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CEREMONIAL COMMENCEMENT OF NEW LEGAL SYSTEM

CHAPTER OF COLONIAL TRADITION CLOSES

COMMON MAN AND COMMON SENSE COME TO THE FOREFRONT

The inauguration of the new order as set out by the Administration of Justice Law took place in the Metropolis and in the seats of High Courts all over the Island. In Colombo the President of the Republic was represented by the Acting Premier Mr. Maitripala Senanayake.

Participating in the ceremony, Mr F. D. Bandaranaike, Justice Minister, said that the freedom of the judiciary was enshrined in the Constitution and that the Government would always act according to the Constitution. In the opinion of the Chief Justice Mr Victor Tennekoor, the weeding out of the evils of the legal order that had existed for a century and a half and preserving of the good therein found constituted the venture of a new legal order.

In Jaffna

The ceremonial opening took place at the District Court premises where the High Court is to sit in future. Mr. T. J. Rajaratnam, High Courts Judge, expressed the hope that with the co operation of the Bar the judges would be able to work the new legal order satisfactorily and enable the people enjoy the fruits of the changes in the form of speedy administration of justice. He referred to the features of the new system

and stated that he was confident that the New Order would work well and fruitfully and confer the benefits so very necessary on the people. Mr C. Kumarasooriyar Minister of Posts and Tele Communications represented the President of the Republic. The significant feature of the proceedings was the use of Tamil throughout the entire function. Mr T. J. Rajaratnam, the High Court Judge, spoke in Tamil. Minister Kumarasooriyar made his speech in Tamil

Archaeological Society of Jaffna Annual Meeting

The Annual General Meeting of the Jaffna Archaeological Society was held on 27-12-73 at 4-30 p. m. in the Veerasingam Hall Jaffna. The president of the Society Mr. M. Mahadevan B. A. Hon., Dip in Ed., Principal Kokuvil Hindu College presided.

After the introductory remarks of the president Mr K Sittampalam M. A Assistant Lecturer in History and Archaeology Peradeniya and Vidyalankara Campuses initiated a discussion on archaeology. After defining archaeology, he said "archaeology helps us to know the history of man in its entirety". He also referred to the various methods used in archaeology, viz Computer, Carbon 14, aerial photography etc. An interesting discussion followed. Dr K. Indrapala, Lecturer in

History, Peradeniya Campus, briefly commented on certain aspects of archaeology touched by Mr. K. Sittampalam. He said that the excavations conducted by the Pennsylvania University team at Kanterodai in 1970 showed that the Jaffna Peninsula too had the same culture sequence as the rest of the Island, in ancient times. He also referred to some of his experiences at Ponparippu where the same team conducted excavations. People from various walks of life could contribute something to archaeology. He cited the instance of a Doctor who was with them at Ponparippu and who a raightaway dated a skull that was discovered in one of the pits.

A CRITIQUE OF NHAT-CINTANAI

Thought and Style of A Modern Tamil Saint

N MURUGESA MUDALIAR
Madras

(Paper submitted to IVth International Conference Seminar of Tamil Studies Sri Lanka '97.)

This is a literary appreciation of Nhat-Cintanai, the collected poetical utterances and songs in Tamil of Sri Yoga Swamigal of Jaffna (1874-1964). It is appropriate that at a World Tamil Conference, meeting in Jaffna, this work should be considered as representing the current usage of Tamil to express the highest human emotions. It is well known that till about the XIX century almost all important writings in Tamil were in poetical style except commentaries in prose. The poet-saints who sang the

archaic or dull even today. These hymns are sung even today in every home and temple. Such is the versatility and the ever-new quality of Tamil which has not become calcined through the centuries, nor whole prosody has been rendered obsolete by disuse. At the same time the diction of the modern poetical writings has certainly undergone innovations and simplifica-

tions so that poetic speech may be as near to thought and universal communications may be easy and natural. The most remembered Tamil divine poetry after the outpouring of the Theevaram trio and of St. Ma Nickavachagrasa are those of Thayumacavar (XVII century) and of Ramalinga Swamigal (1838-1874). The works of these two, lofty and profound in poetry and philosophy, are the most distinguished in the use of Tamil style and expression. They are read and sung by the Tamil people in many parts of the world and they deserve to be better known to Tamilologists. These poets did not fall back entirely on the traditional symbols of orthodox liturgy but used their own language

