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CONTACT POINTS BETWEEN KINDRED CIVILISATIONS

CO-ORDINATED RESEARCH WORK NEEDED

Dr. C. P. Ramaswamy Aiyar, the well-known scholar and statesman of India in an article under the Caption 'Footprints on the sands of time' in the *March of India* has urged that a comparative study of Aryan, Dravidian, Cretan and Egyptian data should be made available for acceptable conclusions to be reached on the problems of Dravidian racial and linguistic origins and contacts. The article is reproduced below in full.

Much of the spade-work necessary for unearthing the evolution of Indian languages and of Sanskritic and Dravidian civilisations has been left to non-Indian savants in the past. It would be no exaggeration to assert that the initiation of Sanskritic research was mainly due to men like Sir William Jones, Colebrooke, Paul Deussen, Goldstucker, Max Muller, Monier Williams and a host of other English, German, Dutch, French, Russian and American scholars who were, in many cases, assisted by their respective Governments or Universities. In Tamil, Dr. Caldwell's 'Comparative Grammar of the Dravidian Languages' blazed a trail which was followed by others like Stenkinson who contributed much to the linguistic survey of India. For the Tamil language, the work of Perceval, Ellis, Dr. Pope (who was acclaimed as Pope Iyer), Father Beschi who was given the name 'Mahamunivar' or great sage) and Father Nobili was basic. E. P. Rice and Kittel did similar work for Kannada, Campbell and Brown for Telugu and Gundert for Malayalam.

There was not even a comprehensive and standard dictionary of the Tamil language until 1909 when P. Ramana than, utilising his leisure moments as an attorney, published his Tamil dictionary. The Madras Uni-

versity has now embarked on the great task of producing a really encyclopaedic Tamil lexicon. There has been no work attempted in Tamil comparable with the notable and epoch-making researches and expositions which have established the science of comparative Philology based on a study of Sanskrit, Pehlevi, Greek, Latin, Old High German, Lithuanian, Celtic and Indo-European tongues. The need for such research was not felt in South India until recently; and unfortunately, successive generations of scholars and *pandits* confined themselves to the task of commenting on *Sangam* and other classics as well as on medieval devotional poems and hymns and on the various philosophic treatises appurtenant to the Saiva and Vaishnava, Skanda and Devi cults.

Kanakasabhai Pillai, in his 'Tamil 1800 Years Ago' was one of the first to travel outside the beaten track, but his was frankly a polemical effort and it suffers from an acute anti-Aryan bias and it is sweeping in its generalisations. It, however, includes a laborious appraisal of early Tamil civilisation. Rev Fr. S. Gnanaprakasam's 'Sumerian and Tamil', Raja Rao's 'Tamil in Ancient Egypt', T. K. Seshu Iyengar's 'Dravidian India', K. N. Sivaraja Pillai's 'Agastya in Tamil Land', and Ramachandra Dik-

shatar's 'Origin and Spread of Tamil' and notably Gilbert Slater's suggestive brochure on the 'Dravidian Element in Indian Culture' as well as P. T. Srinivasa Iyengar's 'History of Tamil' are among the recent books that deal in a matter of fact and methodical way with problems of ancient Tamil history and civilisation.

The results of the excavations in Mohenjo-daro and Harappa in Sind and the Punjab respectively disclosed the existence of a hitherto unknown and complex civilisation. When it was realised that this civilisation bore many resemblances to the Dravidian culture, a new wave of interest swept over the country and the deciphering of seals found in those localities has quickened the pace of comparative, semantic and philological research.

One must not omit to mention the valuable contributions made by Prof. Seshagiri Sastri to comparative Philology, though they were fragmentary in character nor can one omit the path-finding work of men like Dr. V. Swaminatha Iyer, R. A. Narasimhachariar and Meenakshisundaram Pillai.

Dealing with the Sind and Punjab excavations, Sir Alexander Cunningham and Messrs. Fleet and Flinders Petrie, gave

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INDEPENDENCE DAY & THE TAMIL-SPEAKING PEOPLE

The advent of Ceylon's *Independence Day* on February 4th has brought to a head many issues and is the cause for great thought and anxiety on the part of the Tamil-speaking people of Ceylon.

It is admitted universally among them that *all is not well with Ceylon* with the Independence that Ceylon has obtained and with the Tamil-speaking people.

