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X

Bungladesh mainly Dravidian

BY J. R. SINNATAMBY

The Tamils of Tamil Nad of Ceylon, who were the first people in the World Asiatic or European, besides the people of India, to back the cause of Bangladesh, will be glad to know that the people of Bangladesh are mainly a Dravidian people and would have still been as much Dravidian as the Tamils of Ceylon, were it not for the penetration of East Bengal by the Mongols.

Bengal which is now divided into East and West Bengal was known in ancient times as Vanga. The Dravidian language of West Bengal was influenced linguistically by the Indo-Aryan language introduced into West Bengal from North West India. This explains the Indo-Aryan character of the language of the people of Bengal.

The reference to Vanga as the ancient name of Bengal is of particular interest to Ceylon as this is the country of Wijaya's grand father, according to the Mahawamsa, while Kalinga the adjoining country, a Dravidian area, which was once ravaged by Asoka, was the country of his grandmother, also according to the Mahawamsa, Geiger's translation chapter VI, Verse 1

The Sinhalese language as pointed out by Mendis and Godakumbura is considerably influenced by the Dravidian element.

The Sinhalese who arrived in Ceylon from the North East and North West of India would have had therefore a language already influenced by the Indo-Aryan languages but after arrival in Ceylon there has been much intercourse with purely South Indian peoples. This accounts for the considerable Dravidian element in the Sinhalese language.

The following extracts from authentic sources

and authorities bearing on this subject are of interest and relevance.

The Imperial Gazetteer of India (Vol 1, pp 303, 304, 378),

"after the first swarm of Indo Aryans had occupied the Punjab, a second wave of Aryan-speaking people, the remote ancestors of the Arya-Dravidians of today impelled by some ethnic upheaval, or driven forward by the chance of climate in Central Asia, made their way into India through Gilgit and Central and established themselves in the plains of the Ganges and Jumna, the sacred Middle-land (Madhyadesa) of post-vedic tradition. Here they came in contact with Dravidians..... The type of the people now dwelling in the Middle-land is precisely what might have been expected to result from the incursion of a fairly long headed race, travelling by a route which prevented women from accompanying them, into a land inhabited by dark-skinned Dravidians. The men of the strongest race took to themselves the women of the weaker, and from these unions was evolved the mixed type which we find in Hindustan and Bihar. The degree of intermixture necessarily varied, at one end of the scale the type approaches the Indo-Aryan, at the other it almost merges in the Dravidian."

"When we leave Bihar and pass eastward into the steamy rice-fields of Bengal, the Indo-Aryan element thins out rapidly and appears only in a sporadic form. The bulk of the population is Dravidian, modified by a strain of Mongoloid blood which is relatively strong in the east and appreciably weaker in the west."

"The Dravidian race is widely spread over India, but all the members of it

Additional Trains of the Northern Line

On every Saturday a passenger train will leave Colombo Fort at 9.20 p. m. and reach Kankasanturai at 6.45 a. m. on the following morning (Sunday).

On every Sunday a passenger train will leave Kankasanturai at 12.20 noon and reach Colombo Fort at 7.45 p. m.

do not speak Dravidian languages, in the north many of them have become completely Aryanised, and have adopted the language of their conquerors while they have retained their ethnic characteristics."

Walker, ("Hindu World", pp 584, 444) "The Dravidians were the main vernaculars of India before the Aryan advent and Dravidian elements are still found in the regional tongues of western India from Gujarat to Goorg and in several north Indian forms of speech."

"Hindi as we know it today is the product of the 19th century".

Mendis, (The Early History of Ceylon, P 9), "At the time Aryans entered India, the Dravidians occupied not only South India but also greater part of India..... There is evidence to prove that in the early centuries of Christian era Dravidians helped to form the Sinhalese race....."

It is difficult to gauge the extent of Tamil blood among the Sinhalese, but there is no doubt that it is considerable. Otherwise it is difficult to explain why the Sinhalese Language not only in its vocabulary but also in its structure shows the influence of Tamil so strongly, and why the Sinhalese caste system is so similar to the caste system of South India."

Geiger, (Medieval Culture of Ceylon), "From the beginning of the (Over to page 8)

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. Amirthanayskam Mills M. B. C. O. G. F. I. C. S. Obstetrician-Gynaecologist General Hospital Jaffna is reproduced from the Journal of the General Hospital.

