaḷa Div' into Pali. This means the island of the Sinhalese.

53. 'Sīhol'

Sīhaḷa > Sīhal > Sīhol

'Sīhaḷa' becomes 'Sīhal' by dropping the last vowel. This itself becomes 'Sīhol' by 'a' being transformed into 'o'. This is a name used by the Siamese (Thai). 'Sīhaḷa' the Pali word was taken as the influence of Pali is great in Siam.

54. 'Sīhō'

'Sīhaḷō' > 'Sīhō'

'Sīhaḷa' becomes 'Sīhaḷa' in Pali. The singular nominative thereof is 'Sīhaḷō'. This is a word formed by dropping 'i' and is used by the Burmese for the island of the Sinhalese (Helese). The influence of Pali is great in Burma too.

55. Sīḷān

'Sīhaḷa' + 'ān' > 'Sīhaḷān' > 'Sīhīḷān' > 'Sīḷān.'

'Sīhaḷān' becomes 'Sīhīḷān' by the vowel in 'ha' taking the same form as the preceding vowel. The consonant in that letter 'hi' is dropped and the remaining vowel 'i' combines with the previous vowel giving the word 'Sīḷān'.

This is a word used by the Arabs for 'Heḷa Diva'. 'An' here means land. Thus it means the land of the Sinhalese.

This 'Sīlān' itself is used by the Arabs in various forms such as 'Saijān', 'Sehijān', 'Siyjān' and 'Sīlān'.

56. 'Suparvāim'

'Su' + parava' + 'ā' + 'him' > 'Suparavāhim' > 'Suparvāim'

'Parava' means separation.¹⁵⁵ 'Suparava' means well separated. ('Su' is a prefix meaning well) 'ā' means coming. 'Him' gives the meaning of limit. By the vowel 'a' in 'ra' being dropped and 'h' being replaced by 'y', 'Suparavāhim' becomes 'Suparvāim'. This gives the meaning the limit (boundary) or area where separation took place well. This is a name which implies that Lanka which was earlier a large continent was separated by being submerged in the ocean waters. This is a name used by Siamese (Thai) for Sri Lanka.

57. 'Seijān'

This is the word used by the Portuguese for 'Sīlān'. The Dutch too used this name. This was the origin of the English word 'Ceylon'. This means the land of the Sinhalese.

58. 'Serendib'

'Siv' + 'Hejan' + Div > Sivhejandiv > 'Sīnhaḷandiv' > Seḷandiv > 'Serandib'

'Sivhejan' becomes 'Sīhejan' by dropping 'v'. 'Sīhejan' becomes 'Sējan' by the vowel in 'Si' and consonant in 'he' being dropped. It then becomes 'Seran' by replacing 'la' with 'ra'. 'Div' becomes 'Dib' by the change of 'v' to 'b'.

This means the island of the Sinhalese. (See under Sinhala) This is a name used by Arabs for Sri Lanka in ancient times.

'Saran dib' 'Seren Div' etc. are other variations of this name.

Some who write it in a more Westernized form use 'Serendib' and 'Serandib'.

59. Senkiyala

'Sinhaḷaya' > Sen - Kiya - la

This is a Chinese usage for the word 'Sinhaḷaya.'

60. 'Heḷadiv'

'Sē + 'aja' + 'div' > Seḷadiv > Seḷadiv > Heḷadiv.

'Sē + aḷa' becomes Seḷa by dropping the succeeding vowel. It becomes 'Seḷa' by the Sinhalese rule of the initial long letter being shortened.

(Compare Sōvuru > Sovuru) 'Seḷa' became 'Heḷa' by the rule of 'sa' becoming 'ha' (Compare 'sal' > 'hal' and Samara > Hamara etc.)

'Se' here means white in colour. 'Aja' means presented or put forward or shown. This name was given because the ancient Sinhalese were fair in complexion and their culture too was untarnished .

