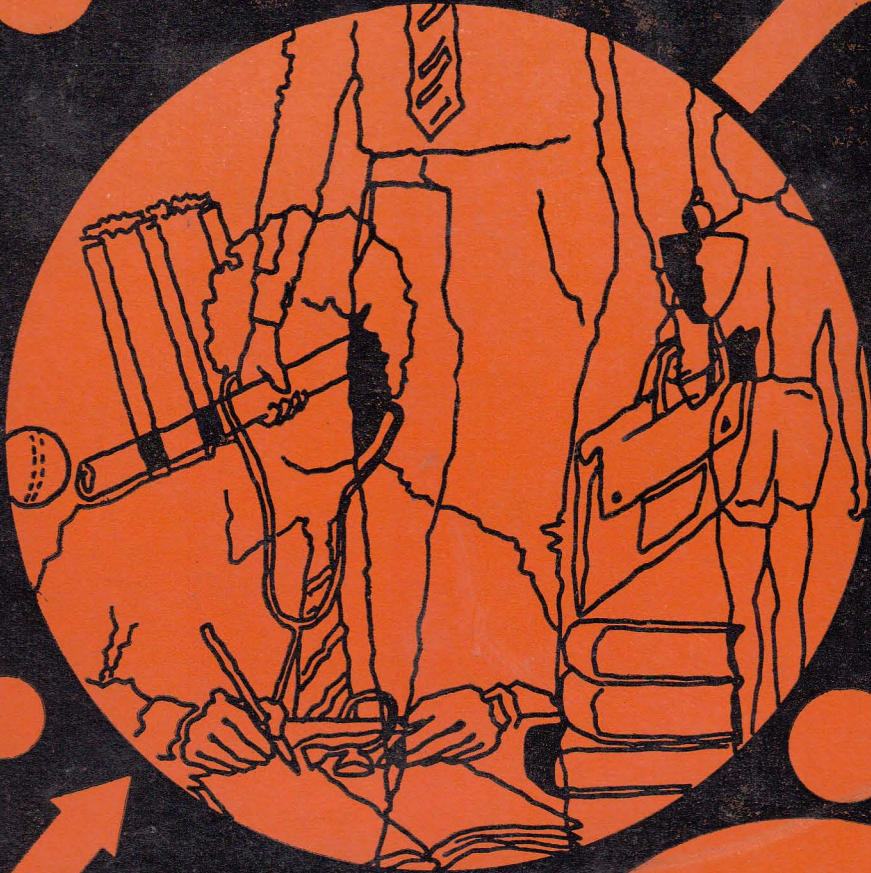


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பழைய மாணவர் சங்கம்  
கொழும்பு



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இலங்கை மணித்திரு நாட்டினில் எங்கும்  
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கலைமலி கழகமும் இதுவே - தமிழர்  
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இன்புற வாழிய நன்றே  
இறைவன தருள் கொடு நன்றே!

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ஒரு பெருங் கழகமும் இதுவே!  
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*Message from*

*Don Minister of Education and Higher Education*

Thank you very much for the kind invitation extended for the Cultural Show of the Jaffna Hindu College Old Boys' Association scheduled for 12th July, 1979. I regret that due to my being away on a UNESCO Conference abroad I may not be able to attend this function.

However may I take this opportunity of wishing the Association all the best in its endeavours to collect funds for the desirable object of erecting buildings that are needed for the College.

Jaffna Hindu College being the oldest leading institution in the North has had a proud record of service in the history of our country. Many of its distinguished alumni have held and are holding high positions of responsibility in Sri Lanka, and they, like all students who have passed through the portals of this institution, have always reflected the discipline, dedication and character that have been inculcated in them during their student days.

I hope that the collection campaign will be a success and that it will receive support from all quarters who appreciate the valuable role of great educational institutions in building up our country.

I personally shall endeavour to do my best to support and improve Jaffna Hindu College.

*Nissanka Wijeyeratne*

Minister of Education and Higher Education.

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## நல்லூர்தொகுதிப் பாராளுமன்ற உறுப்பினர் கௌரவ மு. சிவசிதம்பரம் அவர்களின் வாழ்த்துச் செய்தி

இலங்கையின் கல்வி வானில், யாழ்ப்பாண இந்துக்கல்லூரி, ஓர்கேந்திர ஸ்தானத்தை வகிக்கின்றது. பல்லாயிரக் கணக்கான பெற்றோர்களின் தியாகத்தாலும், பல ஆசிரியர்களின் கடமை உணர்வாலும் மாணவமணிகளின் விடாமுயற்சியாலும், இந்நிலையை இக்கல்லூரி அடைந்துள்ளது. இந்த வழியில் வந்த கொழும்புப் பழைய மாணவர் சங்கம் கல்லூரியின் வளர்ச்சிக்காக நிதிசேர்க்கும் இன்றைய பணியைப் பாராட்டுகிறேன்.

“கேடில் விழுச் செல்வம் கல்வி ஒருவற்கு  
மாடல்ல மற்றை அவை”

என்பது எமது மரபு. எல்லாச் செல்வத்தையும் கொடுத்து கல்விச் செல்வத்தை பெற வேண்டும் என்ற துடிப்பினால் உந்தப்பட்ட எம்மக்களின் முயற்சியின் சின்னம் யாழ்ப்பாண இந்துக்கல்லூரி. இந்த மரபின் வழி வந்த அதிபர்கள், ஆசிரியர்கள், மாணவர்கள் கல்லூரியின் நற்பெயரை எட்டுத்திசையிலும் பரப்பினார்கள். புகழ்வரின் பொருமையும் வரும். ஆனால் நாம் கற்ற கல்வியின் பயனாக, எதிர்ப்புகளையும் தடைகளையும் மீறி, கல்லூரியை மேலும் வளர்ச்சியடையச் செய்வது எமது கடமை. அந்தப் பணியில் நாடாளுமன்ற உறுப்பினர் என்ற வகையில் நானும் கல்லூரியால் சிறப்புற்று வாழும் பழைய மாணர்களாகிய நீங்களும் எமது கடமையை செய்ய வேண்டும்.

