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JAFFNA, FRIDAY FEBRUARY 8 1974

X

PHONE No. 356

I. A. T. R. Incidents Arouse Islandwide Feelings

In Memoriam Meetings; Full Day Fasting

One full month has elapsed since the day when a huge gathering of over fifty thousand that had assembled to bid farewell to foreign delegates of the I. A. T. R. experienced the worst attacks on peace loving people by the unwarranted use of force by the Police in front of the Veerasingham Hall overlooking the Jaffna Esplanade by means of baton charges, tear gas and other assaults. Today the school going youth mark their denouncement by refusing to attend schools. Tomorrow the general public will show their resentment by stopping all activities.

The spontaneous expression of sympathy for the aggrieved is significant. The general public feel that the Authorities have not so far taken any definite action to appoint a Public Commission to enquire into the high handed atrocities on the tenth of January 1974. The request for permission to hold a public meeting to express sympathy for those who suffered injuries and humiliation at the

hands of an attacking Police Force and to protest against the indifference of the Government to the requests of the general public for the appointment of an independent Commission to enquire into these happenings seems to have been turned down. But the people cannot be prevented from participating in a Full Day Fast. The Tamil speaking people raise their protest in one voice.

Saiva Literature Library Declared Open At Sabhai Navalur Ashram Room

With the performance of a Special Poojah at the Ashram Shrine, the Library for Saiva Literature was declared open on Thai Poosam Day (February 6, 1974) at 10 a.m. by Shri R. N. Sivapirakasam, the President. Dr. V. T. Pasupathi offered the traditional Coconut Prasadam. The Kuththuvilakku was lit by Bhrama Sri S. Balasubramania Kurukkal who also performed the Theepa Aarathanai.

Shri Sivapirakasam reviewed the spade work done by the revered Navalur in making the people book-minded by his learned treatises, commentaries and revised editions of standard texts on Saiva Literature and Logic and observed that "the Saiva Paripalata Sabhai which is legitimately laying claim to lofty Navalur tradition must with the co-operation and contribution of Saiva en-

thusiasts go ahead with the reestablishment of a library of religious books."

Dr. V. T. Pasupathy said that it was quite appropriate that the Sabhai should take adequate steps to provide Tamilaham with a model Religious Library.

Recalling to mind the efforts made during the previous years in this direction Shri T. Soma-

sundaram, former President of the Sabhai, wished that priority of attention be given to this most important activity.

Shri M. Mylvaganam, Religious Propaganda Secretary recounted the modest beginnings made many years ago and how a small library functioned at Shri Pasupathy Chettiar's buildings and later in one of the rooms of the Navalur Ashramam and called for sustained efforts to help this noble purpose.

Shri K. Kanagarajah, proprietor of the Milk White Soap Organization and a supporter of all good causes promised the

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THE INDIAN TAMILS OF CEYLON

B. BASTAMPILLAI M. A. (Lond.) Senior Lecturer in History

The very term "Indian Tamil" may create a difficulty of comprehension in the minds of those who are unaware of the history of modern Ceylon. Today, however, it is a term that has come to be current in books and articles relating to Ceylon and it has found an acceptance in political parlance, administrative vocabulary and even in international correspondence. Generally, it is a term meant to describe those people who emigrated from South India to Ceylon from the early part of the 19th century and continued to do so well into the early half of the 20th century. Their journey to Ceylon in the early days was a difficult and hard one, but it's a testimony to their courage and enterprise. Initially these immigrants came

into Ceylon to supply the demand for labour in coffee plantations that were opened up by the European entrepreneurs around the middle of the 19th century under the rule of the British. Later on even the tea and rubber plantations, which were opened up with the disappearance of coffee as a prime product of Ceylon's economy, continued to attract these Indian Tamils as labourers and labour-supervisors or "kanganies". They had to work under sordid conditions which were improved only slowly and after much agitation. With the passage of time Tamils from India moved into Ceylon also to play other parts in its industry and economy some had come in even much earlier as the country's early bankers—the Chettiers—

while others too came into the land to participate in the commerce, trade and business of the Island. The people in Ceylon generally referred to as "Cetties" of whom many have risen to positions of eminence in different walks of life are also an element of the country's population which had originally moved in from India and made this island their home.

