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PHONE No. 356

Dream Come True Even At This Distant Date

Ramanathan Endowments Reveal Real Purpose

The ceremonial opening of the Ramanathan Academy of Fine Arts by the Minister of Education on Sunday March 24, 1974 marks the beginning of a new chapter in the educational and cultural history of this historic Island

Ramanathan thoughts made such a mighty impression in the alert mind of Shri S. Natesan that he, not merely as the beloved son-in-law of the Great Scholar but also as the custodian of the educational endowments left behind by Sir Ramanathan, hit upon a feasible plan to make use of the Ramanathan buildings for a school of music. Consequently the Ramanathan Academy of Music was established in 1960 and when in 1965 Shri Natesan passed away the parents and pupils of the Academy lost no time in organizing a stop gap organization to continue the Academy in which Shri T. T. Jeyaratnam,



"The institution represents a great idea worthy of Sir Ramanathan and I dream it a great pleasure to have been for a short time participated in its life."

—Sir C. P. Ramaswamy Iyer

Shri S. Selvanayagam and others functioned till the appointment of a Board of Directors at a public meeting in November 1965.

With a history of almost eight years of energetic and efficient work, the Ramanathan Academy, under the able guidance of Shri S. R. Kanaganayagam as President and Dr. K. Sivagnanaratnam and later Shri S. Ambikapakan as Secretary and Shri A. Saravanamuttu as Manager has gained high honour as a first rate cultural and educational establishment.

Exponents of the Carnatic Music of classical (Over to page 8)

Future Faculty of the University

(Message from
Mr. G. G. Ponnambalam,
President of the All Ceylon Tamil Congress)

I have been requested to send a message on the occasion of the formal handing over to Government of the Ramanathan Academy of Music and Fine Arts and I am happy to do so.

At this critical stage in the history of our country and of the Tamils, it would be fitting to recall the unselfish and dominant role played by Sir Ponnambalam

Ramanathan in several fields of activity during the 2nd half of the last century and the first thirty years of the present century.

Here we are commemorating his distinguished contribution to the cause of Hindu education. The two schools he founded and generously endowed in Jaffna, namely Parameshwara College for boys and Ramanathan College for girls, are monuments enough to his vision and bounty. They are both now under the control and management of Government and the Academy concerned with the fine arts is also to come under Government supervision.

I welcome this only because, I understand, that the Academy will, together with other institutions of a like kind elsewhere in the Island shortly become a Faculty or Institute of the University of Sri Lanka, thus ensuring the development of Carnatic music and Bharatha Nattiyam, which are so much a part of Hindu culture and civilisation.

May I take this opportunity to re-iterate a demand which I have made to successive Governments that the endowments, buildings and libraries of the two educational foundations of Sir Ponnambalam Ramanathan be immediately used to establish (Over to page 7)

A message from Former Senator S. R. Kanaganayagam President of the Hindu Board of Education and President of Ramanathan Academy.

Sir Pon. Arunachalam was the first man in this country to campaign for the establishment of a University for Ceylon as early as 1907 and founded the Ceylon University Association in 1906 and saw its partial fulfilment in 1921 when the Ceylon University College, preparing students for the London University degrees was inaugurated. He made endowments, besides donating his deceased son Padmanabha's priceless Library, to the University College.

He also founded in 1917 the Ceylon Reform League, the Ceylon National Association 1919

SPECIAL FACULTY FOR MUSIC THAMIL AND SAIVA STUDIES

Specific Provision in Sir Ramanathan's Will

which later became the Lanka Mahajana Sabha and inaugurated in December 1919 the Ceylon National Congress of which he was elected its first President. Colombo Shaiva Paripalana Sabha was also founded by him before he passed away in January 1924. He was acclaimed as the father of the University movement and the inscription on the pedestal of his statue erected in 1930 in the State Council premises refers among other things to "his matchless devotion and steadfastness in the cause of the Ceylon University".