இந்துக்கல்லூரி எட்டுக்கல்வியை மட்டும் புகட்டவில்லை. சைவப்பண்பை, யார்க்கும் குடியல்லோம் என்ற தன்மான உணர்ச்சியை, என் கடன்பணி செய்வதே என்ற கடமை உணர்வை இவை எல்லாவற்றையும் புகட்டியது. அதனால் தான் இந்துக்கல்லூரி பழைய மாணவனுக்கு சிறப்பான, தனியான, குணமுண்டு. அந்தப் பெருமைக்கு பங்கம் ஏற்படாமல் பாதுகாப்பது எம் கடமை.

கல்லூரி வாழ்க, பழைய மாணவர் வாழ்க என்று வாழ்த்தி விடைபெறுகிறேன்.

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*A*

# *Message from*

LIONEL JAYATILAKE  
Acting Minister of Education

It is with pleasure that I send this message to the Jaffna Hindu College Old Boys' Association of Colombo, on the occasion of their staging a Cultural Show to collect funds for their College Building Programme.

Jaffna Hindu College is a premier Hindu educational institution in Sri Lanka. The College has, during the last seventy five years produced many eminent and disciplined men who have and are serving the country in various positions. The record of achievements of Jaffna Hindu College is certainly an enviable one. Founded by Hindu philanthopists in order to preserve their culture from undermining influence the College has lived up to and surpassed the expectations of its founders. The Jaffna Hindu College has always served the people of this country during its long history with flexibility, catholicity, without sacrificing its steadfastness of purpose.

I wish the O. B. A. every success.

Ministry of Education,  
Colombo - 10-07-1979,

*Lionel Jayatilake*  
Acting Minister of Education

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## Message from the Secretary, Ministry of Education

I am indeed very happy to have this opportunity of sending a message to the Jaffna Hindu College Old Boys' Association-Colombo, on the occasion of their Cultural Show as a part of their campaign to collect funds for the development of their Alma Mater.

A group of Hindu patriots led by Pasupathy Chettiar of Vannarpannai, Jaffna, devoted to the noble cause of ensuring that their succeeding generations were not deprived of the great and rich heritage of Hindu Religion and Culture, established the Jaffna Hindu College in the year 1870. From its inception this College had been fortunate to have on its Board of Management and as Principals eminent educationists and men who had achieved distinction in public affairs. The College has grown from strength to strength and today it is not only the oldest but also the foremost Hindu Educational Institution in the North.

Jaffna Hindu College, with legitimate pride, can count among its Old Boys many Sri Lankans who have distinguished themselves in the Public Service, Professional Circles, Sports etc. I look forward with confidence to seeing Jaffna Hindu College achieve even greater eminence in the future.

I wish to congratulate the Jaffna Hindu College Old Boys' Association - Colombo for arranging the Cultural Show and wish them all success in their noble endeavours.

D. M. P. B. Dasanayake  
Secretary Education

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*Message from*

*President J. H. C.-O. B. A., Jaffna*

I have great Pleasure in sending this message to the Souvenir published by the Jaffna Hindu College Old Boys' Association Colombo, on the occasion of the staging of a Variety Entertainment to collect funds for the School.

I am certain that the old boys from Colombo and the surrounding area will gather in full strength and support this noble cause. This is an occasion when we could show our gratitude and our loyalty to our alma mater for making us what we are today.

The organisers have laboured unremittingly to ensure the success of an undertaking of this nature which entails admirable enthusiasm and diligence and we are very grateful to them.

It is my hope that all of us will have a relaxed and enjoyable evening.

*R. Visuvanathan*

Mayor of Jaffna

## Message from Our Principal

Jaffna Hindu College founded in 1890 as a denominational institution became a state school with the taking over of schools by the Government in 1960. The change in her status has not altered her loyalty to the ideals of her founders. Instead she has grown stronger and more vigorous in being the ever-green citadel of Tamil and Hindu culture and through her Alumni has made very significant contribution to the national and cultural life of the Tamil people of this country. This contribution is a strong testimony to the far-sighted genius, vision and the selfless service of her founders like the late advocate S. Nagalingam, S. T. M. Pasupathy Chettiar V. Casipillai and A. Sabapathy..

The Science Block the foundation for which had been laid as early as 1959 has remained almost untouched. It gives me very great pleasure that the Old Boys' Association (Colombo) has now come forward and organised this "Adarangam", a variety entertainment of dance and drama under the most distinguished patronage of His Excellency J. R. Jayawardene, President of Sri Lanka. It is my fervent prayer that with the Grace of Lord Ishwara and the efforts of all others the Science Block will become a reality in the very near future.

*P. S. Sumanaswamy*  
President Colombo - O. B. A.

யாழ்ப்பாணம் இந்துக் கல்லூரி அதிபரும்

பழைய மாணவர் சங்கம் (கொழும்பு) தலைவருமாகிய

திரு. பொ. ச. குமாரசுவாமி அவர்களின் வாழ்த்துரை.

யாழ்ப்பாணம் இந்துக் கல்லூரி பழம்பெரும் கலைக் கூடம். இலங்கை வாழ் மக்களின் அறிவியல், அருளியல் வளர்ச்சிக்காகப் பல்லாண்டுகளாகத் தொண்டாற்றி வரும் கல்லூரி. பல்லாயிரக்கணக்கான பண்பார் பழைய மாணவர்களைப் பெற்றுயர்ந்து நிற்கும் கல்லூரி இது.

யாழ் / இந்துக் கல்லூரிப் பழைய மாணவர் சங்கம் (கொழும்பு) தகுந்த முறையில் கல்லூரித் தாய்க்கு அஞ்சலி செலுத்துமுகமாக விழா எடுக்கவும் நாட்டின் தலைவர் மேன்மை தங்கிய ஜே ஆர். ஜெயவர்த்தன பிரதம வீருந்தினராகக் கலந்து சிறப்புச் செய்யவும் ஒழுங்குகள் மேற்கொள்ளப்படுவதையிட்டு மட்டற்ற மகிழ்ச்சி அடைகிறேன்.

கல்லூரியின் தேவைகளை மதிப்பிடுவதற்கும், சேவையைத் தொடர்ந்து செய்வதற்கும் இம்முயற்சி சிறந்த தோர் வாய்லாக வேண்டும். பழைய மாணவர் அயரா உழைப்பு பெரும் பயன்தர வாழ்த்துகின்றேன்.

