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JAFFNA, FRIDAY DECEMBER 24, 1971

X

## Dravidian Navigation And Trade

BY J. R. SINNATAMBY

In this article I am referring to various authorities who have testified to the influence exerted by Dravidians in South Asia, South East Asia & Europe in the field of Navigation and Trade.

Evidence has been found in Harappa which establishes the existence of trade between Kerala and Harappa. This evidence, therefore, dates this trading activity as early as about 2500 B. C.

The fact that names of unknown articles which arrived in Europe before 500 B. C. are Dravidian also indicates the antiquity of Dravidian trade and navigation.

Ancient maritime activity in South East Asia has been noticed by Nehru, Gorini and others.

During the Portuguese wars in Ceylon, dravidian soldiers from Ceylon and India, as well as dravidian naval assistance, was made available to the beleaguered Sinhalese Kingdom.

Referring to Indian trade and colonisation Nehru points out, (Glimpses of World History, P 103). "The South naturally looked more to sea than the north. Most of the foreign trade was with the south and Tamil poems are full of references to, 'yavana' wines and vases and lamps 'Yavana' was chiefly used for Greeks, but perhaps vaguely for all foreigners. The Andhra coins of the second and third centuries bear the device of a large two-masted ship, which shows how very much interested the old Andhras must have been in ship-building and sea trade.

It was the south, therefore, which took the lead in a great enterprise which resulted in establishing Indian Colonies all over the islands in the

East. These culminating exertions started in the first century after Christ and they continued for hundreds of years."

The names Oriza (Rice) and Zingiber occur in Ptolemy's Geography of Ceylon dated about 100 AD. It is of interest to note in this connection that names of spices used by Greek and Roman writers, as pointed out by Mendis are of Dravidian Origin, (History of India, Vol. 2, P 598, edited by Sastri).

Kennedy in a contribution to JRASGB (1898) has pointed out that all unknown articles which reached Europe before 500 BC had Dravidian names, while Rhys David has pointed out (Buddhist India P 50) "Merchants who traded between India and Babylon mostly Dravidians not Aryans such Indian names [as adopted in the west of goods imported Dravidian not Sanskrit or Pali], and Schoff (Periplus of the Erythraean Sea, P 229), has pointed out that sea trade was principally Dravidian development in the old world.

Moekerji of the University of Calcutta quotes Foulkes as saying "The fact is now scarcely to be doubted that the rich oriental merchandise of the days of King Hiram and King Solomon had its starting place in the sea ports of Deccan and that with a very high degree of probability of some of the most esteemed of spices which were carried into Egypt by the Medi-antish Merchants of Genesis XXX VII, 25, 28 and by sons of the Patriarch Jacob (Gen. XLIII-II) had been cultivated in the spice gardens of Deccan"..... He observes further "The labours of Von Bohlen confirming those of Lassen have established the existence of Maritime Commerce between India and Arabia from the very

earliest period of humanity". "More interesting and reliable information regarding some of these South Indian ports is supplied by the Tamil literature of the times in which are contained descriptions of magnitude and magnificence which cannot fail to bring home to our minds the throbbing international life pervading entire Tamilakam".

Heeren has observed in his historical works "upwards of 300 years before Christ, and consequently of nine hundred years before the time of Cosmas, the island of Ceylon and above all the northern part, together with the channel which divides it from the Indian continent, was the seat of a very active and opulent trade".

Referring to Kaveripattinam K. V. Raman in an article "Excavations at Pampuhar" refers to it as "the celebrated port of the Early Cholas, is now an insignificant fisherman's hamlet on the eastern coast of Tamilnad, where the river Kaveri joins the sea. Its flourishing commerce, its well planned lay out beautiful mansions, the harbour area, religious centres etc. are all eulogised in early Tamil works like the Silappadikaram. the Manimekhalai and the Pattinappalai.....".