(Continued from our issue of 31-12-71)

Since Dr. Green was left largely to his own devices to raise funds for his medical literary work without the help of either the Government or the Mission, he adopted a self-sufficiency plan as a practical solution which incidentally gives us an idea as to how he intended deploying his doctors to work in the province. Dr. Green writes: "I am anticipating before long to make an effort to put the dispensary on a paying basis getting people to pay for their medicines first, and eventually for the physician's skill and trouble and surgical operations. I think of putting Reid McIntyre into partnership and letting them get out of the profits of the Surgery and Dispensary their salaries without any expenses to the Mission. After 3 years or so, I hope to set off one in his own village and associate one of the younger doctors with the other; and then, after a while, set off the second one in his village and bring in another student into partnership, and thus two juniors will carry on the business and hand it down to their successors. I intend to send all patients from the regions of these set off practitioners to the one in their neighbourhood with prescriptions and notes of advice and let the patients put themselves under the doctor's care. So step by step, I hope to get true scientific medicine planted in the land which being done, I have no fear as to the result."

At about this time Dr. Green wrote to his sister Mary thus: "I hope to

have my doctors stationed through the country, well read, practical men. I hope they will feel bound to do what they can to promote medical practice on true principles. I hope to rout the superstitious practice of the native doctors or at least to begin that rout in the belief that, ere many generations, it will be completed. I want in my day to give an impulse to to change for the better in all things medical in the land, to be a reformer in my department here, to practise, to write, to teach, to encourage truth in medical men and things. The Lord prospers me much and I cannot but feel grateful to him."

In a greatly weakened state of health, Dr. Green left on furlough for America on October 5, 1857, almost ten years to a day after he set foot on this Island. During his four years of stay in America, while recuperating his health, Dr. Green kept himself extremely busy in the interest of his mission work. He spent time selecting the best editions of books for translations, obtaining blocks for illustrations and favours from publishers. He conferred with theological students and lectured to medical students. He improved himself professionally by visiting hospitals, attending lectures and witnessing advances in operative techniques. He appealed for funds for his work from the leading physicians and clergymen of New York in which he stated: "It is the definite aim of this enterprise to displace a false, by a sound medical practice," (Over to page 7)

THOUGHTS TO BE TREASURED

கிரியை என மருவுமவை யாவும் ஞானம் கிடைத்தற்கு சிமித்தம் எனக்கொக்கும், உண்மைச் சரியை கிரியாயோகத் தன்மையோர்க்குச் சாலோக சாமீப சாருபங்கள் மருவியும், உயர்ஞானம் இரண்டாம், மாறு மலம் அகல அகலாத மன்னுபோதத் திரு அருள் ஒன்று, ஒன்று அதனைத் தெரிய ஓதும் சிவாகமம், என்று உலகு அறியச்செய்யும் நூலே (Sivaprakasam)

The Agamas say that all Kiriya (or ceremonial works of various kinds) lead to Gnanam (or knowledge). Those who practise the true Sariyai, Kiriya and Yoga Margas reach (the Pada-Muktis, literally regional heavens, of Salogam, Smeepam and Sarupam (literally God's world, proximity and likeness, respectively). Gnanam which is superior (to works) is of two kinds (Para-Gnanam and Aparag Gnanam) One is realization through Divine Grace which is lasting and inseparable and enables (the soul) to get rid of its pristine impurity; and the other is the Agamam which explains the same.



தமிழ்நாடு அரசு
கல்வி அமைச்சு
கல்வி அமைச்சு
கல்வி அமைச்சு
கல்வி அமைச்சு

Mindo Organ

FRIDAY, JANUARY 28, 1972

REPUBLIC OF INDIA
RISING SUN OF
THE EAST

Twenty five years of talented growth for a resurgent nation must be, by any standard of assessment, a triumphant record of which the world itself must feel justly proud.

The eventful history of the long and lively struggle of the Indian people for liberation from the yoke of foreign domination serves as a predictive preamble to the concluding chapter on Independence that was worthily won by devoted and dutiful service of countless number of great patriots.

