

THE PLACE OF TAMILS IN HOME SCHOOL CONTACT

SRI LANKA

FACTS REVEALED BY RESEARCH SCHOLARS

(At a time when politicians are endeavouring to rewrite the ancient story of Sri Lanka it is appropriate that a learned article from the powerful pen of the late Rev. Fr. S. Guanapragasa O.M.I. has been unearthed and published in the 'Vaidyeshwaran'—the magazine of the Ramakrishna Mission, Vaidyeshwara Vidyalayam. The article is reproduced below)

NO historian will dispute the fact at the present day that the earliest inhabitants of Ceylon were Dravidians, that is to say Tamilians. The term Dravidian to designate all those who speak Tamil and its dialects such as Kanarese, Telugu, Malayalam &c., as their native tongue, was coined and popularised by Bishop Caldwell in the last century from the Sanskrit form *Dramila* or *Dravida* for Tamil.

There was a time when the Dravidians occupied the whole of India and Ceylon which then formed part of the sub-continent. For the Tamil occupation of North India, unimpeachable evidence was recently brought to light by excavations in the Indus valley. There is no doubt now that before the advent of the Aryans into Punjab, some two thousand years B. C., the Dravidians, the inheritors of an ancient civilisation represented by the Sumerians and the Egyptians of old, were the undisputed masters of India and Ceylon. The Aryan migration into India resulted, on the one hand, in absorbing and being absorbed by the mixed peoples who now speak the various forms of Indo-Aryan in the North, and on the other hand, in making the un-mixed Dravidians rally in the South and differentiate their original speech into the various dialects as we find them now. After Ceylon had been cut off from the mainland by some seismic disturbance, it was only

natural that the speech of its inhabitants developed into a dialect of its own. This old Ceylon dialect can be still seen in most of our place names especially of the north of the Island and in not a few ancient words of the Sinhalese Language based, like other Indo-Aryan speeches, on a Dravidian substratum. It has been hastily assumed by some that the place names of North Ceylon are all Sinhalese and that they point to the ancient Sinhalese occupation of the land. But on closer examination by linguistic standards the older place names referring to the contour of land, tanks, ponds, flora and fauna, are clearly seen to belong to the Ceylon dialect of the Dravidians and show forth the original occupation of the land by Tamils. Later names with Buddhist connection alone belong to the distinctive Sinhalese vocabulary or words derived from Pali or Sanskrit. These indeed show later Sinhalese domination in the North but the older names point to the earlier Dravidian occupation.

But how did the Sinhalese come into a land already occupied by the Tamils? It may be surprising to many to hear that, historically speaking, the Sinhalese did not come to Ceylon from outside but were made locally out of the older inhabitants, the Tamils. It is not that the Tamils were transformed into Sinhalese overnight; the change was gradual and took centuries

as in the case of original Tamils turning Kanarese, Telugus and Malayalies. It was not dialectic corruption alone that accounted for the differentiation of Kanarese or Telugu from Tamil but chiefly their gradual intermingling with the northern Indo-Aryan languages. So too, Sinhalese was formed from the old local dialects by combining with Magadhi from the time the famous seven hundred adventurers from North India landed in Ceylon and by profuse borrowing from Pali and Sanskrit ever since Buddhism was introduced into the Island. From the point of view of ethnology, the old Ceylon race was changed only to the extent of seven hundred males from North India, to whatever race they might have belonged, mixing up with possibly thousands of the natives. Sinhalese records do not conceal the fact that no woman came from the North and that the seven hundred new arrivals took their wives from the Tamils of Pandiya Nadu. We thus see that our Island was originally peopled by the Dravidians who partly by the transformation of their language and partly by the infusion of foreign blood differentiated into the Sinhalese race. The myth of a lion being the progenitor of that race needs no comment here.

On the state of civilization of the old Ceylon Tamils whom Buddhist Chronicles called Yakkhas and Nagas we have only surmises to make from stray facts. There seem to have been kings and towns and even a gem-set throne in Nagadipa, probably the present Jaffna, over which two Naga princes had a dispute. That the Yakkhas were not imaginary demons but original inhabitants of some standing is shown by Padukabhaya, a successor of Vijaya who reigned at Anuradhapura, establishing two Yakkha princes one of whom sat on a throne of equal eminence with the Kings. Father Heras of Bombay, who is specialising in the seal-inscriptions of Mohen-

Parents and Teachers as Co-Guides

The child comes into school each day, via his community, from his home. At the close of school he goes out into his community, his destination home. And all the time the child is learning about himself as a person, about his skills, about his relationships, about his surroundings and his world. As adults we tend to say, "Those are home activities" and "These are school experiences." Actually, so far as learning is concerned, no such clear cut distinctions can be assured. For the home and community learnings continuously affect the school learnings and the school learnings flow into the child's out-of-school life. The child does not sort, by logical place arrangements, what makes a difference in his behaviour. Rather, the logic emerges from the child's attempts to meet his needs for meanings to enhance each day's living as a significant person in his groups and his natural world.

It seems clear that, whether the source of learning in home or school behaviour becomes truly integrated only when

Jodaro and Harappa and who visited our Island some years ago, identifies the signs on the old punch-marked coins of Ceylon as picture writing belonging to the Indus valley culture. He also discovered a number of signs of the same writing in a natural cave situated in a plantation eight or nine miles from Kegalle. These are all pre-Buddhist, and mark, according to him, the marvellous civilization of the Indus Valley which had spread down to Ceylon three millennia before Christ.

It was Buddhism that achieved the consolidation of the Sinhalese into a

the individual achieves his own unity of action and reaction. If one accepts the idea that the child's education is home-community-school oriented, then it follows that every home-school contact should facilitate the best learning which is possible. Homework should be one way in which parents and teachers work together as co-guides of children's educational adventures.

In the traditional concept of homework, the teacher prescribed what the child should do with a segment of time at home. Usually this assignment was a definite amount of subject matter to be covered, as, for example, spelling words to be studied, arithmetic problems to be solved, or pages in history or geography to be read. This assignment was uniformly prescribed for all the class. It frequently was given without consideration of individual abilities, other out-of-school responsibilities, home conditions for study, or the health and well-being of the youngsters.