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4	„ B. SANJIVA RAO, M. A. (Cantab) B. Sc. Lond ...	1913 - 1914
5	„ NEVINS SELVADURAI, B. A. (Madras) ...	1914 - 1926
6	„ W. A. TROUPE, M. A. (Aberden) ...	1926 - 1927
7	„ M. SABARATNASINGHE, B. A. (Cal.) Trained ...	1927 - 1928
8	„ V. R. VENKATARAMAN, M. A. (Madras) ...	1928 - 1933
9	„ A. CUMARASWAMY, M. A. (Cal. & Lond) Dip. in Ed. Bar-At Law ...	1933 - 1952
10	„ V. M. ASAIPILLAI, B. Sc. (Lond) B. Sc. (Eng'g) A. I. L.	1953 - 1961
11	„ C. SABARETNAM, B. Sc. (Lond) ...	1962 - 1964
12	„ N. SABARATNAM, B. A. (Lond) P. G. T. ...	1964 - 1971
13	„ M. KARTHIGESAN, B. A. (Hons) Dip. in Ed. ...	1971 —
14	„ E. SABALINGAM, B. Sc. P-G. T. ...	1971 - 1975
15	„ P. S. CUMARASWAMY, B. A., Dip. in Ed., F. E. A. (Edin)	1975 —

# THE JAFFNA HINDU COLLEGE

## THEN AND NOW

The history of the Jaffna Hindu College reads like a poem. It is a truism to say that big movements and large institutions, as a rule, start in humble and unlikely circumstances. The history of the establishment and development of the Jaffna Hindu College is no exception to this rule.

The great Hindu savant, Sri la Sri Arumuga Navalar, enjoined on his compatriots to establish schools in order to save Hindu children from the denationalising influence of Christian Missionary schools. Ten years after his demise a handful of high-souled patriots met together in 1889 and formed a committee charged with the job of setting up a Hindu school where western education could be imparted in a purely indigenous atmosphere. A small plot of land 65 perches in extent was acquired for the purpose in the little village of Neeraviady in the Vannarponnai District- a district hallowed by the foot-prints of the great Navalar.

At this juncture, as luck would have it, something strange happened. The Native Town High School run by Mr. Nevins Chithambarapillai and the Pettah High School of one Mr. Koch were in the dumps. Paradoxically enough, the two Christian owners offered to hand over their schools to this committee of Hindu gentlemen. The offer was gratefully accepted.

On Vijaya Dasami day of 1890 the students numbering 80 and the entire staff of the two schools repaired to a pandal erected a month earlier in the plot of land at Neeraviady to felicitate Mr. (Later Sir) Ponnambalam Ramanathan. The new school thus assembled, humbly named the Hindu High School, commenced work under the headship of one Mr. Godman Appapillai. In a year's time the number on roll trebled itself. The committee of management, therefore, looked out for a more suitable man to head the school.

At this time Mr. Pasupathy Chettiar, one of the founder-fathers of the school, while on his way to Benares, met young Mr. Nevins Seivadurai in Madras. Young Nevins was the son of the erstwhile owner of the Native Town High School. The Chettiar was so favourably impressed by the young man's learning and personality that he lost no time in persuading him to abandon his plans of entering the legal profession in Madras and accept the head-mastership of the new school in Jaffna. Mr. Nevins agreed.

He came over to Jaffna and took charge of the school on 18th February, 1892.

The management now addressed itself to the difficult task of putting up suitable buildings. The necessary money had to be found. The doughty Chettiar, ever optimistic, started building operations even before enough funds were collected.

The news of the progress of the new national school spread far and wide. Many affluent Hindus, on their own, offered money and material to put

up permanent buildings. Masons and carpenters, artisans and craftsmen, caught up in the spirit of the day, offered to work a day in the week free of wages. For miles around the school every Hindu household daily put by a handful of rice and a coconut for the school. With such voluntary support from the public it was no wonder that the massive main block sprang up in double quick time. It was declared open in 1895 by Mudaliar Ponnambalam Cumaraswamy, the eldest of the three illustrious brothers.

In the same year, the tone of the school had risen high enough for the Principal to get it affiliated to the Calcutta University. With this change in status the school took on the name of the Jaffna Hindu College.

The registration of the school for government grant was unduly delayed due to the opposition of Christian missionaries. It was, however, eventually secured in 1895.

By now the Jaffna Hindu College had become a fact. The Hindu community of Jaffna was jubilant, Prestigious Hindu families thought it their duty and privilege to send their sons to this their own school. Boys from poorer homes, who could afford the time after helping their fathers in their vocation, took advantage of the large number of free studentships offered by the school and joined it in large numbers.

Some of these poor children had to walk as many as 5 or 6 miles to school, be satisfied with a snack lunch of a chop of manioc and a lump hot sambol, and trudge it back home after a day's heavy work. It is gratifying to note that quite a number of them rose to eminence in the learned professions and Government Service in later life.

As the century drew to a close students had started flowing out of the school in large numbers after completing their studies. Many of them secured high positions in the Government departments and European firms. But a larger number left the shores of this country to try their fortunes in the relatively young British colonies of the Federated Malay States and Singapore. This exodus to Malaya continued unabated for the next three decades or so.

When in 1925 Mr. Nevins visited Malaya on a fund-raising mission for the school he was mobbed by his old students wherever he went; and to his pleasant surprise he found that the Malayan railways were virtually run by them.

In 1909 Mr. Nevins left for Kandy to become the head-master at Trinity College.

Mr. Nevins was succeeded by Mr. Shiva Rao. This unorthodox brahmin brought with him to the school an outlook of new depth and breadth. Although the concentration on studies continued to be there, a relaxed atmosphere prevailed in the school. In the school campus the students enjoyed breathing the fresh air and philosophy, and ardently discussing Indian National politics.

Mr. Shiva Rao moved out in 1913 to become the principal of the newly-founded sister school of Manipal Hindu College, and his cousin Mr. Sanjiva Rao took his place.

Before Mr. Sanjiva Rao could complete a year in office he was called to take over the principalship of Kayastha College, Allahabad, from Ramananda Chatterjee; the famous brother-in-law of Rabindranath Tagore. The brief year he spent at Hindu, however, was a glorious one for the school in that it went through a crowded programme of activities. He made such an impression on the students and teachers that they were inspired to emulate the lofty principles he held and dedication to work he displayed.