When Ceylon and India were only parts of the British imperial possessions these Indian Tamils were considered a rightful section of the Island's population. Some of them, as the years advanced, had even made the Island their permanent home. In the very early days of their entry most of them spent only a period of their lives in Ceylon and

treated South India as their place of eventual return but gradually more and more of them got irremovably woven into the permanent fabric of the island's population. They acquired property in Ceylon, built their homes, brought up their families here and began to play a part as inalienable inhabitants in this Island of their domicile. But as India was so close by and travel to it and back to Ceylon was easily and regularly possible many of them continued to have links with their original homes from this land of their adoption. Some of course generally retired to South India at the end of their period of life's labour in Ceylon to live out the rest of their days in what was then yet another portion of Britain's empire.

The areas in which these Indian Tamils took up residence in Ceylon were naturally and mostly in the areas of the planta-

tions,—mainly the Central, Uva and Sabaragamuwa provinces of the country—and of course in the active centres of business and industry such as the major towns of the island—Colombo, Kandy, Negombo, Badulla, Ratnapura, Matale, Nuwara-Eliya, and so on. But as some of the Indians had later come in as labourers to serve in government departments and some as specialised craftsmen or tradesmen engaged in occupations such as goldsmithery or in trades such as pawn-broking they lived practically in almost all the inhabited areas of the country, of course in negligible numbers in some of the places. Therefore, in brief, the Indian Tamil gradually became an almost ubiquitous element in this Isle's population.

For a period of well over hundred years these Indian Tamils, especially

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THOUGHTS TO BE TREASURED

தத்தம் சமயத் தகுதி நிலைதாரை
அத்தன் சிவன் சொன்ன ஆகம நூல்நெறி
எத்தன் டமுஞ்செய்யும் அம்மையில், இம்மைக்கே
மெய்த் தண்டஞ் செய்வது அவ்வேந்தன் கடனே.

The Saiva system of the divinely revealed Agamas provides for the due punishment, in the next world, of those who transgress the rules of conduct laid down for them in their respective religions. (As regards punishment) in this world it is the king's duty to punish them.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறி நேத்துமே
நமச்சிவாயவே நானறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY FEBRUARY 8, 1974

Harvest Must Not Help Hoarding

The Grow More Food Campaign, thanks to the resounding response of the rural peasants and the regular rainfall during the last quarter, has been a spectacular success. The Maha Season has yielded a rich harvest throughout the Island. This is as it should have been for the simple reason that necessity had pressed the people to produce their own food if not for income at least to save themselves from starvation. That this historic Isle had been famed for production of paddy, spices and other necessities of life in the forgotten past, is a chronicled fact. And if today after the lapse of several centuries of laziness and stupor, the country has been suddenly galvanized into activity in the matter of production, the credit must go to the cultivator for his decision to bring more land under production.

Now that within a few months of the nation resolving to carry the plough across the country cart loads of that precious stuff, paddy, are available for consumption, our minds hasten to plan for the preservation of this enthusiasm and its effects for good purpose.

From the point of view of the peasant cultivator, the yield must be fully available to him for his use. But the authorities think otherwise and tell him that not only must he live but also let others live. To this purpose regulations have to be framed to regulate the transport of paddy. It is in this context that the third man, the so-called middle man appears rearing his ugly head and uses his now notorious technique of piracy—a type of hijacking if the use of that colloquialism can be pardoned. Hijacking commandos have their own accomplices among those whom they confront with. And in like manner these pirate traders have their own dealings with the bravos who man the barriers. That is the explanation why almost everyone wants the barrier to be a permanent feature.

In the midst of these manoeuvres, the Authorities can still save the country, the cultivators and the common people by simple regulations for the transport of paddy or rice. Allow the cultivator, on a fool-proof system of permits to transport his legitimate produce allowing all that is due to the Government to be stocked in the granaries of the nation. If the cultivator has a feeling of affection for his fellow men, let him sell his extra holdings to those in need. Beat the barrier, beat the hulking Black Market, beat the middlemen and every thing bad will be beaten.

