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## Saiva Paripalana Sabhai to Instal Sri Navalar Statue

### Making Amends for Others' Mistakes

The voices that count did shout in protest against the inexplicable omission of the name of Sri la Sri Navalar from the list of 'Researchers' who contributed to the growth of Tamil, as compiled by whom one does not know but accepted by the World Tamil Conference now in progress in Madras. These voices will continue to echo and re-echo the righteous indignation of the true lovers of Tamil. But that will not suffice. The real spade work will have to be done, namely to remind the Jaffna Saiva Paripalana Sabhai to expedite their pet proposal—the installing of Sri Navalar Statue in his native land the Navalar Naadu—Yalpanam.

A Senior politician drew the attention of the people of this Island to the fact that Lanka had not yet had Sri Navalar Statue installed in any of its cities—a young politician however ide-tracked the issue and harped on the fact that Swami Vipulananda's statue had been installed in his own land. Let us leave these politicians young and old severely to themselves. Let us face facts and get ready to do our duty and discharge our responsibility.

In the last issue of the *Hindu Organ* relevant extracts from the Shri S. Shivapadasundarampillai's sketch of Sri Navalar's life were reproduced merely to make our readers reflect on the works of the great Navalar and themselves learn which Tamil Scholar was first entitled to a statue whether in Lanka or the Tamil Nad in India or elsewhere.

Here are some more extracts from the same source.

Sri la Sri Arumukha Navalar was born at a propitious hour. The Shaiva Religion was panting for him. The Tamil language was thirsting for him. Jaffna was longing for him. The Shaiva Religion had been in the strangle hold of alien forces for two centuries. Tamil Literature and

Grammar were gaoled in palmyrah leaves.

Jaffna had no leader and was groping in the dark. Navalar came saw and gave them all relief.

The Tamil language did not suffer in conse-

quence of foreign rule. It had several great scholars. But, it was labouring under two disadvantages, the less serious of which was the malicious jealousy of its custodians. The Pandit was not prepared to reveal to others the results of his own work. He taught only what the Pandit class knew. With him perished the fruits of his labour. The handicap of the student of Tamil was that Tamil books were not in print. Every pupil had to write on palmyrah leaves every book that he wished to study. Navalar printed the more important Tamil works in a press of his own. He wiped out literary monopolies by becoming a teacher himself, and spread knowledge far and wide by writing and preaching. He is said to have been the first preacher in the Shaiva world, and to have introduced the word 'prasangam' to denote preaching

## Remembering The Research Scholars Of Tamil

(Continued from last issue)

The temple at Chidambaram was not conducted according to the Shaivagamas. The priests themselves were not true Shaivaites, as they never had Shiva Deeksha. Navalar was unable to persuade them to follow the Agamas. He, therefore, delivered a lecture in his school, pointing out the indispensability of Shiva Deeksha to the priests and the impropriety of the un-Agamic form of Poojah performed by them. Instead of reforming them this lecture roused their anger. They had been treated by others as demigods. This denunciation was far too much to be borne by these embodiments of arrogance. A band of hirelings went to assault Navalar. But they were dispersed.

While in India, Navalar visited several sacred shrines and delivered reli-

gious lectures everywhere. When he was at Kumbakonam, the head of the Tiruavaduturai Adinam invited him to his Matam for the purpose of honouring him. The head of this Matam had all along been regarded as the spiritual head of the Shaiva World. He received Navalar with great regard and love. At his request, Navalar delivered a lecture, and the head of the Matam, in order to honour him, gave him the title of Navalar. He stayed there a few days, spending his time in reading rare Agamic works not available anywhere else. Though he accepted the title he would not accept anything tangible.

When he went to Ramnad, he was invited by the Prime Minister of the Rajah of Ramnad to his palace. This invitation was very much similar to

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## PLEA FOR PRIVATE SCHOOLS

### World University Day and Kaviraja Day Celebrated

The World University Day was celebrated for the eleventh time and Kaviraja Day was commemorated for the tenth time at Universal College, Panadura, on Dec. 21st.

Rev. Pundit Madupitiye Medhananda Thero, Principal, Sri Vijaya Sangatha Vidyalaya, Walana, who presided said, "I congratulate Dr. W. S. Fernando, Principal of Universal College, for the various activities conducted by him single-handed for the last 53 years".

