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JAFFNA, FRIDAY DECEMBER 21, 1973

✕

PHONE No. 366

NEW LEGAL SYSTEM FROM 1974

EXPEDITIOUS PROCEDURE AND ENLARGED SUPREME COURT

Innovations there have been in the past in several spheres of governmental activities, but the significant change in the legal system of this Island that becomes operative from January 1, 1974 takes pride of place.

Hardly there are ten days for the year 1974 to be ushered in. The incoming year has already been in the news in more than one sphere.

The sweeping changes in the existing ordinances that govern the administration of justice are scheduled to become operative on January 1, 1974.

A continuous period of several years has seen the existing procedure in Criminal and Civil Law. The new system of legal procedure is expected to expedite the Administration of Justice by bringing Courts nearer to clients and by giving the suitors the appropriate

reliefs as early as necessary.

The Public Trustee and the Attorney General will take over certain functions relating to non-suitory actions and Testamentary Proceedings respectively.

The Zones of New Judicial Divisions in Jaffna

There will be four Districts viz Jaffna, Point Pedro, Chavakachcheri and Mallakam.

The only District Court for the Peninsula will be at Jaffna.

But there will be *Courts* (District Court and Magistrate's Court) Courts

at Point Pedro, Chavakachcheri and Mallakam.

The area of jurisdiction of the Jaffna District Courts will be.

The Municipal Council area Valgamam East Mandaitivu, Vaddukoddai East, Araly North and South.

Mallakam:

Valgamam North
Valgamam South
Valgamam West
excluding Vaddukod-dai East
& Araly Grama Sevaka areas

Kayts:

Islands (North) excluding Mandaitivu

(Over to page 8)

Shri ST. M. P. Chithamparanatha Chettiar



WORKED FOR SAIVA PARIPALANA SABHAI WITH ALL HIS HEART AND MIGHT

Message

from

Mr. Justice V. Siva Supramaniam

It is with much pleasure that I have learnt that the Saiva Paripalana Sabhai has made arrangements to have the portrait of the late ST. M. P. Sithambaranatha Chettiar unveiled in the premises at Varnarponnai.

This is a very fitting acknowledgment of the invaluable services rendered by the late Chettiar to the Sabhai. During his life-time, the Chettiar followed in the footsteps of his father, the revered Pasupathy Chettiar one of the founders of the Saiva Paripalana Sabhai and of the Jaffna Hindu College and worked with indefatigable zeal for the progress and development of the Sabhai and the institutions run by it. The science laboratory of the College and the building which houses the Saiva Prakasa Press stand as monuments to his singular devotion to the causes of education, Saiva religion and culture. Whatever he did, he did without ostentation and without the expectation of any reward. Selfless men of his stamp are rare in any generation and, in honouring such a man we honour ourselves.



Saiva Saathanai Most Necessary For Service

It is the duty of the Saiva Paripalana Sabhai which was founded by the direct disciples of Sri La. Sri Aramuga Navalar to propagate religious knowledge according to the accepted tenets" said Shri K. E. Kathirgamalingam, State Advocate, in the course of his speech at the Navalar Day Function held by the Saiva Paripalana Sabhai at the Navalar Ashram on Saturday December 15, 1973.

Continuing his speech Shri Kathirgamalingam said that Navalar's service was very broad-minded and never spoke or wrote disparagingly about other religions but was critical of the methods used by agents of alien religions in their proselytising propaganda. He also observed that practice of religion was uppermost in Shri Navalar's services and that all Hindus should get initiated and observe the practice of **Santhia-**

comments deplored the tendency of the present generation to ignore the teachings of the Great Navalar and suggested that Navalar publications should be used by students as supplementary readers.

Shri M. S. Sathasivam referred to the religious awakening during Navalar's time and wished that the same enthusiasm should be evinced now to save the country from decline.

vanthanam.

Shri R. N. Sivapirakasem in his presidential

Recital of Thirumurai was done by Thirumathi T. Paranthaman and her

pupils and by Pandit R. Nedarajah.

Shri M. Mylvaganam proposed a vote of thanks to the speakers.