REVIEWED NEWS

FARES—HOW THEY FARE

Starting this week with a startling surprise, people who have to go about different places in their professional capacity, for their work, and skilled workers working on a time-schedule, now feel that to be provided with the means of earning alone will not do and that there are other matters to be reckoned with. They now know that it is a long long way to finish the day's work according to the agenda, that increased fares have not increased facilities of working conditions.

The other type of passenger, the peculiar person who travels about in search of entertainment, may, however learn that the lesson of wanton pastimes is but costly. Have either the C.T.B. and the Railway found a flourishing feature; in other words, less cost of fuel and more revenue on

fares! This cannot be immediately gauged. Of course the increase of establishment charges is there ever ready to grab the increased revenue. Then will it be robbing Peter to pay Paul?

Passengers in Another Puzzle!

Less number of buses and trains may be necessary for reasons of conserving stocks of oil but should not the passengers be given adequate and informative particulars of revised timings, routes and other matters allied to this new program. Overloading has become not merely not an offence against rules of traffic in the sense that necessity knows no law. But the operators of the C.T.B. must be able to take things as they are and realize that they have a duty to perform to reduce the privations of passen-

gers. The least they can do is to oblige the passengers who patiently stick on for hours while buses speed fast sounding a haughty contemptuous horn. Here are human beings who expect mercy of the men who operate from the mighty C.T.B. vehicles.

Higher Salaries for High Ups!

Certain Trade Unions have already protested against the payment of increased salaries to officers at the summit of service. While the common man is being crushed in the economic point and has been called upon to pay increased rates for his conveyance, the salaried officers secured in service by several concessions continue to enjoy increases, every now and then. The balance of stability is now in the balance!

THE SABHAI LIBRARY

By V. RAGUNATHA MUDALIYAR M. Sc.
Secretary, Saiva Paripalana Sabhai

A library is one of the indispensable requisites of the people of a land. Just as the people depend on land for the nourishment of their body, they depend on a library for the acquisition of knowledge. Wisdom is the highest wealth of a man without which he descends to the level of a beast. A library is an ornament to a land. It is with this view in mind that the Jaffna Saiva Paripalana Sabhai which was established in 1888 embodied the formation of libraries among the chief objects.

This object was first achieved by the Sabhai by the acquisition of the Victoria Reading Room, which was first established on the 20th of June 1897 in commemoration of the 50th anniversary of the popular rule of Queen Victoria by the popular and philanthropic Advocate Shri S. Nagalingam who was one of the vice-presidents of our Sabhai.

The Victoria Reading Room was shifted from its original home to the Jaffna Hindu College in 1895. The Sabhai undertook the management of the Victoria Reading Room in 1910. In course of time the Sabhai handed it over

to the Hindu College for its benefits to enable the college to use it as a nucleus for a well equipped library.

The Sabhai which was in need of a home for carrying on its religious activities rented in 1941 the house of the late Sri Pasupathi Chettiar on the K. K. S. Road adjacent to the Saiva Prakasa Press and established in it its library. The inspiring and energetic services of Shri A. Th. Iliambalam, the then president. Shri M. Mylvaganam the Secretary, Shri S. Pasupathi Chettiar the Treasurer, and Pundit V. T. Sambanthan, Editor Inthusathanam were very useful in the establishment of this library. Several well-wishers had presented books to this library. This library was conducted well by the Sabhai for sometime and as the Sabhai could not find for a permanent home for carrying on their religious activities the library was shifted to the Saiva Prakasa Press.

Several books sent for review in the Sabhai newspapers, the Inthusathanam and the Hindu Organ and the books presented to the library by

several well-wishers were added to the library. Thus the Sabhai was able to conduct a library which was one of the chief objects of the Sabhai.

Later in 1950 this library was shifted to the Navalar Ashram Hall but it could not function as intended owing to various circumstances. Some rare and useful books were damaged by insects and others were not returned to the Sabhai by the borrowers.