Gerinihas pointed out, (Researches on Ptolemy's Geography of Eastern Asia', "It is now well known, in fact, that early before Ptolemy's and Marino's time not only Syrian, but also Parthian, Arab and Alexandrian merchants, outdistancing the exploits of the Phoenicians and Chaldeans, the western world's pioneers in Eastern navigation and, following in the wake of the Dravidians of South India, to whom he longs the honour of having first opened the sea route leading to the Chinese sea and founded mercantile settlements all over the coast of the

(Continued on page 6

## Blood Donation — Service Par Excellence

By Muhandiram E. P. Rasiyah, J. P.  
Area Commissioner, St. John Ambulance

Consequent to a serious accident, if a person bleeds profusely, steps should be taken to arrest the bleeding and replace the lost blood, otherwise that person was likely to die. Modern science has, therefore, found a method to extract blood from healthy persons; to preserve it in what are called "Blood Banks" and to draw on them when the necessity arose and to supply it by transfusion to casualties or needy patients. Thus the lives of injured men and anaemic persons, undergoing major operations, could be saved by replacing lost blood by this method. Science has also grouped the human blood into four categories—not high caste or low caste, male or female—but A B or universal recipients and A, B and O or universal donors. And this blood is taken from healthy persons, between the ages of 18 and 45, after testing their state of general health, freedom from disease etc.

In Colombo, the most frequent donors of blood happen to be sailors in foreign ships that touch the port of Colombo, and naval and military personnel. In Jaffna, the people through ignorance or fear, are reluctant to come forward to donate blood, with the result the Blood Bank in the General Hospital, Jaffna (with about a 1000 patients) suffers invariably from a depleted stock. Generally, the relatives of patients donate their blood or they hire some persons (paying fabulous sums) to find the blood. The Prison authorities in Jaffna often send some of their prisoners, who donate their blood and obtain payments of Rs. 10 per person.

We are told by medical officers that no ill-effects will be experienced by donors of blood. Normally with a few minutes rest and a nice cup of coffee they can get refreshed and go their way.

Daily we hear of one or more road-accidents endangering the lives and limbs of persons and pedestrians. You yourself may be the casualty in such accidents and your life may hang on the balance, consequent to loss of blood. It may be that prompt transfusion of blood may tip the scales in your favour and save your precious life.

About 20 youngsters (including a young girl) from the Tinnevely Y. M. H. A. First Aid and Nursing Divisions came forward and gave blood last week and won the thanks of Dr. C. A. Philipphiah, the M. O. Blood Bank. He was kind enough to take his Van to Tinnevely, regardless of the heavy rains and there extract the blood from the volunteers, who refused to accept the usual payment of Rs. 10/- The M. O. will be honouring them with certificates.

Mr. W. N. Thevakadacham, our Secretary through his silvery talk was able to persuade the trainees at the R. D. Training Centre at Atchuvvely to donate their blood to the Blood Bank. It is hoped that the First Aiders from other parts of Jaffna will follow this lead and volunteer to donate their blood and enable the Jaffna Blood Bank to maintain a good stock of this life-saver.

Jaffna Peninsula is a small place, but the past is full of the rich records of the noblest impulses that move mankind—love, sacrifice and service. Love for a humane cause, sacrifice and service for the future of the well-being of those near and dear to us. So, I will appeal to every healthy individual to come forward to render this inestimable service and help us save the precious lives of our brothers and sisters in Sri Lanka.

THOUGHTS TO BE TREASURED

...பத்தி நெறி அறிவித்துப் பழவினைகள் பாறும் வண்ணம் சித்த மலம் அறுவித்துச் சிவமாக்கி, என ஆண்ட அத்தன் எனக்கு அருளிய வாறு ஆர் பெறுவார் அச்சோவே.

My Father who taught me the path of love, cut asunder the pristine impurity inherent in the heart so as to make all my accumulated sins to fly away made me Sivam (Godly) and enslaved me—the way He bestowed Grace on me, it is indeed wonderful and preferential treatment too, and vouchsafed to others.