In July 1914 Mr. Nevins came back to his old school and office. He continued his good work until his retirement in 1926.

The students and the teachers, the old-boys and the Hindu public, were all very sad at the departure of the veteran teacher whom they had all learnt to love and respect. But there was one consolation. By the time he left he had made Hindu College the leading national institution in the North.

The management brought in Mr. W. A. Troupe to succeed Mr. Nevins. He was a young Scot, wedded to Hindu ideals of life. He started very well and much was expected of him. Unfortunately he could not get acclimatised to the local climate and left after a year in office.

While the management was scouring far and wide in search of a suitable head for the school the long-time vice principal, Mr. V. M. Sabaratnasinghe, held the fort with acceptance. The 'head' was eventually discovered in far off Madura. The lean and lanky brahmin, Mr. V. R. Venketaraman, came over and took charge of the school in 1928.

Mr. Venkat raman was a good administrator and a fine teacher. He continued the good work of his illustrious predecessors with distinction. He is especially remembered for his razor-sharp intellect. One could not pick up an argument with him and go past him without being severely mauled.

When Mr. Venketaraman's contract of service was over in 1933, there was Mr. A. Cumaraswamy, an old boy of the school, ready to take charge of it. He had recently returned to the Island after having spent 3 years at the London University Institute of Education, imbibing the habits of educational thought from Prof. Spearman and Dr. Percy Nun.

Mr. Cumaraswamy held office for 20 years. During his time the school scaled dizzy heights in sports and studies and a variety of extramural activities. It may well be said that his regime is the golden era in the history of the Jaffna Hindu College.

For most of his period in office Sir Waitilingam Duraisamy was the manager of the school. Political patronage, therefore, was there for the mere asking. He, however, never availed of it.

For 11 long years of his period Dr. C. W. W. Kannangara was the Minister of Education. Dr. Kannangara had lot of sympathy for the ideals for which the Jaffna Hindu College was founded. He, therefore, kept a benign eye on the progress of the school.

Mr. Cumaraswamy's tenure of office will be remembered for three things:

Mr. Cumaraswamy persuaded the management to acquire lands adjoining the school for a play-ground. The new playground was declared open in 1938. Overnight the standard of sports and games in the school rose to such heights as to challenge all-comers. This led the school continues to maintain even to this day.

In the thirties there was only one school, the Ramanathan College at Chunnakam, for Hindu girls in the entire peninsula. One such school in the Jaffna town area was a sore need. Mr. Cumaraswamy opened the gates of his school in 1935 to girls as well. Eyebrows were raised in certain orthodox quarters. He effectively silenced them. He said he was not advocating a sudden upheaval in Hindu society. "Did not Sakuntala meet Dushyant in the forest hermitage of their sage guru?" he asked.

This act of the principal compelled the management to think seriously of establishing a girls' school close to the boys' school. The Hindu Ladies College started functioning in hired premises in 1943 and the girls at the Jaffna Hindu College left, some of them broken-hearted, to their new school and environment.

Towards the close of the thirties Mr. Cumaraswamy, with characteristic vision, made the study of Sinhala language compulsory in his school. Many other Hindu schools followed his example. Two generations of students fluent in the 3 Rs of Sinhala had left the portals of the school when this experiment, rich in social potential was, sad to say, slaughtered on the altar of political expedience.

The revered principal died in office on 20th November 1952. His death was sadly mourned by students, past and present, and all others associated with the school. By the time he left this earthly life the Jaffna Hindu College had become a name to conjure with. The Hindus were proud of their darling school and everybody else, even the one time adversaries, had learnt to treat it with respect, tinged, perhaps, with a sense of envy.

The mantle of the lofty office of the principalship of the school now fell on Mr. Vijayam Asaipillai.

Vijayam, as he is affectionately called, had been Deputy to Mr. Cumaraswamy for over 15 years. He is a good scholar and had spent 3 years in U.K. on a Government scholarship. Soft-spoken and quietly efficient he was a highly respected principal. The school made further strides of progress during his stewardship. It was during his time the schools were taken over by the state. The Jaffna Hindu College did not reek or rattle under the stress and strain of the change in management. With Vijayam at the helm it carried on regardless.

In December 1962 Vijayam retired from service.

The head-ship of the school now devolved on four old-boys one after the other. Mr. C. Sabaratnam who had been associated with the school for over 50 years as student, teacher and vice-principal took over from Vijayam. He was followed by Mr. N. Sabaratnam, Mr. E. Sabalingam and Mr. P. S. Kumaraswamy, the present incumbent in office. For a few months after Mr. N. Sabaratnam retired Mr. M. Karthigesan, a veteran teacher on the school's staff, acted as principal.

The Jaffna Hindu College has now become a well-oiled system and is running smoothly and famously.

The present principal grew up in the shadow of the school. His boyhood home is only a stone's throw from it. Under his devoted service the school is keeping up its pre-eminence and making efforts towards further excellence.

When one thinks of the Jaffna Hindu College a number of facts about it clamour for recognition, Way back in the twenties and thirties there used to be a large number of Sinhala students from the South, Tamils from the Hill Country and Muslims largely drawn from the local Muslim population, resident in the school hostels. They all lived in amity and profited by their stay in the school. There are no Sinhala students in the school campus today as the school is essentially a Tamil medium school. But Tamil and Muslim students from various parts of the country are still found in the halls of residence of the school.

Judging by examination results the Jaffna Hindu College is streets ahead of the other Tamil medium schools in studies. In sports, games and athletics it is invariably at the top in the local competitions. Even at the all-island level its presence is always felt and respected. It has a wide range of extra-mural activities in all of which its boys are excelling.

Last year the school sent in a large contingent of 67 boys to the University, the largest for any school in the North, its soccer team emerged champions, its athletes secured the first place in the annual inter-school competition for the 5th year in succession, and its scouts annexed the Rotary Challenge Shield which has remained in the school since 1971. At the all-island level the school grabbed the much-coveted V. M. B. de Silva Challenge Cup for field events. Only the other day a boy from the school defeated in chess the international master - player Mr. Nikola Karaklaic.

