

# INTHUSATHANAM

## (The Hindu Organ)

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SAIVAISM

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### Honouring A House Hold Name

C. W. Kathiravelpillai is a name with which Tamilakam in general and teachers of Tamil in particular are intimately familiar.

Among the works of literary value Shri C. W. Kathiravelpillai had produced, his dictionary stands out preeminently as a production of positive utility. A dictionary is usually understood to be a book that gives words in a certain order, alphabetical, with their different meanings and their roots. But the classical dictionaries are of a different order and are in effect encyclopaedical.

We understand that there is a proposal to request the Minister of Local Government to rename the Wyman Road, as Wyman Kathiravelpillai Road. In this connection we reproduce the preface written seven decades ago by the learned scholar, linguist and lawyer Shri Kathiravelpillai to his immortal work — Tamil Dictionary in order to give our readers the immense service he had done to Tamil.

"The chief glory of a nation", says Dr. Johnson, "arises from its authors" and it is hardly necessary to add that, for a proper study of their works, a good dictionary is required.

It is a characteristic peculiarity of the Tamil classics and shastras that poetry has been the recognised and almost the only vehicle of their authors, so much so that not only literature, properly so-called but also works on grammar, medicine, metaphysics, astronomy, astrology and chemistry have metrical in their composition. To this rule even the dictionary has been no exception.

The first Tamil dictionary compiled on the more modern or what may be called the European method is the Sathur-Akathathi by the celebrated Beschi, an Italian priest, who holds perhaps the

foremost place among foreigners as a Tamil scholar, poet and prose writer. Many words not given in the Sathur Akathathi were collected and arranged for a Tamil-English dictionary by Mr. Knight of the Church Mission, Jaffna, with the assistance of the Tamil scholars of his day; and the manuscript left by him formed the basis of the Tamil dictionary compiled by Pandit Sandira Sekara and printed at the Maney Press in 1842, under the auspices of the American Jaffna Missionaries. Two other dictionaries edited on similar lines appeared at a later date in Madras, and proved to be very useful and necessary additions to the number.

Many years ago I attempted, in the course of my reading, a collection of such words as are not found or defined fully in the dictionaries extant, with a view to the compilation of a new and comprehensive dictionary of the Tamil Language; but the duties in which I had been successfully engaged, as instructor, Journalist, Advocate and Magistrate, interfered with the prosecution of my design. Since my retirement five years ago from Government service, I have devoted what intervals of health and leisure I have had, to the completion of a work undertaken many years ago as a labour of love, for the benefit as well of my countrymen who must ever regard a fair knowledge of Tamil as an intellectual necessity, as of foreign students who will find it to be "one of the most copious and polished languages spoken by man."

I have included in the present work the words derived and gradually adopted from Sanskrit to meet modern requirements and now appropriated by various writers as part and parcel of the Tamil language. Although I had to correct a few words found in the other

### Saiva Youth Manram

The Tenth Annual of the Saiva Youth Manram of the North was held on June 6, 1974 at the Jaffna Hindu College Prayer Hall.

The agenda included the recital of Thirumurai by the pupils of Mariapalam M. M. School and the chorus prayer Bajana of the members of the Jaffna Saiva Mangayar Kallagam.

The President of the Manram Shri Rignuntha Mudaliyar in his address reviewed the activities of the Manram during the past ten years and particularly during the past year.

Saiva Pulavar V. Kandasamy in his address of welcome expressed the hope that Saiva youth would form similar Manrams all over the Island.

Instructive lecture on Sundarar's Thevaram and on the place of Thirumurai in Life were delivered respectively by Vidwan K. Karthigesu and Siva Tamil Selvi Thakkamma Appakuddy.

As a lexicographer, I have not rejected the foreign words included in that of Dr. Winalow. My chief aim has, however, been to rescue from obscurity and present to the public as large a collection as possible of words not found in any previous dictionary, occurring in shastras, whether existing in print or in manuscript.

To those wishing to study Hindu Philosophy and Metaphysics, including Vedantism and Siva-Sithantham, this dictionary will, it is hoped, be a great help. Medical men will be glad to find in this compilation botanical and medical words collected from the medical books published by the celebrated Pandit Suppiramaniam. Technical words relating to the science of logic, rhetoric, astrology,

(Over to page 6)

### AFRICAN AND DRAVIDIAN LANGUAGES

The following extracts from The Hindu (22-5-74) and The Hindu (26-5-74) will I think interest those engaged in the subject of Dravidian studies.

President Leopold Sedar Senghor of Senegal today offered to host a world Tamil conference in Dakar the Senegal capital. The invitation would come "before long", he told a gathering of scholars during a two hour discussion on Dravidian culture at the Raj Bhavan here this afternoon.