The illustrious names of Mahatma Gandhi, Sri Aurobindo Ghose, Bheasa-Rendu C. R. Das, Netaji

Subas Chandra Bose, Babu Bepin Chandra Pal, Bala Gangathara Tilak, the Nehrus, the Patels, the Desais, Babu Rajendra Prasad, Pattabhi Sitaramaya, S. Satyamoorthi, T. Prakasam, M. A. Ansari, Sen Gupta, Kasturi Rang Ayanagar and several others would appear in the mental picture of any student of Indian History illustrating the self sacrifice of these patriots of the past in the cause of Indian Independence better described as the War of Non-Violence.

The Republic of India is the creation of a Political Trust in the name of Humanity for the permanent preservation of the fundamental freedoms that form the inalienable birthright of human beings. The Trustees are the several servants of the Indian Nation holding administrative authority and the teeming millions of men and women themselves on whose behalf, for whom and of whom the Republic has been created. The rigid requisites of republican sentiment are truthfulness, toleration, trustworthiness and total abstinence from anti-human activities, all based on the acceptance of Ahimsa.

The teachings of the Vedas, Agamas, Upanishads and other religious Shastras the pronouncements of the numerous Saints along with the lessons of the great epics that are the Itihasas together with the expositions of Sri Sankaracharya, Sri Ramakrishna Paramahansa, Swami Vivekananda, Swami Sivananda, Ramana Maharishi and the poetical ponderings of Dr Rabin-dranath Tagore, Subramania Bharathy are all reflected in the national culture that is the Constitution of Bharat:

The Ancient Temples, Mosques, Churches and Viharas that adorn the entire country resplendent with spiritual splendour, the mighty mountains which are the consecrated abodes of Devas, the running rivers of religious significance—these with the sacred soil go to make up Bharata—conventionally called Bharatha Bhoomi.

Here there is a Republic which is the emblem of integrity, the symbol of service, the arsenal of Ahimsa, the terra firma of truth—Such a Republic will certainly have the capacity to grow to greater heights commanding the respect of culture and civilization all over the globe.

திருக்குறள் THE GREAT KURAL

1. பாயிர வியல் Introduction

அதிகாரம் 4—அறன்வலியுறுத்தல் Assertion of Power of Dharma

(யாழ்ப்பாணத்து, கல்லூர் சிவபக்தமாணி திரு. ச. குரசங்கரன் L.L.B. Lond) சிவாயதூர்தரர், அவர்கள் எழுதியுள்ள 'திருக்குறள் உரைத்தொகை' என்னும் நூலிலிருந்து எடுக்கப்பட்டது—ஆசிரியர்

குறள் (31) சிறப்பினுஞ் செல்வமு மீனு மறத்தினா உங்காக்க மேவனோ வுயிர்த்து.

1. அறம் இம்மைச் சிறப்பாயிய புகழையும் மறுமைச் சிறப்பாகிய வீடுபேற்றையும் கொடுக்கும்; கல்வி, பொருள், அருள் ஆகிய செல்வத்தையும் கொடுக்கும் இத்தகைய அறத்திலும் மேயப்பட்ட ஆக்கம் உயிர்களுக்கு வேறு என்ன இருக்கிறது?
1. Dharma brings about glory, the distinction most highly valued in this world, and eternal bliss, the highest state attainable after life. It also confers on one real wealth which consists of learning, material wealth and compassion. What greater source of prosperity than dharma can men ever possess?
2. அறம் புகழைத் தரும், செல்வமும் தரும், அப்படிப்பட்ட அறத்தை பார்க்கிலும் மேலான செல்வம் உயிர்களுக்கு என்ன இருக்கிறது?
2. Dharma secures glory; it brings wealth also. Therefore, what acquisition more profitable to living beings is there than dharma?
3. அறமானது வீட்டினைக் கொடுக்கும்; செல்வத்தினையும் அளிக்க வல்லது. ஆகவே மக்களுயிர்த்து அறத்தைவிட அவரை மேன்மேலுயிர்த்துவது வேற யாதோ?
3. Dharma is capable of conferring on men real wealth which can secure to them eternal bliss. Therefore, what is there other than dharma which can so elevate men?

