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REVIEWED NEWS

WHERE ARE WE!

Misgivings molest the mind at every turn every hour every moment. The inconvenience is being experienced in every front in all spheres. Students even after temporarily enjoying the satisfaction of success at public examinations silently suffer, the stupefaction arising out of the shutting out schemes of the Ministry of Education making the seats of higher learning out of bounds for them!

Farmers who had been fortunate in having been blessed with timely and sufficient rain water and had the feeling of rejoicing at a reassuring yield of paddy likewise have been suddenly taken un-

news of their hands and feet being chained unless it be on a trek to the Paddy Marketing Board. They also learn that being owners of paddy does not give them the freedom of movement they thought they had because they had put in their weight in the 'grow more food campaign.' They have to go through the procedure of 'permit life', a long process that may eventually create in them a lasting contempt for cultivation. Consumers, of course, have always to consume what circumstances concede to them. To them the day dawns with the duty of discovering hoarded rice, assessing the chance of a break through in bargaining and sometimes in speculating

on the possibility of turning retailers for a moment, just to make that amount needed to meet the extra-price for their measure of rice.

Drought Threatening To Complete Distress?

And now comes the news that consumption of electricity, may have to be controlled! The oil turmoil has already adversely interfered with the production of electric power in this country—the Kelanitissa Thermal Power Station having to be closed down. The Hy-

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OUR ECONOMIC DIFFICULTIES

By S. SIVASUBRAMANIAM

The appeal made by Mr. Mudianse Tennekoon, the Independent Member for Nikrawetiya in the National State Assembly to Hon. Mrs. Srimavo Bandaranaike, our Prime Minister, to summon a conference of all members of Parliament, irrespective of party affiliation, for considering matters connected with the increased cost of living and cognate things is very opportune and practical. It is also heartening to read that the Leader of the House, Hon. Mr. Matripala Senanayake stated that he would convey the suggestion to the Prime Minister. Such a conference cannot do any harm. On the other hand, it is capable of producing good results

in regard to one of the most vital issues now confronting the country, in fact, one of the most vital that ever confronted Sri Lanka.

In addition to the suggested conference, to facilitate, expedite, and make fruitful the object underlying Mr. Tennekoon's suggestion, it would be helpful if all members of Parliament address communications in writing individually to the Prime Minister outlining their view, thoughts, and plans in detail, to alleviate a grave situation which affects one and all, irrespective of class, community or sect on.

Ordinary citizens would await anxiously for suitable steps to be taken early

by the Prime Minister, the Leader of the Opposition and Mr. Mudiyase Tennekoon and the Members of the Assembly.

The cause of democratic socialism to which the country is pledged would also be furthered by implementing such procedure as suggested.

It is instructive to know that in the United Kingdom (Great Britain), a fresh Parliamentary General Election is taking place shortly to meet a situation confronting that country, less serious than the situation here. The suggestions made now for implementation in our country follow the middle path, to the pursuit of which also the country is pledged in addition to that of Democratic Socialism.

Punnianachy Day At Sabhai Navalar Ashram

Commencing with a special Abshekam at Vannarponnai Vaitheeswaran Temple, Punnianachy Day was observed at the Navalar Ashram of the Jaffna Saiva Paripalana Sabhai on Tuesday February 19, 1974.

After Poojah at the Ashram Shrine presiding over a public meeting, Shri R. N. Sivaprakasam said that remembrance of the religious activities of the Saiva devotees of the past was absolutely necessary in the present context of world affairs as the noble deeds of the forebears of Thamilaham also inspired the succeeding generations with holy thoughts.

Shri N. Sellappah, retired Public Health Inspector and Author of 'Siththira Chudar' and one of the descendants of the revered Punnianachy Ammai fami-

ly referred to the close connection of the Punnianachchi Madam Charitable Trust with Chidambaram of South India and Pananhamam of Adanhapattu in the Wanni and called for a vigilant and virile working of the Trust so that the purpose of the charitable acts of Punnianachchi Ammayar might be achieved.

Shri M. Sathasivam, who identifies himself with all religious activities and particularly with the Mana Mudaliar Trust, speaking next traced the significance of Chidambaram in the Punnianachchy Trust.

Shri M. Mylvaganam, Religious Propaganda Secretary proposed a vote of thanks.

Prasadam was then distributed.