Mr. V. Sivassamy M. A. Lecturer in History undergraduate Dept. Jaffna College referred to some problems that the society faced when some members conducted surface explorations at Kaddavel, Nallur, Thiruvadinili and especially at Kanterodai. He also stressed the importance of the recently published English translation of the *Conquista Spiritual do Oriente* of the Friar Paulo Da Trindade. This work is anterior to that of Mr. Queyroz's *Temporal and Spiritual Conquest of the Island of Ceylon*. Paulo da Trindade refers to a grand evening fair at Nallur, the royal palaces etc. The curator of the Jaffna Museum Mr. P. (Over to page 8)

Sri Yoga Swamigal of (Over to page 6)

THOUGHTS TO BE TREASURED

மாரியும் கோடையும் வார்பனி தூங்கலின்று
சரியும் மின்று அங்கு இளைக்கின்ற காலத்து
ஆரியமும் தமிழும் உடனே சொல்லிக்
காரிகை யார்க்குக் கருணைசெய் தானே.

At the time of Pralayam (or end of the world when winter and other seasons ceased to function and everything got withered up destroyed), He blessed the Lady of Grace addressing her in Ariyam (Sanskrit) and Tamil at the same time. (This is as much as to say that Sanskrit and Tamil are as old as creation itself.)



திருச்சிற்றம்பலம்

நமச்சிவாயவே நானமும் கலியும்
நமச்சிவாயவே நானறி விக்கையும்
நமச்சிவாயவே நானறிந் நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY JANUARY 25, 1974

THE LAW WITHIN EASY REACH

The ceremonial opening of the Supreme Court and the High Courts of this Island yesterday marks the beginning of a new legal system that breaks with age-long tradition. It cannot be gainsaid that laws' delays had become almost proverbial in this country because of the combination of curious circumstances in causing obstruction unawares to the working of the legal machinery. The hearing of appeals had during the past few years taken unduly long time owing chiefly to the inadequacy of the number of judges available for that purpose. The preliminary procedure leading to the fixing of actions for trial also had to suffer delays because of unavoidable disruption as a result of the first step namely the serving of summons on the necessary parties being a protracted method. Thus it does not surprise anyone that a better system of the administration of justice had to be conceived displacing a procedure that had almost acquired permanence.

With the ushering in of a new system the people of this country now await its working in the manner provided for so that ere long the fruits of the change can be enjoyed. Systems by themselves do not guarantee success. In particular, legal procedure depends on a number of factors for proper functioning. The mutual co-operation of the Bench and the Bar is not the only step that assures perfect administration of justice. Every branch of administrative action that is necessary in the procedure of a legal system must work efficiently, energetically and enthusiastically in co-ordination with the rest. We therefore wish and it is our fervent hope that the will to work can be expected from all quarters in order that the people may eventually prosper as a law-abiding community with all the laws functioning as they ought to.

Here is a new system. The details of procedure may require adjustment, particularly in the demarcation of zones and jurisdiction. The establishment of additional courts and the upgrading of combined courts may also become necessary. The spirit of the new scheme calls for expansion and extension.

The people welcome this new system as a necessary step in their forward march to a round progress.

A Critique of Nhat-Cintanai

(From page 6)