தமிழ்நாட்டின் மூலநெய்தல் கவிதையும் மலர்ச்சியாய்வே நானறி விச்சையும் மலர்ச்சியாய்வே நானறிந் தேற்றும்மே மலர்ச்சியாய்வே நானறிந் காட்டுமே

Hindu Organ

FRIDAY, DECEMBER 24, 1971

THOUGHTS ON THIRUVEMBAI

With the advent of the month of Markali (November-December) a number of special observances significant in Saiva religious practice begin. Thiruvembai festivals commence on the wake of Vinayaha Shasti and conclude on the Full Moon day — Thiruvathirai.

These religious observances give devotees great exercise of the mind and body. Though the custom of Tamilnad is for daily life to commence in the early hours of the morning with prayers after attention to cleanliness of the body is paid, yet during the Thiruvemba festivals devotees start the day much earlier and perform several duties that are in the nature of disciplinary exercise and devotional activities. The traditional habit of rising from bed with the crowing of the cock and rushing to the rivulet for bathing, singing the praise of God Almighty and making others join the chorus along the streets and lanes is most conspicuous during Thiruvembavai Saint Manickavachaga Swamigal in his inimitable and elegant style of poetical precision depicts a scene in which

young girls are featured as putting up from bed their colleagues in the still small hours of day break chanting the Holy Name of Lord Shiva and singing His praise in the form of question and answer. These poems are both exquisite and explanatory. They deal with the age-long practice of daily devotional duties beginning with the co-operative undertaking of damsels rousing one another from slumber and plunging into ponds of pure water, all the time having in mind the thoughts of the Supreme Shiva Peruman and giving vent to expressions of prayer-ful devotion by means of instructive dialogues.

The Great Navalar, in his time, used to give excellent expositions on the Thiruvembavai in Temples so that the devotees might comprehend the exact significance of this religious ceremony. It will be appropriate and necessary if similar lessons are given to worshippers during the times of festival, high festivals and on occasions of particular import in order that devotees might be able to know the purpose of religious ceremonies in their proper perspective. Saiva Sabhais must be able to do much propaganda in this direction.

Letter to the Editor

Re-Admission to Grade I

Sir,— I think that the Trade Unions are correct in appealing to the Minister of Education regarding the implementation of raising the school entering age for children from 5 to 6 years. As a parent and well-wisher of the younger generation, I am much worried about my child who could not be admitted to Grade I this year because he was underage by 5 days only. If the age is raised to 6 years next year my child will not be eligible to get admission to Grade I in 1972, because he will be 5 days underage then. As suggested by the Unions and Educationists these children who will be six years by the middle of next year or by the 1st Term of next year should be given certain concession to the rule so that they may be given admission next year. Otherwise some children will be nearly 7 years by the time they attend school. This applies to my unlucky child who will be 6 years 11 months

and 26 days i. e. nearly 7 years next year.

For example, a child who was born on Jan. 31, 1966 will be studying in the grade III next year, but my child who was born on February 5, 1966 will be able to get admission to grade I in 1973 only. Since this unlucky child was born on February 5, 1966, he has been penalised by the rigid rules and regulations of the Education Department for admission in Jan. 1971. As there will be lot of vacancies in Grade I next year, I hope that the Minister of Education and other Specialists in Educational reforms will consider this matter sympathetically and try to help these unlucky children who will be compelled to waste their precious and valuable time at home, if they could not get admission at least next year.

May Lord bless the Minister of Education and others.