Sir Pon. Ramanathan, after a year's tour of United States of America and Great Britain in 1906, decided to build and endow two colleges for the Shaiva girls and boys of North Ceylon and in 1913 founded the Ramanathan College and in 1921 the Parameshwara College and prepared a blue-print for a Cultural University for North Ceylon, eventually to be developed into a full fledged University consisting of all faculties. For a few years Inter and Degree Classes were held at Parameshwara College and the students were presented for the Lon-

don University examination as was being done at the Ceylon University College in Colombo. He did all this noble work single handed without receiving any financial aid from others. After providing for his progeny, he executed deeds of charity donations of his properties and left a Last Will in July 1927 and passed away in November 1930. He envisaged a special Faculty for Tamil Music sacred and secular, the study of the hymns of Shaiva Saints, Drama and National Games

(Over to page 7)

Alike Leadership; Alike Ability

This week we are obliged to remember with reverential tributes the Eela Ratna of our country: in connection with the acceptance by the Government of the Ramanathan Academy of music as the Ramanathan Academy of Fine Arts.

Here we reproduce extracts from the Prabuddha Bharata of March 1974 on "Profiles in Greatness" dealing with the characteristics of a characteristically Cultured Genuine Indian Gem — Shri Chakravarthi Rajagopalachari — who became a 'legend in his own life time'.

To become a legend in one's own lifetime, to merit respect and admiration from all quarters—especially of those who, on various grounds, differed, disagreed and even fought with one—is a rare phenomenon. To be described by Indians and foreigners, friends and foes alike, in such glowing terms as 'the Wisest Man', 'Socrates of India', 'Bisma of our times', etc., is no common occurrence. And no more, to deserve and sustain such a high reputation all through a long span of life, and that on the basis of an impeccable character and solid achievements in many directions is unique distinction indeed.

But that is what actually came to pass in the life of Chakravarti Rajagopalachari, popularly known as "Rajaji" or 'C. R.' Even at ninety plus, he was bright, bold and manly. He truly deserved the honour and title of "Bharata - Ratna" (Gem of India) bestowed on him; a jewel of a man representing the best of Indian culture and tradition, a true gem of quality, clarity, intensity and brilliance.

His was an incredible public career. In his earlier years he was a brilliant and successful criminal lawyer; but feeling unhappy for 'prostituting' his intellectual gifts in that profession, he was eager to give it up. Soon the right opportunity came when the country and Mahatma Gandhi called him. His character, talents and capacity soon made him one of the foremost leaders of the Indian independence movement and the trusted right-hand man of Gandhiji, who described him as 'the most God-minded man', and 'the keeper of my conscience'. When the Indian National Congress decided to form Ministries in the States, he became the natural choice to head the government in the large and important State of Madras. His forensic skill, matchless wit and gift of repartee, analytical mind and crystal-clear expression made him a remark-

able speaker and parliamentarian. But as an administrator he rose to even greater heights. The public and the officials alike found his rule 'an object-lesson in administration'. When important negotiations had to be conducted, his skill, patience, and courtesy made him the right person for the occasion. In one of the most critical junctures, when rocked by communal riots, the state of West Bengal needed a cool, courageous and competent person to take charge as Governor, it was C. R. again. And as a happy culmination of India's freedom struggle, when the country became free in 1947, it was Rajaji who was chosen to become the first Governor-General of free India, an office he adorned for four years with singular dignity, refinement, and grace.

And when he retired as Governor-General, even

then it was not the last act of his public life. More was to come. The country needed him again, and in response to the call, with out standing on conventional prestige and formality he became the Home Minister in the Government. After that, when Madras, torn by strife, needed a special person to hold things together, it was again he who was called in to take up the difficult task of Chief-Ministership a second time.

All this he did from a sense of duty to the country and to the people, and not for personal profit and glory, or out of any sense of obligation to the powers that be. He was never a 'yes' man' to any one, however tall or great. When his conscience and sense of truth dictated any particular course, he spoke and acted according to it, in an utterly fearless way, braving the disapproval of even his nearest and dearest. Thus it was that in 1942, he pleaded for giving a trial to the 'Pakistan' idea, when everyone else opposed it, when even Gandhiji said that by canvassing the idea he was 'committing a sin'. Thus it was that in the sixties he opposed the policies of

(Over to page 7)

RETIRING C.B.C. OFFICIAL FETED

Recognition of Mr. Arul Thiagaraja's Contribution

Mr. Arul Thiagarajah is a talented person with a high sense of duty. The C. B. C. should do well to make use of his learning and experience" observed Mr. D. T. L. Guruge at a farewell party accorded recently, by the staff of the Ceylon Broadcasting Corporation at "Shantham" Bambalapitiya to Mr. Arul Thiagarajah who has retired from service, and who has functioned for about 23 years as head of the Talks section of the Tamil Service, Head of Tamil Commercial Service, and finally as Head of the Religious section in the Tamil Service of C. B. C.