In these circumstances, it has become necessary for the Tamil-speaking people to take stock of the situation vis-a-vis; the welfare of the country as a whole, their own interests and Independence Day celebrations.

The Tamil-speaking people have a dual loyalty, viz: one to their language, culture, things Tamil and Tamil interests, and the

By

S. SIVASUBRAMANIAM

other to Ceylon's interests and welfare of all communities in Ceylon, who are interdependent. These are some of the considerations that should reasonably weigh with the Tamil-speaking people in determining their attitude towards the forthcoming Independence Day celebrations.

At the background of these considerations it is important to bear in mind that the *Independence* which Ceylon has regained was the result of many factors, external as well as internal. Among the external factors were the international situation when Ceylon regained Independence, the British genius for compromise and a certain fineness of character of theirs, and the decisive influence of the Indian National movement with leaders like Mahatma Gandhi and Jawaharal Nehru at the helm, all of which greatly accelerated the attain-

ment of Independence by Ceylon.

Among internal causes which resulted in the grant of independence (to Ceylon) the chief factors were the co-operation of the different communities in Ceylon including the Indian, Muslim and Burgher communities, the great part played by the Tamil community and its leaders like Sri La Sri Arumuga Navalar, Sir Ponnambalam Arunasalam, Sir Ponnambalam Ramanathan, Dr. Ananda Cumaraswamy, Sir W. Duraiswamy, Messrs K. Balasingham, H. A. P. Sandrasegara, M. A. Arulanandam, A. Sabapathy, J. M. Hensman and the *stupendous sacrifices and sufferings* underwent by the *Sinhalese community and their leaders*, beginning with the *Temperance Movements and Riots of 1915*.

The Independence that Ceylon has obtained is not the result of the exclusive efforts of any particular community. It is the result of the efforts of Tamil-speaking people as well as of those of the Sinhalese-speaking people. So that, *Independence Day*, which is common to all communities in Ceylon is not the *exclusive monopoly or concern of any particular section or community*. In these circumstances, the Tamil-speaking people cannot isolate themselves from the ideal behind Independence Day, though they may not participate in the forthcoming Independence Day celebrations initiated by the present Government. The *Tamil-speaking people could well be anti Government, but cannot be anti-Independence*, while celebrations initiated by Government could be legitimately boycotted by the Tamil-speaking people, they cannot however boycott the ideal of national independence or Independence Day. There can be no doubt that *Ceylon as a whole has gained by the*

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தமிழ்சிவாயவே ஞானமுந் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நானறித் தேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே.

Hindu Organ

FRIDAY, FEBRUARY 1, 1957

Treasure These Thoughts

Strife and tribulation, suffering and distress, are like fertilisers that accelerate the spiritual growth and evolution of humanity.

FEBRUARY 4, FARCE!

INDEPENDENCE DAY OF Lanka is an occasion that does not fail to grimly remind a substantial section of the people of this Island of the farce that is freedom as interpreted by the U. N. P. and the M. E. P. The fact that February 4, falls this year during a period of activities of 'passive resisters' who are openly challenging the validity of the Sinhala Sri being adopted by Government as a distinctive letter in the number plates of motor vehicles cannot fail to remind the Premier and his supporters that this 'Freedom Day' after all suggests that it is actually not such an occasion as it ought to be.

Mr. Chou-En-lai, the Chinese Premier, who is expected to be in Colombo on February 4, if afforded the opportunity of witnessing the gloomy atmosphere of 'mourning' in the Northern and Eastern Provinces may not fail to remind Premier Bandaranaike of the truism that political generosity like charity must begin at home. The Chinese Premier will then begin to wonder why that pomp and pageantry that should mark the Independence Day should be absent in a part of the country and may even wish to find out facts for himself.

Freedom for a few and frustration for the rest cannot connote anything but the continuance of 'dependence'. The oppressor and the oppressed cannot collaborate with each other to commemorate a Day that means two contrary sets of circumstances to them. Fanaticism and Communalism combining

Day of Mourning

FEBRUARY 4

The Federal Freedom Party program includes a Hartal. The All Ceylon Tamil Congress program provides for Civil Disobedience, in contravention of the regulations under the Shop Act.