The traditional concept of homework, furthermore, seemed to define the behaviour of the pupil as that of acceptance of the importance of the imposed tasks, obedience to the restriction which the tasks placed on out-of-school time, and thoroughness in completing what he was told to do. In other words, the good child unfailingly did what he was directed to do. He had no part in planning the job to be done; his planning was chiefly how to get the assignment completed by the designated time. He had no part in evaluating the purposes for which the homework would be done; his evaluations were personal reactions to the kind and quantity of the assignments imposed by the teacher. How he did the assigned jobs was relatively



சிவசுந்தரம்.

சமர்சியாயவே ஸ்ரீராமச்சந்திரம்
சமர்சியாயவே ஸ்ரீராமச்சந்திரம்
சமர்சியாயவே ஸ்ரீராமச்சந்திரம்
சமர்சியாயவே ஸ்ரீராமச்சந்திரம்

சிவசுந்தரம்.

Hindu Organ

FRIDAY, DECEMBER 16, 1955

Treasure These Thoughts

It is because men's desires lead to destructive ends that the world today is threatened with speedy annihilation, or worse. The mere existence of the human race has come to depend upon the extent to which mankind can be swayed by ethical considerations.

EXAMINATIONS QUANDARY

LEAKAGE of questions or massacre of the innocents; has this become a feature of the G. C. E. Examinations. The magnitude of the numbers of candidates who appear for these examinations, it must be admitted, has been such that the task of conducting them has become stupendous. In any circumstances, leakage and massacre or either of them cannot become a regular complaint. For numbers need not interfere with the efficiency of the machinery of examinations if sufficient care has been taken to design it in a fool proof manner.

Much has been said about the 'massacre' for which the G. C. E. examinations have become notorious. We do not propose to reopen the subject here except by way of making a passing reference to the change in the standard of questions that were recently set. Departure from previous schemes of setting questions may be welcome but not where such deviation tends to or is intended to confuse the candidates out of their wits! The irony of fate of the educational system of this island is such that while students are faced with the initial difficulty of fitting themselves in a scheme that has been necessitated by a spirited switch over to the Swabasha they are also confronted with the challenge of the examiners who perhaps assume that their role in that capacity is to measure their wisdom

PUBLIC SERVICES AND THE MINISTRY

EVERY state takes particular care to see that the Public Services enjoy justice and security of tenure and that jobbery and favouritism and discrimination are eliminated as far as possible. Where men in the Public Services are disgruntled by unfair discrimination in favour of junior men they cannot give of their best to the service of their country and the administration suffers in efficiency. In India as a standing rule preference is given to seniority of service except where some big compensating advantage is to be gained by ignoring it. The Ceylon Cabinet has announced its policy as one of appointment by merit and not by seniority. Napoleon gave it as the motto of his army that every private soldier carried in his knapsack the field marshal's baton. The great commander had an unerring insight into individual ability and his generals would have done credit as commanders of any army in the world. It is undoubtedly good to have Ministers and a Public Service Commission

with that of the examinees.

The reports about the leakage of question papers that were set for the recently held G. C. E. Examinations seem to have been made with an amount of authenticity. The Commissioner of Examinations could not have but taken immediate action to enquire into the allegations particularly when wide publicity has been given to the disclosures in a responsible newspaper. It has become evident that the present setup for conducting the G. C. E. examinations has not stood the test of public opinion. The Government must forthwith set about to unearth the vicious circle of confidence-tricksters that is engaged in this disgraceful work of making easy money at the expense of the morality of the nation, the future well-being of students and the peace of mind of parents and teachers. The Commissioner of Examinations will do well to summon a conference of leading educationists and educational associations with a view to fighting the underground enemy of corruption tooth and nail.

who have a keen eye to real merit and will not err in finding it. Matthew Arnold in his Culture and Anarchy insisted that the cultured man is one who is guided by the best light that is within him. But at the same time he uttered the warning that such a person should see that the light be not darkness. By the same token the warning should go forth to the Ministers that they must see that their merit is not synonymous with their whims and fancies, with their personal attitudes to their friends, relations or

N. SANGARAPILLAI,
B. A. (Lond.)

party, or the ability of a candidate to catch their eye and ear. Many persons in the public services have become disgruntled because inferior men have been preferred over their heads for no valid reasons, but purely on the score of their race or community or ability to catch the eye of the Minister.

This solicitude on the part of the Ministry for merit becomes strange when the record of most Ministries is one of waste, incompetence and extravagance. The Railways have registered a record loss of 13 million rupees. A former General Manager retired in disgust to avoid harassing by the Ministry. His successor far from being able to arrest the deficit, has allowed it to soar. If the acting head or deputy head of a department is not after the heart of a Minister he is indefinitely kept in his acting appointment till a successor is free to take his place. Places are reserved for technicians, experts and men of specialised qualifications, but it is by no means certain that the men appointed are real specialists. It is possible for the State to send a person to Canada or Australia on a Colombo Plan scholarship for a short period and pass him off as an expert—a thing which happened in the case of the Live-Stock Officer who cost the Exchequer over a lakh of rupees. On the floor of the House of Commons Baldwin Premier took pride that the British nation was not logical like the Germans, but had the genius of muddling

through to victory in a crisis. Similarly the Ministers in Ceylon can safely muddle through thanks to a flowing treasury and liberal foreign aid.

The appointment of Captain Dixon Kotelawala as Director of Civil Aviation is a flagrant instance which cannot fail to undermine public confidence in the Public Service Commission. A post of high responsibility carrying a high salary formerly held by Civil Servants is conferred on a person who has only an air pilot licence. Mr P. Nadesan who previously held the post with great acceptance to the Government had been shifted to make room for somebody else. The Public Service Commission has lowered the educational qualification to the S. S. C. standard and included a commercial

pilots' certificate as to shut-out applications from Civil Servants. A Director will never be called upon to pilot an aeroplane. Then why should this qualification be considered essential? Captain Dixon Kotelawala is neither a technician nor an educationally qualified person. As for the details of the organisation and administration of the Department a Civil Servant can easily pick them up in a few months. The possession of a pilot's certificate can no more confer on a person an expert mastery of the problems of departmental organisation and administration than a locomotive driver's certificate can give the driver the competence to manage the Railway Department. The Public Service Commission was specially recommended by the Soulbury Commissioners as a means of removing the public services from political influence.