Kannappanayanar--A Rough Diamond among Saints of Tamilnadu

BY YNGVE FRYKHOLM

In the ancient literature of Tamilnadu, some of the most fascinating accounts of human and religious experiences are to be found among the legends of Saivaita Saints contained in the great chronicle called Periyapuram. It is probably true to say that the revival of the worship of Siva and Vishnu in South India around the 10th and 11th centuries A.D. was due to the religious fervour with which some of these Saints spread the gospel of bhakti as opposed to "foreign" sects like Jainism and Buddhism.

Although the Sanskrit Aryan influence had already begun to make itself felt in the South Indian literature there still remains a predominantly Dravidian element. Especially Siva is regarded as the native deity of the people of Tamilnadu, and in the names and forms of his manifestations Subramania and Ganesha, the mighty Lord Siva acquires human attributes of charity and grace.

There is a limit to the love and devotion with which the religious poets sing the praise of their Lord. In many of the songs and legends of Saints, there is a common trend towards what in Christian theological parlance might be described as "agape" as distinct from "eros". It is not so much the religious observances and individual efforts of the believer trying to acquire merits and to make his love reach up to the Supreme Being (eros). It is rather by the initiative and grace of the Lord that conditions are created in which the believer is drawn towards God in an experience of sheer joy and blissful love (agape). In other words, something very much like "bhakti".

The songs of Saints like Manikkavasagar and Tayumanavar are probably the best known exponents of this type of religious fervour and joyful devotion. The collections of hymns called the Devarnam are also familiar to most devotees of Tamil language and religion. They contain the hymns of the three great Nayanars. These Saints are Tiruganaseambandamurthi nayanar, Tirunavukkarasu nayanar—the "king of the golden tongue" also called Appar—and Sundaramurthinayanar. In the religious services of the South Indian temples, their hymns have a standing more or less comparable to that of the Old Testament Psalms in the worship of Jewish synagogues and Christian Churches.

The above three Nayanars are among the Saints, whose extraordinary piety and devotion are described in the Periyapuram, written by the poet Sekkilar around or just before the 12th century. The exploits and religious experience of these illustrious exponents of the Siva bhakti religion show a wide variety of social background and personal traits of character. Some

by ardent love and offers his Lord and deity flesh to eat and bathes its head with water carried from the river in his own mouth. Although these crude methods of worship are obviously a shocking abomination in the eyes of the horror-stricken brahmin Sivakesariar, the young hunter's spontaneous and self-sacrificing love is shown to excel any other form of worship prescribed by all the sacred Vedas.

Fortunately for those who do not master the complicated vocabulary and tricky syntax of the poems making up the Periyapuram, a great Tamil scholar and Saivaita teacher named Arumuga Navalar of Jaffna in Sri Lanka (Ceylon) rendered yeoman service by writing a beautiful Tamil prose version of Sekkilar's magnificent chronicle. This is in parts a very faithful rendering of the original text with a certain number of embellishments. As a matter of fact, Arumuga Navalar was one of the first real pioneers of Tamil prose, as the literature of South India up to that time (1870's) was almost entirely limited to form of poetry.

On the eve of the Fourth International Tamil Conference to be held at Jaffna in January 1974, I have felt it to be a fitting—albeit humble tribute to the Tamil scholarship nurtured by Jaffna scholars like Arumuga Navalar to try to make the story of Saint Kannappanayanar better known to English Language readers outside the Tamil area.

In the land of Pottappi there lived a king and chieftain of the great tribe of hunters, who resided in the rocky and hilly tracts called "kurinjilam". The chieftain's name was Nahan. For a long time, his wife had been barren and childless, which caused both of them great sorrow. But thanks to their prayers and offerings to Lord Subramaniam, who is the presiding deity of the kurinjilam, they were at last granted the blessing of a son. When the father proudly took his new born son in his arms, he felt that the boy was hefty and strong, so he was given the name Tinnan. (The name denotes one of those wonderful Tamil onomatopoeic expressions in this case with a double

thick rolling "n"-sound indicating the father's pride when feeling the strong muscles of the little fellow, as if saying "this is a real tough one!"

When Tinnan grew up, he naturally became an expert hunter and soon took over the chieftainship of the tribe from his aging father. The real story begins when young Tinnan has successfully caught and killed a wild boar in the jungle on the slopes of the Tirukkalatti mountain. His two servants and hunting companions Nanan and Kadan suggest that they have a feast by roasting and eating the boar on the spot. A suitable place for the picnic is chosen on the bank of the cool Ponnahali river. But suddenly Tinnan remembers that there is an idol representing Lord Siva on the mountain and suggests to Nanan that they first pay a brief visit to worship the mountain deity before enjoying their meal together. Kadan is left behind to attend to the fire and to the business of roasting the slaughtered boar.