Touching upon the lamentable situation of the present education in Ceylon he said, Promoting students who have failed and who are quite unfit for promotion is harmful and it produces a set of fools in our country. I think when the New Education Scheme comes into operation from Jan 4th 1968 the situation will become still worse.

Dr. W. S. Fernando, the organiser of the celebrations, making a long speech said; "Dr. Howard John Zitko D. D., the Co-ordinator-General of the World University Round Table conceived the idea of creating Brotherhood of man by organising a World University which would educate the whole world. According to his plan there should be an institution in America and twelve other Regional Colleges in different parts of the world. He called up a meeting of scholars in Los Angeles on Dec. 21st, 1946 and explained the plan that he had. Consequently a committee was formed and it began to function and spread this idea over many countries. Though the organiser had to face many difficulties

now the World University Round Table has become successful by acquiring a campus of 600 acres in Tucson, Arizona.

In 1951 having come to know of my Ahimsa movement Dr. Zitko wrote to me that he would give support to the Ahimsa movement and requested me to supply him with a short autobiography of mine. In my autobiography I mentioned the fact that I had started a model English School on Feb. 17th 1915 with a single child and at the very start I had made up my mind to run the school independently without asking for the recognition of the Education Department sacrificing over a lakh of Rupees, because I felt that if I got into the hands of the Education Department I would not be able to put into practice my theories of education. I added that owing to the stringent rules and regulations of the Education Department that cripple Independent schools I had at that time only eight students. I added that I would face all the difficulties and carry on the work I had undertaken with an unflinching devotion. He was inspired by my reply and sent me a letter of appreciation saying that although we were geographically far apart spiritually we were like two peas of the same pod and requested me to become the Chief Delegate in Ceylon for the World University Round Table.

Today I take this opportunity to speak to you something about the present education of our country. You know that over two thousand years in Ceylon the parents had full freedom in selecting the teachers to whom

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தமிழ் மொழி

தமிழ் மொழியை ஆராயும் அறிவியல்  
தமிழ் மொழியை நன்றி விக்கவும்  
தமிழ் மொழியை நன்றி விக்கவும்  
தமிழ் மொழியை நன்றி விக்கவும்

தமிழ் மொழி

## Hindu Organ

FRIDAY, JANUARY 5, 1968

### TAMIL EQUIVALENT STANDARD TERMS

Now that it has been universally accepted that studies from the kindergarten to graduation classes should be in the mother tongue, the need for the compilation of standard Tamil terms equivalent to those in alien languages is a matter of paramount importance. The Tamil Language though having a glorious heritage of acceptance in many countries of the world is however confined in its practical use to a limited area in the Southern and South-eastern nations of Asia. Hence the responsibility of developing the Tamil Language in particular reference to the study of Science by means of translation of texts in foreign media devolves on the people of Lanka, India and Malaysia. This duty is certainly a stupendous one and has to be discharged in the most diligent and devoted manner at the highest level of scholarly culture. The task becomes more taxing where the language has developed several diversionary deviations by the passage of time and the impact of alien cultures. The Tamil Language could not have escaped this unwitting process.

Research Scholars have often found their studies being thwarted by conflicting ideologies of linguistic heritage. There is the wellknown distinction between two prominent groups of Tamil Scholars, the Arya Dravida and the Dravida, both waging the fiercest wordy warfare each placing its claim ahead that of the other. This sharp division has seriously affected the compilation of standard Tamil terms equivalent to those in other languages which have become popular media for the study of science. The approaches to this intellectual pursuit have been so different in course and cause that no

super body of scholars could be formed to adjudicate on the different claims. However it must be admitted that these circumstances should not be allowed to obstruct the development of the Tamil Language and the progress of the Tamil-speaking people. The one way of avoiding such obstruction is by keeping political ideologies away from academic deliberations and discourses. Civil commotion and sectional strifes have been the direct developments of political perversions. Thus the sacred duty is cast on all lovers of the Tamil Language to devote their unsophisticated attention to the cause of their culture uninfluenced by extraneous considerations of cliques and cabals.

Standard terms in the Tamil Language equivalent to those in other languages must be compiled at the earliest. This work of scholarly research cannot be allotted to all and sundry. They who are scholars of Tamil, Sanskrit and English with good knowledge of Latin, Greek, French, German and Hebrew, to mention a few of the popular languages, should be selected for this purpose. This may be a pious thought not possible to be practical. But certainly scholars of Tamil, Sanskrit and English can be found.