Yours etc. T. CanagaRajah Kanderamadam Jaffna, 15 - 11 - 71

A LITERARY EVENT

A confluence of two literary traditions finds expression with an individuality that reflects the spiritual need of the times in a unique literary work that is to be released on the 26th of this month at Karainagar Sivan temple Ten miles North of Jaffna in the Village of Karainagar, there is the ancient temple of Sivan which has been popularly known as the Chidamparam of Ceylon a reminder of the famous Shrine in South India. The Portuguese demolished this Shrine which tradition says has been built by Kulakkottan, the Prince who was responsible for the construction of Kantalai. In later age, devotees of the Shrine reconstructed it and it stands today as a tribute to the industry and devotion of the Village. Pulavarmani Ilamuruganar, foremost among the contemporary Tamil poets, has crystallised the folk traditions of this Shrine into a Kavya, which is a literary event. No work of such eminence has appeared in Ceylon, since the famous Kavya of Arasakesari of the 15th century. Pulavarmani Ilamuruganar belongs to a galaxy of Tamil savants the last of whom was Somasundara Pulavar, his father, a household name among Tamil Poets. He

(Over to page 7)

Dravidian Navigation And Trade

(Continued from page 5)

Far East....."

The assistance given by the Dravidians to the Kandyan people can be inferred from what Abey-singhe says in his book "Portuguese Rule in Ceylon", "While the Portuguese were receiving reinforcements from Goa or other sources, Vimaladharmasuriya was not fighting a lone war. Assistance for him came from the Nayak of Madura and the king of Moliapur. Their aid took the form of contingents of Vadugai troops, who, according to the Portuguese writers, were some of the best fighting men in India at the time..... Their aid reached Kandy through the ports of Mannar, Puttalam and Trincomalee and the Kingdom of Jaffna...".

While Spittel, (Times of Ceylon Annual, 1969), has pointed out, "In 1518 the Portuguese arrived with an armada and built a store of stone and mortar on a headland jutting into the sea, and equipped it with artillery. The store had now come a fortress....."

The King of Kotte resented this. Aided by the Moors he attacked and besieged the fort with an overwhelming force.....

This was the beginning of a long series of hostilities in which the Sinhalese and Muslim, supported by the fleets and soldiers of the powerful Rajah of Calicut, strove hard to drive the Portuguese from the Island without success..

Referring to the North of Ceylon Bertolacci, who was an Auditor General of Ceylon in his book on Ceylon says "I suppose that, in remote antiquity, the coasting trade, from one half of Asia to the other half, must have passed through the straits of Mannar; and that consequently, a great emporium was formed on the coast of Ceylon opposite to it..... Many merchants from Persia and Arabia, from Surat and the Malabar coast, would prefer disposing of their goods at these places of depot, and returning home with their ships laden with the produce of Coromandel, and of the countries near or beyond the Ganges. Hence, numberless establishments must necessarily have been formed at and near Man-

nar, for the convenience of many trading nations... Hence the cause of a great population near Mantotte and Aripo;— hence the origin of an extensive cultivation round the Giant's Tank".

K. L. Bernhard in an article on trade from the ports of Korela has pointed out "It can be presumed that when civilized centres of Mohenjo Daro and Harappa were engaged in foreign trade, the products of Kerala passed through them to Persia and Babylonia both by land and sea. A pictograph picked up at Mohenjo Daro reads, "Karmugil Malayalam Nadu". i. e. the land of Malabar having rain clouds. This brings to light the trade relations between Kerala and the Indus Valley in 3000 B C. The coffin discovered at Harappa is supposed to have been made of rosewood from Kerala,

The sea borne trade of India was then confined to the coastal regions, from Kerala to the Indus Valley and thence to the Red Sea; and teak was the main article of export. Among the ruins of the city of Mugheir built in 3000 BC by Urea, the Babylonian King, a piece of Indian teak was discovered (Hibbert Lectures. P 136). This is confirmed by the historian Rawlinson. "Logs of Indian teak have been discovered in the temple of the Moon at Mugheir and in the palace of Nebuchadnozer, 3000 BC".