In 1977 the school's science quiz team came first in the all-island competition and the basket ball under 19 'B' team became all-island champions.

Running one's mind back cursorily over the years one notes that twice in the fifties a boy from the school had topped the G. C. E. (O/L) pass list and won the Dr. Hewavitarane Memorial Prize, in 1958 the school had the largest number of admissions to the Faculty of Engineering for any school in the Island, in 1961 and 1962 it topped the all-island list for admission to the Physical Science Course, twice in the sixties the first prize in the essay competition organised by the Chemical Society of Ceylon was awarded to a boy from it and in 1964 its scout troop was awarded the Island Merit Flag by the Governor-General.

The facts enumerated above do not in any way exhaust the list of achievements of the school. They only indicate the calibre of the teaching and training that is going on there.

It continues to inspire in the minds of its students the spirit of tolerance and understanding, and encourage freedom of thought, self-discipline and selfless devotion to public service.

May the Jaffna Hindu College go on for ever.

*N. Shanmukharatnam*

Secretary, Jaffna Hindu College Old  
Boys' Association, Colombo.



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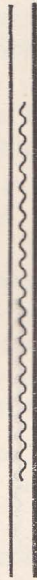
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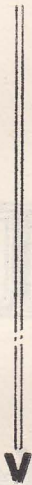
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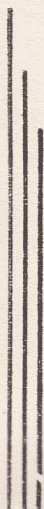
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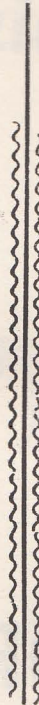
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## **The Bharata Natyam Tradition**

Bharata Natyam is believed to be the oldest of all Indian and allied classical dance forms. The origins of the Bharata Natyam is shrouded in mystery and mythology. According to Hindu mythology this dance form originated from Lord Shiva. The cosmic dance of Lord Shiva is supposed to represent the Bharata Natya tradition and a statue of Lord Shiva in this pose adorns all Bharata Natya dance stages. The concept of the cosmic dance and the philosophy behind it, however, have nothing to do with Bharata Natyam. One is hard put to explain the meaning and significance of the word Bharata in the name of this tradition. All sorts of untenable and ridiculously absurd explanations are replete in souvenirs marking Bharata Natyam debuts. All that one could be certain of is that Bharata was the ancient name of India, India being called the Bharata continent. Perhaps this dance form was considered the national dance form of India, others being regional dance forms, or off shoots of the Bharata Natyam tradition.

Bharata Natyam falls into two principal divisions Nrtha and Nrtya. Nrtha is dancing pure and simple consisting of movements and poses devoid of dramatic contents. Nrtya is interpretative dance with every movement and gesture invested with meaning.

A third division called Natya is also sometimes included. Natya is a complete drama type representation in which music, dance, facial and other expressions and speech all blend as the artist's means of communication with the audience. Music is an indispensable accompaniment of Bharata Natyam. The musician sets the pattern and pace of the dance and the dancer interprets what the musician sings.

The Bharata Natyam was, at an early stage, in the custody of devadasis temple dancing girls who had dedicated themselves to god through this medium. This noble tradition, was in the custody of these noble dedicated and devoted women and was also called dasiattam. However after the 16th century when the Muslims completely overpowered the South India a serious degrading and debilitating set back to Hindu dance followed in the wake of this domination. Slowly the institution of devadasi fell into disrepute, and temple dancing girls became synonymous with prostitutes. In the latter half of the 19th century in Tanjore Chinniah, Ponniah, Vadivelu and Shivanandam, four talented dancers who were brothers — popularly known as the Tanjore Quartet — revived the original purity of dasiattam by studying and following the ancient texts and temple friezes, with the missing links supplied by the socially spurned devadasis. Their popularised form of dasi attam came to be called Bharata Natyam

Bharata Natyam has now become perfectly respectable. In fact learning, and acquiring competence in, Bharata Natyam has become a coveted qualification among the elite.

During the last quarter of a century Bharata Natyam has attained world recognition as the most exquisite form of classical dance. Its aspirants go to Tamil Nadu to learn from gurus who still live in the villages. Because of its lasya character, performing artists have almost always been women. But their teachers have invariably been old men who chant the lines to tiny cymbals, controlling the complex rhythm without dancing themselves.

The major 20th century performers associated with the Bharata Natyam School of dance are T. Balasaraswathi, especially known for her abhinaya (expressive interpretation) of padams; Rukmani Devi, who popularised Bharata Natyam among the upper classes in the 1930s; Yamini Krishnamurti; and Shanta Rao. Two of the most important gurus are Meenakshisundaram Pillai, who injected vigour into Bharata Natyam by his choreography, and his son in law, Chockalingampillai.

### **The Kuchipudi tradition**

This form of classical dance is widely prevalent in Andhra. It is essentially a dance drama tradition and owes its name to the small village of Kuchchipudi (Kuchelapuram) in Andhra Pradesh. The form of the Kuchchipudi dance dramas was originated in the 17th century by Sidhyendra Yogi, creator of the superb dance drama Bhamā Kalapam, which is the story of charming Satyabhama, jealous wife of Lord Krishna. Sidhyendra Yogi taught the art to Brahmin boys of Kuchchipudi and gave a performance with them in 1675 for the Nawab of Golconda, who was so taken up that he made an endowment of Kuchchipudi to the Brahmin Bhavathas for the preservation of this art.

The Kuchchipudi dance begins with worship rituals. That is why the first item in our programme today is Poorvarangam (Poojah dance) of the Kuchchipudi tradition. All roles were traditionally played by men, but now women have made a significant dent into it as you would see in the Kuchchipudi dance items this evening. All the four elements of abhinaya - dance song costume and psychological resources - are used in this dance tradition.

Among the major Kuchchipudi dancers of the 20th century are Guru Chinta Krishnamurthi, Vedantam Satyanarayana, and Yamini Krishnamurthi.