While approaching the place of worship, Tinnan is suddenly and astonishingly overwhelmed by a feeling of ardent love and blissful devotion, as he rushes to worship the sacred image, which is, of course, a manifestation of Lord Siva Himself. The key to this sudden and mystic attraction is a reference to the law of karma, i.e. the merits of good deeds accomplished in a previous existence suddenly surge up, as it were, into a strong and close awareness of communion with the Supreme Being.

Here follows an attempt at a mere rendering of some of 186 four-line stanzas that make up the story of Kannappanayanar in the book of Periyapuram.

102 All the good deeds of his distant past flowed together in a blissful feeling of ardent love. As the mighty one

approached the mountain, he was flooded with longing and desire such as to melt his bones like ripened fruit.

முன்பு செய்த தவத்தின் ஈட்டம் முடிவிலா இன்பமான, அன்பின் எடுத்துக் காட்ட அளவிலா ஆர்வம் பொங்கி, மனப் பெருங் காதல்

கூர வள்ளலார் மலையை நோக்கி எழுகைக் குருதி உள்ளத் தெழு பெரு வேட்கையோடும்.

103 As Nanan ascended the cool mountain ahead of him, Tinnan was lifted up, as it were, on the steep-rising slope of ecstasy. Like all those who draw close to the magic of Siva's presence Our hero experienced this when he climbed the mountain above.

நானனும் அன்பும் முன்பு நன்றி வரை ஏறத் தாழும், பேணுதத் துவங்க நோக்கும் பெருகுசோ பானம் ஏறி, ஆணையாம் சிவத் தைச் சார அணைபவர் போல ஐயர், நீண்ட மலையை ஏறி நேர படச் செல்லும் போதில்.

104 Even before they set eyes on the Lord with the matted hair, whose glory is high as the moon, Tinnan was drawn into the blessed realm of Siva's grace, his heart melted like glittering gold, transformed by ardent love.

திங்கள்சேர் சடையார் தம்மைச் சென்றவர் காண முன்னே, அவ் கணர் கருணை கூர்ந்த அருட்டிரு நோக்கம் எய்தத் தங்கிய பவத் தன் முகத்தை சாபுவிட்ட கல நிகழ், பொங்கிய இவ்விதின் நிறம் பொருளில் அன்புருவம் ஆனார்.

105 As he ascended the sky-high mountain of Tirukkalatti he encountered the one and only Lord with the joyful love of a mother-cow greeting its calf

With quickening speed and ardent haste he ran to embrace and kiss the feet of the glorious image.

106 With body hairs rising in passionate bliss he stood there with long and excited breathing, while tears of joy came streaming from radiant eyes. Transformed into the bodily shape of total love he cried amazed: "How strange indeed that this great Lord became mine in this place!"

107 "But alas, like any lowly member of the Marava hunters' tribe You are all alone on this mountain, O Lord!

In this wild forest where bears and elephants roam among lions and tigers there is no one at all to offer You help and

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TAMIL LANGUAGE IN SRI LANKA

S. SUSEENDRARAJAH, Ph. D. (Annamalai)

(Continued from last issue)

Indian Tamil in Sri Lanka appears to be very close to Indian Tamil in the main land. The differences between Indian Tamil in Sri Lanka and the Tamil in the mainland are yet to be investigated. One can expect some differences since the Indians in Sri Lanka have lost contact with the mainland and also a section of the population has become bilingual speaking both Tamil and Sinhalese.

Muslim dialect also shows up with several varieties correlated with their distribution region-wise. The distinction between an inclusive and an exclusive plural in the first person is found in Muslim Tamil as well. Muslim Tamil does not use *nir* in the second person whereas Jaffna Tamil uses it very frequently. The Muslim dialect of the Kegalle district uses *nima* instead of *nir*. Muslims in the Northern and Eastern Provinces are mostly mono-linguals like the Tamils of these areas but in other regions they are mostly bilinguals speaking both Tamil and Sinhalese. One could even say that Muslims in other regions have native or near-native control of Sinhalese. Sinhalese are open to contact with Tamil more through Muslim Tamil (or Indian Tamil) than other Tamil dialects in Sri Lanka. One can expect several peculiarities and even archaisms in Muslim dialects. A thorough investigation of the Muslim dialects in Sri Lanka followed by comparative and contrastive studies with other dialects is worth even from a pedagogic point of view.