Walker, (Hindu World, Vol I PP 299-300), has pointed out, in reference to the Dravidians, "Being an adventurous and seafaring people the Dravidians were in a good position to maintain contact with foreign shores. They taught the Aryans who succeeded them much of the art of navigation, a fact attested by the occurrence in Sanskrit of numerous nautical terms of Dravidian origin. Subsequent Indian colonisation overseas notably of Hinterindia was almost exclusively a Dravidian achievement".

It is hoped that the shipping of Peninsular India and North Ceylon will once again establish its ancient influence over the Indian Ocean, and restore a tradition that existed over the centuries.

# RENUNCIATION OF THRONE

## SACRIFICE BY BHARATA

Bharata's Sacrifice in declining the offer made by sage Vasista and others to Crown him as the King of Ayodhya

V. SUBRAMANIAM  
Saiva - Pulavar

Bharata who had been summoned to Ayodhya from his uncle's place, learnt, on his arrival of the death of his father and the banishment of Rama and became utterly disconsolate, that he should have become the motive for the most cruel among wicked deeds ever recorded. He hastily drew himself from the presence of his mother Kaikeyi and sought solace in Kausalya.

Bharata's passion had for the time subsided and the people and princes and elders fed by the Sage Vasista, called upon the good prince to accept the crown and undertake the governance of the State. Bharata had no difficulty in convincing the wise men that what they proposed was fundamentally wrong. He proposed a better solution which was acclaimed with universal approbation.

Bharata's self reproach and humility are beautifully brought out by Kamban.

### Vasista's Advice

When the sad people of the city learnt that Kaikey's son was disconsolate, they had a hurried consultation with a general council of Ministers of State and citizen leaders, army captains, provincial chiefs, family priests and bearded elders. They sat round the handsome prince, each in his appointed place. When all were ready, the good Sumantra turned to Vasista who understood and spoke to the prince these words:— "Son of Dasaratha, your duty is clear, the people need a protecting hand and now there can be no other chance; the sharp sword and strong hand of the King is like the sun during day and the moon and shining stars at night, without which all would be dark and confused

என்றோடு வயிரவாள்  
அரசில் வையகம்  
நள்ளூறு கதிரிலாப்  
பகலும் காடொடும்  
தெள்ளூறு மதியிலா  
இரவும் தேர்தரின்  
உள்ளூறை உயர் இலா  
உடலும் ஒக்குமே

(கம்பரமாயம் 4 ஆறு செல் படலம் 7)

தேவர்தம் உலகினும்  
திமை செய்துமல்  
மாவலி அவுணர்கள்  
வைகம் நாட்டினும்  
ஏவெவை யுலகமென்  
றிசைக்கும் அன்னவை  
காவல் செய்தலைவரை  
யின்மை கண்டிலம்  
(கம்பரமாயம் 4 ஆறு செல் படலம் 7)

முறைதெரிந்து ஒருவகை  
முடிய நோக்குறின்  
மறையவன் வகுத்தன  
மண்ணில் வானிடை  
சிறைபெருந்தன்மையின்  
சிற்ப செல்வன  
இறையரை இவ்வன  
யாவும் காண்கிலம்

பூத்த நாள்மலர் அயன்  
முதல புண்ணியர்  
ஏத்துவான் புகழினர்  
இன்று காறும் கூக்  
காத்தனர் பின்னொரு  
களைகண் இன்மையால்  
நீத்த நீர் உடைகா  
நீரதாருடால்

உந்தையோ இறந்தனன்  
உய்முன் நீத்தனன்  
வந்ததும் அன்னதன்  
வரத்தின் மைந்த நீ  
அந்தமில் பேராச  
அளித்தி அன்னது  
சின்தனை எமக்கு எனத்  
தெரிந்து கூறினான்

All learned and pious elders, kings and grey-haired men assembled desire you taketh chair of State for due maintenance of law and eternal Dharma as in the days of your great father gone to Heaven. Disintegration awaits the State that has no king to rule over like the body bereft of the spirit that governs from within. The society be it of Gods or of the enemies of good, no world of any sort or kind can hold without a protecting king. And if we look about as well here on earth or in the heavens the unending number of things that move or which seem to move or live they are all maintained by order and rule. The king, your father is dead and Rama the eldest born has renounced and gone. The mantle has fallen on you unsought by the king's boon your mother did earn. This State must needs be ruled by princes, this is our well-considered counsel, it is for you to save the people; in you alone, Prince, lies their hope.