### **The Kathakali tradition**

The Kathakali must have had its origin in the Kali Kuttu of the Tamils of yore, the Sangam period. Kathakali means Kali Kuthu depicting a story - Kathai. Its present form, however, originated in the 17th century in Kerala which was Tamil country upto well into medieval times. It was devised in its modern form by the Raja of Kottarakkara, who, angry over the refusal of a neighbouring prince to allow his dancers to perform a Sanskrit dance drama in his court, decided to create his own dance troupe using Malayalam which is an offshoot of Tamil and also the spoken language of the Kerala people. This school of dance has its own hastas, based on



regional texts influenced by the Natyasastra of Bharata and later treatises. It also has marked elements of energetic ritualistic dances. The make up has its roots in the grotesque Dravidian masks of the pre - Hindu period. Themes are taken mainly from the Ramayana, the Mahabharata, the Siva Purana, the Bhagavata Purana and other Hindu religious texts. The superhuman characters represent primal forces of good and evil at war. Traditionally, because of the terrifying vigour of the dance, men played all roles, but now Kathakali too is another male citadel which has been forced to open its doors wide for women.

The principal characters fall into seven typical classes: (1) the Pacca ("green") (2) Katti ("Knife") (3) Chokannatadi ("red beard") (4) Veluputadi ("white beard") (5) Karupputadi ("black beard") (6) Kari ("black") and (7) Minukku ("softly shaded")

Well known performers of Kathakali include Guru Chandu Panikkar, Guru Kunju Kurup, Ramunni Nair and Kalamandalam Krishna Nair. The dancers Guru Gopi Nath and Krishnan Kutty have both emphasized simplification of the use of towering headgear and thick-cruled, elaborate make up, so that the art may be more commonly understood.

**A Plagiarist**

### இந்துக் கல்லூரிக் கீதம்

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எங்குஞ்சிறந் தூழிவாழும் இந்துக் கல்லூரி.

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# Dance—Produced by Vijayambikai Indrakumar

## 1. *Poorvarangam Kuchipudi*

This dance is traditionally performed at the beginning of the programme and invokes the blessings of the gods. It consists of salutations to Lord Nataraja and to the audience in the auditorium.

Vijayambikai Indrakumar

Kanagambikai Ramasamy

## 2. *Gopalatarangam Kuchipudi*

*Ragamalika*

*Thalamaliga*

This item deals with the childish pranks of young Krishna. When he eats sand his mother Yosoda chides him; he opens his mouth and Yosoda is aghast to see a myriad of worlds. This dance is studded with intricate patterns of footwork and rythm. An enthralling feature of this dance is the piece where homage is paid to Lord Krishna while standing on the edges of a brass plate, balancing on either hand a brass plate with a lighted candle, and balancing on the head a brass pot also with a lighted candle.

Vijayambikai Indrakumar

## 3. *Perani Natyam (Pot Dance) Bharata Natyam*

*Begada Raga*

*Adi Thala*

This is an acient dance very rarely done. It is expository of the grand attributes of Lord Shiva. This dance is on an earthen pot.

Vijayambikai Indrakumar

## 4. *Peacock Dance (Based on Kathakali)*

This is a popular folk item.

Vijayambikai Indrakumar

## 5. *Prabandam Bharata Natyam*

*Ragamalika*

*Adi Thalam*

This is a group dance, a folk dance about Lord Krishna.

Kanagambikai Ramasamy

Vasanthi Sivanathan

Padmini Vignarajah

Anusha Indrakumar

## 6. *Snake Dance Bharata Natyam*

Snake and Snake Charmer, a folk dance.

Vijayambikai Indrakumar

Snake

Kanagambikai Ramasamy

Snake Charmer

## The Cast

- Producer** : Vijayambikai Indrakumar  
**Nattuvangam** : Geethanjali Shivaji Dorai  
**Vocal** : Arunthathy Sri Ranganathan  
(Guest Artiste)  
**Mirdangam** : T. Ratnam  
**Veena** : Dr. Yoga Rasanayagam  
(Guest Artiste)  
**Harmonium** : R. Rasiah  
**Clarinet** : R. V. Selvarajah  
**Flute** : H. P. Karunaratne

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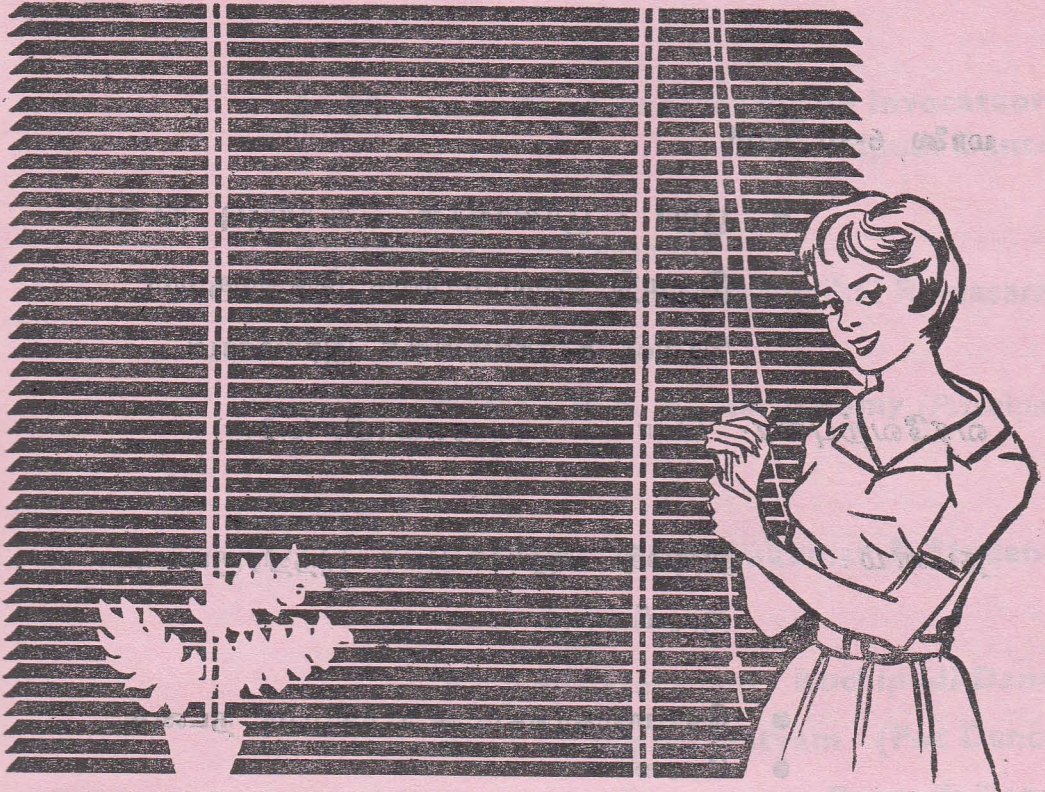
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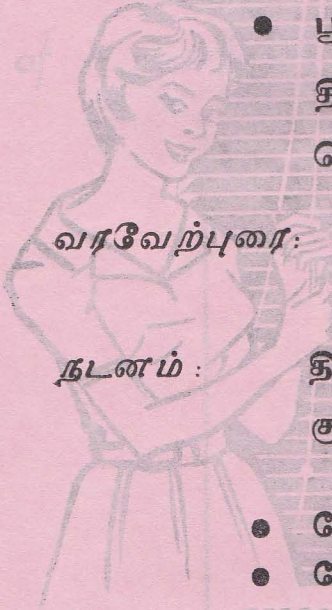
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தயாரிப்பு : K. பாலேந்திரா  
இலங்கை அவைக்காற்றுகலைக் கழகம்