### A GREAT OCCASION

Fifty years of fruitful service in the cause of true nationalism and lofty journalism—that is the achievement of the *Ceylon Daily News*. The prospect of a continuous extension of this rare performance for the unlimited future is the pleasing promise that can be seen in this attainment of the past. Lanka as an infant independent nation feels proud of its National Press of which the *Lake House* is a permanent partner and the *Ceylon Daily News* a pre-eminent factor. As a senior contemporary of seven decades of service, we have watched with admiration the growth from strength to strength of the *Daily News* under the guidance of its able founder and the leadership of its landable galaxy of learned Editors always drawing inspiration from the thoughts and speeches of the illustrious patriots of the past. It is our delightful duty to congratulate the *Daily News* on the occasion of its grand attainment—the Golden Jubilee.

## STATUES OF TWO SAYANTS

By

S. Sivasubramaniam

Apropos the World Tamil Conference at Madras to which the best wishes of all Tamils, Indians and all others interested in culture from all parts of the world go, it is gratifying to note that statues of some eminent Tamils are being installed. In this context, it is respectfully submitted that the statues of Dr Ananda K. Coomaraswamy and Sri La Sri Arumuga Navalar could also appropriately find places. As we are aware Dr Coomaraswamy was a great Tamil who had promoted Tamil, Sinhalese and Oriental Culture, in fact, international and inter-religious culture among many countries in the world. He was also an exponent of Indian unity and nationalism and was in his own way, one of the makers of modern India, even as he was a great Ceylonese and was one of the makers of modern Ceylon. Further, he promoted India-Ceylon good-will very substantially.

Sri La Sri Arumuga Navalar was one of the greatest Tamils of his times and contributed magnificently to the promotion of Tamil Language and Culture. He had served both India and Ceylon in a very remarkable manner and had lived in both countries. He is one of the founders of the Tamil Renaissance in addition to his services of a rare type in the sphere of religion. His spirit of patriotism and unbending independence were great assets in the movement for the elimination of foreign power from India and Ceylon. He was also a very effective link between India and Ceylon.

India and Ceylon would be honouring themselves by honouring these two great Savants and Patriots and having their statues erected in both countries. Even if for want of time, it is found physically not practicable to have these statues installed immediately, the organisers of the Tamil Conference and other leaders of thought and action as well as the General Public in both countries would be doing a graceful and meritorious act if they could make arrangements for their installation at some early point of time.

## Development of Coir Industry By Mechanisation

The extension of Transmission and Distribution Lino on the coastal regions under the Rural Electrification Schemes is admirably suited to the Island's small Cottage Industry especially to the coir works. There is a great demand for coir products from the Western countries especially from the United States. Though Ceylon abounds in coconut trees, yet her coir work is still in primitive stages and she has not exploited this dollar earning industry. India on the other hand earns many million rupees from the sale of coconut fibre products. Similarly Philippines considers this industry as a chief source of income. She uses electricity practically in every stage of the manufacture of coconut products.

The coir and coir products in India are mainly concentrated in the West Coast of South India, i.e., in Kerala State. It is not known when this industry was actually started and by whom. In ancient times Kerala had trade negotiations with Egypt and with the Arabs. Their country boats and Navas which reached this coast are reported to have used these ropes. If so, vetting the husk and twisting the yarn might have started even then.

The main reason for the development of this industry in Kerala, (though coconuts are grown in plenty in Ceylon, Philippines, Indonesia etc.) even from such an early age, and for the concentration of this industry in the coastal region of Travancore is nature's gift in blessing Kerala with backwaters and specialty of river waters running from the Western Ghats.

The industry commences with the husk. The husk of a well matured nuts but not yet started to become dry is the best suitable for immersing in brine water for curing. The fibres of tender or green ones do not have the required strength. The fibres of the overmatured ones often break and are not suitable for the industry. Those husks are immersed in brine water in the back waters or river estuaries for about six months till they completely decay so that the fibres get separated from the chaff by less beating

or labour. As if nature performs a magic on these husks; the seasoning in the brine water endows the fibre with a golden colour and refines the fibre and gives sufficient strength to this raw material for making coir and coir products. The beating of the husks and the twisting of coirs are concentrated on the coastal region as the backwaters have this property and ability to transform the fibres to have the required strength. The different kind of coirs or fibres, based on the properties acquired due to the seasoning at different places have taken their own names as Vaikkoin, Alleppey, Anchuthengu (five coconut trees) etc.