Mr. Senghor said he had suggested to the Prime Minister, Mrs. Indira Gandhi that 'Dravidian Indians' should be sent to the Festival of Black Arts to be held in Nigeria in 1976 at least as observers.

A scholar in Dravidian studies, Mr. Senghor said he was greatly interested in a comparative study of the Negro-African and Dravidian languages. His studies had revealed that one fourth of the African and Dravidian languages had common roots. He was also keen on probing into the relationship between the African and Dravidian philosophies. There was a centre for Dravidian Studies in Senegal and students from his country were studying in the Annamalai University (Tamil Nadu).

The discussion centred round the "confrontation" between blacks and whites prompted by a remark by Mr. Badrinath, Commissioner of Archives, that the whole Indian "ethos" had been racist from the days of the Puranam, which associated all that was pure with white colour.

Mr. Senghor felt that the "confrontation" between Aryans and Dravidians had only been for the good and contributed to the "greatness of India". He also said that the Dravidians formed the

base of the Indian personality.

Mr. Senghor was firmly of the view that the blacks had the most ancient civilisation. 'While we root ourselves within the values of Negritude we want to establish links between all the black people. We believe we have a part to play in the world as black people', he said.

(To be continued)

### Reviewed News

#### Valaichchenai Paper To Cost Very Much More

Import of paper in addition to local production cannot meet the demand in this Island for printing paper. Eastern Paper Mills Corporation appears to have sanctioned an increase in the cost of paper produced by the Corporation by ninety per cent. What is in store for printers and publishers no one can say. Writers however have to withhold their pens and seek other pastures.

#### Thirugnana Sambanther Guru Poojah

At the Navalar Ashram, Thirugnana Sambanther Guru Poojah was observed by the Jaffna Saiva Paripalana Sabha on Wednesday June 6.

In the noon the usual Guru Poojah was observed and Prasatham was distributed.

At the public meeting in the evening Sri Shanmugakumaresan and Saiva Pulavar V. Kandasamy delivered instructive lectures.

Selvi Kanagasingham of Ramnathan College and Selvan V. Intharakumar of Central College also participated in the deliberations.

Shri R. N. Sivaprakasam presided over the meeting.

## THOUGHTS TO BE TREASURED

சிவ சிவ என்றிடத் தேவரும் ஆவர்  
சிவ சிவ என்னச் சிவகதி தானே.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கலியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறிந் தேதும்மே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

**Hindu Organ**

FRIDAY JUNE 7, 1974

## TEMPLE LANDS IN TRUST

The religious minded devotees of the past generation had, as a rule, provided for charities during their life time as they felt that real service lay in maintaining Temples and preserving them for the use of posterity. The endowments and gifts were of a very substantial and extensive character. These philanthropists also took particular care to execute notarial instruments for these donations clearly indicating the purposes for which the charities were being established.

However, the succeeding generation has failed to make proper use of these Trusts and Charities due to negligence, indifference and above all lack of devotion to duty. It has been known for several years that lands that were donated to Temples have been successfully misappropriated by individuals and that these properties are for all purposes being regarded as belonging to private parties. In some instances litigation had helped the discovery of the true title, in others owing to utter carelessness of those who ought to take interest in such matters, even fabricated claims have been left unchallenged.

The duty has now been cast on all devotees to make a determined effort to preserve charities and endowments and to recover properties belonging to Temples from individuals who have successfully established possession by illegal means. The elders in villages still remember the lands that had earlier been gifted to Chidambaram Ambalavanar Swami Temple by means of written documents and also by word of mouth; but responsible Saiva organizations are unable to proceed legally to recover these lands for Temples owing to lack of support. We, however, are of the opinion that enough assistance and aid will be forthcoming if the Sabhais make a bold and genuine bid to preserve charities by enlisting active participation of persons who are in possession of facts in such activities.

The maintenance of Temples in Tamilakam has become a problem particularly during the present time when normal expenses for the proper functioning of shrines have become unduly prohibitive owing to soaring cost of commodities. Even those temples that are usually maintained from the produce in lands belonging to them are unable to realize the harvest owing to the fraudulent practice of lessees in defaulting supply of paddy. Whatever the economic effect may be, it is absolutely necessary that some effective effort must be made without delay to conserve charities and restore temple lands to the proper ownership. In this religious duty the co-operation and collective support of all religious devotees are needed. And on the other hand Saiva Sabhais should go all out to seek this support and secure the assistance. Above all the vigilance and alertness of these organizations must be continuous and should be followed up by active administrative and executive work.