அறன் வலியுறுத்தல்—அறத்தின் ஆற்றலை அறிவுறுத்தல்; அறத்தை வற்புறுத்திக் கூற்தல்; சிறப்பினுஞ் செல்வமுமீனும் என்பதற்கு வீடுபேற்றையும் தரும் துறக்கம் முதலிய செல்வத்தையும் தரும் என்று பொருள் காண்பர் பரிமேலழகர். அதற்குப் பிற உரைகள்—அறமானது வீட்டின்பத்தைக் கொடுக்கும்; இம்மை, மறுமையிற் பெருஞ் செல்வத்தையும் கொடுக்கும்; சிறந்த இன்பத்தைக் கொடுக்கும்; அதற்குக் காரணமான செல்வத்தையும் கொடுக்கும். ஊங்கு—மேம்பட்ட; மிக்க. வளரும்

Maha Sivaraththiri Day

(Copy of a memorandum sent to the Minister of Cultural Affairs by the All Ceylon Saiva Practices and Observances Preservation Society)

Maha Sivaraththiri Day of Saivites (Hindus) is a public and Bank Holiday. February 13 has been notified in the Gazette as the Maha Sivaraththiri Day in 1972. We presume that this has been done based on the Tamil Astrological Calendars, two of which indicate 13. 2, 72 as the Maha Sivaraththiri Day. Perhaps you were not aware that a third astrological calendar indicates 13. 3. 72 as the Maha Sivaraththiri Day. The Saivites use these three calendars for reference in respect of their religious and auspicious days. Because of this variance on the date on which Maha

Sivaraththiri falls representations were made to us by the Saiva Temple Authorities add other leading Saivites to take immediate steps to move the Saiva Hierarchy to give its decision on the matter.

2. To arrive at a satisfactory decision on the matter, the Saiva Hierarchy with the assistance of the leading Saiva institutions made arrangements for a conference of experts on Saiva Agamas and Astrology including the three authors of the Tamil Astrological Calendars referred to above and other leading Saivites to debate this matter before a panel of 7 judges possessing expert knowledge on the matter.

3. This conference was held on 16. 1. 72 at the Saiva Parimalam Sabai

Reviewed News

Those Appointments—Teachers!

In the latter part of December and early January this year several hundreds of candidates for appointment as teachers of Science and English in the Grade VI classes travelled to Colombo for that final phase, commonly called 'Interview' and returned to their residences hoping for glad reports. There were a good number of gladdened hearts who were given the necessary 'training' for three days. The 'picked' lot emboldened by the fact of a training have been placed in the realm of pious expectation. The Postman has not so far obliged them. That precious letter of appointment has not come. The month of January is fast coming to a close. The pupils of Grade VI have yet to see their 'professors' of Science and English!

Membership of Janata Committee—Minister's Assurance

Municipal Council Areas of Galle, Kandy and Jaffna, appear, according to reports in newspapers, to be having some anomalies in the matter of appointments of Members of Janata Committees. The Minister of Home Affairs (Continued on page 7)

Hall, Jaffna attended by experts on Saiva Agamas, astrology and other Saiva religious matters and a large number of leading Saivites and presided over by the Most Rev. Swami Sri La Sri Gnappiragasa Thesika Paramachariar of the Thondaimandala Atheonam, Canjeepuram, India. The judges gave their verdict on 23. 1. 72 after very intensive and diligent study of the matter declaring 13-3-72 as the most appropriate date for the observance of the Maha Sivaraththiri in 1972.

4. The Saiva Hierarchy which participated in the conference accepted this date and had notified through the local press that the Saivites should observe Maha Sivaraththiri Day on 13-3-72 and not on 13-2-72.

5. We, therefore, request Your Honour to be so good as to amend the notification in respect of Maha Sivaraththiri Day 13-3-72 as the Maha Sivaraththiri Day instead 13-2-72 by a notification in the Gazette.

Reviewed News

(Continued from page 6)

has given the assurance to the public that 'undesirable' members will be thrown out to whatever the party the displaced members may belong. The assurance is timely. But what is more urgent is the immediate investigation into all complaints of irresponsible appointments. No Janata Committee against the composition of which complaints have been made should be allowed to function before the investigations are over.