( To be continued )

# Thiruketheeswaram Movement A Literary Event

VIII

## The Ancient Agamas

( By M. GNANAPRAGASAM, B. A.; B. Sc.  
Former Principal, Parameshvara College )

( From page 6 )

was known as the Tagore of Ceylon and was responsible for the Renaissance in the literary and religious world.

The work is embellished by an exquisite commentary, by the wife of the author Mrs Parameswary Ilamuruganar who is well known for similar commentaries.

It is commonly admitted by all theistic religions that the worship of the transcendental is beyond the reach of the human mind. As such, to most of us the experience of the transcendental always remains as an ideal. Even to Sankara, the prince of Gnana Marga, the most passionate aspirant of transcendental bliss, the greatest worshipper of Siva, the absolute and the supreme God head of his choice, it is said that the media of his worship were the Sakti manifestations of Siva. We all know the life history of Thayumana Swamigal of recent times. He was an intensely religious person. He belonged to our own school of spiritual persuasion, our spiritual thinking, our spiritual blood and our spiritual tradition. He was initiated into the mystery of

Godliness by the very abode of 'மவுனம்' itself, that came in person in search of him. He says that the spiritual initiation, transmission, mutation, transformation and all came to him from மவுனத்தின் பெரிய வைப்பு. The transformation was such, that like Sankara his worship and consuming passion was to contact Siva in his transcendental splendour. But tormented and conditioned by the divinities of his age-less, Vedagamic tradition he employs as the media of his worship வேதகுரு, ஆகமகுரு, நிலகண்டகுரு, விஷ்ணுகுரு—all sakti manifestations associated with his traditional learning.

Thayumana Swamigal was the greatest of the Saiva Saints of the eighteenth century. He lived about 200 years ago in the Tamil country. He was born in a family that

strictly followed the Vedagamic traditional way of life. Very early in his life, he mastered the Saiva and Vaishnava Gnana Sastras in Tamil and Sanskrit. He was philosophic by temperament and saintly by all standards of temporal and spiritual freedom. His intense longing was to grow into the likeness of his supreme God-head Siva. All his devotional and philosophic hymns are oriented towards this final lakshya of Paripoorna Samadhi. Like Adi Sankara of old, our Thayumana swamigal also, during the last days of his sojourn on earth before the attainment of Paripoorna Samadhi had to resort to the worship of Sakti manifestations like மலைவளர்காதலி and பர்வதவர்த்தனி at the Rameswaram temple. In actual spiritual living, name and form are two tremendous powers which cannot be easily transcended or crossed over.

Realising this tremendous power of form, all theistic religions have employed symbols and Sakti manifestations for worship in their temples. Doctrine of Avatar, Doctrine of Personal God, Doctrine of Spiritual Guru, are all necessary for the worshipper, the name and form are the most powerful spiritual forces known to us.

The first condition of worship is complete honesty. If complete honesty is impossible, we must at least be as honest as possible. We must learn to know where we are trying to excuse ourselves for our own faults. Through worship, as a first attainment we must succeed to lift ourselves from the trivialities of life usually known as worldliness.

( To be continued )

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# Pioneer in Medical Service in the Peninsula

(Dr. Samuel F. Green, M. D., 1822-1884)

This article on Dr. S. F. Green by Dr. B. Amirthanayakam Mills M. B. C. O. G., F. I. C. S. Obstetrician-Gynaecologist General Hospital Jaffna.