Jaffna is doubtless a singer passionately devoted to the classical tradition but his literary standard is not imitation but sincerity. He speaks in his own voice and in a style befitting his spiritual themes, but simple and direct. It is like a bird that has descended from the high empyrean to the meadow grass to sing its simple madrigals. His poetry is probably the most considerable in size since Ramalinga Swamigal (barring Pamban Kumara gurudasa Swamigal (d 1948) whose poetry was of a different quality, intricate, difficult and highly intellectual-Miltonic, so to say). Nor is Yoga Swamigal's poetry highly mystical or symbolic like that of PaTTinatnar (XV century) or like the occult poetry known as Siddhar PaTala. His style is easy but intimate and sublime, and lit with divine gleams shadowed by cosmic darkness. There are very authentic and iterative reflections of Theevaram, Thiruvacagam, Tirumanth ram, Thiruyamanavar and Thiruvartpa in his poetry. Yoga Swamigal is not essentially a religious poet but rather a devotee and a philosopher with a deep attachment to his Guru and with a deep social concern for the humanity around him. Although he had travelled in South India, he was passionately attached to Lanka his native land, and to Nallur where he attained illumination through his Guru Chellappa Swami. He effaces himself so completely and makes himself the voice of his mystic guru who spoke very little and if at all like to "madness allied", but the expression is so lucid, honest and homely that his poetry becomes the wonder that is common speech, the heart throbs of a seeker of the Divine.

It is a virtue of the Tamil language, no less of the singer, and hence Nhat-Cintanai lends itself as much to literary criticism as to theological disquisition.

The body of his utterances had been collected together and entitled Nhat Cintanai meaning Holi meditations. The book is being translated into English by Lord Soulbury (Santha Swami) who lives in the Sivathondan hermitage in Batticaloa. Essays on the work and life of Yoga Swamigal from the philosophic standpoint have appeared both in Tamil

and English (notably by Mr. Ambikaipakan and Mrs. Ratna Navaratnam.)

This paper is different and is essentially a literary estimate to appeal to all.

III

Nhat-Cintanai contains about 200 pieces of poetical writings, of which the majority are in verse in the traditional Tamil metres. Of the total, 41 are Kirtanams (songs set to raaga and taal) and ten are prose passages (vacanam) and the rest are verse (ceyyu'b). The literary form of the verses is varied. They are composed in the following metres. (yappus).

Nilaimantila aciriyappa (நிலைமண்டில ஆசிரியப்பா) Neerisai aciriyappa (நேரிசை ஆசிரியப்பா), Kali-virutham (கலிவிருத்தம்) KaNNi couplets (கண்ணி) Neerisai Venba (நேரிசை வெண்பா), Uyarvaricai pona Vencenturai maalai (உயர்வரிசை போன வெண்செந்துறை மாலை) Aaricirita aciriyavirutham (அரசிரடி ஆசிரிய விருத்தம்) Ezbucir aciriyavirutham (எழுசிரடி ஆசிரிய விருத்தம்) ENciirati aciriyavirutham (எண்சிரடி ஆசிரிய விருத்தம்) Nhalati taravu kocchakalippa (நாலடித் தரவு கொச்சக கலிப்பா) Taravu Kocchakalippa (தரவு கொச்சக கலிப்பா) VeNba-Kali virutham (வெண்பா கலிவிருத்தம்) Kuralh-pa (குறட்பா) Thirothanda-kam (திருத்தாண்டகம்) Kattalhai Kalitturai (கட்டளைக் கலித்துறை) AKa'al (அகவல்) VeN-ba (வெண்பா) VeN-centurai (வெண்செந்துறை) Kalittazhisai (கலித்தாழிசை) Nilaiyilaya aciriyappa (நிலையிலை ஆசிரியப்பா) Vanciturai (வஞ்சித் துறை).

It will be seen that Kali Virutham and Nilaimantila aciriyappa are very popular with the author. He has also used other rare metres. He is equally at ease everywhere because his diction is simple.

Nhat-cintanai also contain pieces in popular ballad style. These forms are:

Thalattu (lullaby), Olatu (lullaby) Sangu (conch) Thangkam (addressed to a little girl), Paankimar (addressed to ladies), Akappee (addressed to mistress), Kutbambe, Ciru palli (addressed to lizard), Unthiyar (songs sung in ball game), Ammanai (songs sung in ball game), Kummi (group singing with clapping of hands), Nettu (metres set to measure), Themmangu (lilt in diction), ATu paabee (tune of a snake charmer), Koovu mayilee (addressed to a peacock) Ananda Kalhippu (songs

of delight). (Veel veel addressed to symbol of Muruka)

These popular styles have been much used by poets like Subramania Bharathiyar and the poets following him. They are not new but were employed by sublime singers before, like MaaNickavacagar Swamigal and Tamalinga Swami. In Tamil lands philosophy is spoken in common language. There are no restrictions like caste, sex or age as in Brahminic incantations in Sanskrit.