Anti Sinhala Sri Campaign

The campaign has gathered great momentum. Omnibuses also carry Tamil equivalents in number plates. Motor cars with English letters are now the exception.

Madras University Centenary

An informal meeting of some of the graduates of the Madras University was held at Vaidheeswara Vidyalaya on Friday 25th Jan. at 5. P. M. It was decided to form an organising Committee to celebrate the centenary of the Madras University suitably in Jaffna. Mr. S. Ambikaipakan, Principal Vaidheeswara Vidyalaya was elected chairman and Mr. T. Puthirasingham and Mr. V. Ramakrishnan secretaries. Mr. T. C. Ariaratnam was elected treasurer.

It was decided to request the Vice Chancellor Dr. Lashmanaswamy Mudaliyar to join the celebrations and the date will be fixed soon. An appeal was made to a very large number of boys and girls who occupy positions of importance today because of Madras University to join in large numbers and make this occasion a good success. The Organising Committee felt that all the graduates should write postcards to the Secretaries so that a full meeting could be called soon to decide on a programme.

under the propelling urge of unreason cannot be found in a country that enjoys full and real freedom. The Lanka that was re-created by the U. N. P. and is being maintained by the M. E. P keeps on moving away from the centre of democratic rule, drifting towards totalitarianism. How then can it ever occur to the people of this Island that they should celebrate 'freedom day' when freedom does not exist to be felt?

TRUTH AND PROPAGANDA

The greatest evil that science has done to twentieth century world is not the invention of weapons of destruction, but the utmost unlimited extension of the means of propaganda by which power politicians and party leaders are able to sway vast masses of people, not in the cause of peace and progress, but to entrench themselves in a position of authority. By means of slogans, catchwords and question-begging epithets which are applied indiscriminately to either of two opposing parties, the propagandist is able to indoctrinate his own supporters and often whole nations and secure their unquestioned allegiance. The aim is not to convince others by facts and arguments, but to persuade them by false suggestions. Capitalist, communist, democracy, communalist, progressive, reactionary are some of the slogans which have acquired a strong emotion-

great a survival value for him and other leaders of his party. Dr. S. A. Wickramasinghe and other Communist leaders who for their individual survival conveniently propose to cooperate with the M. E. P. (language) policy are progressives. Dr. N. M. Perera and other L.S.S.P. members, though ardent advocates of socialism, will come under the category of reactionaries, if they persist in their language policy and oppose the Government. Of course they must take the warning betimes or the whole band of Bikkhus and M. E. P. leaders will hound them out as enemies of the Sinhala race and ergo of the country. Mr. Dahanayake, Mr. Philip Gunawardene and other communal diehards are progressives, although their main business seems to be to wage false propaganda against all opponents of the M. E. P. racialist policy and infect the Sinhalese race with communal animosity. Mr.

Dahanayake in particular traverses the whole of the Sinhalese districts, brands all critics of his educational policy as enemies of the Sinhala race and champions of vested interests. At a recent school function he distorts facts to create racial animosity among his community by saying that at the medical examinations two-thirds of the successful candidates are Chelliahs, Ponniahns and Rasiahs, although the facts are the very reverse. Of course Mr. Bandaranaike will place his Education Minister among the most progressive in his company. By inference the Federalists and other Tamil party groups are to the Prime Minister unmitigated reactionaries. The Ceylonese nation is identical with the Sinhalese race and all minorities who resist Sinhalese domination and stand up for their inalienable rights are reactionaries. Vice-versa all Singhalese, even those who

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

al tone and fill one party with the most intense hatred, fear and suspicion and the opposite party with pride and devotion. They are often in fact applied to either of two contending parties indiscriminately.

At the Kelaniya celebration of Duruthu Full Moon Day, Mr. S. W. R. D. Bandaranaike made a fervent appeal for tolerance and the appreciation of other pupils' point of view. Of course the influence of that appeal must have been present in the speaker's mind when he decided to take no action against those who are conducting the anti-Sri campaign. But there is no principle of the Buddha Dharma that has been so consistently ignored by the Prime Minister and the other leaders of the M. E. P. and the mass of Bikkhus as this of tolerance. May God grant to them the gift to see themselves as others see them. At last week's press conference the Prime Minister in a similar vein foreshadowed measures to curb the reactionary forces in Ceylon. Of course by inference by reactionary forces are meant all those who oppose or criticise the avowedly racial policy of the M. E. P. which has so

Debt Of Gratitude To Madras University

The University of Madras is celebrating its Centenary this week. We in Jaffna offer our felicitation to it on this occasion.