Six lakhs of persons including women and children are depending upon this industry for their livelihood in Kerala. During leisure hours women and children in most of the households in Kerala do work connected with this industry. They aim to improve their living condition and earning capacity by selling the coir and fibre. But there is the difficulty. There should be coir available all. There should be supply or availability of fibre for making coir. For fibre there should be supply of husk in plenty. Where to get the husks? The owners of coconut gardens or estates take undue advantage of the helplessness of these workers and demand prices based on the day to day market rates.

The conditions in Ceylon are different. Cost of the coconut husks from which the fibres for coir works can be obtained are either buried under coconut trees to produce manure or are thrown away and only a negligible quantity is utilised for the manufacture of coir products. The main reason, there is no demand even for the husks of the trees grown in coastal region itself, and all these husks available in the coastal region are not fully utilised. The reason is quite obvious. The coastal inhabitants are mostly fishermen and they are engaged otherwise. Fishing is a labourious work and the income is higher. The others consider this fibre industry as something menial and below their dignity. When they are satisfied or able to

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## Developments of Coir Industry.....

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meet both ends by the mere sale of coconuts itself, they feel lazy and lethargic to do any hard work in making use of the 'wastes'.

Since brine water is required for curing the husks, the coir industry can mostly be concentrated in river estuaries and in coastal belts. So, unless more coir centres are started by employing more families in that industry to utilise the surplus coconut husks in that area itself, there can absolutely be no demand for the husks in the interior places where the husks are actually buried or thrown into waste. Hence to promote this industry more coir centres are to be started so as to make use of these husks which otherwise go waste and to earn more revenue by exporting the products to dollar areas. The unemployment problem also is solved to some extent in expanding this industry.

When the surplus husks in coastal regions are fully utilised the question of purchasing the husks from the interior parts or from other places and transporting them to the curing centres has to be considered, depending upon the demand or marketing condition of the coir and coir products.

### Mechanisation

There is a belief that complete mechanisation of an industry will throw persons out of employment instead of reducing the unemployment of figure. This may be probably correct to a certain extent in case of automation which is slowly introduced in America. But in a country where there are scarcely any industries worth mentioning and where even such industries are in the infancy or are yet to develop and expand and especially where there are surplus raw materials which are to be or which can be processed here itself to make products more finished products within a less time, mechanisation of such industries will help to offer more employment to the skilled and the unskilled persons, and to the women and children as well. In the case of coir works the capital cost of the machinery, implements, etc. re-

## Remembering the Research Scholars of Tamil

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that of the head of Tiruavaduthurai. The Minister wanted to honour him. But, he was only a temporal prince, and Navalai had no regard for temporal power. He declined to go to him. Then, the Minister who was also great scholar, composed a stanza begging him to accept his invitation, and sent it through one of the palace vidvans. He consented to go to him, on condition that neither he nor any of his companions should be required to show any kind of respect that might be expected from them. The minister treated him with very great regard and requested him to revise the manuscripts of several Tamil works for publication.

quired for the mechanisation is small and the turn out on the other hand is more. The mechanisation therefore increases the earning capacity and the economy of the families engaged in that industry.

### A New Machine for Twisting Coir

Recently a member of the Coir Board in India imported a new machine from Japan which is reported to make revolutionary changes and take many strides in the existing coir industry. This machine weighs only 60 lbs, and occupies the space of a cot, say 7 ft. by 3 ft. Two persons can work on this machine even during rainy days as this can be easily carried and placed inside a house. This new machine can produce more coir than the existing other machines available in the market. It has been demonstrated that two persons working on this machine for 6 hours can produce about 18 lbs. of double twisted coir rope without any effort or waste of energy. Further, the coir produced is of even size or circumference and is extremely fine in texture. This machine is therefore reported to help immensely in bringing the coir industry under the basis of cottage industries to be started in individual houses. If produced in a mass scale this machine which can be locally manufactured may cost up to Rs. 200/-.

The initial work starts with the rotting of husks

Astrological

## WEEKLY FORECASTS

SRIPATHY

FROM 7 — 1 — 68 to 13 — 1 — 68

ARIES Aswini, Barsani, Kartikai 1st part [Meda Rasi]

Financially a good week. New ventures will be successful. Gains through landed properties indicated. But health will be unsatisfactory.