MANNAR M. P. DOES NOT WANT PROTECTION FOR MINORITIES

SPEAKING on an adjournment motion on December 8 at the House of Representatives Mr. U. Sittampalam M. P. for Mannar enquired why the Hindu Religious Trusts and Temporalities Bill had been delayed. In the course of his speech the M. P. for Mannar touched on the language issue and ridiculed the idea that the minorities required any protection. However, he pleaded for protection of the depressed classes.

Among other things Mr. Sittampalam said, I do not want to touch on the language question except to say this. We are at the moment having considerable agitation in the country over a trivial matter which is now called the "language issue." The policy of those great men who fought and worked for the independence of this country from 1944 when the language policy had already been defined, the policy of the late Mr. D. S. Senanayake during his term of office—it is being suggested that that policy is wrong and that it is treacherous to the Sinhalese people. All that has been suggested to us and we are in very difficult times. The present policy and the rules under it will not involve any inconvenience whatsoever to any member of the Sinhalese-speaking public. Mob hysteria is having its sway.

It might be that one section of the country might have to separate but if in that Motion for Home Rule or Tamil Nadu or separation for Tamil Nad we are going to

perpetuate that atrocity in the Jaffna peninsula by which one-third or one-fourth of these people are untouchables, then I say that we are unfit for that kind of home rule. It is unknown today in any other part of the world that by law one-fourth of the people in a place are untouchables. Today they have no right of temple entry; they can be persecuted.

The Hon. Minister of Posts talks of fundamental rights when they are not needed. I do not want any person to live as a protected person in Ceylon. I know the masses of the people and they like me and I like them. They have been misled at the moment over some issue, but he wants to introduce all sorts of motions about fundamental rights which might very well be applicable to the negroes of America or some of the backward peoples of Africa. Does it strike the Hon. Minister of Posts that he cannot march a body of harijans into a temple as

(Continued on page 5)

THE MODERN YOUTH

THE PLACE OF TAMILS IN SRI LANKA

(Continued from page 1)

ONE of the main features of the modern world is the spread of American influence in all spheres of human activity. World politics and economy acknowledge the overlordship of Uncle Sam. Even in the social sphere American influence is clear. Here we are concerned with one aspect of the youth problem—the problem of the teen ages. America is a land of Ted and Tom boys (I don't know how many are aware that Tom-boy is really a peculiar band of American girl). "Yankeeism" has become one of the chief exports of America and even our lovely island pearl of the Orient is not free from its influence. The 'Bambalawatte Boys' (as the local Yanks are called) shut up to fame with the indirect publicity given to them by *Fly-by-night & Sooty Banda* and they have now become an accepted social institution. From Colombo Yankeeism has spread to the provinces and even conservative Jaffna has long given up frowning on Yanks.

The average Yank has one favourite pastime (by no stretch of imagination can we credit him with a hobby)—aimless loafing on sports model bikes. His attire is masculine but with a feminine touch about it. He spends as much time on his personal make-up as would an average female. His language is slang which he speaks in a drawling tone. He likes everything western and has an unconcealed contempt for anything swabasha. Among other things he has a taste for the fine arts but this is not of the right type. He reads cowboy comics or space-thriller cartoon serials and six-penny thrillers. He has a craze for light film music. He likes the cinema a lot but is interested mainly in gangster films (no wonder Republic Studios plan to produce as many as 56 gangster films next year). He would talk about all things under the sun and one listening to him would think that all the V. I. Ps (in Ceylon as well as outside) are his pals. He has little respect for law and society and tries his wit mainly on females. He meets his mates outside popular restaurants and the pavement is as much his home as the house where the rest of his family stays. He has an elegant pose and the cigarette is an essential part of his pose. Among other things his pockets contain crumpled cigarette butts.

Here I have given you (to the best of my ability) a picture of an average teen-ages yank. That he is a chronic boy is clear. But is he harmful? The problem is that the majority of the teen-ages yanks are school boys. School boys are expected to dress and behave with sobriety, in a manner

befitting their environment and tradition of their country. We may pass off yankee dress as harmless but what about loafing and comics? A normal student is expected to do some serious reading suitable for children of his age. Do cowboy comics and space thrillers serve the same purpose? The main objection to comics lies not so much in the matter found in them as in the language. A boy who gets used to reading comics would not feel like reading books where the story is not told through illustrations. Further the adoption of slang as normal conversa-

By
Sabaratanasinghe
Kumarakulasingham

tional language would widen the gap between spoken and written English and this at a time when the cry is for better English. As for matter, most of the comics are harmless and some space thrillers may even claim to be of educational value in so far as they give an idea of the scientific age to come. If these who are in a position to do so guide students at the proper time and develop in them a taste for serious reading matter, they would be safe. They will read comics along with serious reading matter and the effects of the former would be offset by the latter.

The teen-ager yank is not so serious a problem as the juvenile delinquent. That juvenile delinquency is on the increase in Ceylon should not surprise anyone in view of the high crime rate in Ceylon and the general backwardness of her economy. Heredity, environment and education are some important factors which mould a child's character and of these the home environment is perhaps the most important. America has a big problem in her dead-end kids who are exploited by the American underworld. In Ceylon there is not much of teen-ager gangsterism and the average delinquent indulges in petty crime. Education has little effect on the delinquent as he is either too young or receives no education at all. The delinquent wishes to earn money the easy way. Economic development of the country with wider employment opportunities, prohibition, adult education and a more rational social attitude towards the criminal minded especially these who are just out of prison are some ways in which juvenile delinquency can be tackled. There are several who advocate the banning of gangster films. I do not believe that a child growing up on right lines will be influenced by gangster films and one must note that the juvenile delinquent is the

exception rather the rule.