For, our ties with the Madras University started from the very year of its inception and have continued to this day. The very first graduate of the Madras University was the late C. W. Thamotherspillai, the great Tamil scholar and a son of our soil. Through the decades this tie continued and some of our men even chalked out their career and served in India itself. There was always a trickle of students from Jaffna into the Madras University.

But in recent years this trickle became a flood. The policy of the Ceylon University in admissions automatically shut out a large number of young boys from higher education. I may be wrong, but I believe that this is the only University that admits on the basis of a competitive examination and not on a qualifying or a selection one.

But during this period, the Madras and other Indian Universities came

nobly to our rescue. Large numbers of our boys and girls were welcomed by them and after completing their education they have come back and settled into good niches in society. In fact, the influx of our boys into Indian Universities is so great that some eligible Indian boys do not get admission. But the Universities rightly insisted that welcoming these foreign youngmen would create a lot of good will and that was worth

By
V. Ramakrishnan

the denial of higher education to a few Indian boys. The Madras University has always considered the difficulties of our boys very sympathetically. The reduction of the number of credits required for admission, the concession that these credits need not be obtained at one sitting, the concession to G. C. E. (Advanced Level) boys to skip one year of University course were all due to that sympathy they have had for us.

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CONTACT POINTS BETWEEN KINDRED.....

(Continued from page 1)

full descriptions of the pottery and other utilitarian and artistic remains, and strenuous efforts were made to decipher the seals which were found in great numbers in these sites. These scholars were succeeded by men like K. P. Jayaswal, A. P. Karmarker and Premnath who wrote on the Indus Valley Society in comparison with that of Sumera, Elam and Crete. Swami Sankarananda, in his 'Rig Vedic Cult in Pre-historic India', sought to ascribe a wholly Sanskrit or Aryan origin to the newly discovered culture. On the other hand, Sylvain Levi, the French savant, in his 'Pre-Aryan and Dravidian Studies', Mr. Dikshit in his 'Pre historic Civilisation of the Indus Valley', Dr. Wooley in his 'Link between Ur of the Chaldees and Mohenjo daro', and lastly, the indefatigable Rev. Father H. Heras in his lectures and books on 'Proto Indian Culture', have sought to concentrate on the assumed affinity between Egypt, Phoenicia and Mesopotamia with the Dravidian culture.

A stupendous task still remains to be done and a linguistic and artistic survey has to be carried out which may throw light on the contacts and congruences of kindred civilisations ranging in territorial extent from the Mediterranean Sea to the valleys of the Nile, the Euphrates and the Tigris to South India and Ceylon. In an Appendix to the Tamil *Varalaru*, Raghava Iyengar has given a list of what he calls 'Oppumai Mozhigal', seeking to trace analogies and a possible common origin in respect of Tamil Somali, Egyptian, Assyrian Swaheli and Pahlevi words. There has been no attempt to deduce any general linguistic law like Grimm's Law evolved by early European philologist, though Father Heras has essayed a preliminary linguistic survey of the Dravidian and pro-Dravidian tongues and attempted certain generalisations.

One set of scholars and writers proceed on the traditional basis that the *Vedic rishi*, Agastya, was the coloniser of Tamil land. The legend that he conquered or humbled the Vindhya mountains is regarded as signifying that he was the first of the Aryans to cross the Vin-

dhya range. The name Agastya itself is associated with the South, and 'Agastya' is a synonym for the Southern direction in Sanskrit. There is some controversy as to whether there was only one Agastya, namely, the *rishi* adverted to in the *Rig Veda* who was responsible for nearly 200 of the hymns in that *Veda* or whether there were three Agastyas who lived in successive ages and whose names are associated with different literary activities. It is also in dispute as to whether his hermitage was situated near Nasik or in the 'Malaya Parvata' (the Anamalai range of the Western Ghats); but in spite of all these divergences of opinion may be noticed that there is a continuous tradition asserting the influence exercised by a great sage who was both an author and a coloniser called Agastya. It is also uniformly recounted that he took part in the labours of the first *Sangam* or literary Academy of the Tamil country and was responsible for one of the earliest Tamil grammars which is now lost.