It is also interesting to note that there are as many as 8 pieces addressed to Thambimaree brother. It is very common in Tamil tradition to regard any wise or good man in any sphere of life as Anna, and the latter beneficently looks upon his followers and admirers as thambis or brothers. (A Tamil Chief Minister, C. N. A NA thurai—also a writer—has written many essays to Thambimaree).

The Kirtanams in Nhat-cintanai are in the following ragas:

Maysamalah Gowlah, Arabi, Sahaana, Anandabhairavi, Conjurutti, Inttholam, Curutti, Saankarabharanam, Kaappi, Natnabhairavi, Naattai, Moolhanam, Dhanyaasi, Khamasa, Bhilakari, Karaharapriya, Saama, Etoukula Kaamboodhi, Bhairavi.

Kirtanams are songs with Pallavi, anupallavi and CaraNams (refrains) set to raaga and taalha.

IV

The themes of Yoga Swamigal's poetry may be said to be centered round the expletive utterances of his Guru, Chellappa Swami, which in themselves would appear recedite and mystical but they are the very essence, on deep reflection, of the reality of all things and human destiny. They are:—

1. Oru pollaapum illai—Intrinsic evil there is not
2. Eppavo mudinta Karyam—Accomplished is His will. That is what it is.
3. Naam ariyom — We know not.
4. Muzhutum UNmai—All this is truth.

Yoga Swamigal has translated these cryptic utterances of his Master into matchless poetry. His standpoint is that of a servitor of Siva the supreme, and the Guru who is Saiva philosophy is looked upon as Siva Himself. The poet's concern is that he and all fellow men should stand witness

(Over to page 7)

INDEPENDENT COMMISSION NAMED BY PUBLIC

TO ENQUIRE INTO POLICE ACTIVITIES IN JAFFNA ON JANUARY TENTH

Representative Conference Adopts Resolution

Dr. V. T. Pasupathy, presiding, a Conference of representatives of public associations, Sangam, Societies and leading public men was held on Monday January 21, 1974 at the Navalar Ashram Hall at 5-30 p. m. The following resolutions were unanimously adopted.

This representative meeting of the Citizens of Jaffna assembled at Navalar Mandapam, Jaffna on this 21st day of January, 1974 records its shock at and condemnation of the outrage committed by the Police of Sri Lanka when they assaulted, tear-gassed, and dispersed a meeting of public consisting of men, women, and children peacefully assembled on 10-1-74 at and near the Veerasingam Hall to bid farewell to the foreign scholars who had come to the Fourth Conference of I.A.T.R. This meeting further regret the lack of conscience and action on the part of the Government in failing to appoint an impartial

commission of public inquiry into the events of 10-1-74 and subsequent days and the conduct of the Police relating thereto though requests for such inquiry were made by all sections of the public of Jaffna.

This meeting therefore resolves that a Commission of public inquiry be appointed and set up consisting of Mr. Manikkavassagar, former Judge S.C., Mr. O L. De Krestler, former Judge of the S. C. and the Rt. REV. S. Kulandran, former Bishop of the Church of South India and Ceylon to inquire into and report to the sub-committee hereinafter appointed on the conduct of the Police at and near

the Veerasingam Hall, Jaffna and at the Bus Stand and Railway Station and other public places and roads on 10-1-74 and the following two days and the events connected therewith.

This meeting further appoints the following persons to constitute the citizens committee with full power to act in furtherance of the Public inquiry, to make financial and other arrangements thereto, to receive the report, publish it and to take such other action as may be necessary in pursuance of the report,

The committee consists of: Dr. V. T. Pasupathy, Mr. K. Nesiiah, Mr. R. N. Sivapragasam, Mr. K. A. Selliah, Mr. V. Dharmalingam, Mr. M. Sivassithamparam, Mr. S. Thambithurai, Mr. A. Amirthalingam, Mr. S. Nagarajah, Mr. V. Yogeswaran (Secretary).