J. R. Jugglery! Joke or Jolly Good News

Is Mr. J. R. Jayawardene attempting to play Dr. Jekyll and Mr. Hyde? analysing the achievements of 'J.R.' in the past one cannot say with any feeling of certaintly that this single person can exhibit two conflicting personalities. It may be that having all these long years played the part of Dr. Jekyll, J.R. now feels it necessary to present an alternate personality as Mr. Hyde. From the very day he was elected the Leader of the opposition J.R. has been propounding a purely problematic political theory in the form of what is well known as responsive Co-operation. But as a founder member of the U.N.P. he has also depended his party in Parliament whenever the occasion arose in the course of exchange of diatribes.

Parties of Ways—Face is Set?

But much water has flowed beneath the Kelani Bridge since May 1970. J.R. cannot afford to allow time to run out in the interest of the Party and the people as a whole. That is what he thinks perhaps. The U.N.P. must either toe his line of co-operative approach or remain to be relegated to the limbo of forgotten things. This seems to be the method of thinking that is confounding his mind.

Precedent for Party Parting

The verdict of the people notwithstanding once a person is elected Member of Parliament he acquires a new authority that is based on his personal approach to problems. Similar conflicts between party member on the one hand and the Party on the other had

Pioneer in Medical Service.....

(Continued from page 5)

to supercede cruel superstitions by kindly truth; to root among the millions speaking the Tamil Language a system of physic and surgery, correct in its literature and practice, that being self sustained may long endure"

On 22nd May 1862; Dr. Green married Miss Margaret Phelps Williams and sailed for Ceylon 4 days later, arriving in Manipay on 19th October.

After his return from furlough, Dr. Green continued his mission medical work at Manipay; his visiting post at the F. I. N. S. hospital and the medical classes. In addition, he assumed the Superintendentship of the F. I. N. S. hospital as this position put the hospital directly under his control and afforded a better opportunity of instruction in practical anatomy and demonstration of surgical operations to his students. On 7th August 1863, Dr. Green records: "Dr. Danforth (Resident Surgeon of F. I. N. S. hospital) sent me a note saying two chank gatherers had been severely bitten by a huge shark. I saw them this morning. One has 4 bad deep large bites in his left thigh and the other has his right thigh bitten off leaving a stump the upper third. We sawed off a bit of the bone which projected for about 3 inches; performed Sim's operation on an unhappy woman, and tapped a moorman making out a pretty good surgical clinic for the 13 stu-

been the occasion for political crises in the past. Changing horses in mid stream is a familiar practice as far as political dissensions are concerned. Dr. W. Dahanayake, that stormy petrel from the South, took the U.N.P. including 'J.R.' by surprise when he crossed away, not 'over' to the Government, from his Party and even scathingly attacked the Party. Mr. C. X. Maity, a new recruit to parliamentary politics from the North performed a similar feat and even criticized his former leader. J.R. need not, therefore, labour hard to pacify his conscience on the question of precedents.

dents and 3 doctors present". At about this time Dr. Green had about 8000 cases annually at the F. I. N. S. hospital.

During the second term of service, Dr. Green concentrated on the task of Tamilizing western medical science. With the help of his students, he pursued with vigour, the work of translating standard medical text-books into Tamil. By 1864, Dr. Green felt confident that he had sufficient medical literature in Tamil to start a class of 11 students who were to receive their entire medical instruction in Tamil.

Dr. Green made many observations on the technique of putting medical science into the vernacular, which are of special interest to us today. He stated: "Mere translations are comparatively useless. It is better to devise one's own plan and compile freely from many authors, taking their ideas only. But sometimes, it may be best to select a well planned elementary treatise and use this as the basis of the vernacular issue" which may prove to be a compilation, translation and original work combined - interleave it, add, erase, transpose matter, remodel sentences phrases and figures so as to adapt the work to the language of the people. Every book should be in simple clear style and freely illustrated by cuts

Once on being dissatisfied with a translation, he wrote: "The translation, requires so much alteration that it amounts to ploughing one's way rather than a walk of survey over the whole field this translation is generally the English words in grammatical Tamil. What is wanted is the idea in idiomatic Tamil. Through this translation, one can see only the Englishman; one should see only the Tamilian. Experience demonstrates that both languages must be represented each by its native, in order to achieve a satisfactory result. My expectation that western ideas can be transplanted in their integrity by even the most accomplished Tamilian is illusory. I have to do over nine-tenths of all the translations prepared for my revision."