(Continued from last issue)

Writing to his brother John in January 1849 describing the work he was doing here, Dr. Green states: "Let me tell you a little of what I am doing. I came out here to take medical care of, first the missionaries and secondly of whoever of the natives who applied to me for aid..... the number on the register today is 2544 (in 13 months). Many of these are surgical cases, one-third of them or more. I have removed lots of tumours, have operated for cataract several times, for strangulated hernia once, amputated the arm once,.... removed several cancers, amputated fingers, toes and portions of hands several times, treated a good many fractures and severe burns, attended some very bad cases of child-birth..... Last Monday, I removed the left upper jaw and cheek bones for a cancerous fungus in the Antrum filling the whole mouth and left nostril. Yesterday couched a cataract, today after attending the most necessary cases, have been dissecting a fine subject with my students

There is no reference to whether any form of anaesthesia was used by Dr. Green. Since anaesthesia was first used in 1846 at Boston, Dr. Green must have been aware of it before he came to Ceylon. It is possible that Dr. Green used some form of anaesthesia for his extensive surgical work. at least, later on in his career here and might have even been the first to use anaesthesia in this country.

Dr. Green records an experience with a Brahmin thus: "A Brahmin wished me to examine his wife's case when no crowd was present and to avoid touching her or putting any instruments in her mouth. I told him that I should not touch her more than was requisite and he need not fear pollution, for

I should wash my hands immediately before, and she would not pollute me as I should wash them just afterwards."

Regarding an encounter with a native physician, Dr. Green writes: A famous practitioner in Manipay brought me one of his patients, I showed him some anatomical plates. He had been in practice for 42 years and said that he had never noticed two kinds of blood-blue and red; that he never saw any of the vital organs of the body I explained the heart and blood vessels and their connection with the pulse. He had the old notion that pulse is the motion of air within the body." In this connection, Dr. Green described his attitude towards the native system of medicine thus: "The medical missionary should investigate the native systems of medicine, know the native doctors, fraternize with them as far as possible, consult with them when desired, communicate information freely, assuming no appearances of superiority and drawing out their views and experiences" It is surprising that this attitude to the Ayurvedic system of medicine was adopted by a foreigner in our country over a hundred years ago. One is not sure whether the Ceylon Medical Council would approve of it even now.

Dr. Green commenced his study of Tamil even before he left Boston and diligently pursued it. Within 18 months of his arrival here, he was able to preach in Tamil and at the end of three years he wrote: "I have now got so far that I can begin to enjoy the language and see the ludicrous usage of the uneducated natives as it differs from the pure classic speech of the refined. A vast amount of labour has been expended in polibing the language of this people.

(To be continued)

## Order Absolute in the First Instance

In The District Court Of Jaffna

No. 2774 T

In the matter of the Last Will and Testament of the late R. Elaiyathamby Panchadcharam of Ariyalai West Jaffna

Deceased. Perampalam Thurairajah of Ariyalai West

Petitioner  
This matter coming on for disposal before A. Vaithialingam Esquire, District Judge on the 13th day of October 1971 in the presence of Mr. C. C. Somasegaram Proctor on the part of the Petitioner and the affidavit of the petitioner dated 12th day of October 1971 and the affidavit of the Notary and the witnesses dated 12th day of October 1971 having been read.

It is ordered that the Last Will of the deceased bearing No. 18076 dated 17th September 1962 and attested by C.T. Kumarasamy Notary Public of Jaffna and now deposited in this court be and the same is hereby declared proved.

It is further ordered that the Petitioner is the Executor named in the said Last Will and that he is entitled to have Probate of the same issued to him accordingly, on his taking the usual oath and tendering security.