Mr. H. M. Gopasekera, Director Sinhala Service said that he had known Mr. Arul Thiagarajah for a pretty long time and that he admired the frank,

mess, uprightness and unflinching courtesy of their guest of honour.

The Director of English Service, Mr. Jimmy Barucha invited Mr. Arul Thiagarajah to participate in the programmes of the English Service, particularly on religious and cultural matters.

Mr. K. P. Wearasekera, Director Administration, Mr. E. S. T. Fernando, Director News, Mr. C. V. Rajasundaram, Assistant Director Tamil Service, Mrs. Gnanam Rathnam, Mr. K. Bala Subramaniam Iyer, Al Haj V. A. Gafoor, Mr. V. P. Thiagarajah and K. S. Nadarajah were among those who paid high tributes to the various qualities of head and heart of the retiring official.

Letter to the Editor

IT IS SO SIMPLE!

Sir,

Now that the Minister of Education will be here next Sunday on a very important mission, the people have a legitimate right to hope for ensuring news about two urgent matters. In priority the question about the final decision on the method of admissions to the University of Sri Lanka and the date of the release of the list of selection naturally will take precedence. However, the other problem, namely, the establishment of the Ramanathan Campus is as vital as the earlier mentioned question. More than that the opening of a Campus in Jaffna will certainly be a direct answer to the most of the aspects of the problem of admissions to the University.

Dear Editor, the ordinary man is highly worried about these two questions because he happens to be the parent of pupils and has to be most concerned notwithstanding the crisis of the price of rice. Hence the only way the misgivings of parents can be removed is for the Minister of Education to make known his decisions, here and now, at the special function he has been called upon to grace on Sunday March 24.

It is so simple. Previous reports, be they surmises or wishful thinking, have led the people believe that the Ramanathan Campus is definitely the administrative act of the year. Let the Minister take the people into his confidence and tell them that the reports reveal true decisions. Let him as a prize day announcement also inform the parents that the selections to the University will be immediately made known and that his pet policy of finding places in the University for all A. L. qualified who have satisfied the ordinary and customary requirements for selection will receive their dues.

Yours truly

Parent of A. L. pupil
Left in the lurch

21-3-74

Jaffna.

Future Faculty—

(From page 5)

a Campus of the University of Sri Lanka where Tamil Language, culture, Hindu philosophy and Dravidian Civilization will be nurtured and fostered and find a new eminent place among other facilities. Indeed, if such

Reviewed News

Prices Reach Peak Point

Kachchaithivu is always in the news, Sri Lanka and India having vested interests in such news. But along with this, the lonely island in the lap of lashing waves with only one tree as vegetation and a solitary Church that draws several thousands of worshippers, also hits the headlines depicting the economic aspect of a journey and stay there. Tea in its plain blankness is easily available for a rupee!

Bread gives you the bitter appetite at Rupees two per pound.

Coconuts command the cost at a rupee per nut in this 'palm less place'.

Everything reaches the peak; the crowds—the devotees, and the sight seers—the commodities, the conveyances, notwithstanding quarantine quaranties and the caution against cholera.

How is the price of articles fixed and at peak point? The answer to this will be top news!

Dream Come—

(From page 5)

elegance have been shaping growth and efficiency of the Ramanathan Academy of music as either lecturers or examiners. Among them the names of Shri Chittoor Subramaniampillai, Professor S. Ramanather, Professor T. M. Thiagarajan, Professor Sambamoorthy Shri Kalayanakrishna Bhagawather Maharajahpuram Santhanam deserve special mention.

The Sage of Subastan manifested himself as the Sangeetha Gnani of Ramanathan Illam and helped the refreshing atmosphere of the Ramanathan College for girls become musically sweeter and devotionally divine.

And now the state has stepped in to acknowledge the abiding value of Ramanathan contribution to the cultural and educational eminence of Lanka.

a campus had been in existence it would have seen the natural venue for the holding of conference of the International Association of Tamil Research.

I wish the Academy all success in the future.

Colombo, 1st.
February 1974.