On another occasion, writing to Dr. Chapman, he said: "Allow me to express my gratification at the excellence of your translation. I hope that with

growing experience and pains, your style and accuracy may still further improve. As we have repeatedly talked, simplicity is the chief characteristic of good style. In works of Science, we want as little technicality as possible but should not prefer circumlocution to the use of a technical".

In 1866, Dr. J. Periyathampy Danforth, one of Dr. Green's brilliant students, completed his translation of a large work on surgery which was published in 1867 under the title 'Science and Art of Surgery'. Dr. Green, in recommending Dr. Danforth to the College of Physicians and Surgeons of New York (Columbia) for an honorary degree of Doctor of Medicine, wrote: "..... I do not intend to apply for those unworthy nor for those who would not earn it by doing a bona fide service in the cause of Tamilizing Western Medical Science. Their service must be gratuitous and valuable and they must stand repeated examinations at the hands of educated foreign Physicians and show certificates for their proficiency and ability aside from any I could give".

Dr. Danforth was conferred the M.D. degree and Dr. Green while thanking the Trustees of the College wrote: "I believe this recognition of merit will have a happy influence upon the many practitioners trained in Medicine by the American Mission".

As the years rolled by, Dr. Green reached the end of his second term of service. In failing health and with great reluctance to leave the scene of his labours, Dr. Green with his wife and four children left Jaffna on 7th March 1873 and sailed from Colombo 3 weeks later. The day before his departure from Jaffna, in a letter to his family, he declared his intention of founding a Medical Professorship at Jaffna College: "I have thought I would like all our property and whatever may have been willed to us, given in whole or in part to found a medical professorship in Jaffna College, provided such a disposal commends itself to the judgement of my brothers and sisters. I am writing this now in case we should all pass from this Earth while on our way to you".

(To be continued)

Saiva Paripalana Sabhai Jaffna

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Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

"Those who have heard Sir P. Ramanathan find it difficult to forget the wild irony, the incisive humour, the mordant wit of his graceful and occasionally delightfully rambling eloquence. On that particular occasion when he denounced the Donoughmore Constitution, one felt as if a prophet had come from another world opening the eyes, stirring the hearts, and shattering the illusions of smug, self complacent individuals. On that occasion he was distinctively in combative mood. The mood of 19 5 was again upon him. But while in 1915 he trod heavily on the no less sensitive corns of unofficers. But on both occasions he was distinctly on the side of purity and integrity and justice in political life."

"Sir Ponnambalam Ramanathan was an aristocrat at heart, but the aristocracy to which he belonged was not the aristocracy of birth, it was not the aristocracy of wealth but it was the aristocracy of character and intellect."

Sir Ponnambalam Ramanathan

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சரணம் உடைய நான் மலையாள மொழி கையாண்டு வந்தேன் என்பதை நினைவுகூர வேண்டும் என்று சொல்லி கொடுத்தேன். இதைப்பற்றி உங்களுக்கு என்ன நினைவுகள் உண்டா?

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Editor: R. N. SIVAPRakasam

In the District Court of Jaffna

Testamentary Jurisdiction No T/2784

In the matter of the Intestate Estate of the late Karthigesu Sinnathampoo of No. 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

Deceased Maheswaryammah widow of Karthigesu Sinnathampoo of No 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

Vs. Petitioner Minor 1 Sinnathampoo Indiranee

G.A.L. 2 Sinnathamboo Sivasubramaniam

3 Sinnathamboo Krishnamoorthy

4 Sinnathamboo Damayanthi

Minor 5 Sinnathamboo Kosalai all of No. 7/2, Kachcheri-Nallur Road, Chundikuli, Jaffna

The 5th and 6th Respondents are minors appearing by their proposed Guardian-ad-litem the 2nd Respondent

Respondents

This action coming on for disposal before A. Vythiyalingam Esquire District Judge, Jaffna on the 26th day of November 1971 in the presence of Mr. V. Paramanandam, Proctor on the part of the petitioner and the petition dated 26th day of November 1971 and the affidavit dated the 15th day of November 1971 having been read.