The Jaffna dialect of Tamil differs in several respects from the mainland Tamil although the two dialects are rather closely located (as compared with other Sri Lanka Tamil dialects) geographically. The difference are so great that mutual intelligibility between these two groups is impaired to a remarkable degree. The degree of impairment is relatively greater for a mainland Tamil speaker in his receptive control of Jaffna Tamil. Usually the speech of a Jaffna Tamil is mistaken by mainland speakers for a dialect of Mala-

yalam. As for the phonological systems, for instance the alveolar plosive sound is dominant both in Jaffna Tamil and Malayalam whereas it does not occur in Indian Tamil. As far as the grammatical systems are concerned, the following points of similarities are noteworthy: *alla* and *illay* — *illa* are contrastive both in Jaffna Tamil and in Malayalam but not so in Indian Tamil. The verb forms *tea* and *kuTu* (koTo—literary) are in complementation in Jaffna Tamil. The corresponding Malayalam verb forms *tanuka* and *koTukkuka* respectively are also in complementation. But not so in Indian Tamil. The possessive case marker both in Jaffna Tamil and Malayalam is same. *aTTe* indicating permissive sense (as in *ceyyaTTe* 'may I do?') is common for Jaffna Tamil and Malayalam. Certain lexical items such as *ammaan*—*ammaavan* 'uncle', *aya!*—'neighbourhood', *ciraTTay*—*ciraTTa* 'coconut shell', *paray*—*parayuka* 'say', *moon*—*moon* 'son', *moolh* 'daughter' are common for both. Mainland Tamil speakers say that the intonation and stress pattern in Jaffna Tamil also give them the impression that it is a variety of Malayalam. This, however, has to be scientifically investigated.

Indian Tamil speakers in the mainland had greater opportunity to come into contact with Jaffna Tamil than any other varieties of Sri Lanka Tamil. This was perhaps due to the frequent pilgrimages undertaken by the Jaffna Tamils to South Indian temples and also the literary activities of the Jaffna Tamil scholars in India during the last century. Indians, both the scholarly and the lay, in spite of mistaking Jaffna Tamil for a variety of Malayalam had been looking upon Jaffna Tamil as 'purer', 'literary-like', 'grammatical Tamil' etc. Sri Lanka Tamil scholars also upheld such views. M. Varadarajan was one of the earliest to dispute such views by pointing out that Jaffna Tamil is as colloquial as any other spoken dialect (yaan kaNTa ilangkai, 1955, page 114). A modern linguist may like to examine the validity of some of

these general statements on a scientific basis. A comprehensive study of all the Tamil dialects descriptively, historically and comparatively will be a pre-requisite for such an undertaking. But as mentioned earlier, Sri Lanka Tamil especially the Jaffna variety retains archaisms both in its phonology and grammar. Some words which have disappeared from popular usage in Tamilnadu are still current in Jaffna Tamil. For instance, the medial /-tt-/ (alveolar) occurs in words like /vetti/- 'victory' whereas it has changed into /-tt-/ (dental) in the Indian Tamil as in the case of /-etti/. The demonstrative base *u* is an old feature retained in Jaffna Tamil. Words like *kaavoolay*, *atar*, *aitu*, and *culhaku* are archaic. Similar examples could be multiplied. Compared to Indian Tamil, Sri Lanka Tamil has been less open to the influence of other languages and thereby is relatively free from the admixture of loans from Sanskrit and other Indian languages.

With regard to Literary Tamil also, we see independent developments in Sri Lanka Literary Tamil. Today we are in a position to speak of Sri Lanka Tamil literature taking into account the modern literary creations. Even among the traditional scholars one could see as in the writings of PaNTi-thamaNi S Kanapathipillai peculiar usages of Jaffna that are foreign to South Indians. Some of the text-books written in or translated into Tamil are difficult for the Indians to follow. As for the Tamil Language used in texts especially in the graded texts meant for lower classes there is a trend in India to move closer to the spoken idiom whereas in Sri Lanka the trend, partially, is to cling on to and cherish (writers cherish / not the learners archaisms that have even fallen into disuse. The sandhis that are very artificial from the point of modern Tamil and words like *elliiryaavan*, *axtu* are examples from Sri Lanka graded Tamil language texts. There are proponents for adopting the spoken idioms for pedagogic purposes. On the other hand the traditionalists are opposed to it and they try to prejudice all including school children

against the spoken dialect. In one of the graded texts, spoken Tamil has been vehemently criticised as something ugly, vulgar and inferior in spite of the fact that former Professors of Tamil in Sri Lanka had acknowledged the value of spoken idioms at least for certain kinds of literary creations. Professor Kanapathipillai wrote some of his plays in Jaffna Tamil and Swami Vipulananda encouraged him. It is unfortunate that the present-day proponents of the spoken style are merely concentrating on lexical items ignoring the grammar.