A Critique of Nhat-Cintanai

(From page 6)

to the cosmic truths revealed by the Guru. Yoga Swamikal has reduced these ideas in a short declaration in prose which is given in English translation below:

"You are not this body or the mind or the buddhi or the chittam. You are the Atman. Atman never perishes. This is our experience. Impress this truth in your heart that there is one thing above all that you should fulfil—that is, do not swerve from the path of Dharma. Regard every living being as the presence of the Lord and live accordingly. G-d abides in us and outside."

There are many pieces which are devoted to the adoration of his Guru and

reflections on his word or upadesa. He passionately sings — "Shall I forget his upadesa till death? It is impossible for me to translate them in words. Dear friends, except to cry and pray and praise the worship, what else can I do?"

There is a poem in Kali Virutham entitled 'Mun's utterance' (Mun-Conna mozai) which is deeply passionate matching the cry of St. Mal Nickavasagar recollecting the upadesa of Siva as Guru at Tirupperunturai. This poem will bear citation here in English translations:

There is no evil, he said;
Shall I forget his feet?
Shall I have any joy except his form
Shall I court misery and be born again?

(To be continued)

Independent Inquiry Into January 10 Incidents

Called For By Committee Of Saiva Paripalana Sabhai

At its meeting held on the 20th instant with Shri R. N. Sivapirakasam in the Chair, the Managing Committee of the Jaffna Saiva Paripalana Sabhai proposed by Shri V. Karthigesu and seconded by Saiva Pulavar K. Sitampalam was unanimously passed.

This Sabhai while condoling with the bereaved families of the nine persons who lost their lives

in tragic circumstances in front of the Veerasingam Hall on the night on January 10, 1974, is of opinion that an independent enquiring committee should be appointed by the Premier to investigate the unwarranted and high handed acts of the Police Force in charging with batons and teargas the huge gathering that assembled to bid farewell to the foreign delegates who attended the Conference.

overcome the limitations of the senses by the use of external aids, such as the stethoscope X-rays, specroscope etc., to diagnose diseases, our Siddhars ought to effect the same results by improving their organs of sense or the philosophic or gnaana eye — so that their range of perception may be extended to any desired degree.

Dr. Sundaram and his enterprising committee have instilled into the minds of all that the object of the ancient Dravidian medical science was not merely the promotion of one's health or cure of one's ill-health, but to help man in his

endeavour towards the attainment of the four aspirations of Life—Dharma, Artha, Kama and Moksha. They have thus replaced Siddha Maruthavam in the International map of the Medical World. Let me conclude this, with the words of that eminent and distinguished medical scientist, Col. Knowles I. M. S.: -

"Old Ayurveda, modernised and rejuvenated, will not only be the national medicine of India, but will also play no small part in the uplift of the international medical service of the world."

I. A. T. R. & Ayurveda Exhibition

By Dr. E. P. Rasiyah, J. P.

During the recent Exhibition organised by the Fourth I. A. T. R. at the Chundiculi Girls' College various organisations ran interesting stalls exhibiting their wares. Of these, the Siddha Maruthuva Section captivated many medical, and lay men. It was housed appropriately in the science-laboratory of that College and contained a wonderful collection of rare medical herbs, ola manuscripts, bundles of ancient edus dealing with orthopaedic treatment, bone-setting etc. photos of families of reputed physicians with their genealogical pedigrees, latest booklets on Ayurveda drugs, oils, herbs etc.

It certainly redounded to the credit of Vaidya-chariya M. S. Sundaram and his band of helpers from the Lanka Ayurveda Medical College—Vaidiyaratnam A. V. Rajaratnam, Dr. Tharmathurai, Dr. (Miss) Sri Jayadevi, Dr. (Miss) Nagalingam, Dr. K. Visuvalingam, Dr. K. Ramasamy and Dr. N. Shanmugarajah for having planned, collected and assembled the exhibits in a striking style, evoking the admiration of all. It was all the more creditable, as the organisers had to toil hard and collect them at short notice, surmounting many obstacles and clearing many hurdles.