It is ordered that the petitioner be declared entitled to take out Letters of Administration to the estate of the said deceased and the Letters of Administration be issued to the petitioner accordingly unless the respondents or other persons interested shall appear before this Court on or before the 8th day of March 1972 and show cause to the contrary to the satisfaction of this Court.

It is further ordered that the 2nd Respondent be appointed Guardian-ad-litem over the minors the 5th and 6th Respondents for the purpose of this case and that the 2nd Respondent to produce the said minors in Court on the 8th day of March 1972.

This 26th day of November 1971

(Sgd) A. Vythiyalingam District Judge, Jaffna

Drawn by, Sgd. V. Paramanandam Proctor for Petitioner

(Continued from page 5)

colonisation a racial mixture surely took place in Ceylon on the one hand with the aboriginal inhabitants of this land and on the other hand with Dravidians of South India".

Malalasekera, (Pali Literature of Ceylon), "Intimate relations existed between the Tamils of the Dekhan and Sinhalese settlers from quite an early period... intimate intercourse and consanguinity were thus established from the remotest times."

Godakumbure, (Bulletin of the School of Oriental Studies, Vol. II), says, "Tamil influenced not only the structure of the Sinhalese language, but also its grammatical terminology... There is evidence in Sinhalese literary works to show that the Tamil language and its literature were studied in the colleges of Mediaeval Ceylon...".

Chatterji, ("Tamil Culture", Vol. 8, 1959, pp 301, 309, 310), "Anthropological, ethnological and cultural as well as religious considerations have all suggested that proto Dravidians of India were an Asianic and East Mediterranean people, we may regard the Proto-Aryan builders of the Sindh and Punjab culture as being of Dravidian speech. The proximity of the Dravidian-speaking Brahui's to Sindh and Punjab lends some support to the view that Dravidian was the speech of the entire North-West, when the Aryans first entered India round about 1500 B. C....

It is remarkable how significant a Dravidian element we have in the Indo-Aryan languages from Vedic Sanskrit onwards. Some of the commonest words of Indo-Aryan are from this source, showing the very deep and intimate influence exerted by Dravidian in transforming Indo-Aryan

All this would indicate to what an extent the Aryan language has changed its character in its non-Aryan (Dravidian, Austric and Sino-Tibetan) environments in India. This type of change, as has been suggested before is due primarily to the Aryan language being adopted by large numbers of oriental non-Aryan speakers, modifying it according to their own speech habits, and then by sheer weight of num-

bers swamping, so as to say, the native speakers of Aryan and forcing them, through influence of new environment, to accept these modifications and innovations. Little by little the approximation became complete. The situation during the forgotten epochs of the linguistic absorption of non-Aryan speakers in Northern India was one which can be visualised through what we actually see in these areas of India where the non Aryan languages as speeches of backward 'aboriginals' (Adi-basas) are slowly receding before the continuous and unabated pressure of Aryans. e.g. In the Kol speaking areas of Bihar, Bengal and Orissa, in the Tibetan-Burman tracts in Nepal, Bengal and Assam, and in the Kurbu speaking and Gondi and other aboriginal tracts in Madhya Pradesh. In the last Vedic period, there were just scattered islands of Aryan speech in the Punjab and Gangetic India, in a land of Dasas, Dasayas and Sudras of Nishadas and Nagas and of Kiratas. By the middle of the first millennium B. C., the tables were turned, and in the time of Buddha, the country (from Gandhara to Magadha, was mainly Aryan-speaking with islands of Dasa or Sudra (i. e. Dravidian) and Nishadar or Naga (or Austric) speech in the countryside and beside the virgin forests of Northern India. We hear in the Pali Jataka, for instance, of Candala villages in Northern India, where only the non-Aryan Candala speech, whatever it was, was spoken."

The reference to non-Aryan languages slowly receding before the continuous and unabated pressure of Aryans is of interest, as this is what is, happening to the Tamil Language between Negombo and Puttalam today and would happen to the Tamil Language in what is left of Tamil Nad, i. e. Northern and Eastern Provinces, unless the Tamil language, which had already been recognised as an official language of Ceylon, by government, by an overwhelming majority of Sinhala votes, at time of independence negotiations, is specifically recognised in the body of the constitution as an official language of Ceylon.