The Yank and the juvenile delinquent are two particular sections of Youth and Thank God, these abnormalities are in a minority. What about the majority—the normal modern youth—especially the student of today. This raises the question of our present educational system and the related question of discipline in schools. The modern student is much better off by way of comforts and facilities for study, yet he is less patient and hard working. He is generally intolerant of criticism and has a fancy for playing truant while his ancestor sought to impress teachers through performances at examinations, he has his own methods—favourite one being jokes at the expense of the teacher outside school hours. He doesn't like to study the hard way (Perhaps tutors have a lot to do with this) at home as well as at school he is a person conscious of his status—a creation of his. He doesn't like to be told things and ordered about and to him time and place are of little significance—(He looks upon even the temple as a place of amusement). He is more conscious of his dress than his behaviour. In one respect he is an improvement on his ancestor—he is a better all rounder being more sports minded. The Ceylon girl of today has also changed. She is more care-conscious. She is fast developing a tendency to imitate her western counter-part but her opportunities for playing Tom-Boy are limited and he is a better student than he average boy.

From what has been said above it is clear that the modern teen-ager is quite different from his ancestor. The change in environment is mainly responsible for this development. The world of today is a mechanical world where artificiality is the keynote of life. The days when man was tied down to his land, which gave him his basic needs—the days when he felt secure and life was slow moving and deep, the days when his village was an isolated self-sufficient unit—the days when he provided his own amusement are gone. The political and economic changes of recent times have brought in their train vast social changes and everywhere there is in evidence that the old order is crumbling fast. The tempo of life has quickened and there is a general feeling of insecurity. Religion no longer guides individual lives and money is all powerful. Placed in this context the modern youth appears to be a helpless individual, living in an age of transition and struggling against temptations and odds of all kinds. Rapid economic development of the country, an overhaul of the present educational system of the

separate race. But it took time to penetrate into the masses, in whose case, it was often a veneer of a foreign faith over their old Hindu religious beliefs and practices. This seems to have been especially so in the North, where Buddhism did make great strides without entirely destroying Hindu and ideas leanings. The Buddhist Tamils of Rajarata were still holding communication with South India and had always a warm corner in their hearts for their brethren of the mainland who were allowed to cross over and mix with them freely as fresh colonists or even pour in their thousands as assailants of the reigning power.

The long and just reign of the Tamil Elala over the greater part of the Island is well known. And in the early years of the 11th century practically the whole of Ceylon became a province of the Chola empire under Rajaraja I. After the fall of Polonnaruwa, the Sinhalese kings shifted the capital of their kingdom to Dambadeniya and other towns further South.

From the 13th to the 17th century, the Tamil kingdom of Jaffna flourished under the Arya Chakravarties, except for

country, (with religious instruction) prohibition and all the reformed adult are some of the things required if Ceylon is to safeguard her youth. As it is the escapist tendencies of the adult are infecting the youth.

In conclusion I wish to point out that I have dealt mainly with the teen-ager. Even here the analysis is not complete for no reference has been made to his sexual behaviour. This however is the task of the psychological expert and the attention of readers is invited to the writings of Kynsey, Bertrand Russel and the like on the subject. I have also not touched upon the question of youth and politics, as I feel that the youth of Ceylon does not dabble in politics as much as the youth of other countries.

a short interval when Sapumal Kumarayya, a prince of Kotte, wrested it from one of the Chakravarties who, however, returned to power soon after. In the 14th century the Kingdom of Jaffna was at the zenith of its power and glory. It extended as far south as Puttalam, and for a short time it enjoyed even the overlordship of the whole of Ceylon.

After the old Dravidian inhabitants of Ceylon had turned Sinhalese, new Dravidian colonists gradually peopled the northern part of the Island. The new colonists were mostly from the Chola country famous in those days for its advanced form of government, irrigation works and all civilized arts and crafts of the time. The beneficial influence they exercised on Ceylon was tremendous. Many a government policy of the Sinhalese kings was in imitation of Chola originals. The Sinhalese coinage is an outstanding and concrete example. It would readily be admitted that the irrigation works of Ceylon were based on those of South India. To know that the Sinhalese customs and laws of land tenure were derived from Dravidian models one has only to look into the late Mr. Codrington's "Ancient Land, Tenure and Revenue in Ceylon," where one will find the terminology preponderantly Tamil. We know that the sculptors and the builders of the ancient monuments of Ceylon were Tamils from the mainland. It is likely that the engineers who constructed the great tanks and canals were from there too. Ministers of kings were often drawn from the learned of South India as their queens were themselves always Dravidians being either princesses directly brought from there or descendants of Dravidian queens in the Island. That the most trusted bodyguards of some medieval kings were the Velai-karas of South India is known without a shadow of doubt from some Tamil inscriptions. It is common knowledge that the court language in Ceylon was Tamil certainly from the sixteenth century and the signature and attestation of Bhuvanekabhu (1546) at any rate was in Tamil. The last four kings of Kandy were Tamils.

American Voting Machine

Colombo: Visitors to the Food Agriculture Exhibition, scheduled to be held at the Havelock Race-course, Colombo, in January, will have the opportunity of seeing this voting machine at the U. S. pavilion.

Voting machines are used in most of the metropolitan centers of the United States to record quickly, completely and without fear of inaccuracy the wishes of American voters in their elections.

The machine gives an immediate total of the votes cast and provides a rapid summary of the wishes of an extensive population. Its introduction in America has so simplified the problems of recording ballots and of securing an accurate total that it is fast supplementing the written ballot in most American voting districts.

For the purpose of demonstration, the machine will be set so that guests of the American Pavilion can vote for which of the American exhibits they prefer, thus giving the management a guide for future exhibitions, and allowing each individual to express his approval or, by not voting, lack of approval of certain displays.

The method of registering the vote is simple. A voter enters the voting machine booth, pulls a bar and a curtain encloses him. Then he pushes the levers over the names of the displays he has decided to vote for. As he leaves, he again pulls the bar and the mechanism records his vote and also pushes the curtain open for him to leave the booth.