This means the island of the Sinhalese. (Helese)

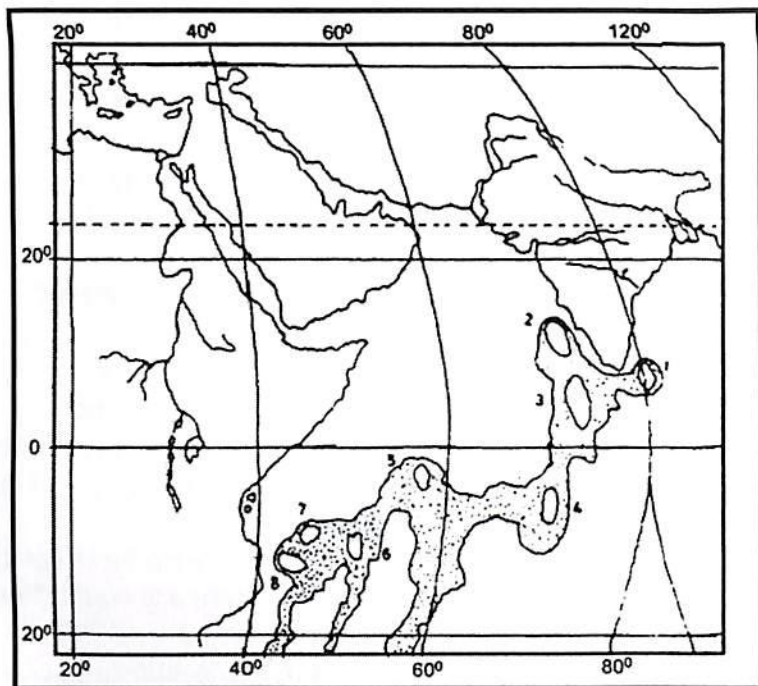
61. Hejaya

Heja + a > Hejaya

This word has been derived by 'y' being introduced when the suffix 'a' denoting the singular number is added to the Noun root 'Heja'.

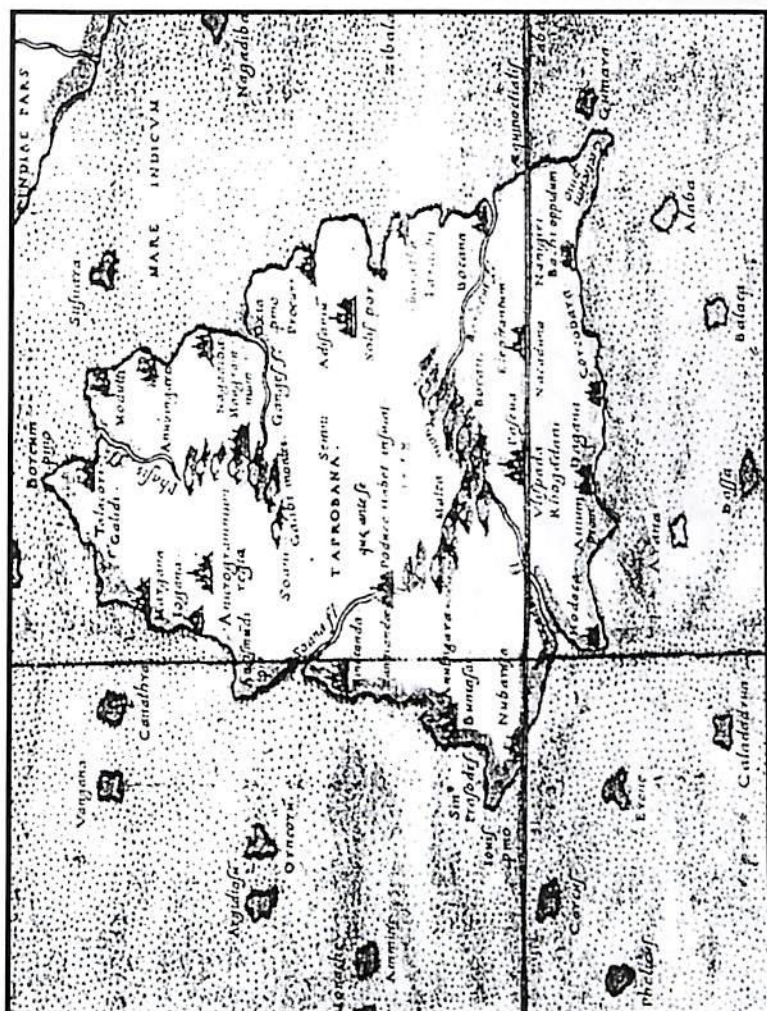
This is used for the land of the Sinhalese (Helese) see under 'Heja Div' for 'Heja'.