Some years ago at one of the meetings of the Executive Committee of the Sabhai Vidwan K. Kanapathippillai the then Assistant Secretary who regretted the careless management of the Sabhai Library moved the following resolution and it was unanimously accepted.

"The Sabhai which is the oldest Saiva religious body in Ceylon and which takes a leading place in promoting and propagating the Saiva faith must take early steps to reorganise its library by securing useful and precious books on the Tamil Language and Saiva Sithantha in order to enable the Hindu public to enrich their knowledge of Saivism and to enable them to clear their doubts and lead a Saiva religious life following the lead of

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The Indian Tamils of Ceylon

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in the plantation estate groups and even those of them who actively participated in the other economic spheres, such as trade, commerce, industry, played a very vital role in the country's history. Most of them continue to do so even now. In the course of years, under the British administration of Ceylon and even thereafter the plantation products—coffee in the earlier years and tea and rubber later on—came to be the mainstay of the land's economy. They were the land's staple and profitable products. In fact, Ceylon owing to the enterprise of the earlier European planters and later of both the European and Ceylonese planters came to be known in the commercial world mainly because of its tea, the land's major produce. This tea industry drew its supply of labour, until the very recent years, entirely from the Indian Tamil element of Ceylon's population. In this sense the Indian Tamil of Ceylon in the plantation areas contributed immensely to the growth of the island's economy and thereby to the country's general development and progress. Therefore, in any proper recount of the country's modern history it would not be incorrect to emphasise significantly the role played by the Indian Tamil and, on the other hand, it would also of course be a serious dereliction of duty, on a writer's part if the contribution of the Indian Tamil to Ceylon's advance is underscored.

In the politics of Ceylon in time there arose an "Indian problem". This emerged with the gradual growth of a national self-consciousness among the indigenous population which grew with the spread of education and literacy during the passing of years under British rule. When these native elements of Ceylon's society started to gain a greater say in the government and administration of their country there arose a stronger sense of nationalism especially among the members of the majority community—the Sinhalese—in the plural society of Ceylon, composed of Sinhalese, Ceylon and Indian Tamils, Moors, Burghers and so on. It was at this stage of time, roughly in the second decade of the 20th century or so, that the majority community of the country came to think and

speak of the 'Indian Tamil' ascribing to this term a sense of difference and distinction from the indigenous of 'Ceylon Tamil'. Even before the grant of independence to Ceylon the Indian Tamil came to be considered as a 'foreign element' of the local population and conditions were laid down which had to be complied with before an Indian Tamil could claim the franchise. With the grant of independence and when powers of government came to be exercised by the Ceylonese stricter conditions came to be prescribed and these had to be met with before an Indian Tamil could be accepted as a citizen of the country with full political and other rights. As a result a number of Indian Tamils who had exercised the franchise and had elected their representatives to the legislature before now deprived of it. Now they have to be satisfied with appointed representatives to the legislature. At this time there also arose the use of another term—'stateless people'—which again would baffle anyone who knows nothing of the recent history of Ceylonese. Anyone who has not the requisite qualification demanded by the government of Ceylon to obtain the right of citizenship in Ceylon and who is also unable to satisfy the claims of the Indian government to be considered a citizen of the country unfortunately have to be classified as a 'stateless person' in Ceylon. In passing it may also be mentioned that with the recent tightening up of conditions about permitting other people to reside in Ceylon quite a number of the Indian Tamils, who are unable to qualify for the right of citizenship in the Island but could claim to be citizens of India have left Ceylon or are being gradually repatriated to that country.

This is only a very brief and simple resume about the "Indian problem." It is a complex subject really which calls for a fuller treatment and a more analytical review which is beyond the scope and intentions of this short descriptive introductory essay. While it is not the aim to assess the merits and demerits of the policies and actions of the Government of Ceylon and Indian in connection with this controversial 'Indian problem', some facts about it may be mentioned for the illumination of the reader. This problem's solutions have created much pain and