ORDER ABSOLUTE IN THE 1st INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 116.

In the matter of the Last Will and Testament of the Late Daniel Kanagaratnam of Karampan Kayts.

Sivakalai Kanagaratnam of Karampan Kayts.

Petitioner.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 21st day of November 1955 in the presence of Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner and of the witnesses to

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 100

In the matter of the intestate estate and effects of Leelavathy wife of A. Thangarajah of Mathagal

Deceased.

Arumugam Thangarajah of Mathagal Petitioner Vs.

1. Vasanthakumari daughter of Thangarajah of Mathagal—minor

2. Viswanathan Sandrasegaram of 40 Mary's Road, Bambalapitya—G A-L of 1st Respondent

Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 9th day of November 1955 in the presence of Mr. N. T. Sivagnanam, Proctor on the part of the Petitioner and the Affidavit and Petition of the Petitioner from which it appears that the 2nd Respondent is a fit and proper person to be appointed Guardian-ad-litem over the minor the 1st Respondent and that the Petitioner who is the legal husband of the deceased is entitled to have Letters of Administration to the estate of the abovenamed deceased having been read:

It is ordered that the 2nd Respondent be appointed Guardian-ad-litem over the minor the 1st Respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the Petitioner unless the Respondents abovenamed shall appear before this Court on or before the 12th day of December 1955 and show cause to the contrary to the satisfaction of this Court. The Petitioner to produce the minor before this Court on the said date.

This 9th day of November 1955

Sgd. P. Sri Skanda Rajah District Judge

(O 126, 16 & 23)

the Last Will having been read; it is ordered that the Last Will and Testament dated 6th March 1955 and attested by K. Arumugam Notary Public under No. 766 proved and probate of the said Last Will and Testament of the abovenamed deceased be granted to the petitioner as sole Legatee and executrix in terms of the said Last Will.

This 21st day of November 1955

(Sgd.) A. E. R. COREA District Judge Jaffna.

Drawn by K. Arumugam Proctor for petitioner.

(O 129 16 & 23)

Order Nisi

IN THE DISTRICT COURT OF VAVUNIYA

HELD AT MULLAITTU

Testamentary Jurisdiction No. 396

In the matter of the Last Will of the late Anantha Iyer Paramasamy Iyer of Mulliyawalai.

Deceased

Jegatheesh Iyer Nagarajah Iyer of Mulliyawalai

Petitioner

Vs

1 Sellammah widow of Paramasamy Iyer
2 Paramasamy Iyer Ananthagopala Iyer
3 Jeyaledchumy daughter of Paramasamy Iyer
4 Jegathambal daughter of Paramasamy Iyer all of Mulliyawalai

Minors

Respondents.

This matter of the application of the Petitioner for the appointment of the 1st Respondent as Guardian-ad-litem over the 2nd, 3rd and 4th Respondents, and for the

Last Will to be declared proved and for the petitioner as joint executor named in the last will to be declared entitled to obtain probate thereof and for the probate of the said last will to be accordingly issued to the petitioner, coming on for disposal before E. F. De Silva Esquire, Additional District Judge, Vavuniya, on the 29th day of September, 1955, in the presence of Mr. P. V. Senathirajah, Proctor on the part of the Petitioner and the petition and affidavit of the petitioner dated 29th day of September 1955, having been read.

It is hereby ordered that the 1st Respondent be and she is hereby appointed Guardian-ad-litem over the 2nd, 3rd and 4th Respondents for the purpose of representing and defending them in these proceedings referred to in the petition and that the said Last Will is declared proved and that the petitioner as joint executor named in the Last Will is declared entitled to obtain Probate thereof and that Probate of the said Last Will be accordingly issued to the Petitioner unless the said Respondents or any other persons interested in these proceedings shall on or before

Jaffna College Undergraduate Department

G. C. E. Advanced Level classes in Science, Arts and Economics will be formed at Jaffna College on January 18th preparing students for the examinations in November, 1957.

Applications on form obtainable from the College must be sent before January 1st to

The President, Jaffna College, Vaddukottai;

S. K. BUNKER President

(M. 190, 2 & 16)

the 25th day of October 1955 show sufficient cause to the contrary.

This 29th day of September 1955.

Extended for 19th December, 1955.

Sgd E. F. De Silva Additional District Judge.

Drawn by Sgd. P. V. Senathirajah Proctor for Petitioner. (O. 124, 9 & 16)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-12-55 TO 24-12-55

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

Friends of the opposite sex may cause you some trouble and expenditure this week. Be careful in your undertakings. You will have to work hard for your success. Avoid arguments with friends.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

Unpleasantness in the domestic circles likely this week. Your mind will not be at rest. Professionally a good week. Strangers will be more helpful than relatives.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

The first two days of the week must be spent with care. You will be worrying your head over unwanted things. There will be much improvement in all your undertakings after Tuesday. Go ahead with your ventures.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Financially a good week. Monday evening Tuesday and Wednesday must be spent with care. Rest of the week will turn out to be favourable again. But avoid scandals and domestic troubles.

LEO Maha, Pooru, Uttirai 1, [Singha Rasi]

Work will be heavier this week. You will not be able to come to any important decisions. Relatives will cause you much trouble Thursday and Friday. But financial gains promised week end.

VIRGO Uttirai 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

The first half of the week will be very troublesome. You will have no mental peace. Things will turn favourable from Wednesday. Go ahead with your ventures.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

Tension in your personal affairs will lessen a bit after Wednesday. You will be able to steer clear of most of your obstacles. Ruin to enemies also shown.

SCORPION Visaka 4, Anuradha, Kettai [Vrischika Rasi]

Expenditure will be on the rise. Health too will not be satisfactory. Troubles in your office likely. Do not begin anything new.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1, [Thanu Rasi]

Responsibilities will be heavier. Mental peace will be very far away from you. Subordinate officers may cause you some troubles week end.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2, [Makara Rasi]

Improvements in your financial and personal affairs promised this week. Gains in new undertakings and fame shown. Indication of some travelling not ruled out.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3, [Kumbha Rasi]

Some unexpected gains likely this week. Changes in routine also shown. You will have more mental peace. Fame and social success also promised.