Tamil used in the dailies and weeklies also differ from the Indian. The differences are more apparent at the lexical level.

A variety of Tamil called 'Christian Tamil' may also be noted here. Rev. Sabapathy Kulendran emeritus Bishop of Jaffna, speaks of Christian Tamil (A History of the Tamil

referring to the style in which he wrote a book Bible, 1967, Page xi). This is the style, he says, that comes to him naturally. Unless the 'Christian Tamil' is investigated objectively it is not possible to speak of its special characteristics. One doubts whether it is a kind of Anglicized Tamil. In common parlance people spoke of 'Christian Tamil' as 'paathiri — thamizh'.

Historically speaking, Sri Lanka Tamil had been in contact with a few languages. Of these, Portuguese, Dutch and English should be mentioned here. Words have been borrowed from these languages and they are used mostly according to the modern native sound pattern both in the spoken and the literary styles. The following are a few examples for loans used exclusively in Sri Lanka Tamil: Kathiray 'chair', vaangku 'bench', kenthoor 'office' noththaa-ricu 'notary' koora Nameenththu 'government'. Though Tamil had co-existed with Sinhalese for centuries in Sri Lanka the interaction between these two languages had been mostly one sided namely Tamil influencing Sinhalese.

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THOUGHTS TO BE TREASURED

ஒது சமயங்கள் பொருள் உணரும் நூல்கள்
ஒன்றோடு ஒன்று ஒவ்வாமல் உள்ள பலவும், இவற்றுள்
யாது சமயம் பொருள் நூல் யாது இங்கு என்னில்,
இது ஆகும் அது அல்லது எனும் பிணக்கது இன்றி
நீதியினால் இவை எல்லாம் ஒர் இடத்தே காண
நின்றது யாது ஒரு சமயம் அது சமயம் ?

Religions and religious books there are many in this world differing from one another. The peerless religion is that which reconciles their differences and comprises all and every faith in its broad folds. What higher ideal could there be of toleration and religious freedom!



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்
நமச்சிவாயவே ஞானறி விக்கையும
நமச்சிவாயவே நாதவின் நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY FEBRUARY 22, 1974

Paddy or Rice-Possession Prohibited!

From the frying pan into the fire — This is the experience of the common man at a time when the rich harvests of the maha season are being bragged of by the Authorities.

Plenty of paddy, yet the poor citizen has to be on a continual fast lest he be prosecuted should he endeavour to purchase anything that goes by the name of paddy or rice.

The common man wholeheartedly joined the chorus in wishing the Government food campaign spectacular success. He has also seen that hope materializing. Yet he has been warned off the paddy store on pain of heavy penalty!

Why have the Authorities thought it wise to throttle the poor man having let the capitalist merchants hoard the harvests to their hearts' content?

Like unto the oil-producing countries of the Middle East denying their production to those who have been accustomed to availing themselves of it, the Authorities have scared the unsuspecting people by a sudden legislative regulation prohibiting the purchase or sale of paddy or rice at a time when the Island has recorded a rich harvest.

The heavy sigh of the common man is certainly a disturbing development that will shatter the morale of the whole country. Has it come to this that to attempt to eat would be an offence against the laws of the country? For how can a person who has no land of his own to cultivate eat without buying rice? Can he subsist on the meagre ration which he draws weekly.

True it is that the big brains of the Black Market had moved faster and further than those of the Bosses of Administration. Undoubtedly the cultivators have struck a surprising bargain with the Mudalali Mahatmayas. The fact is that while the Government granaries are empty the godowns of the go-between traders are overflowing. How did this happen? And while the Mudalali has been allowed to go scot free the man in the street has to eat the humble pie of forced starvation.

The Authorities can still save the country from this artificial crisis. Issue two measures of rice on every coupon at two rupees per measure or remove rationing and let the people solve this problem themselves.

Kannappanayanar...

(From page 6)

comfort. Woe unto me!" he lamented.

108 Unware that his bow had dropped from his hands, the young warrior spoke thus again: "Someone has plucked tender leaves and flowers and put them here and also poured water to bathe Your head, O Lord, Who could it be?" The mighty Nanan standing nearby also spoke saying "Yes, I know."