Earlier in the day, Siva Poojah was performed and Guru Poojah was observed.

No Sittings of Law Courts

From January 1, to 21, 1974

According to the Minister of Justice, as stated in the National State Assembly yesterday "the public functions of the Law Courts would be suspended from January 1, to 23, 1974, during which period the Law Officers would take up new appointments, accept files of other Courts and order bail on suspects produced before them".

THOUGHTS TO BE TREASURED

வான் பூகில் வழாது பெய்க, மலிவளம் காக்க, மன்னன்
கோல்முறை அரசு செய்க, குறைவிலாது உயிர்கள் வாழ்க,
நான்மறை அறங்கள் ஓங்க, நல் தவம் வேள்வி மல்க,
மேல்மைகொள் சைவநீதி விளங்குக உலகம் எல்லாம்.

May the clouds pour down seasonal rains, crops
thrive, the king's rule be just and impartial, his
subjects prosper without undergoing any hardship,
the four Vedas and the virtues inculcated therein
flourish, austerities and sacrifices multiply, and the
excellent Saiva Truth enlighten all the world!



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானும் கலியும்
நமச்சிவாயவே நானறி விக்கையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நானறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY DECEMBER 21, 1973

Dissidence May Disable A Cause

Differences in opinions are as natural as
dissimilarity in character. Discords arising from such
disagreements, however, need not tend to become des-
tructive agencies. Diversity can exist without be-
ing detrimental to unity if the cause is valued
more than personal prestige.

With all the progress of culture, man has yet
to learn to be more useful than he is. In other
words, he should try to be less harmful to human
society. Dissenters there had been even in religious
persuasions and had caused separatist groups with-
in the same fold. Dissenters in political views have
always split their own creations and given rise to
warring factions. Division of views in peace-making
efforts has very often led to dislocation of
agreed decisions.

The world is today in the grip of groups cham-
pioning opposite policies. Man has thus become
poorer in prestige, nay in power too. What have
education and its effects done to better society? Why
cannot the higher nature of human greatness get the
better of dissidence? Should causes suffer simply
because workers in such movements cannot think
alike in every detail. Religious practice must cer-
tainly be able to reduce the margin of differences
to diminutive proportions. It is commonly agreed
that devotion to God in its truly religious form
always makes the devotee rise above discords, dissi-
dence and detrimental tendencies.

It will be idle to expect a society to be devoid of
dissensions. But should these differences tend to
destroy the cause? For example if a whole nation
fights furiously to thwart the aggression of another,
should differences of outlooks be allowed to dis-
rupt the sacred cause of defence. Let us learn to
be tolerant even if it be that our own pride stands the
risk of being lowered—Let us realize that dissidence
is dangerous if not dismissed with a smile at the
start.

WEEK BY WEEK

Things that Happened

The Authorities have
done well in agreeably re-
acting to public feeling by
issuing an extra half
measure of rice per
coupon for December 1973
and also for extending
this concession to Janu-
ary 1974.

The immediate re-
sponse from the refrac-
tory dealers in rice was
encouraging as the price
went down to Rs. 6/- per
measure; but with the
showers descending, the
merchants have returned
to their regular habit of
making hay while the sun
was not shining.

Now that the queues
for bread are being
straightened, cannot some-
thing be done for the
price of rice to be brought
down to the *firma terra*
level from the inflated
position in the air of
barbarity.

Commando Cruelty
Kultur ?)

The world has along wit-
nessed dastardly events,
barbarous acts and illegal
invasions of nations; the
world has also seen how
the perpetrators of such
dastardly crimes have
paid the maximum
price for their inhumanity.
But the entry of the
Commandos into this pro-
hibited area of public
murder has taken the
world aback—nay back to
the very pre-civilization
periods of the barbarians.
Punishing innocent people
by holding them as hos-
tages for others, these
Commandos have become
a growing menace to the
entire world. If the
United Nations are com-
mitted to the humanita-
rian task of eliminating
war then the first step
must be to put a stop to
this most barbarous act
of hijacking airplanes and
slaughtering innocent pas-
sengers.