dissatisfaction to many an Indian Tamil in Ceylon; it had led to acute and prolonged political controversies in Ceylon and numerous 'talk and discussions' between the government of Ceylon and India. As a problem it can only be hoped that it has now been completely or firmly solved. In addition it may also be noted that with the disappearance from the Island of a number of Indians there has been a complaint from some members of the plantation management of the loss of a skilled and industrious labour sector which appears to have adversely affected the administration and maintenance of the plantations while with the departure of some of the Indian Tamil plantation labourers and Indian Tamils, in the other walks of life the society of Ceylon has grown poorer in a colourful distinctive and diligent element, which was long been a part of the social and economic texture of the country. It's also important to emphasise here, that in the growth of trade unions and labour welfare in Ceylon the Indian Tamil labourer had played a very significant and salient role. The conditions under which he laboured and how they were improved slowly and step by step is a story in itself. Yet even today there is still much to be done to better the conditions of his service. Even with the lessening of members among the Indian Tamils of Ceylon those who can and have elected to reside in Ceylon and have done so, constitute in themselves a significant and fair number of the Island's population.

What is more interesting, however, is that as an element of Ceylon's people the Indian Tamils are quite a distinctive lot. The majority of them are Hindus—Saivites—while quite a few have been converted to Christianity owing to the efforts of the ardent missionaries in the time of British rule; social and influential members of these converts to Christianity have today even emerged as leaders in the Christian community of this multi-religious country composed of Buddhists, Hindus, Muslims and Christians. Among the Indian Tamil Hindus of the plantations are seen particular religious practices and the observance of certain rituals and festivals in a manner peculiar to them, which are fascinating to any sociologist or social historian. Although the Indian Tamil speaks the Tamil Language there are special cha-

Saiva Literature...

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Sabbai every assistance in the form of book, reviews and allied publications dealing with Saiva Religion and Moral Codes. He presented to the Library a large number of rare and useful books.

Proposing a vote of thanks, Saiva Pulavar V. Kandasamy, the organizer of the Library, stated that books on religion were spiritual guides and that reference to them would be the highest form of collecting useful information. He expressed gratitude to all who helped him successfully organizing the opening of the Library and those who of their own accord gifted valuable books.

Earlier Shri V. Ragnatha Mudaliyar read felicitous messages sent by Pandithamani S. Kanapathipillai and Mudir. C. Muttutamby, Vice President of the Sabbai.

The President thanked the donors of books particularly Shri K. Kanagarajah for his munificence in the matter of service to Saivism and Thamil.

characteristics in his pronunciation, vocabulary and the use of language which would distinguish him from the "Ceylon Tamil" or the Tamil who had been in Ceylon from the very early times. Even in the mode of his life, dress and food there are certain characteristics which would lead to the Indian Tamil of Ceylon a difference of identity.

In conclusion it could be said that the Indian Tamils although are a part and parcel of Ceylon's population are still a distinctive social and cultural element in it, and in the writing of any history of Ceylon of -as Tamils they would qualify to receive special recognition and treatment. It should however, be realised that despite all these peculiar features which would distinguish the Indian Tamil in Ceylon from the so-called "Ceylon Tamil" in some definite respect that basically there are far too many characteristics common to both these groups of people which would show that they belong to that one great family of people—the Tamils. They have enriched the economy, industry, society and culture of the country in an undoubted manner that their positive contribution to the development of Ceylon cannot be underestimated.

The Sabbai...

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Sri la Sri Arumuga Navalar".

A sub-committee was appointed to implement the above resolution. However, owing to difficult financial circumstances this resolution could not be implemented.

With the grace of Lord Shiva as an act of commemorating the past services of the Sabbai it has now been resolved to re-organise the library and manage it efficiently thus fulfilling a long felt want. Several scholars and pundits among whom mention may be made of Shri S. U. Somasegaram, retired Director of Education N. D., Shri E. Sabalingam, Principal Jaffna Hindu College and Sri Saiva Pulavar V. Kandaswamy have indicated working arrangements and schemes.

In furtherance of this resolution the Library was opened on the auspicious Fullmoon Day of Thai (6-2-74).

Tamil Literature in Ceylon

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buddha Bharata", the magazine published by the Ramakrishna Mission, the editorial office of which was at Almora in the Hi, malayas. The two years he spent there was another fruitful period in his life. He wrote several articles in English on Tamil Literature, Music and Religion.