PISCES Pooraddati 4, Uttiraddati, Revati, [Meena Rasi]

Major part of your worries will disappear after mid-week. Friends and relatives will be very helpful. Financial gains promised.

Language Of Good Will To Achieve Peace

(Portions of a speech delivered by Premier Nehru at the State Banquet held in New Delhi when the Russian leaders visited India).

We, in India, have been conditioned by our heritage and by our great leaders as well as by the peaceful methods we adopted in our struggle for freedom. Much more so, therefore, do we believe in world peace and co-operation. Indeed for us, as for many other countries this is a matter of the most vital significance. For, if war descends upon the world with all its terror and terrible disaster, then the great work that we have undertaken to build up our country will come to an end.

It is only eight years since we became sovereign and independent and these eight years have been spent by us in facing, with all our strength the manifold problems that confront us. They are great problems, for they involve the future well-being of 370 million people who have suffered for long from poverty. We are confident that we can solve these problems and build up a socialist structure of society in our country giving opportunities of well-being and progress to every single individual.

We believe not only that the ends to be achieved should be good, but also that the means employed should be good, or else new problems arise and the objective itself changes. We believe also that the great cause of human progress cannot be served through violence and hatred and that it is only through friendly and co-operative endeavour that the problems of the world can be solved. Hence, our hand of friendship is stretched out to every nation and every people.

We welcome the co-operation and friendly assistance of other countries. But we realize that a nation develops by its own labours and by its own strength. It was by relying upon ourselves that we gained independence and it is by doing so that we hope to advance to the new objectives that we have placed before ourselves. We are not strong in a military sense or in the world's goods but we are strong in our faith in our people. In this world of fear and apprehension, I should like to say with all humility, we are not afraid. Why should we be afraid when we wish to be friendly with others? Why should we be afraid when our people have faith in themselves?

We do not presume to advise others, but we are convinced that it is not by military pacts and alliances and by the piling up of armaments that world peace and security can be attained. Not being military minded, we do not appreciate the use of military phraseology or military approaches in considering the problems of today. There is talk of cold war and rival camps and groupings and military blocs and alliances, all in the name of peace. We are in no camp and in no military alliance. The only camp we should like to be in is the camp of peace and goodwill which should include as many countries as possible and which should be opposed to none. The only alliance we seek is an alliance based on goodwill and co-operation. If peace is sought after, it has to be by the methods of peace and the language of peace and goodwill.

Home-School.....

(Continued from page 1)

unimportant. The tangible products of his efforts as accumulations of facts, figures, and other intellectual fare were, the child knew, what counted in the teacher's eyes.

The role of the parent was that of supervisor of the assigned homework. Once the teacher had decided what should be done, the parent was responsible to see that the child did it. Whatever the disciplinary or teaching measures he had to use, the parent must see that the child settled down to his book work at home. Indeed, he was an unco-operative parent, in the opinion of the school, if he did not regularly send his child to school in the morning with all his homework neatly, thoroughly, and correctly done.

Modern schools are schools in which children learn what they purpose to learn. They learn how to work independently and in various group structurings. They learn how to use skills functionally. They learn to explore in a variety of media for creative expression. They learn how to think through problems. They engage

St. Manikkavasagar Festival Celebrations

Under the auspices of the Manikkavasagar Community Centre Karainagar, a Conference on St. Manikkavasagar and his works will be held on the 24th, 25th and 26th of December during Thiruvembavai at Karainagar Sivan Temple.

Minister Sir. Kantiah Vaithianathan will declare the Conference open on Saturday the 24th. Wellknown Tamil and Saiva Scholars like Vidwan Ganeshia Iyer will participate in the Conference at the Temple which attract large crowds of devotees from all parts of Jaffna during the Thiruvembavai festivals

in citizenship activities. They use needed subject matter. As teaching practices changed, there naturally came to be some modifications of the concept of homework previously held. Thoughtful teachers began to question the wisdom of uniform home assignments that overlooked individual differences. They wondered if children were really learning good study habits. They asked if the homework really did make students more competent in the skills and knowledge prescribed. They thought about the child's need for free time to play, to explore individual interests, to engage in worthwhile community activities. They began to see that the usual home work assignments superficially took formal school content into the home.

Parents joined in the criticism. They thought it would be better if the teachers did the teaching rather than just checking the results of homework. They disliked policing the study time. They felt guilty or defensive about their too-active participation in the work which was supposed to be the children's own efforts. They saw children overloaded with school tasks during the evening. The general reactions to such criticisms were to the effect that there seemed to be some very real shortcomings to home study practices as they were being prescribed. Certainly confusions and complications were caused by formal homework.

(To be continued)

Land For Sale

A plot of land in extent of 3 laochams called "அட்டிசைக்கல்" situated at "Thevarkaddu", Navaly North, belonging to the American Ceylon Mission is for sale. Please apply stating terms before the 9th of January, 1956, to the Treasurer, American Ceylon Mission, Diocesan Office, Manipay. (M 200 16 & 23)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 115

In the matter of the intestate estate of the late Saravanamuttu Rasiyah of Alaveddi North Deceased
Selliannah widow of Saravanamuttu Rasiyah of Alaveddi North

Petitioner.

Vs.

- 1 Rasiyah Saravanamuttu of Alaveddi North presently of Central Perak Kuala Lumpur
- 2 Rasiyah Nageswari and
- 3 Rasiyah Selleswari both of Alaveddi North, 2nd & 3rd named minors by their guardian ad litem
- 4 Saravanamuttu Apputhurai of Alaveddi North

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esqr District Judge Jaffna on the 21st day of November 1955 in the presence of Mr. S. Ganagasabai Proctor on the part of the petitioner and on reading the petition and affidavit of the petitioner it is ordered that the abovenamed fourth named respondent is appointed guardian-ad-litem over the 2nd & 3rd named respondents minors and that the petitioner as widow of the deceased is entitled to have letters of administration of the estate of the deceased issued to her accordingly unless the respondents or any other person interested in the estate appear on or before the 16th day of January 1956 and show sufficient cause to the contrary and the minors to appear on that date.