It is worthy of remark that the earliest existing Tamil grammar, *Tholkappiyam*, refers to Sanskrit grammarian, Indra. All over South India, a tradition has been prevalent for centuries relating to the authenticity and the great pioneering work done by Agastya.

As to the original inhabitants of Southern India, no solution has yet been reached of the controversy whether Dravidians were autochthonous and originated in South India and spread from there to the West and East or whether they travelled to India from Mesopotamia or Syria or alternatively whether they originated in a great and new submerged continent called Lemuria which is believed to have extended from Africa and Madagascar to Java and Borneo and which was partially destroyed by oceanic upheaval overwhelming in the catastrophe the site of the first Tamil Academy, the original Mathurai.

On the other hand, recent writers have insisted that the Tamil country was the seat and origin of characteristic religious, artistic and social ideals which radiated to the East and West. Father Heras, in particular, has been emphasising

that it was a Tamil cultural invasion that started from South India, founded the Mohenjo-daro civilisation and spread that culture through Baluchistan and Persia to Babylon, Assyria and Crete. The term 'Oor', which is a synonym for town, is argued to be the same as 'Ur' of the Chaldees, and scholars go to the extent of equating the words, 'Druid' and Dravida. No definite conclusions can be reached on the materials before us which still remain to be analysed and collated, but many data lie ready to hand for utilisation. Such material is not confined to the remains of pottery and weapons and household articles but relate also to seals and inscriptions which have to be assiduously deciphered and interpreted with the same patience and acumen as were employed in the case of the hieroglyphics of Egypt and the brick tablets of Mesopotamia. A series of attempts have been made to elucidate the alphabet of the lettering discovered in the seals and descriptions of the Punjab and Sind cities, but the task is far from complete.

In the meanwhile some rather purposeless discussions have also been taking place as to whether Aryans and Dravidians were separate and antagonistic races or whether the Dravidians were the 'Asuras' and the noseless Dasyus adverted to in the *Rig Veda*. Persons who have started these pre-historic hares do not always seem to realise that the original Dasyus were simply dissidents or protestants who would not follow the sacrificial and other rites laid down in the *Vedas*. Such groups were not necessarily different racially from the so-called Aryans.

A comparison of the *Rig Veda* and the *Zend Avesta* would seem to make it clear that originally, the word 'Asura' itself (which latterly in Sanskrit and Tamil came to mean a demon) meant a powerful and brilliant being. In truth, the word 'Asura' is used in the *Rig Veda* in connection with divinities like Agni, Indra, Varuna, Soma, Vasus, Mithra, Vayu, Rudra and Surya. 'Asura' or 'Ahura' in old Persian is found in the expression 'Ahuramazda,' the Parsi appellation of the Supreme Being. In the *Vedas*, the term 'Asura' was indifferently used for all powerful persons whether they be *Vritras* or *Devas*, though,

later on, in the *Rig Veda*, the term 'Asura' took on a different significance and the evolutions of the words 'Asura' and 'Deva' followed different paths. In effect, what Fowler and Skeat have described as the 'degradation' of words was the process that took place in respect of terms like 'Asura' and 'Yaksha'. 'Asura' in *Zend Avesta* retains the original connotation of goodness and power. 'Asura', in later Sanskrit literature, means a powerful and evil being. 'Deva', in Sanskrit, is the shining one and is used to describe divinities 'Deva', in the *Avestan* scripture, is the evil one.

These developments seem to show that when the Persian and Aryan groups separated, they did so in conflict and each tribe's God became the other's devil and vice versa. In relation to Dravidians, the question is hardly relevant because in the *Rig Veda*, the Aryans are supposed to have over-run the noseless Dasyus (*Anasikas*), but the Tamils were never snub-nosed. Raghava Iyengar, in his Tamil *Varalaru*, has taken great pains to show that the

Tamilian literature rarely contained references to snub-nosed tribes. He cites many authorities to show that the typical nose of the Dravida is compared to the 'kumizhampu, or the flower of the sesamum, and a flat nose was always derided. As a matter of fact, the Dravidian physiognomy and features are not essentially different from the Aryan. The case is different with the tribes called aborigines, the Kotahs, Irulas and Kurumbas and the tree-dwellers of the Malabar Coast.