MAPS & DIAGRAMS

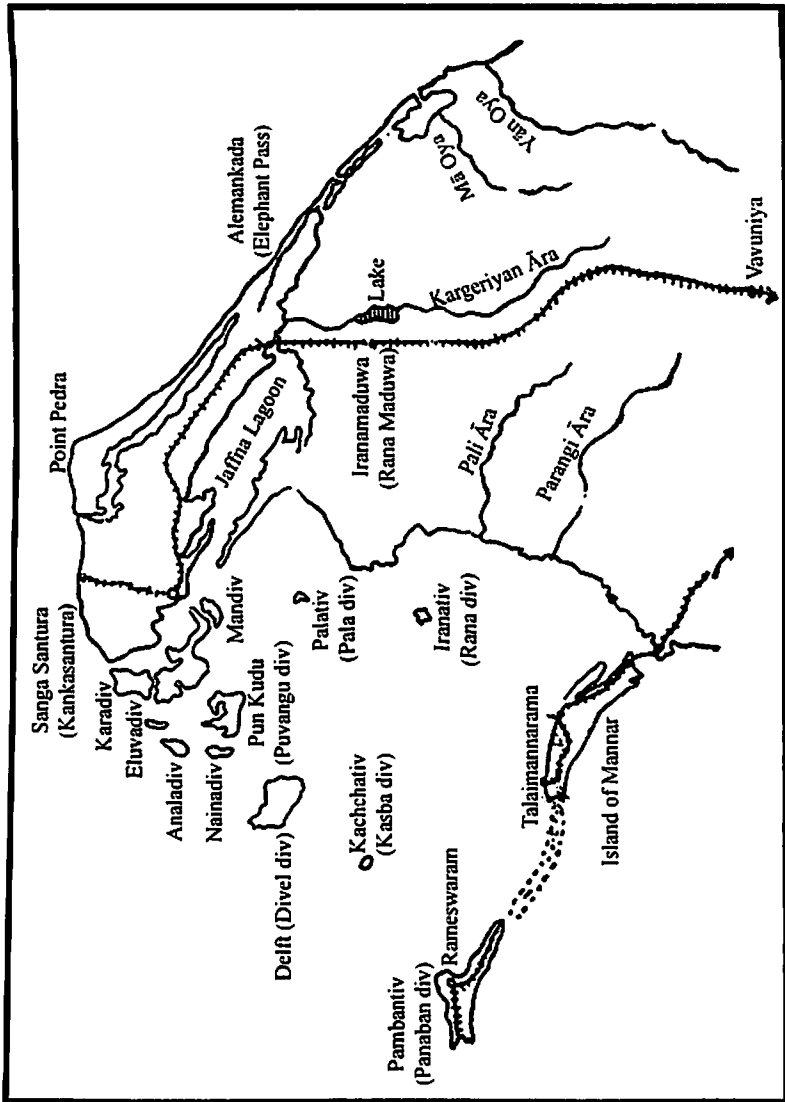


Continent of Helanka (Lanka) which has been submerged

1. Lanka
2. Lakadiv
3. Island of Mare (Male)
4. Kakus (Cocos) (Island of Ilavamar)
5. Sihalis (Seychell)
6. Mercy Island
7. Kumaro Island
8. Madagascar