Alike Leadership; Alike Ability

(From page 6)

Nehru, whom he personally held in the greatest regard and affection and away from the National Congress to found a new conservative party, the 'Swatantra', when everyone swore by radicalism. That it was that he, a staunch lover and supporter of Hindi, took up cudgels against the misguided imposition of Hindi on the non-Hindi speaking people of India, boldly declaring, 'the English language is the greatest gift of Goddess Sarasvati to India.'

But time and events, as a rule, bore out the correctness of these rather isolated stands, and his reputation for truthfulness shone brighter than anything else. Nothing could exceed this better than the tribute of Gaudhiji himself.

'Rajsh can safely be entrusted with any matter where an impartial decision is desired.... He is one of my oldest friends and has been the best exponent in word and deed of all I stand for. That in 1942 he differed from me I know. All honour for the boldness with which he publicly avowed the difference..... He never takes up a standpoint without the fullest consideration and having taken it he follows it to the bitterest end. He is too brave to need any support from anybody and he is too philosophic to harbour an injury.'

He was a right thinker and, therefore, also a man of action in the right spirit, with vision and courage as implied in the Hindu ideal of dhira. He was living example of the power of sattva, of how a man with a frail body, born, bred and living in the simple, gentle and abstemious traditions of a Hindu home, could yet be a person of indomitable courage and will-power cosmopolitan sympathy and astonishing achievements. This power of sattva made him a rare combination of competence and compassion in his role of political leader as well as administrator.

Ever punctual at the office, nay present and working before time prompt and scrupulous in attending to all papers and giving prompt decisions, he left no other reasonable alternative to the other Ministers and civilian officials but to follow suit. Such was his exemplary efficiency that in his time, there were no people hanging about in

[the secretariat corridors (no files piled up on tables and the Ministers found plenty of time to work One Cabinet Minister confessed, 'We are like school-boys under a very strict Headmaster.'

Intensely alive to the vital needs of the people, of the pitfalls in the path of social well-being and shunning all cowardly compromises and slogan-mongering, he declared to his colleagues 'Let us attend to agriculture and character first.' To the communists in opposition he made it clear, 'You are my "public enemy number one"'. But he also warned his own Public Works Department (then popularly equated with wastage and corruption). 'You are my "public enemy number two"!'.

He drew a firm line between his own party functions and administrative business, and never allowed the politicians to interfere with the functioning of the services. The public servants were allowed to do their duty according to the best of their ability, free from political pressures.

The officials too, felt encouraged by his inte-

grity and high standard of administration. They could afford to be bold in doing the right things. They knew they had freedom to tender advice, even opposed to his own viewpoint. None was above law, be it the President of the Congress or the Prime Minister or a local business magnate. Rajaji conducted himself in such a way that not the faintest breath of corruption, nepotism or favouritism touched him. What to speak of his extremely simple habits of food and dress, even as a Chief Minister he would wash his own clothes. Even his worst political enemies had to acknowledge the excellence of his clean and efficient administration.

Yet he was full of courtesy and consideration, personal kindness and sympathetic understanding, wherever needed. He operated on the basis of practical commonsense; prestige and pride were strangers to him. When an urgent matter had to be attended to, he would attend himself to the Chief Secretary's room — and would stand and talk while the Secretary sat. On railway journeys, the Chief Secretary would be travelling first class while by the same train, the Premier would travel by a lower class.

Special Faculty for Music...

(From page 5)

Lady Ramanathan and later his son-in-law Senator Dr. S. Natesan carried out in some measure his charities.

In 1960 Dr. S. Natesan started the Ramanathan Academy of Music and engaged eminent Professors from South India and carried on till he died in January 1965. Immediately the parents of pupils under the leadership of Malaysian Educationist S. Selvanayagam managed the said institution for some time. Thereafter at a public meeting the present Board of Management was elected to carry on the Ramanathan Academy.

The Hindu University movement with the late Mr. T. Muttusamy-pillai as President, the late Mr. S. Muttukumeru M. A. as Secretary agitated for the establishment of a University in Jaffna. In this regard Mr. G. G. Pennambalam Q. C. in and out of Parliament impressed upon successive Governments the immediate establishment of a University in the North making use of the educational foundations and endowments of Pon. Ramanathan. The Malalasekera Commission was consequently appointed and a report was submitted to the Government.