# PROGRAMME

6 - 30 p. m. **Pooja Poorvarangam Invocatory**  
(Kuchipudi Dance)

**Vijayambikai Indrakumar**

**Kanagambikai Ramasamy**

*Welcome Address* **P. S. Cumaraswamy** (Principal)

*Dance*

**Vijayambikai Indrakumar & Students**

- **Gopalatarangm - Kuchipudi Dance**
- **Perani Natyam - (Pot Dance)**
- **Peacock Dance**
- **Prabandam**
- **Snake Dance**

*Speeches :*

- **His Excellency The President**

**Address of Thanks :**  
**Shiva Pasupathy Esq.**

*Drama* **Mazhai (The Rain)**

Produced by **K. BALENDRA**

Performing Arts Society of Sri Lanka

DEB E I S A M M E

8 - 30 p.m. Pooja Poorvarangam Invocatory  
(Kuchipudi Dance)

Vijayambikal Indrakumar  
Kanyambikal Ramasamy

Address: P. S. Cumaraswamy (Principal)

Vijayambikal Indrakumar & Students  
Dance

- Gopalatarangam - Kuchipudi Dance
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- Pascook Dance
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"MALAI"

# THE RAIN

SYNOPSIS

A PLAY

by: INDRA PARTHASARATHY

Directed by: K. BALENDRA

Produced by: Performing Arts Society of Sri Lanka

A huge, dark, closed house in a remote village.

Professor Chandrasekar, an old man and a recluse lives here with his daughter Nirmala. Chandrasekar suffers from heart disease. Nirmala who feels trapped and burdened by her relationships and environment, has reached the age of 30 and is still not married.

"Are love and hate basically synonyms?". Father and daughter are caught in this psychological dilemma. Into their world of mental strife enter two more people. Dr. James, a simple, humane village doctor, who busies himself with the village poor, and Raghu, the cynically light hearted, bohemian brother of Nirmala who ran away from home ten years ago.

Raghu sends a telegram to his father announcing his return to the village.

At the time of the incident there is continual rain in the village incessant, nagging, over whelming rain, that cuts-off this 'wretched' village and house from the outside world, even more than it already was. Nirmala, in a final frenzied attempt to fight against the bonds that bear her down to her condition, raises her voice against this incessant rain.

The play based on simple Freudian view of human relationships, brings out to the fullest, the motivations, impulses and foibles of the four characters.

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ஒப்பனை	—	எஸ். ஜெரால்ட்.
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# ‘MALAI’

(The Rain)

A PLAY BY INDRA PARTHASARATHY.

CAST

Professor Chandra Sekar	—	R. Srinivasan
Nirmala	—	Anandarani Rajaratnam.
Doctor James	—	K. Sivapalan
Raghu	—	K. Balendra.

BACK STAGE

Stage design &	—	K. K. Rajah
Make up	—	S. Jerald
Stage Manager	—	M. Nithiyanthan
Light	—	V. Sangarasigamani
Music	—	M. K. Roksamy - Edgar Perera.
Direction	—	K. Balendra.

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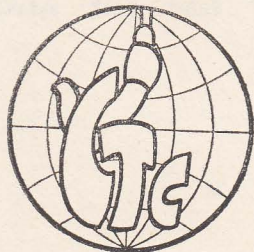
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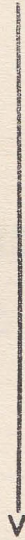
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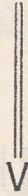
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## AN APPRECIATION

The Late Professor

### **Somasundram Selvanayagam**



It is barely six weeks since the demise of the late Professor Selvanayagam. It is extremely difficult and even more painful for those who have had the good fortune to come into contact with him - and there are a legion - to get reconciled to the fact that Professor Selvanayagam, or Selva as he was affectionately called, is no more. He had a personality that was so charming, so throbbing with dynamic life and liveliness, a disposition that was warm, friendly and endearing, an appearance that was slim, prim and proper and youthful, a heart that was ever so generous and a genius that was amazing. Having had the blessing of being closely associated with such a man as a friend and college-mate for so many years one feels an unbearably painful wrench of heart when one has to prefix his name with the phrase "The late." The cruel, untimely, wanton demise of Selva is only another instance of the lifeless, dead, but omnipotent, nature that rolls on blind and indifferent to the likes and dislikes, weal and woe, benefits and detriments, of the impotent men and women who crawl helplessly on this insignificant planet in the insignificant solar system.

Born in 1932 in Pungudutivu, in Jaffna, Selva had his education at Jaffna Hindu College, our Alma Mater. Jaffna Hindu College, as always, had the intellectual and cultural atmosphere in which Selva's innate genius and talent could flower and get nourished; and humane and lively intellectuals to whom teaching and education far from being a profession and a means of earning their livelihood was a vocation and a mission. Selva always knew and had said on a quite a many occasion that he received his real education at Jaffna Hindu. He left Jaffna Hindu fully equipped to build up on his own the intellectual and cultural edifice that he turned out to be, to the eternal pride of his Alma Mater, his teachers, and college mates. After spending a couple of years at Zahira College, Colombo, Selvanayagam entered the University of Ceylon, Peradeniya. He did the Geography Special Course and on obtaining the degree did a short stint at Official Language Department which gave some scope for his intellectual and linguistic talents of rare calibre. He soon returned to the University of Ceylon Peradeniya to teach.