Quite apart from this interesting but inconclusive discussion, it may be noticed that there was admittedly a large admixture of Aryans and non-Aryans, for, there are accounts, in the *Pancha Vimsa Brahmana* and *Atharva Veda* of a sacrifice called 'Vratya Sthoma' whose purpose was the conversion of *Vratyas* or non-Aryans to Aryan status. It would be a very interesting line of research to trace the history of words, like, 'Deva', 'Asura', 'Vritra', 'Dasyu', 'Vratya' and 'Dasa', by way of elucidating the

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S.S.C. Tamil Text Commentary

BOON TO BOTH
TEACHERS AND STUDENTS

Scholarly Commentary

ON

KUMBAKARNAN

VATHAIPPADALAM

V

BY

Vidwan K. Vendanar

★

JAFFNA SAIVA PARIPALANA SABHAI
PUBLICATION

AVAILABLE AT
THE HINDU ORGAN OFFICE.

ADVANCEMENT OF LEARNING

(Continued from last Issue)

"The universities have thus ceased to be even screening agencies for weeding out the unfit, and to-day the greatest problem before all educationists and also Governments is what to do with the vast numbers of degree holders in the country. Having given up the old habits of their parents and grandparents and also their modes of life and having acquired a smattering of learning which wrongly but nonetheless truly creates an aversion to manual work, they feel disappointed and frustrated when they cannot get jobs which are simply not available. And yet the habit of associating university degrees with knowledge and efficiency persists and every parent who can afford the means has the ambition of sending his ward to a school or college affiliated to a university. There is always a lurking hope in the mind of such a parent that after obtaining the degree he would be able to make good the investment which he is making.

"It has become, therefore, necessary to consider how best this waste of effort in obtaining university degrees and the subsequent disappointment and frustration can be avoided. It is absolutely necessary that the universities should devote more and more of their time and energy to the advancement of learning

vertically and some other agency should be devised for testing the capacity of candidates for jobs of various kinds. This will naturally require decentralisation of instruction and a shift more and more to scientific and technological subjects and at the same time those who are keen and fitted by their aptitude to advanced learning should be given greater and greater facilities in the universities to grow to their full stature,

"It is not an easy question which can be answered off hand and I know that all thinkers are trying to think out a solution to the problem. I have ventured to draw attention to this because I feel that the problem of educated unemployment is fast approaching the saturation point, which it need not do if only we do this screening at a suitable stage and divert those aiming at jobs in one direction and those with a genuine interest in learning and research in the direction of universities.

"I would like to conclude with a note of optimism and the fervent hope that the active forces which the Calcutta University set in motion during a comparatively dark period of our life will continue to be generated in a still larger measure for the fulfilment of the noble destiny of independent India.

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

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Amount of Calls made Rs. 616,313.00

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FOR FURTHER PARTICULARS APPLY TO:
S. KANAGASABAI,
Shroff.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 269 T.

In the matter of the estate and effects of the late Yousuff Abdul Gani of 602, Dewan Khilan Street, Old Town, Karachi late of Grand Bazaar, Jaffna, Ceylon

Deceased Abdul Gani Abdul Rahiman of Grand Bazaar, Jaffna

Petitioner

Vs.

- Minors
1. Ammah Bhai daughter of Yousuff,
 2. Mariam Bhai daughter of Yousuff,
 3. A. Gaffar son of Yousuff
 4. Kulsam Bhai daughter of Yousuff,
 5. Yonus son of Yousuff,
 6. Noorjahan Bhai daughter of Yousuff,
 7. A. Sattar son of Yousuff
 8. Ameena Bhai widow of Yousuff Abdul Gani of 602, Dewan Khilan Street, Old Town, Karachi Respondents

This matter of the petition of the petitioner praying that the 8th Respondent be appointed Guardian ad Litem over the 2nd to 7th Minor Respondents, that the Petitioner be declared entitled to have Letters of Administration to the estate of the deceased and that Letters of Administration issued to the Petitioner accordingly coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 9th day of January, 1957 in the presence of Mr. S. Kanagaratnam, Proctor for the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 8th Respondent be and she is hereby appointed Guardian-ad-litem over the 2nd to 7th Minor Respondents, that the Petitioner be declared entitled to have Letters of Administration to the estate of the deceased and that Letters issued to him accordingly, unless the Respondents or any others shall show sufficient cause to the contrary on or before the 15th day of February, 1957.