Human Right Holds
Human Life High

It was only the other
day the countries all over
the world had observed
the Human Rights Day
in solemn prayer and sin-
cere preaching. Close on
the reports of these obser-
vances, come the nerve
racking news of gruesome
murders in a bunch!

Arabs have a just cause,
their dispute with Israel
is being enquired into by
U. N.; a workable peace
treaty between these in-
mical people is being dis-
missed, defied and draft-
ed. Our country has
clearly, in unmistakable

terms declared its policy
in this dispute. But why
should all these efforts
suffer by the senseless
anti-social activities of a
few?

The word 'Commando'
must have originated
during the Boer war when
private parties were som-
moned for military service.
Modern inventions of
methods of massacre dur-
ing waged wars included
the Atom Bomb, and its
varied forms. Along with
this change Commandos
have also changed their
methods and have assumed
arbitrary roles as Airways
Armed Bandits. U. N.
should intervene effective-
ly to stop this barbarous
butchery.

Shri Sivagurunathar
Day at the Sabbai
Ashram

Special Poojah was per-
formed to day at the
Sabbai-Navalar Ashram in
memory of Shri R Siva-
gurunathar former Presid-
ent of the Saiva Paripalana
Sabbai. Shri Sivaguru-

முற்றொடர் 31

திருக்குறள்

THE GREAT KURAL

[அமரான யாழ்ப்பாணம், கல்லூர் சிவபக்தமாமணி, திரு-
க தூதர்க்கான L. L. B. (Lond) நீதிநாதர், அவர்கள் எழுதி-
யுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து
எடுக்கப்பட்டது.]

அதி. 39 இறைமட்கி

படைகுடி உழைமச்சு நட்பா னறு
ருடைய னரசகு னேறு.

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மந்திரி சபை, குடிமக்கள், அரசன், பொருள் சேனை
அயல்நாட்டாரின் நட்பு என்னும் ஆறு அங்கங்களும்
செம்மையாக உடையவனே ஆட்சித் தலைவர்களுள் ஆண்-
சிக்கம் போன்றவன்.

He is the lion among the heads of State who
possesses the six essentials of a prosperous state,
a cabinet, people, fortifications, wealth, army and
alliances worthy of their name.

இங்கே குடி என்பது நாட்டையும் குறிப்பதாகும்.
கூழ் என்பது அதற்கேதவாயுள்ள பொருளை உணர்த்து
வதாகும். அமைச்சு, நாடு, அரசன், பொருள், படை,
நட்பு என்பதே முறையாயினும் சுண்டுச் செய்யுள் நோக்-
கப் பிறழ வைத்தார் என்பார் பரிமேழலகர்.

அஞ்சாமை யிகை யறிவுமிக்க மிந்தநான்கு
மெஞ்சாமை வேத்தத் தியல்பு.

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அச்சம் இல்லாமையும், கொடையும், அறிவும்
விடாமுயற்சியும் ஆகிய இந்த நான்கு பண்புகளும் எப்-
போதும் குறையாமலிருத்தல் ஆட்சித் தலைவனுக்குச்
சிறந்த இயல்பாகும்.

Fearlessness, liberality, wisdom and enthusiasm
in action are the four characteristics which should
be found in an unfailing measure in the Head
of State.

"இயல்வு" என்பது யாப்பருங் கலவிருத்தியின் உள்ள
பாடம். இங்கே சகை என்பது இயல்புத்து வெறிபாசிய
கொடையைக் குறிப்பது வரம்பற்றலுக்கும் வண்மையைக்
குறிப்பது என்பார் எலிச்சர்.

Portrait of
Shri ST. M. P.
Sithamparamanatha
Chettiar

To Be Unveiled At
Sabbai Ashram

At a public meeting
scheduled to take place on
Saturday December 1973
at the Sabbai Navalar
Ashram Hall at 6-30 p. m.
Mr. Justice V. Sivasubra-
maniam will unveil the
portrait of Shri ST. M. P.
Sithamparamanatha Chettiar
one time Treasurer of the
Jaffna Saiva Paripalana
Sabbai and Manager of the
Saiva Prakasa Press.