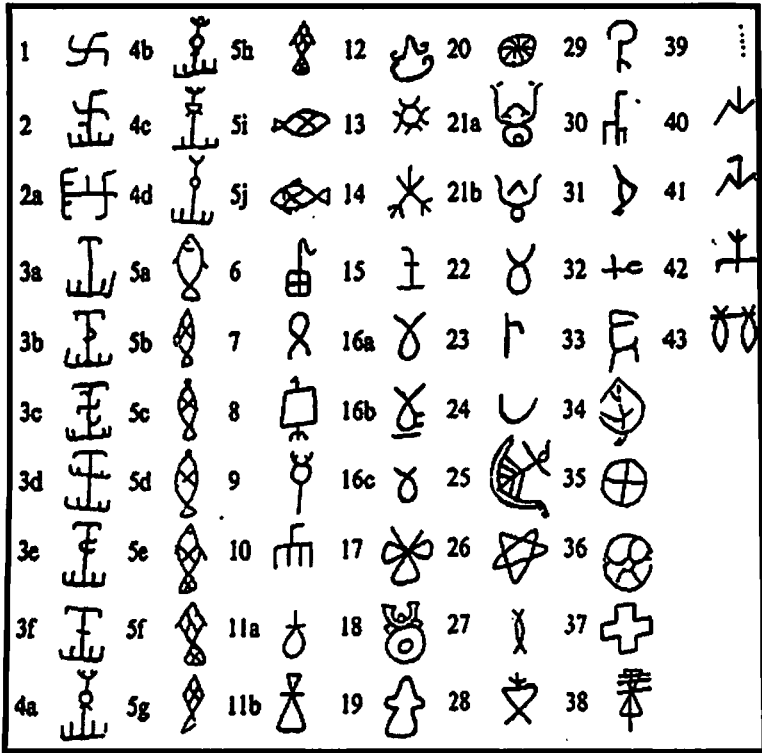
Ptolemy's Map



Islands of Sri Lanka

3 rd C B.C	+	𑀧
1 st C A.D	𑀧 𑀧	
2 nd C A.D	𑀧	
4 th C A.D	𑀧 𑀧	
5 th C A.D	𑀧	
6/7 C A.D	𑀧 𑀧	
8 th C A.D	𑀧	
9/10 C A.D	𑀧	
11-13 C A.D	𑀧	
14/15 C A.D	𑀧	
20 th C A.D	𑀧	

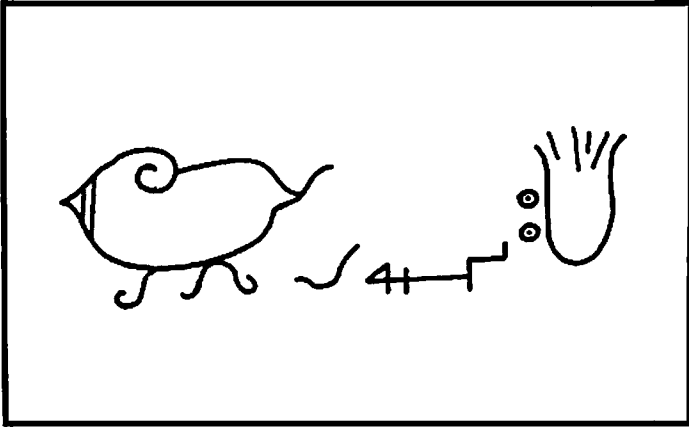
The evolution of the letter 'Ka'



Sinhala Inscription symbols which are non Brahmi

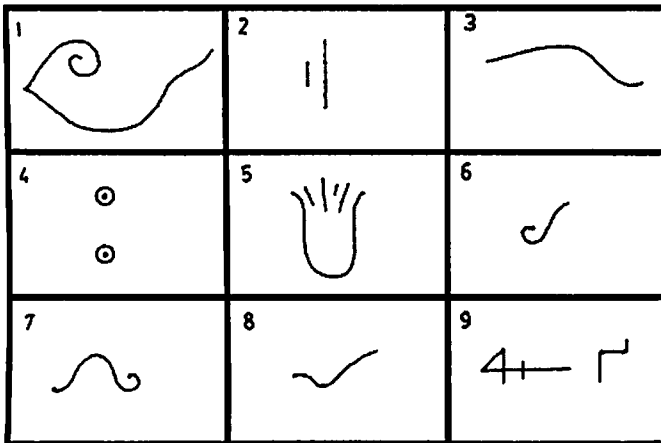
ඃ	ඃ	ඃ	ඃ	ඃ
ආ	ආ	ආ	ආ	ආ
ඇ	ඇ	ඇ	ඇ	ඇ
ඈ	ඈ	ඈ	ඈ	ඈ
ඉ	ඉ	ඉ	ඉ	ඉ
ඊ	ඊ	ඊ	ඊ	ඊ
උ	උ	උ	උ	උ