In the year 1939 the late lamented S. W. R. D. Bandaranaike converted the Vidhyadhaya and Vidhyalankara Privenas into Cultural Universities and announced on that occasion, pointing to Sir Kandiah Vaithianathan who was present in the audience, that he would soon establish a Hindu Cultural University in the North in memory of the Great Ramanathan. Thereafter the first Sri-mavo Bandaranaike Government at Dr. Natesan's request, prepared a University Bill vesting Sir Pon. Ramanathan's properties for the University. But it never saw the light of day. And as I stated in my Ramanathan Memorial Lecture 1949" the token vote of Rs. 10 has become a hardy annual! but the University remains a distant dream. We shall

over come said Martyn Luther King....". Now we are glad to note that the present Government has decided to establish the Ramanathan University Campus in the North.

A syllabus of studies of Ramanathan Academy covering a course of four years is of a University standard and the successful candidates are awarded the "Sangeetha Ratna Diploma". At our request the State has taken-over the Ramanathan Aham and the students and the eligible Staff and is inaugurating the Ramanathan College of Fine Arts on the 11th February 1974. It is hoped that this College would be a Faculty in the proposed Ramanathan University of North Ceylon which the present Government has decided to establish in the near future utilising the vast endowments left behind by Sir Pon Ramanathan for this purpose.

Former Director

(From page 8)

Indra', and 'Delighting - the - heart.' Amongst the raga names in modern use may be cited 'Spring', 'Evening beauty', 'Honey-flower', 'The swing' 'Intoxication.'

Psychologically the word raga, meaning coloring or passion, suggests to Indian ears the idea of mood; that is to say that precisely as in ancient Greece, the musical mode has definite ethos. It is not the purpose of the song to repeat the confusion of life, but to express and arouse particular passion of body and soul in man and nature. Each raga is associated with an hour of the day or night when it may be appropriately sung, and some are associated with particular seasons or have definite magic effects. Thus there is still believed the well-known story of a musician whose royal patron arbitrarily insisted on hearing a song in the Dipak raga, which creates fire: the musician obeyed under protest, but as the song proceeded, he burst into flames, which could not be extinguished even though he sprang in the waters of the Jamuna

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THOUGHTS TO BE TREASURED

ஆடிய காலும் அதிற் சிலம்(பு) ஓசையும்
பாடிய பாட்டும் பலவாள் நடடமும்
கூடிய கோலம் குருபரன் கொண்டாடத்
கேடி உளே கண்டு திர்த்தற்ற வாறே.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலவியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நாதவின் நேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY MARCH 22, 1974

FIRST STEP FORWARD

Forty five full years have lingeringly slipped away since the day the greatest of the patriotic leaders of this fair Isle passed away before the first step in the fulfilment of that national hero's cherished hopes for the establishment of a University in the North could be taken. The decision of the Minister of Education to give the Ramanathan Academy of Music due recognition resulting in the establishment of the Ramanathan Academy of Fine Arts may be hailed as a definite indication of things to come in the manner Sir Ramanathan had envisaged in the course of his excellent service in the cause of higher education.

The Ramanathan Academy of Music has a remarkable record of efficient instruction in music from its very inception having been organized and set to orthodox order by that distinguished scholar and statesman, Shri S. Natesan of revered memory. Scrupulously conscious of the pattern of University education that Sir Ramanathan had in view, Shri Natesan hit upon the relevant stage of starting an academy of music, keeping in mind the great Educationist's words. "Every endeavour will be made to revive interest in Tamil literature, music and other fine arts." Able and renowned exponents of music and experts in the art of imparting instruction in that subject were invited from the home of traditional musical talent, South India, to make Ramanathan Academy a model in that department. The trainees increased in number, every year and the four year course in Sangeetha Ratna Diploma of the standard of the Annamalai University soon became a very popular attraction. The mantle of Shri Natesan as the master mind of the Music Academy most appropriately was placed on the healthy head of Shri S. R. Kanagasayakam who had early in life imbibed ideas of educational insight by significant association with the Hindu Board of Education.