Thousands thronged through that section, including eight-seers,

Our congratulations are due to Dr Sundaram and his organisers, who had remained unperturbed by praises and ridicules of the visitors. Thereby they appear to have succeeded in proving to the modern men and women, who prefer the new and condemn the old, that ancient Siddha Maruthavam was both an Art & Science, though ancient, it was ever new and that it can ever stand all the four tests of—

- Aapta Vaakiya or testimony of acknowledged authorities,
- Pratyaksha or direct perception or observation,
- Anumana or Inference,
- Upamana or analogy or deduction and induction.

This Exhibition has indirectly helped to awaken the spirit of Siddha Maruthavam which is broadly the spirit of science and what is more, the fact that it combines philosophy with science, so that, some of the subtle processes of life which science cannot reach and our senses cannot discern may be perceived by utilising 'the extended human wisdom.' While westerners seek to

V. I. P. P. medical students and medical men of eminence—allopaths and ayurvedists—even sceptics and critics. Most of them subjected those in charge to searching questions on the efficacy of Siddha Maruthavam, the medicinal properties of the herbs, the Tridosha theory etc. After listening to the illuminating answers, explanations and sound positions of the persons posted there, the critics jotted down their viewpoints—bouquets and brickbats—in the Visitors' Book, disclosing their likes and dislikes of Ayurveda. The majority of these, however, left the premises converted as admirers of Siddha Maruthavam.

Archaeological...

(From page 5)

elvaratnam said that the society was an asset to the Dept. of Archaeology. The members could popularise archaeology among the masses and create a better understanding of the subject. They could help him to find a suitable site for archaeological excavations in the Jaffna Peninsula.

Mr. K. Krishnameorthy B. A. (Hons.), D. R. O. Pooneryn referred to certain obstacles to archaeological specimens in his administrative area. He saved a medieval inscription which is now preserved in the Jaffna Museum. Mr. A. Sivanesselvam B. A. (Hons.) Lecturer in Tamil undergraduate Dept. Jaffna College referred to some social problems that prevent archaeological specimens from being brought to light. Several others participated in the discussion. This was followed by the Annual General Meeting. The following were elected to the governing Council.

President: Mr. M. Mahadevan B. A. (Hons.) Dip. in Ed.

Vice Presidents: Dr. K. Indrapala, Mr. S. Ponnampalam

Joint Secretaries: Mr. V. Sivasamy M. A., Mr. A. Sivanesselvam B. A. (Hons.)

Treasurer: Mr. S. Yoganathan B. A. (Hons.)

Members: Messrs. C. T. Eliathamby M. A.; T. Shanmugasundaram B. A. Dip. in Ed; A. Thevarajan; A. Kardiah.

And further a sub-committee consisting of three members, Messrs. K. Sittampalam, K. Krishnameorthy and P. Selvaratnam were elected and co-opted. to the Governing Council to report on the problems in archaeological survey and expedite the work.

Further Dr. Indrapala brought a resolution for the creation of a special Fund which could be used for the excavations to be conducted by the society, as well as for the publication of the society's journal "Purvakata". This was seconded by Mr. K. Sittampalam. This resolution amounts to the enlisting of the support of at least ten members who could contribute ten rupees monthly to the society. These contributions will be different from the annual subscriptions which will cover the general expenses. The treasurer Mr. S. Yoganathan proposed the vote

SOME LANDMARKS IN THE HISTORY OF

Tamil Literature In Ceylon

S. AMBIKAIPAKAN B. A.

(Continued from last issue)

In 1852 he became a teacher at the Kopay Training Institute. It was when he was a teacher there, that Rev. Percival who had heard of his attainments invited him to Madras and made him editor of the Tamil paper "Thinavarthamani".

The Madras Government came to know about his abilities and appointed him as a Tamil Pandit at the Presidency College, Madras. It was when he was a Tamil Pandit at the Madras Presidency College that he along with his teacher Carol Viswanathapillai appeared for the First examination held by the Madras University in 1857 and both were successful, thus getting the honour of being the first two graduates of the Madras University. After this he was appointed a teacher at the Government College, Calicut. Sometime later he was appointed an Accountant under the Madras Government. In 1873, he got through the B. L. Examination.