109 "With your great father we came once before to hunt in this mountain-tract and noticed a brahmin bathe this image in cool water and garland it with leaves and flowers and feed it while speaking words of devotion. Whatever he did that day, he has done it again, it seems."

110 With a heart overflowing as with honey and with unending insatiable love, Tinnan resolved that such acts would be pleasing to the Lord of the Tirukkalatti mountain. But driven by a strong desire not to depart from that deity —

111 — he said; "Alas, this Lord of mine whom I met here is all alone! There is nobody here to prepare His food and to give Him meat for His hunger. I do not wish to leave Him alone, so pray what shall I do? For it is necessary also for me to go and bring Him something to eat."

112 Speaking thus, he went off but promptly again came back. He embraced the god and then went on his way. He would stand there watching with love-sick gaze like a mother-cow parting from its new-born calf. "My Lord, I will go and select with care

the best tender meat and bring it to You with other needful things."

113 "I have no wish to leave You here thus all alone. Nor is it right to tarry here while You are feeling hunger." Thus shedding tears of sorrow, he resolved to leave for a while. Taking his bow and arrow he left, greeting the Lord with flower-shaped up-raised hands.

114 Nanan, standing some distance apart now also left the mountain and followed behind, as Tinnan — forgetful of all other desires and driven by his new-found love, crossed the golden banks of the Mahali river and entered the forest of fragrant flowers.

115 There Kadan went to meet him and bowed to him saying: "I have long since kindled the fire. You may examine the tusk-adorned bear out up into sundry parts as directed by you. It is already late for us to turn back. What caused you to linger so long?"

(To be continued)

Reviewed News

(From page 5)

dro-power sources are now in danger of being curtailed according to newspaper reports.

No Rice, Now no Rains And so No Electricity

The Electricity Board is already nervous about the future. The Chairman fears that history may repeat itself, perhaps with greater emphasis.

The prospects of pourings of rain are bleak until mid summer — and the possibility of a drought repeating its damage is not ruled out.

The perilous situation spreads from Petrol to Paddy and again to Power-Electricity sweeping on its swirling trend, prospects of higher education!

N THE DISTRICT COURT
OF POINT PEDRO

No. 12103

Kandavanam Arulanantham of Alvai West

Vs. Plaintiff

- 1 Kanapathippillai Thillainadarajah
- 2 Vallipuram Jayaveerasiagam
- 3 and wife Thangamany
- 4 Arumugam Sitham-paranathan
- 5 Vairamuttu Arumugalingam
- 6 and wife Muthammah
- 7 Kathirgamer Manicam
- 8 Kathiravelu Vallipuram
- 9 and wife Selvamalar
- 10 Sinniah Chelliah
- 11 and wife Pooranam
- 12 Kandavanam Kathirg mathamby
- 13 and wife Sinnapillai
- 14 Arumugam Sitham-parapillai
- 15 and wife Sinnapillai
- 16 Kanapathippillai Rudrapillai
- 17 and wife Wallimuthu
- 18 Kanapathippillai Chelliah
- 19 and wife Pooranam
- 20 Arumugam Kanapathippillai
- 21 Kandiah Vallipuram
- 22 Kandavanam Sithampirapillai
- 23 Saeniar Sithamparapillai
- 24 and wife Theivanai
- 25 Kathirgamer Alvapillai
- 26 Kathirgamer Kanapathippillai
- 27 Kathirgamer Sinnathamby
- 28 Kathirgamer Murugesu
- 29 Singer Sithamparapillai
- 30 and wife Sivabami-pillai
- 31 Vairattai widow of Ponniah all of Alvai West

Defendants

It is hereby notified that action No. 12103 has been instituted in the District Court, Point Pedro under the Partition Act No. 16 of 1951 for the Partition and / or sale of the land called "Nirvalai" in extent 24, ½ lms, v. o. situated at Alvai Mappanar Kurichobhy. Kaddai-vally Parish, Vadamarachy Division Jaffna District, Northern Province.

The defendants in the abovenamed action are summoned to appear in the District Court, Point Pedro.

By Order of Court,
Sgd. M. Nadarajah
C. C./Registrar.

Drawn by
Sgd. P. Sundralingam
Attorney at Law
for the Plaintiff.

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சாஸ்திரம், கருத்தம், மொழி, மனம், உணர்வு, எல்லாம்
சாஸ்திரம், கருத்தம், மொழி, மனம், உணர்வு, எல்லாம்
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