This exemplary trend of patriotic service has now assumed another scope due to the keen insight of the Minister of Education into the aspirations of Sir Ramanathan and to the indefatigable efforts of the Director of Education of the Northern Range in perpetuating the noble work of the founder. No occasion would be more appropriate than the ceremonial opening of the Ramanathan Academy of Fine Arts for the Minister of Education to declare the Government's duty to establish the Ramanathan Campus of the University of Sri Lanka without any further delay. This is a subject that needs no clarification. That the North requires a separate University has been the recommendation of several distinguished experts in laying down schemes for higher education and the repeated recognition in principle by successive Governments. All that remains to be done is the early establishment of what is feasible in the present situation, the Ramanathan Campus.

Former Director of the Museum of Fine Arts (Boston)

Makes the Subject of Music more Interesting

Dr. Ananda K. Coomaraswamy's Exposition in His 'Dance of Shiv'



"He interpreted the East to the West and often the West to itself." Dr. Ananda K. Coomaraswamy was a research Fellow in Oriental Art at the Boston Museum of Fine Arts from 1917 to 1947 what time Sir P. Ramanathan, his distinguished cousin, was interpreting the East to the East.

Since Indian music is not written, and cannot be learnt from books, except in theory, it will be understood that the only way for a foreigner to learn it must be to establish between himself and his Indian teachers that special relationship of disciple and master which belongs to India education in all its phases: he must enter into the inner spirit and must adopt many of the outer conventions of Indian life, and his study must continue until he can improvise the songs under Indian conditions and to the satisfaction of Indian professional listeners. He must possess not only the imagination of an artist, but also a vivid memory and an ear sensitive to microtonal inflections.

The theory of scale is everywhere a generalisation from the facts of song. The European art scale has been reduced to twelve fixed notes by merging nearly identical intervals such as D sharp and Flat, and it is also tempered to facilitate modulation and free change of key. In other words, the piano is out of tune by hypothesis. Only this compromise, necessitated in the development of

harmone, has made possible the triumphs of modern orchestration. A purely melodic art, however, may be no less intensely cultivated, and retains the advantages of pure intonation and modal coloring.

Apart from the keyed instruments of modern Europe there scarcely exists an absolutely fixed scale: at any rate, in India the things fixed is a group of intervals, and the precise vibration value of a note depends on its position in a progression, not on its relation to a tonic. The scale of twenty-two notes is simply the sum of all the notes used in all the songs—no musician sings a chromatic scale from C to C with twenty-two stopping places, for this would be a mere tour de force.

The 'quarter-tone' or shruti is the microtonal

interval between two successive scale notes: but as the theme rarely employs two and never three scale notes in succession, the microtonal interval is not generally conspicuous except in ornament.

Every Indian song is said to be in a particular raga or ragini—ragini being the feminine of raga, and indicating an abridgement or modification of the main theme. The raga, like the old Greek and the ecclesiastical mode, is a selection of five, six, or seven notes, distributed along the scale; but raga is more particularized than a mode, for it has certain characteristic progressions, and a chief note to which singer constantly returns. None of the ragas employs more than seven substantive notes, and there is no modulation: the strange tonality of the Indian song is due to the use of unfamiliar intervals and not to the use of many successive notes with small divisions.

The raga may be best defined as a melody-mould or the ground plan of a song. It is this ground plan which the master first of all communicates to the pupil; and to sing is to improvise upon the theme thus defined. The possible number of ragas is very large, but the majority of systems recognise thirty-six, that is to say six ragas, each with five raginis. The origin of the ragas is various; some, like Pahari, are derived from local folk-song, others, like Jog, from the songs of wandering ascetics, and still others are the creation of great musicians by whose names they are known. More than sixty are mentioned in a Sanskrit-Tibetan vocabulary of the seventh century, with names such as 'With-a-voice-like-a-thunder-cloud', 'Like-the-god-

(Over to page 7)

சாஸ்திரம் அடிப்படையில் உருவாக்கப்பட்ட இந்த மொழி
வார்த்தைகள் மூலம் இவ்வாறு குறிப்பிடப்பட்டுள்ளன
இவ்வாறு குறிப்பிடப்பட்டுள்ளன இவ்வாறு குறிப்பிடப்பட்டுள்ளன
இவ்வாறு குறிப்பிடப்பட்டுள்ளன இவ்வாறு குறிப்பிடப்பட்டுள்ளன.

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EDITOR-IN-CHIEF: R. N. SIVAPIRAKASAM