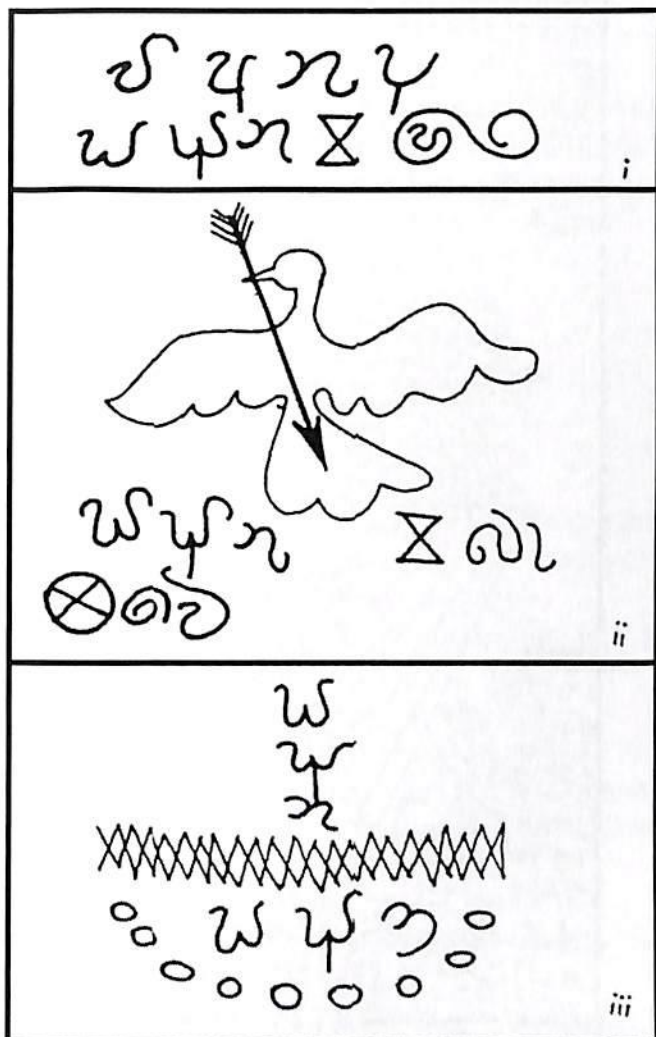
A Inflexions of ancient Hela Letters



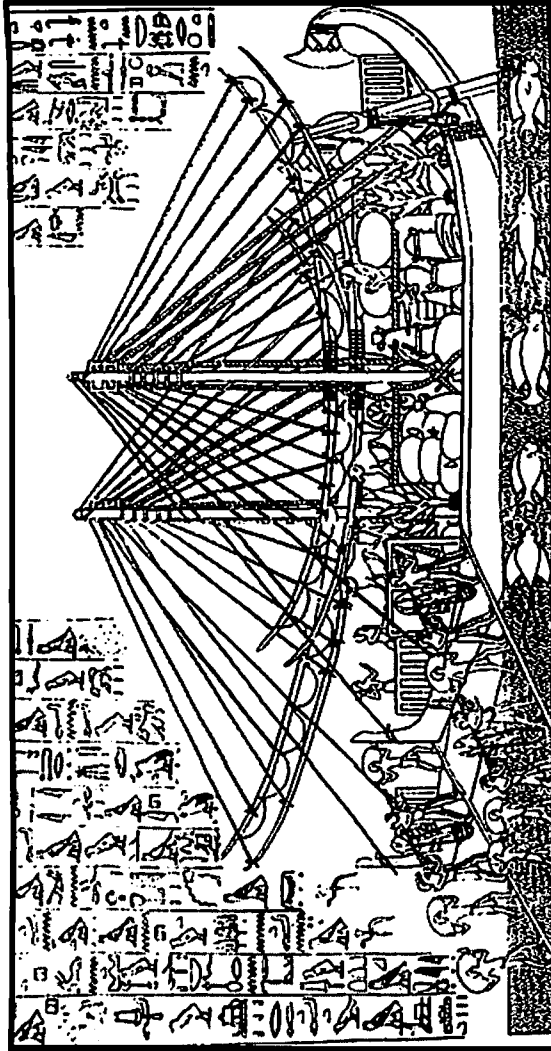
The Balangoda inscription

Journal of the Royal Asiatic Society Vol XXXii, Page 163.