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( From page 5 )

astronomy, chemistry and mathematics have received special attention. A noticeable feature of the work is the citations from standard authors and approved sources which are intended to illustrate the meaning and uses of words.

Words of Sanskrit origin are traced to their source and the originals from which they are derived are also given in Sanskrit characters.

To the sum and total of the words given in previous dictionaries the present work claims the addition of thousands.

It was my original intention to publish the whole work in one volume, but as this must necessarily involve considerable delay, I have, in deference to the wishes of certain friends whose opinion I value, decided to issue it in six separate parts.

Part I, which is now issued, deals with the words beginning with A and contains 3127 more words than the corresponding part in the latest Tamil dictionary published in Madras.

No one can be more sensible than I am of the many and great imperfection of this work, I shall, therefore thank any gentleman, who notice any errors in the Dictionary to communicate them to me so as to enable me to make the necessary corrections in a supplement in which I intend to deal with such words as I may not get into the body of the work.

I cannot conclude without expressing my obligations to the scholars who have assisted me in the prosecution of a laborious task. I have also to thank Mr. P. Coomaraswamy, J.P. (formerly Member of the Legislative Council) who, prompted by the keen interest he takes in everything that tends to revive the learning of the Tamil Language has written to me from time to time to encourage me, and has generously volunteered to purchase a very large number of copies of the Dictionary.

C. W. KATHIRAVELPILLAI  
Jaffna, Jan. 1, 1904

## GREATNESS OF TRUTH

By V. S.

( Continued from the issue of 10 - 5 - 74 )

Again, speaking true can take place only after truth has arisen in the mind. If no Truth appears in the mind, even if you speak true, it cannot be a perfect Truth, a parrot, or a gramophone may give out noble and true words, but the world will not regard these words as perfectly true. For true words are those those that are realised as such in the mind and then expressed with that feeling in the mind. It is doubtful whether there is one out of a thousand who does so. Sometimes when such a person speaks people know at once that he is a great man; they easily perceive that he is quite a different man from those common eloquent men and hold him in esteem.

Sense - objects cannot bring the experience of Happiness within; they foment anxiety and bring the experience of unrest and turbulence. Happiness is a state of the inner life of the individual. It is a state of the mind and the intellect. It is, therefore, a condition of the inner being. It is not in any way related to the external state of opulence, for, herein the peace of mind is easily disturbed by anxiety, insecurity and fear.

As long as one is a slave to wants, he cannot be happy. Slavery and happiness are incompatible. We must reconcile the physical and intellectual aspects of the Being with the great urge of the truly Spiritual Being (i. e.) God.

In short, we must live truly, (i. e.) a strictly religious life. Then we shall bring us closer to the attainment of the great goal.

“மனம் வேறு, சொல் வேறு,  
மனம் துறியில் வேறு  
வினைவேறு பட்டவர்பால்,  
மேலும் - ஆன மே  
மனமொன்று சொல்லொன்று”

வான்பொருளுமொன்றே  
கனமொன்று மேலவர் தங்  
கண்”  
என்னும் நீதிவேண்டிச் செய்  
புள் ஈண்டு கருதற்பாலது:

### NOTICE

In The District Court Of  
POINT PEDRO

No. 12334

1 Kathirkamu Sabanathan  
2 and wife Parameswary  
both of Varathuppallai  
presently of 715, Bloo-  
mandhal Road, Colombo  
15

Vs. Plaintiffs

1 Kanapathippillai Pon-  
nambalam  
2 and wife Pakkiam both  
of Varathuppallai  
3 Arumugam Ganesanan-  
than of Varathuppallai  
presently of 61 Negom-  
bo Road, Kandana  
4 Veinuppillai Kathirgama-  
liogam  
5 and wife Pnyaneswary  
both of Varathuppallai  
6 Muttukumaru Bala-  
krishnan of do presently  
of C6 248/48 Wolfen-  
dhal Street, Housing  
Flats, Colombo 13  
7 Kathirgamar Nagamany  
Kanagasabai of Vara-  
thuppallai

Defendants

It is hereby notified that Action No. 12334 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition/sale of the land called Nayinavattai in extent 13 Lachams V.O. and 9 5/8 Kulies and situated at Varathuppallai in the Parish of Point Pedro in the Division of Vadamaradeby in the District of Jaffna, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 26th day of June 1974 at 9 O'clock of the forenoon.

By order of Court  
M. Nadarajah  
for Registrar.

This 31 day of May 1974

9 8

சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்ற  
சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்ற  
சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்ற  
சான்றிதல் செய்து கொடுக்கப்பட்டிருக்கின்ற

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EDITOR-IN-CHIEF R. N. SIVAPRakasam