Professor Dr. S. Vith-
thiananthan, Shri E Saba-
lingam, Principal, Hindu
College and S. Athanthe
Kalanithi K. Kanapathi-
pillai will speak.

nather and his wife had
in their time contributed
very much towards the
progress of the Sabbai the
Jaffna Hindu College and
Hindu Ladies' College in
the form of donations.
The land in which the
Hindu Ladies' College
stands was donated by
Thirumathi Sivaguru-
nather.

For Probity and Honesty Navalar Was I. A. T. R. Entitled To The Highest Confidence

NEWS RELEASE

Rev. P Percival on Revered Navalar

(Extracts from an article by Dr. S. Thananjeyarajasingham, M Litt, Ph D. in the Magazine "The Central" of 1972)

(Continued from last issue)

Although many scholars were aware of this certificate of Rev. Percival's, they were ignorant of the reason why Rev. Percival obliged Navalar with a certificate twenty-eight years after the latter had left the school. In the Ceylon Patriot of 11th March 1874, a writer under the pseudonym "Junius", in defending Navalar's popularity, makes the following reference to this testimonial of Rev. Percival which was first published in the Ceylon Patriot of 13th October 1870:—"Mr. Navalar is liked by all respectable men in Jaffna and India. Even the avowed enemies of Sivism—the Protestant Missionaries, such as Messrs. Robinson and Percival have borne testimony to his sterling ability and good character"

In clear and unmistakable terms, the writer wishes to emphasize that Rev. Percival was Navalar's saviour at that crucial time when Mr. Roberts, an Englishman, was to deliver judgment in the case against the Brahmans and Ramalingam. In 1869, Navalar was at the height of his fame, commanding respect from heads of South Indian Maths, scholars, munificent patrons of learning and district judges. Even then, Navalar deemed it an honour to be testified to by his old school-head and employer and refrained from asking his Indian associates for such a favour. The degree of intimacy with Rev. Percival was a long standing one; and race, religion and other considerations were at no time barriers for Navalar and Rev. Percival in fostering it for all times. Needless to say that the so-called biographers of Navalar have so far miserably failed to show this mysterious yet true relationship that existed between Navalar and Rev. Percival.

Therefore a Testimonial for Percival

An appreciation of Rev. Percival appeared in the columns of the Jaffna Freeman of 27th January 1870. The writer offers his apology to the readers for not giving the reason for this appreciation. The motivation for an appreciation through the local press could either be the retirement or

death of Rev. Percival in Madras. This published account of the first head of the prototype of the Jaffna Central College contains a mine of information about the lay-out of the Wesleyan Mission Central School, Percival's contribution towards the enrichment of Christian literature in Tamil, etc. It also testifies to the fact that Karthigesu Iyer a contemporary of Navalar at the Wesleyan School, was one of the Tamil Assistants to Rev. Percival. The unamended text of the appreciation as it appeared in the Jaffna Freeman is reproduced below.

The Reverend Peter Percival

"The school now known as the Wesleyan Mission Central School, or better known as Mr Percival's School, is itself a lasting monument of what this gentleman did, while journeying with us, for the cause of Education in our land. Anyone who enters the school building for the sake of curiosity, and notes how the doors are arranged, and in what plan the various classrooms are built, running as they do in a line with the chief room of the residing Missionary, will at once be impressed with a high notion of the head in which the plan of the building first originated. Indeed, although Mr. Percival lays no claim to engineering skill yet the buildings executed under his immediate superintendence and direction here, clearly show that he has rare talents as an Engineer too — and the school buildings that we have alluded to above, viewed side by side with the system of teaching he adopted, and so very successfully carried on during his stay here, shows beyond a doubt that he is a teacher of no ordinary description and that his knowledge of school organization and other kindred subjects is of a rare kind.