In 1943 when the Ceylon University came into being the Swami was invited to become its first Professor of Tamil and at the persuasion of his friends he accepted the post. He drew up ambitious plans to further the cause of Tamil studies but he could not see them through owing to ill health. But one satisfaction he had; his book, Yarl, Nool, was completed. It was released in India in 1947 and soon after this function he fell ill and passed away in July 1947. It looks as if his life was spared till he finished his life's work, the publication of the Yarl Nool. His passing away marks the end of an era."

(Concluded)

THE PRESIDENT AND TAMIL LEADERSHIP

By S. SIVASUBRAMANIAM

It has been reported in the Press some time ago that Mr. J. R. Jayawardena with a deputation met His Excellency the President Mr. William Gopallawa regarding an alleged coup. The deputation included the Member for Uduvil, in the National State Assembly Mr. V. Dharmalingam, one of the leaders of the Tamils United Front.

It would be logical and reasonable to expect that the Member for Uduvil and his Tamil colleagues, both in and out of Parliament from the Tamil United Front, would also meet the President and acquaint him with the requirements and grievances of the Tamils which are substantial and grave. The President is the Head of the State of Sri Lanka — The State includes the Parliament (National State Assembly) and the President. It is appropriate

that Members of Parliament avail themselves of the services of one of the chief aims of the machinery of the State, namely, the President.

Section 5 of the Constitution of Sri Lanka, inter alia, declares that the National State Assembly exercises.

- (a) the legislative power of the people
- (b) the executive power of the people...

through the President and the Cabinet of Ministers

Section 19 declares that the President shall be the Head of the State

Ceylon's Constitution is expected to be a living organism and to grow. The words of the British political thinker Bagehot relating to the British sovereign are applicable to the President of our Republic in this context. The British Sovereign, inter alia, has three rights, at the lowest the right to be consulted, the right to encourage, and the right to advise. It is eminently desirable for the Tamil United Front Leadership to meet the President and talk over matters relating to the State.

Tamil leaders and the Tamil people, their Parliamentary Representa-

tives functioning as such are working the Constitution. They attend Parliament and draw their remuneration and enjoy privileges and benefits appertaining to their office. They also wish the bye-election to be held for the Kankesanthurai electorate. Their leading political party The Tamils United Front has set up a candidate for the Mannar bye-election. They have not boycotted the Constitution. They need not in the circumstances refrain from meeting the President.

Further, if non-Parliamentarians among the Tamils, individually or as representatives of organizations, meet the President for the self-same purpose of apprising him of Tamil requirements and

grievances, they also will be discharging a civic and political duty which cannot be shirked. Their duty does not end with the casting of votes at the Parliamentary General Elections but continues to exist for all time. Omission to meet the President would be tantamount to dereliction of duty.

The statement of a British Prime Minister (Mr. Herbert Asquith) made on a memorable occasion decades ago though in respect of his country is worthy of being recalled to our mind by all sons and daughters of Sri Lanka of Sri Lanka of all communities and of all sections at this juncture and for all times.

"You can only make changes in this country constitutionally; any other method leads to Revolution"

SOME LANDMARKS IN THE HISTORY OF

Tamil Literature In Ceylon

S. AMBIKAIPAKAN B. A.

(Continued from last issue)

Muthuomaraswamy Tambiran was born at Vannarponnai and he left for South India in his fourteenth year. He joined the Suriyanar Koil Atheenam and became a Tambiran there. He mastered both the Tamil and Sanskrit languages and studied the Siva Agamas and Siddhanta Sastras thoroughly. Esana Siva-charivar of Palani and C. K. Subramania Mudaliar studied the Siddhanta Sastras under him and held him in great veneration. He edited the Kriya Deepika and other Agamic texts, at the request of the Atheenam. It was he who first brought out a complete edition of Sivagnana Mapadlam, the most authentic work on Saiva Siddhanta.