The Koggala Inscriptions



Loading goods from Sri Lanka to Egypt (Misara)

REFERENCES

1. *Ancient books*

Sinhala

- Tupavansaya - Ven. Galagama Saranankara Thero, Ratna Publishers, Maradana.
- Fahien's Travel Reports - Prof. Wimal G. Balagalla Visiduna Publishers Ltd. Boralesgamuwa, 1999.
- Mahavamsa - Ven. Hikkaduwe Sri Sumangala Thero, Translation by Don Andris de Silva, Batuwantudawa.
- Rajavaliya - B. Gunasekara, Govt. Press, 1953
- Saddharmalankaraya - Ven. Bentara Shraddatishya Thero, G.J. Karunadhara, Panadura, 1952
- Saraya - Wellala Jayamaha, Heli Press, Unavatuna, 1949.
Sidat Sangarawa
Siyabaslakara
- Ramayanaya - Vol 2 (Tr) G.S.B. Senanayake, S. Godage and Bros., Colombo, 2000.
- Videshin Dutu Purana Kankava - D.G. Ponnampereuma, Kanday, 1961
- Sri lankave Urumaya - Nandadeva Wijesekera, M.D. Gunasena & Co. Ltd., Colombo, 1990.
- Sinhala Mahimaya - M. H. Peter Silva, Gunasena Publishers, Colombo, 1963.

English

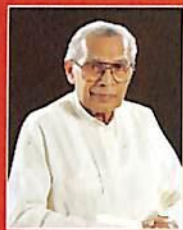
- Ancient Ceylon - H. Parker
 Ancient India as described by ptolemy -
 McCrindle, Calcutt, 1926.

Pali & Sanskrit

- Raghuvamsa
 Vyasakaraya - Ven. Balangoda Ananda
 Maitriya Maha Thero,
 Modern Book Co, Nugegoda.

2. New Books**Sinhala**

- Ira Handa Nāngi Rata - Ariesen Ahubudu, NIE,
 Maharagama, 1994.
 Utura Nāngēnahira Pedēshi Hēla Urumaya -
 M. H. Sirisoma.
 Kada Im Poth Vimarshanaya - H. A. P. Abhayawardena,
 Dept. of Cultural Affairs,
 Colombo, 1978.
 Lanka Gam Nam Vahara - Arisen Ahubudu,
 S. Godage & Bros,
 Colombo, 1987.
 Lanka Varnanava,



The Story of the land of the Sinhalese (Helese)

Ariesen Ahubudu

We have heard through literature that it was a practice of Rishis and Sages of the Himalaya Region to engage in deep concentration on any matter for very many years leading a life true to their conscience. We also have a belief that the knowledge acquired thereby known as the “word of Rishis” is correct. We did not know that this was a system of Education and that it was called divine Education by American Anthropologists and also that it was initiated by the Great Hela Maha Rishi Brigu. We also did not know that the cultural empire of Hela Asura was built up in the warm Tropical world through generations of Rishis who acquired knowledge in this manner.

Mr. Ariesen Ahubudu too has become the modern Brigu Maha Rishi through the knowledge gained by following this path through extra-sensory perception. We were able to see the Maha kāvya 'Ira Handa Nāgi Rata' printed in 1994 as the culmination of the process of documenting this knowledge. 'Hele Derana Vaga' has been compiled by systemazing that knowledge further.

Western Anthropologists have now identified the Geographical distribution of the Hela Asura Empire built up 11,000 years ago. It spreaded from West to East from South America to the Ramanaka region (Presently Fiji) hassing North Africa and the Mediterranean region through Persia, India and beyond sinhapura (Singapore)

Arnold Toyribee stated that 'history repeats itself' Mr. Ahubudu will have to produce a set of pupils who will carry his knowledge from generation to generate just in the same manner as Maha Rishi Brign.
Dr. Suriya Gunasekera

Rs. 350.00

ISBN 978-955-658-313-7



9 789556 1583137