"The Tamil translation of the Sacred Scriptures which is known as Mr. Percival's translation, speaks for itself. In spite of all that the members of the Madras Auxiliary Bible Society have done to run down that able production, and characterize it as a translation that does not answer the purposes of the age, we must remark that, in our opinion, it is not all superseded by the new translation of Mr. Bower's. The excellences and beauties of Mr. Percival's translation stand yet unrivalled. Mr Bower cannot be expected to bring that erudition and research to bear upon his work which Mr. Percival has credit for. And again Mr. Bower has not had the services (Over to page 8)

Among those who have submitted Registrations from abroad to be present at the Fourth International Tamil Research Conference Seminar to be held in Sri Lanka January 1974, are the following scholars:-

Professor Noboru Karashima of the Institute for Study of Languages and Cultures, Tokyo, Japan;

Dr. Istvan Major, of Hungary;

Dr. Brenda E. F. Beck of the University of British Columbia, and Professor.

R. Radhakrishnan of the University of Calgary, Canada.

Professor Carl A. Keller of the University of Lausanne, Switzerland;

Professor K. L. Janert of the Institute of Indology, West Germany;

Professor J. A. Wicki from the Gregorian University, Italy;

Dr. Hugh F. Owen of the Centre for Asian Studies and Professor S. Arasaratham of the University of New England, Australia;

Dr. Ion Dumitriu of Romania;

Professor Carl Gustav Dahl and Rev. Y. Frykholm of Sweden;

Dr. Albertine Gaur of the British Museum, Dr. R. F. Asher of the University of Edinburgh, and Dr. J. R. Marr of the University of London from United Kingdom;

Dr. Michael Manickam of the Cornell University, Professor Karl H. Menges of the Columbia University, Professor

Sooda L. Bhatt of the Boston University, and Professor Harold F. Schiffman of the University of Washington, from the United States of America;

Professor M. P. Balasubramaniam of Pachayappa's College, Professor V. P. Subramaniam from the Adyar International Institute of Tamil Studies, Dr. S. V. Subramaniam of the University of Kerala, Dr.

V. R. Mahalingam of the Delhi, University, Dr.

(Mrs) K. Mahalingam of Sri Venkateswara Collige, Delhi, Professor T. P. Thavasingh of Palayamkottai St. John's College, Professor S. J.

Rajamanickam of Loyala College, Dr. (Mrs) M.

Vasuki of Delhi University College for Women, Professor (Mrs) V. N.

Mahalechmi of Kumbakonam Government Women's College, Professor

S. Subbu Reddiar of the S. V. University, Profes.

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Saiva Siddantha Scholar Sivapadasundaram on Navalar's Outstanding Religious Work

(Continued from last issue)

In his Yalpanasamayamalai he exposes the frauds of the missionary and of his converts. The missionary tried at first to convert our people by means of preaching. He had no success. He then established schools expecting to win over the pupils and those who offered to serve under him as teachers. But, there were Government schools at that time, which most people preferred. The missionary was, however able to persuade Government to close its schools. He thus became undisputed master of the educational field. Shaiyites turned Christians to become preachers. The padre made friends of some of them

and gave them the title of reverend (Navalar says "as paddy and rice became dearer and dearer, the title of reverend became cheaper and cheaper"). Even these reverends were good Shaiyites in their heart of hearts. They went to Shaiva temples and made contributions for pujas and festivals. The Christian teacher had to keep no appearance only during school time. The padre knew that most of his converts had no faith in Christianity. But, he kept them on for two reasons. He had to report a large number of conversions every year to the missionary society in England or America. Otherwise, he would lose

his job. Secondly, though these men were nominal Christians, their descendants were likely to be true Christians. Navalar gives four instances of Christians cheating the missionary. They were of interest at that time as these men were then living, as they are now dead and gone, I am not disposed to give even a sample.

While Navalar stood mainly on the defensive, his friends, Saukara Panditar of Neerveli and Damodarampillai S.A. B.L. made frontal attacks on Christianity, Visvanathapillai, who was one of the two who first graduated at the Madras University, (the other being Damodarampillai was a Chris-

Exam, Results in the Twinkle of an Eye

What took several months of marking and moderation would now be done in six or seven weeks of topspeed tackling The G. C. E. (O. L.) results are expected to be released in February 1974. Another 1974 innovation this will be

Admission to the University

What 1974 has in store for those who had waited from April 1973 to November 1973 to know their performances in the G. C. E. (A. L.) Examination of 1973, we are unable to predict. The new admissions for 1974, may yet be on a new model.

and attacked Shaiyism. Later, he repented, became a Shaiyite, went to Chidambaram

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(Over to page 8)

SHRI CHETTIAR WAS A PIOUS SAIVITE

S. SIVASUBRAMANIAM

Proctor, Colombo, Life Member, Saiva Paripalana Sabha.