Somasundara Pulavar of Navaly occupies a unique position among the poets of Ceylon. This is due to the variety and richness of his creations. He has composed poems of the classical type as well as children's poems. His laudatory verses written in honour of scholars are of the classical type. His many prabanthams bring out his intense piety and his devotion especially to Lord Subramania. His drama Uyirilangkumaran is an allegory and explains the principles of Saiva Sid-

dhanta Philosophy. It is his children's poems like Adi Pirappukku Nalai Vidutalai and Kattthari thotathu Veruli that have made him popular.

Navaneetha Krishna Barathiyar was a poet of the classical type. His Ulakiyal Vilakkam reminds us of the poems of the Sangam period. He has written a learned commentary on Tiruvassagam.

Vidwa Siromani Ganesha Iyer of Punnalaikaduvan studied Tamil first under his uncle Kathirgama Iyer and then under Vidwa Siromani Ponnambala Pillai. After the death of the latter he continued his studies under Cumaraswamy Pulavar. He was for a long time teacher of the classical school at Chunnakam founded by J. T. Sathasiva Iyer. Like his teacher Cumaraswamy Pulavar, he also contributed articles to "Senthamil" and these attracted the attention of scholars in South India. He wrote a commentary on parts of Arasakesari's Raguvamsam and also wrote the Elanaadu Tamil Pulavar Charitthiram. The most important of his works was his explanatory notes on Tholkappiam — Eluthu, Sol and Porul Athikarams. His edition of Tholkappiam with explanatory notes was widely used in South

India.

Rev. Father Gnana-pirakesar carried out extensive researches in Dravidian linguistics and opened a new vista in the field of linguistics. He showed the relationship between Dravidian and Indo-Aryan languages. Father Heras came all the way from Bombay to Jaffna to get his help in deciphering the Mohajo Daro Script.

His researches in Ceylon History appeared in the magazine "Tamil Culture". In these he points out that Ceylon was originally inhabited by Dravidians and the Sinhalese were Dravidians originally.

Swami Vipulananda, formerly known as Pandit Mailvaganam was born at Karativu, Batticaloa on 29th March 1892. He had his early education at the Methodist English School, Kalmunai and at St. Michael's College, Batticaloa. After passing the Cambridge Senior Examination, he was for sometime a teacher at St. Michael's College, and entered the Government Training College from there. At the Training College, he had the opportunity of studying the Tamil classics under Thenkovai Kandiahpillai. Within a short time he was selected for undergoing the Diploma Course in science, at the Colombo

Technical College. In 1916 he got through the Diploma Examination and also the Madurai Pandit Examination, the first to get through the latter examination from Ceylon. He became a teacher at St. Patrick's College Jaffna. When he was a teacher at St. Patrick's College he prepared for the B. Sc. Examination of the London University and got through it in 1920. When he got through the B. Sc. Examination, he was appointed Principal of Manipay Hindu College. In 1922 he resigned his post as Principal and joined the Ramakrishna Mission. He was initiated as a Brahmachari under the name Prabotha Chaitanya and spent two years at the Mylapore Mutt undergoing training. During these two years he was Editor of "Vedanta Kesari", the English magazine published by the Ramakrishna Mission, Madras and the "Ramakrishna Vijayam" the Tamil magazine. He also contributed articles to "Senthamil" and in these articles his knowledge of English and Science is quite evident. It was during this period he wrote the articles to "Senthamil" dealing with drama mainly based on Shakespeare's Plays and

these articles were later published in book form under the title of Mathanga Chulamani. This book contains some of the finest translations of English verse into Tamil verse.

In 1924 he was ordained as a Sannyasin and soon after he came to Ceylon to organise the educational work of the Ramakrishna Mission in Ceylon. Though he participated in religious and literary conferences no tangible literary work was done during this work. In 1931 the Annamalai University created a Chair for Tamil and this was the first time such a Chair was created for Tamil in any University in India and Swami Vipulananda was invited to occupy this chair which he accepted. He filled this post with distinction and it was during this time that he began his researches in ancient Tamil Music.

In 1934 he had to give up this post, as he had to take up the educational work of the Ramakrishna Mission in Ceylon. In the midst of his administrative duties, he carried on his researches in Tamil Music.

In 1939 he was appointed Editor of the "Pra-

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