\* \* \*

TAURUS Kartika 2, 3, 4 Rohini, Mirugasirisha, 1, 2, [Idapa Rasi]

Friends will help you out of difficulties. New ventures will be delayed but successful. Father's relatives may cause you some troubles. Expenses will soar.

\* \* \*

GEMINI Mirugasirisha 3, 4 Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Work will be heavier than usual this week. Misunderstandings with friends and relatives shown. Domestic upsets also likely. Financially a fairly favourable week.

\* \* \*

CANCER Purnapousa 4, Poorai, Ayilya [Kataka Rasi]

A good week for professional undertakings. Ruin to enemies and social success also indicated. But all is not well on the domestic side.

\* \* \*

LEO Maha, Poorai, Uttirai 1, [Singha Rasi]

Sunday and Monday morning must be spent with care. You will have no mental peace. New ventures will be delayed. Beware of accidents. Troubles in the office also shown.

\* \* \*

VIRGO Uttirai 2, 3, 4, Attai Chittirai 1, 2 [Kanni Rasi]

An unsettled week. Domestic conditions will be far from satisfactory. Health upsets also shown. Abdominal complaints likely. You will find it difficult to make both ends meet. Monday afternoon Tuesday and Wednesday must be spent with care.

This is slightly sterluous but is to be done individually. Women are mostly employed in this work. However investigations have to be taken to reduce the time factor.

LIBRA Chittirai 3, 4, Swatiska 1, 2, 3, [Thula Rasi]

Opposition will melt away. Old investments will bring in good results. Success in agricultural pursuits also promised. But spend Thursday, Friday and Saturday morning with care.

\* \* \*

SCORPION Visaka 4, Anusha Kettai [Vrischika Rasi]

There will be no mental peace. Health upsets also likely. Work will be heavy but you will not be sufficiently compensated. Younger brothers and sisters will be helpful. Saturday must be spent with care.

\* \* \*

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Clashes with relatives likely. Vehicles may cause you troubles and expenditure. Younger brothers and sisters will be helpful. Financially a good week. Mind your health week end.

\* \* \*

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2 [Makara Rasi]

You will be quick to pick up quarrels. New ventures will be delayed. Beware of scandal mongers. Minor health upsets also shown. Help through foreigners and strangers likely.

\* \* \*

AQUARIUS Avittam 3, 4 Satayam, Pooraddati, 1, 2, 3 [Kumbha Rasi]

Health upsets shown. Eye troubles likely. Financially a good week. Friends will help you much. Don't be in a hurry to pick up quarrels.

\* \* \*

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

Health must be given particular care. You will find it difficult to complete the works that you undertake. Beware of litigation. Father's relatives will be helpful.

Improvements to the simple decorating equipments can be brought in by introducing additional drums and by spreading the work load on three drums.

## Plea for Private Schools

(Continued from page 1)

they should send their children for education. The teachers had full freedom to impart education to the children who came to them. But today both the parents and the teachers have been deprived of their freedom and rights. The parents are compelled to send their children to only a recognised school whether the education imparted there is satisfactory or not. If the Government compel the parents to send their children to a recognised school should not the Government hold itself responsible for the children's education? Although I have run my model English school for 53 years if I teach a school-going age child for ten days I have to pay a fine of one thousand Rupees at the rate of one hundred Rupees per day because my school has not been recognised by the Education Department. Such is the kind of freedom we enjoy in Ceylon today.

On March 16th 1945 the then Minister of Education, Hon'ble Mr. C. W. W. Kannangara delivered a public lecture of one and half hours at the Panadura Town Hall. The Late Mr. M. H. Jayatilake presided. After the lecture I explained to the Hon'ble Minister what harm had been done to this country by the rules and regulations of the Education Department. I concluded my speech exhorting the audience to make up their minds to set up 999 Independent Schools, which do not ask for a single cent from the Government like my school. I uttered these words 22 years ago now the sensible people should consider the grave situation we are facing today. The population has risen tremendously, the scheme of education has deteriorated to the lowest ebb and the financial position of our Government is in a tottering state. Therefore it is high time for our National Government to be discreet and give the necessary freedom to the people to run their Independent Schools untrammelled by the rigidity of Departmental control. If there be 4000 Independent Schools our country will certainly be 100% literate within the year and our Government will be to impart the best education to even the poorest child."