One of the greatest Tamils of his days was the late Sriman S. Pasupathi Chettiar Avergal, one of the Founders of the Jaffna Saiva Paripalana Sabha, the Jaffna Hindu College, the Hindu Organ and the Inthusathanam. He was also a leader of the Saiva revival in Sri Lanka. He was further one of the originators of the Thiruketheeswaram Temple restoration movement. He was, I believe, greatly inspired by the life and teachings of the revered Sri La Sri Arumuga Navalar - Following in his (Sriman Pasupathi Chettiar) worthy footsteps was his son the late Sriman S. M. P. Sithamparanatha Chettiar Avergal. The son endeavoured his best to continue the good work of his revered father and occupied a special place in the Councils of Hindu Society. He was connected with the Saiva Paripalana Sabha, the Hindu College, the Hindu Organ, Inthusathanam and Thiruketheeswaram Temple Restoration Society as Office bearer. Having been associated with him very closely in the Thiruketheeswaram Temple Restoration Movement, my humble self feels it my bounden duty to place on record the invaluable services rendered by Sriman Sithamparanatha Chettiar towards the restoration of a padal Petta khalam.

The late Sithamparanatha Chettiar made indefatigable efforts towards the restoration of the ancient shrine, like his revered father.

His devotion and his resources were lavishly spent. His invaluable advice was always sought by the Committee of Thiruketheeswaram Restoration Society. His Holiness Sri La Sri Sri Somasundara Paramachariya Swamigal, the revered Head of the Madurai Athinathan (at that time Sri K. V. S. Sunderam) got the Thiruketheeswaram Temple repaired spending large sums of money thereon and had a Kumbabishekam performed. Sri Sithamparanatha Chettiar played a distinctive part in this connection. Further with regard to the conduct of the Madalayam at Thiruketheeswaram named after Thirugnanasambantha Swamigal by the Thiruketheeswaram Society, his advice and intervention were of a decisive character at all stages. It was his intervention that made it possible for the Society to continue to maintain the Madalayam. Moreover, it was on his recommendation that a learned and competent High Priest was brought from Jaffna to Thiruketheeswaram. In enlisting members for the Society, collection of Funds for Temple construction, obtaining the support of devotees, organizing propaganda meetings, preparation of the Temple construction Plan and spreading the message of Thiruketheeswaram Thirupanai, his personality, his influence, his experience, and his piety were of a very substantial character. The late Sriman Sithamparanathan Chettiar and his worthy and pious wife were both great Saiva devotees. In addition to other pious personal characteristics, they had a collection of exquisite and select Saiva Sacred songs which were very inspiring. It is a matter for great satisfaction to Saivites that the children of such parents and the scions of such a distinguished family are continuing faithfully the noble efforts of their forbears in the cause of our eternal religion, the Saiva religion.

I wish to be permitted to repeat one of the many sacred hymns which the deceased devotee and patriot used to sing with fervour in his own inimitable mellowed voice:—

மூவரென விருவரென முக்கண்ணுடை மூர்த்தி
 மாவின் கனி தூங்கும்பொழிவி மாதோட்ட நன்னகரி
 பாவம்வினை யறுப்பார் பயில் பாலாயின் கரைமேற்
 தேவனெனை யாள்வான் திருக்கேதீச் சரத்தானே.

Servant of God

The human body has been described by a saint as a bundle of worms covered by a layer of skin. To make it a fine dwelling and enshrine God therein, man must first erase vicious thoughts from his mind. He must shed his ego. Instead of boasting that all the wealth and comforts he enjoys are

due to his own efforts, he should realize it was all due to God's blessings and become a servant of God. In a discourse at Ramakrishna Math, Mylapore, Sri Srirangananda said man should engage himself in the worship of God and in listening to expositions on his deeds and try to visualise Him everywhere, in everything and at all times.