This 13th day of October 1971

Sgd. A. Vythialingam District Judge

Drawn by. C. C. Somasegaram Proctor for Petitioner 134 24 & 31

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## Order Nisi

IN THE DISTRICT COURT OF JAFFNA

No. Testy/2778

In the matter of the Intestate Estate of Arunasalam Chelliah of 30, Pannai Road, Jaffna Deceased

Chelliah Sabaratnam of 67, Sivan Pannai Road, Jaffna

Vs. Petitioner

- 1 Chelliah Thiagarajah, Excise Inspector, Batticaloa
  - 2 Chelliah Somaskandan
  - 3 Chelliah Thanabalan
  - 4 Candiah Velanthapillai and wife
  - 5 Chinthamany
  - 6 Poomany widow of Arunasalam Chelliah
  - 7 Chelliah Kunjithapatham
  - 8 Chelliah Thillainadarajah all of 30, Pannai Road, Jaffna
- Respondents  
This matter coming on

for disposal before A. Vythialingam Esquire, District Judge of Jaffna on the 29th day of November 1971 in the presence of Mr. Thiru Arianayakam, Proctor on the part of the petitioner abovenamed and the amended petition and amended affidavit both dated 18th November 1971 having been read.

It is ordered and decreed that the petitioner is hereby declared entitled as the eldest son of the abovenamed deceased to have Letters of Administration to the abovenamed deceased issued to him unless the respondents abovenamed or any other persons interested shall on or before the 16th day of February 1972 show cause to the satisfaction of this Court to the contrary.

Jaffna 29th November 1971

Sgd A. Vythialingam District Judge, Jaffna

Drawn by T. Arianayakam Proctor for Petitioner 133 17 & 24

## சைவ பரிபாலனசபை வேளியீடுகள்

	குடி	சதம்
திருச்செந்தூர் புராணம்	10	00
திருச்சுவான்கோவை	6	00
திருச்செந்தூர் புராணம்	2	00
புலியூரத்தாதி	2	00
திருட்டினாள் தூது (உரையுடன்)	1	75
கந்தபுராணம் - முதல் நூறு செய்யுள் (உரையுடன்)	1	50
திருக்குறள் (1-38 அதிகாரங்கள்)	1	50
" (1-20 " )	1	25
கலைமஞ்சரி	1	25
செந்தமிழ்வாசக மஞ்சரி	1	25
நாவலர் சந்திரமணிமாலை	1	00
நாவலர் சமயப்பணி	1	00
ஆரோக்கியமும் தேகப்பயிற்சியும்	1	00
கப்பிரமணிய பரதீயார் (பாடல்களின் தொகுப்பு)	85	
சைவத் திருநெறித் தொத்திரத்திரட்டு	75	
நளவேண்பா - கவிநீங்கு காண்டம்	75	
சைவசமய அறிமுகம்	75	
திருக்குறள் (25 - 34 அதிகாரங்கள்)	75	
இலக்கிய வரசகம் முன்றும் புத்தகம்	65	
சைவபோதம் முதல் புத்தகம்	60	
" இரண்டாம் புத்தகம்	60	
சிதம்பர மான்மியம்	50	
வினுவேண்பா	50	
நாவலர் அஞ்சலி	50	
முற்கண் பிள்ளைதமிழ் திரட்டு	50	
சீவபுகைத் திரட்டு	50	
விராயகர்	40	
செந்தமிழ்க் கருணை		
மாணவிய பட்சம்	25	
நமசிவாயமாலை (உரையுடன்)	15	
நன்னெறி	15	
வேற்றிவேற்கை	10	
பால கதா வாசகங்கள் (2, 3, 4ம் வகுப்புகளுக்குரியவை)		
பாலபாடல்கள்		

மனேஜர்: சைவப்பிரகாச அச்சியந்திரசாலை 450, கே. கே. எஸ். ரோட், யாழ்ப்பாணம்.

சான்றிதழ் வழங்குபவர்கள் மலிவாகக் காப்பாற்ற வேண்டும். சான்றிதழை வாங்க சேர்ந்த குறைபாடுகளைத் தவிர்த்து வாங்க வேண்டும். சான்றிதழை வாங்க சந்தர்ப்பம் சேர்ந்த மலிவாக வாங்கவேண்டும். சைவ சீலி விளக்குக அமைச்சு.

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