This 21st day of November 1955

Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd S. Ganagasabai
Proc or l r petitioner.
(O. 127 16 & 23)

Local Option Poll to be held in 1955-56 for the
Opening of an Arrack Tavern in Soranpattu in the
Area of the Divisional Revenue Officer P. K. Pallai
in the Jaffna District

It is hereby notified that in terms of Rule 6 of Excise Notification 146 published in Government Gazette No. 7478 of August 14, 1925, as amended by Excise Notifications Nos. 180, 187, 194, 221, 225 and 231, I have appointed the undermentioned date, time and place for recording the votes for the purpose of ascertaining whether 60 per cent of the voters in the final list of voters are in favour of opening with effect from 1st October, 1956, an Arrack Tavern at Soranpattu in the Divisional Revenue Officer's Division of Pallai in the Jaffna District.

Name of Tavern	: Arrack Tavern Soranpattu
Date	: 28-1-56
Time	: 8 A. M. to 12-00 Noon and 1 P. M. to 6 P. M.
Place Polling Station	: Ganesha Vidyasalai School, Soranpattu
Villages or other divisions assigned to the polling station	: Soranpattu, Maas and Tharmakerny.
The Returning Officer	: M. Sri KHANTA
	: Government Agent, Jaffna District.

(G. 50. 10)

Mannar M. P. Does...

(Continued from page 2)
was done in India?

We have got to fight this very grave matter which is causing mob hysteria in the South. There is no point in talking of purification unless we first bring about that purification within ourselves. Every endeavour must be made to abolish this untouchability which by various ruses has been perpetuated by the people in power in this country in spite of the express opinions of Hindu Members of Parliament.

ORDER "NISI" DECLARING WILL PROVED

Testamentary Jurisdiction
No. 105 T

In the matter of the Last Will and Testament of the Late Sornaledchumy Ammal widow of Vythilingam Subramaniam of Sandilipay Deceased.

1. Jegarasasingam Pararajasegaram
2. Ratnam Viswanathan both of Sandilipay

Vs. Petitioners

1. Parameswary wife Ratnam Viswanathan
2. Pararajasinga Mudaliar Ponnudurai of Sandilipay Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire; District Judge, Jaffna on the 26th day of October 1955 in the presence of Mr. V. Sivasubramaniam, Proctor on the part of the Petitioners and the affidavit of the above-named petitioners dated 25th June 1955, having been read,

It is ordered that the Will of Sornaledchumyammal widow of Vythilingam Subramaniam, deceased dated 28th March 1952 and numbered 1889 be and the same is hereby declared proved and that the said petitioners are the executors named in the Will and that they are entitled to have probate of the same issued to them accordingly unless the respondents or others shall, on or before the 28th day of November 1955 show sufficient cause, to the satisfaction of this court to the contrary.

This 26th day of October 1955

(Sgd) P. SRI SKANDA RAJAH
District Judge.

Drawn by
Sgd V. Sivasubramaniam
Proctor for Petitioners.
(O 130 16 & 23)

A STUDY OF THE SVETASVATARA UPANISHAD

(By A Science Graduate)

(Continued from our issue of 9-12-55)

Appendix: Notes and Glosses (Contd.)

Speaking of researchers, we may mention that there is a third school of them who reject the Vedas *in toto*, both Karma Kanda and Gnana Kanda, and who may be called Naveena Mimamsakas (நவீன மீமாம்சகர்) or neo-researchers to distinguish them from the Purva and Uttara Mimamsakas of ancient times. How untenable the position of these new researchers is, if they have any real faith in the Tamil Scriptures (தமிழ் திருமுறைகள்) which they profess to accept, we have shown elsewhere, making copious quotations in several contexts. We shall make only one typical quotation here which by the way, it will be noted, makes pointed reference to the futility of indulging in wild criticism condemning the Vedas or questioning their authority, Says Tirumoolar:

வேதத்தை விட்ட அறம் இல்லை, வேதத்தில்
ஒத்ததும் அறம் எவ்வாம் உன், தர்க்க
வாதத்தை விட்டு மதிஞர் வளம் மிக்க
வேதத்தை ஒதியே வீடு பெற்றார்களே.

(Tiru Mantiram)

There is no virtue (knowledge) higher than the Vedas. All virtues worth speaking of find a place in the Vedas. The wise abandon all controversy and attain emancipation by chanting the ever fruitful Vedas (and Vedantas and conforming to the teachings thereof).

A "researchman" of this persuasion once asked us if we believed in the truth of the "Sacred Sports" described in Tiru Vilayadal Puranam, (the implication being that they were a collection of fictitious tales). A mutual friend, tried to explain, but it was all a waste of breath which only tended to make the questioner more and more vociferous. A counter-question however, as we had occasion to state in another context, had the desired effect. We calmly enquired if our friend believed in the existence of God as a reality, or was it all a myth fabricated by interested parties to deceive credulous minded people as stated by godless Materialists? Of course, our "researchman" did not like the idea of being bracketed "clever" in the company of Lokayatas. God exists as a reality to religious minded people who behold Him as immanent in all nature and ever present in their tender hearts (இறைமையொழுது என் கொஞ்சம் நீக்கா தான்) but is a non-entity hiding Himself from the view of unbelievers though lurking unnoticed in their hearts too (இறைமையொழுது ஒளிக்கும் ஒளியான). Similarly the "Sacred Sports" touch the hearts of the godly-minded to the quick, enrapture them and are a source of great solace to them, particularly in times of adversity, although they appear to be of the nature of fairy tales only to the sceptic and the infidel.