While there he obtained his Master's and Doctoral degrees at the London School of Economics. Sometime later, in 1974, Selvanayagam went to Nigeria to teach in a University there. It was when he was there that the Geography Chair at the Jaffna University was offered to him. He

grabbed the offer though the post had no pecuniary attraction and though the Jaffna University was still a toddler because Jaffna was always close to his heart. He did a yeoman service at the Jaffna University organising the Geography Department starting from scratch, so to say, contributing to the other Departments, and guiding the Hindu Students Union there. Like a brilliantly glowing meteor he flashed across the mid heavens of the Jaffna University, but unlike a meteor which sets without a glow, Selva had the brilliant glow right to the moment he went out of existence and his physical remains were cremated. Nay, the glow, the dazzling, brilliant glow, has outlived his existence; it is still there.

Professor Selvanayagam was very successful as a scholar and teacher. The legion of his students will bear testimony to this. The Peradeniya University was very sorry to lose him. The authorities of the Nigerian University, where he taught, his colleagues and students would not let him out even to serve the University in the place closest to his heart, his own, native, Jaffna. Selva had a time of it extricating himself from the admiring, adoring and appreciative love and affection of the Nigerian University authorities, teachers and students. That one of the Nigerian students wanted to follow Professor Selvanayagam to Jaffna to do research under his guidance is a glowing tribute to the talents and achievements of Selva as a teacher of Geography.

Professor Selvanayagam was a specialist in the Geography of Agriculture and Land use. Selvanayagam's Master's dissertation was on the pattern of land use in the Jaffna District and the Doctoral dissertation was on Dry Zone Agriculture. His devotion to and delight in the research into Agriculture stems from his love of rural studies. His interest in peasant life, peasant agriculture, and in fact, all peasant activities, was such that he carved out a division for Rural Studies in his young Department of Geography at the Jaffna University. It is a tragedy that this county with a preponderating peasant sector should lose a scholar just as he had bloomed in full.

Selvanayagam was a Jaffna man to the core. He was devoted to Jaffna and Jaffna culture with an almost fanatic fervour. He was steeped to the neck, and even above, in Jaffna culture. His versatility in Tamil Language and Literature, his devotion to the Saiva religion philosophy and culture took roots in and got nurtured by the Jaffna cultural environment, particularly the bedrock and monument of Jaffna Tamil Saiva Culture, our Alma Mater, the Jaffna Hindu College. His love of Jaffna is evident in the fact that the subject of his first research was land use in Jaffna District. His accepting the Jaffna Geography Chair, forsaking a more lucrative post in Nigeria too was motivated by his longing to serve Jaffna. His devotion to Jaffna and Jaffna Tamil Culture in no way detracted from the broad outlook and vision essential to an intellectual scholar. For, is it not true that a broad world outlook and catholicity and flexibility are the guiding and motivating force of Tamil culture as is evidenced in the Purananuru of the Sangam period thus:

“Our home is everhywhere, and  
our friend every one”...

It would not be out of place to mention in the Souvenir brought out by the Jaffna Hindu College Old Boys about Selva's very strong and abiding connections with the Jaffna Hindu College. These have already been alluded to. Jaffna Hindu not only had teachers who were versatile and competent in Tamil, English, Hinduism, Mathematics and Humanities, among other fields, but also had a full compliment of those who had a cross disciplinary or inter disciplinary intellectual versatility and scholarship. Selvanayagam carried and continued this tradition; he was an authority alike in Geography as in Tamil Language, Literature and Culture and Saiva and Hindu Culture, Civilisation and Philosophy. This might sound and look queer and difficult to those who are used to intellectual enclaves, never to those who have been nurtured in and used to an intellectual and cultural atmosphere as has prevailed in and permeated the Jaffna Hindu. Just a month or so before his untimely and unwarranted demise he with his charming personality and beaming smile adorned the Jaffna Hindu College Old Boys Association Annual General Meeting, got elected as one of our eminent and distinguished Vice Presidents, and had lunch with us in the college hostel dining hall. When the task of guiding and fostering the Jaffna University Hindu Students Union fell on his willing and robust shoulders he sought guidance, advice and assistance from his teachers at the Jaffna Hindu. To us fellow old boys of Jaffna Hindu the wanton killing of Selva by the cruel and lifeless nature of things is a tormenting agonising thrust into the heart of being as it is infinitely more so to his dearly beloved wife Dayanithy.

Yes, Selva and Dayanithy were an ideal couple. Bonded together by a unity, nay, identity, of purport and feeling, they went through the thick and thin of life, through fair weather and foul, up the rocks and down the depths, always a shining example of what a family, what a couple, should be, always jointly beaming with a charming smile. It will always and forever be the lasting torment of Dayanithy that Selva did not live to see the bloom and feel the fragrance of the achievements of their children whose fragrance, potential fruitfulness and charm as buds he was gloating in. To these tender children the loss of their father is an irreparable one. To Dayanithy however, the demise of her everything, into which she fused two decades back, means the annihilation of all sense and meaning of life. Nobody can console her. Nobody can share her bereavement with her. Just as Selva, the gentle, but steadfast and sincere lover, the adoring and protective husband, the hero of achievements was hers exclusively so is this cruel and unspeakably tragic bereavement. May the strength of her love for Selva and children give her the capacity to find solace in the fact that all this Selva was hers, that his children are hers, and that they are with her to look after and be looked after.

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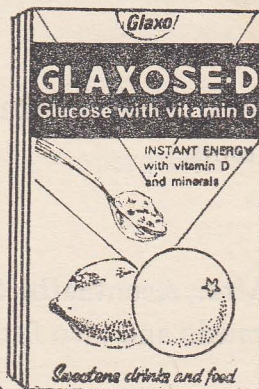
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- ✧ His Excellency the President & Mrs. Jayawardene for extending their patronage to us and gracing the occasion.
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- ✧ Dr. Yoga Rasanayagam our gueste Veena artiste.
- ✧ R. Rasiah for Harmonium.
- ✧ V. R. Selvarajah for Clarinet.
- ✧ H. P. Karunaratne for Flute.

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S. Mather  
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