It was when he was an Accountant that he began publishing the Tamil classics. He was a close associate of Navalar and in 1868 he published Tholkappiam - Sollathikaram which was edited by Navalar. It was in this connection he paid a tribute to Navalar that he had no equal among the Tamil scholars of the day. This caused the wrath of some South Indian scholars and they published an attack on Thamotheampillai. This led Navalar to get a reply published in the name of one of his students under the title Nalariyudar Koluththal. The pamphlet should be read by those who want to know the respect Navalar had for Thamotheampillai. This pamphlet incidentally brings out Navalar's patriotic feelings.

Soon after the death of Navalar in 1879, Thamotheampillai retired from Government services and devoted his full time to the publication of Tamil classics. In 1891, he published Virasoliam, in 1883 Thanikaipuramam and Iraiyanar akapornal, in 1885 Tholkappiam-Porul adikaram, in 1887 Kalithogal, in 1889 Makana Vilakkam and Uthlamani, in 1891 Tholkappiam-Eluththikaram and in 1892 Tholkappiam - Sol-

ladikaram with Nachinar-kiniar's commentary.

Among his prose works Saiva Samaya Mahathuvam and the sixth and seventh readers deserve mention.

He was a Judge of the Puthukodjai State for four years from 1887. He passed away on January 1, 1901, having rescued a number of Tamil classics from destruction.

Any account of the contribution of the American Missionaries to the growth of Tamil Literature will be incomplete without an account of the work of Dr. Green, who was perhaps the first person to attempt to teach Western system of Medicine to the people of Asia in their own language. He got together a band of devoted pupils and with their assistance translated the following books into Tamil: Cutler's Anatomy, Physiology and Hygiene, Dr Witt's Surgery, Hooper's Physician's Vade Mecum, Will's Chemistry, Dacon's Physiology, Warding's Pharmacopoeia of India. The printed matter of all these translations run to more than 4000 pages. It is a pity that when it has been decided to teach medicine in Tamil at the University no attempt has been made to systematically find out how Dr. Green carried on the work and study the vocabulary used by him.

Navalar's

Contemporaries

There were a number of scholars who were Navalar's contemporaries. Sankara Pandithar of Neervely was an erudite scholar in Tamil, Sanskrit, Agamas, and Siddhanta Sastra. He wrote a number of books on religious topics. Some of his students were Murugesa Pandithar of Chunnakam and Sabapathy Kurukkal of Keerimalai. He was of great assistance to Arumuga Navalar in his religious activities. His son was Sivapirakasa Pandithar.

Sabapathy Navalar of Kopay went to South India early in life, stayed at the Thiruvavadudurai Mutt and studied Tamil Sanskrit and Saiva Siddhanta works thoroughly. He was a powerful speaker and the title of Navalar was conferred on him by the Head of the Thiruvavadudurai Mutt of which he became Atheena Vid-

of books, the most important being Dravida Prakasikai. The book was the first history of Tamil Literature to be published.

Sivasambu Pulavar of Udupiddy was known for his poetic talents. He composed some minor works in honour of Pasakamsethupathy. and Pandithurai Devar and was honoured by them.

Murugesa Pandithar of Chunnakam was one of the famous scholars of Jaffna during the nineteenth century. One of his students was the famous Cumaraswamy Pulavar of Chunnakam. He served as a teacher in Jaffna, Chidambaram, Kumbakonam, and Madras and in this capacity he came in touch with the leading scholars of Tamil Nadu like Dr. Swaminatha Iyer.

Scholar Statesmen

There were a number of statesmen in the nineteenth and twentieth centuries who contributed a great deal to the furtherance of Tamil scholarship in Ceylon. Sir Muthucumaraswamy, father of Dr. Ananda Cumaraswamy and uncle of Ponnambalam brothers was the first person who was not a Christian or Jew to be called to the bar in England. While in England he translated Arichandra Natakam and got it acted before Queen Victoria, he is said to have translated a few poems of Thayumanavar into English.

Cumaraswamy Mudaliar the eldest of the Ponnambalam brothers was a patron of Tamil scholars. He was of great help to Dr. Swaminatha Iyer in the publication of the Tamil classics. He read a paper on the Age of Cilappatikaram before the Royal Asiatic Society of Ceylon.

(To be continued)

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