—The Hindu, November 24th 1973

I. A. T. R.

(From page 7)

...or M Shanmugampillai of the Madurai University, Dr. D. W. Mac. Alpin of Madurai, Dr. G. R. Garg of the Gurukul Kangri Vishwavidyalaya, Professor Ruby Lionel of Madras Women's Christian College, Professor A Saverimuthu and Professor V. M. Gnanaprakasa of Palayankottai St. Xavier's College, Dr. V. R. Balasubramaniam of the Lucknow School of South Indian Languages, Professor Nainar Mohamed of Jamal Mohamed College, Tiruchirappalli, Dr (Mrs) J. P. Waghore of Adyar, Professor K. Chellappan of Madurai University, and Professor P. Valan Arasu of Palayankottai St. John's College, from India.

More than half of the above scholars have submitted Research Papers.

New Legal...

(From page 5)

- Delft Islands (South)
- Pt. Pedro:
 - Point Pedro Judicial Division
 - Vadamarachy South
 - " West
 - " North
 - " East
- Chavakachcheri:
 - Chavakachcheri Kili-nochchi judicial Divisions
 - Thenmaradeby
 - Pachilaipalli
 - Karschchi
 - Thunukkai
 - Poonakari

Saiva Siddantha

(From page 7)

ram, stoned for his writings by cantering his tongue with a heated gold pin, and became a faithful follower of Navalar.

Whenever Navalar saw anywhere a glaring breach of Shaiva observance, he condemned it unsparingly in leaflets or lectures. He severely attacked the mercenary and heterodox life led by Shaiva priests.

(Extracts from Shri Shivapada-sunderampillai's book on Navalar)

For Probity and Honesty Navalar was Entitled to

(From page 7)

of such able Pundits as Mr. Percival had. For while Mr. Percival's work is associated with the names of such able Pundits as our famous Arumuga Navalar and the extraordinarily clever Karthigesu Iyer, we find that Mr. Bower has not had the services of any such.

"Among his other works may be mentioned the splendid and soul stirring translation of Dodridge's Rise and Progress of the Soul, his collection of Tamil Proverbs with translations, his Hymn Book and translation of that portion of the Common Prayer which was used for many years in the Wesleyan church here, and the Tamil and English Dictionary, which having been completed by Dr. Winslow bears his name. In all these works, Mr. Percival's great skill in translating English into Tamil and conveying western ideas into eastern minds, is clearly seen.

"During the last fourteen years, Mr Percival has been in India. The Madras Presidency College and the University which he adorned for the last fourteen years can, we think never forget him."

Rev Percival was a predecessor of Dr. V. Swaminathaiyer who became Professor of Tamil at Madras Presidency College. He started his career with the dictum, "The school and gospel must go together". The Tamil language which he considered as a forceful instrument for the propagation of Christianity fascinated and enslaved him that he in due course was made its instrument (and never its agent) to propagate to the world the richness and splendour of the Tamil language. Like Rev. G. U. Pope of later days, he remained a "student of Tamil". In his later days, especially after retirement from the Mission in Jaffna in 1850, he gradually lost his missionary fervour. The year 1850 marks a turning point in his career. Perhaps the belittling of his Bible translation by the Madras Auxiliary Society may be considered a potential factor in changing Rev. Percival's attitude and loyalty to missionary enterprises.

It is left for posterity to decide with substantial evidence whether Navalar was in any measure instrumental in changing the spiritual Rev. Percival of Jaffna to the mundane Professor Percival of Madras Presidency College. The writer is only throwing out a suggestion here.

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காலடித்தி மூலம் பெறிய சென்னை கலை அகாடமி நூல்கள்
 சென்னை கலை அகாடமி நூலகம் தயார் செய்து
 காலடித்தி மூலம் பெறிய சென்னை கலை அகாடமி நூல்கள்
 சென்னை கலை அகாடமி நூலகம் தயார் செய்து

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