St. Kalikamer's two opinions of St. Sundarar that we referred to earlier are not exactly on a par with the various differences of views in the examples quoted above, but they have one factor in common, to wit: that the differences are due to differences in the respective angles of vision. Kalikamer honestly misjudged Sundarar at first but revised his opinion and rated him at his proper worth afterwards. St. Viranmendar (விநாயக மீனாட்சி) was another of our Saint's contemporaries who misjudged some of his actions at first but revised his opinion afterwards when he discovered the real saint in Sundarar. Other contemporary saints like Somasimarar (சோமசுந்தர மரபு) and Kodaiyiar (கோட்டியார் மரபு) could see nothing else but the perfect saint in him. Seraman the King-saint (சேரமான் குமரன் மரபு) was another contemporary who admired and appreciated his greatness and whose love and devotion to him knew no bounds, so much so that he could not brook the idea of separation from him and accompanied him in his heavenward ascent after the completion of his mission in this world. Perumilalai Kuruppar (பெருமலைக் குருப்ப மரபு) was yet another of his devoted admirers, who cast off his mortal coils, passing out through the sutra of the head, by dint of his Yogic powers, and ascended to the heavenly regions when he heard of St. Sundarar's ascension.

(To be continued)

ORDER NISI

Testamentary Jurisdiction
No. 89/T

In the matter of the estate of
Vythilidgam Thambimuttu
of Tholpuram Jaffna.
(deceased)

Thambimuttu Sreeharan of
No. 60 Hampden Lane,
Wellawatte, Colombo.
Petitioner.

This matter coming on for disposal before P SriSkanda Rajah Esquire, District Judge of Jaffna on the 26th day of September 1955 in the presence of Mr K. Velautham Proctor of the part of the petitioner and the affidavit of the petitioner dated 19th September 1955 having been read.

It is ordered that the petitioner above-named is hereby declared entitled to have letters of Administration to the estate of the above-named deceased issued to him accordingly unless any person or persons interested shall on or before 21st day of November 1955 show sufficient cause to the satisfaction of the Court to the contrary.

The 26th day of September 1955

Sgd. P SriSkandaRajah.
District Judge
Jaffna.
26 9 55

21-11-55.

This order Nisi is extended to 19 12-55 to show cause if any, to the contrary.

Sgd. P. SriSkandaRajah
District Judge
Jaffna
21-11-55.

Drawn by
Sgd. V. Sivasubramaniam
Proctor for Petitioner.
(O. 128, 16 & 23)

Order Nisi

IN THE DISTRICT COURT OF
JAFFNA
Case No 91 T

In the matter of the Estate
of the late Mary Chellamma
widow of Daniel Poore of
Changanai Deceased
Daniel Poore Thomas Chelvarajah. Uduvil Petitioner

and

Samuel Thuraiamy Poore of
D/B 75 4 1/2 mile Klang Road
Kuala Lumpur Respondents

This matter of the petition of the above named petitioner praying that letters of administration to the Estate of the abovenamed deceased coming on for disposal before P. SriSkanda Rajah Esquire District Judge Jaffna in the presence of Mr. C. T. Kumaraswamy Proctor it is ordered that the petitioner as an heir of the abovenamed deceased is declared entitled to letters of administration and that the letters of administration be issued to him unless the Respondent or any other person shall show sufficient cause to the contrary on the 13th day of January 1956.

This 27th September 1955.

Sgd. P Sri Skanda Rajah
District Judge
(O 125 9 & 16)

Estimated Population According To Ethnic Groups

(Continued from last Issue)

These merely reflect the ratios returned at the 1946 Census without taking into account the births, deaths and migrations that have occurred since then. The density of the Island's population was about 335 persons per square mile in 1954. It represents an increase of 9 persons per square mile since 1953. The same amount of increase was also noted in the previous year.

Estimates of population by race (ethnic groups) for Ceylon as at mid-year 1954, and for Colombo Town as compared with the racial distribution for the rest of the Island are given in Table 1 below. The estimates for Europeans, Burghers, Sinhalese, Ceylon Tamils, Ceylon Moors and Malays are based on the populations returned for them at the Census of 1953, while the estimates for the rest (Indian and Pakistani Tamils, Indian and Pakistani Moors, Veddas and others) have been based on the estimates of 1953 Census populations obtained by distributing the balance of the Island's population in the ratios these races stood to each other at the 1946 Census.

It has been customary

to obtain annual estimates of the population for each race by distributing the total population in the same ratios the several races stood to each other as at the last Census. In respect of the year 1954, however, the actual natural increases have been added on to the actual or estimated Census population and the migratory changes have also been taken into consideration in estimating the population for each race in respect of the 15th and as a whole. The racial estimates for Colombo have been based on the proportionate distribution of the different races as at the 1953 Census, or where this was not available as at the 1946 Census. The percentages in relation to the total population given for each race for 1954 in Table 1, discloses that there have been since 1953, changes in the percentages for four races only, viz., Sinhalese, Ceylon Tamils, Indian and Pakistani Tamils and Indian and Pakistani Moors. The percentage for the Sinhalese, who constitute very nearly 70 per cent of the total population has increased by 0.24. This increase has been entirely made up of the decreases noted in respect of Indian and Pakistani Tamils (0.18), Ceylon Tamils (0.03) and Indian and Pakistani Moors (0.03).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES - 8000 shares of Rs. 100/- each. 50 monthly instalments of Re. 11/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

CURRENT ACCOUNTS opened and interest allowed at 1% per annum on the average monthly balance when it does not fall below Rs. 500/-.

FIXED DEPOSITS received for periods of 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold

LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO

S. KANAGASABAI,
Shroff.

வாங்குநிலை வறுது பெய்த மலிவனஞ் சர்க்க மன்னன்
கோசமுறை யாக செய்க் குறைவினா துயர்க்க வாழ்க
நன்மறை யறங்க கோக்க நற்றவம் வேண்டி. மக்க
மேன்மைகொள் வைய நீதி வினவஞ் ஈகக் கொல்லாம்.

Printed and Published by S. P. KANDIAH, F. I. S. A. (Lond.) residing at 245, Navalar Road, Jaffna, for and on behalf of the Proprietors the Saiva Paripalana Sabha, Jaffna at their Press, the Saiva Prakasa Press, Valayarponnai, Jaffna, on Friday, December 16, 1955.