The 8th Respondent to produce the minors the 2nd to 7th Respondents in Court on that date.
This 9th day of January, 1957
Sgd. N. Sivagnanasundaram
District Judge Jaffna.

Drawn by
Sgd. S. Kanagaratnam
Proctor for Petitioner
(O 317 1 & 8)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 267

In the matter of the intestate estate of the late Arumugam Perumynar of Vaddukoddai West who died in the Federation of Malaya

Deceased Annammah widow of Arumugam Perumynar of Vaddukoddai West Petitioner

Vs

1. Arumugam Kanapathipillai of Vaddukoddai West,
2. Kandiah Subramaniam and wife,
3. Ponnammah both of Vaddukoddai East,
4. Kandappu Krishnar and wife,
5. Thanaledchumy both of Vaddukoddai West,
6. Valliammai widow of Vettivelu Kandiah of do,
7. Sethunathar Sinna-

thurai and wife, 8. Theivanai-pillai both of do, 9. Ambala. vanar Kanapathipillai and wife, 10. Nagammah both of Malaya, 11. minor Thambiah Kulasingam of Vaddukoddai West, 12. Thambiah Tharmalingam of do, 13. minor Thambiah Jeevaratnam of do, 14. minor Kamaladevi daughter of Thambiah of do, 15. minor Vimaladevi daughter of Thambiah of do, 16. Visuvalingam Thambiah of do, 17. Ethirnayagam Balasubramaniam and wife, 18. Nageswary both of do, 19. Vinasithamby Velupillai and wife, 20. Sivapackiam both of do, 21. Kanapathipillai Arumugam and wife, 22. Thangammah both of do, 23. Sithamparapillai Apputhurai of do, 24. Vythialingam Arunasalam and wife, 25. Saraswathy both of do Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge Jaffna on the 7th day of January 1957 in the presence of Mr. N. Ehamparam Proctor on the part of the Petitioner and the affidavit of the Petitioner having been read it is ordered that the petitioner abovenamed be and she is hereby declared entitled as legal widow of the deceased to have Letters of Administration to the estate of the deceased accordingly.

It is further ordered that the 16th Respondent be and he is hereby appointed Guardian-ad-Litem over the minors 11th to 15th Respondents unless the Respondents abovenamed or any other person or persons interested shall on or before the 15th day of February 1957 show sufficient cause to the satisfaction of this court to the contrary.

The 7th day of January 1957
Sgd. P. Sri Skanda Rajah
District Judge
(O 318 1 & 8)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 249

In the matter of the estate of the late Visaladchy wife of Nagenthirar Velauthapillai of Saravanai Deceased
Nagenthirar Velauthapillai of Saravanai, Kayts

Vs Petitioner

1. Pakkiam daughter of Nagenthirar Velauthapillai
2. Veluppillai Kengatharam both of Saravanai. Kayts Respondents

This matter coming on for disposal before N. Sivagnanasunderam Esquire, District Judge, Jaffna on the 31st day of October 1956 in the presence of Mr. C. C. Somasegaram Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 2nd respondent be appointed guardian-ad-litem over the minor the abovenamed 1st respondent and that Letters of administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the abovenamed deceased, unless the respondents abovenamed or any others interested appear before this court on or before the 7th day of December 1956 and show sufficient cause to the satisfaction of this court

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 263

In the matter of the intestate estate of the late Sinnathamby Marimuttu of Anaipanthy, Jaffna.

Deceased.

Velupillai Ponniah of Anaipanthy, Jaffna.

Petitioner.

Vs.

1. Marimuthu Yoganathan,
2. Marimuthu Maheswary,
3. Marimuthu Venkateswary,
4. Marimuthu Rajeswary,
5. Marimuttu Meeneswary,
6. Marimuttu Puvaneswary,
7. Marimuthu Yogeswary and
8. Marimuttu Selvaranee, all of Anaipanthy Jaffna, Minors appearing by their Guardian ad litem

9. K. E. Ramalingam of Post Office Road Chankanai

Respondents

This matter of the petition of the petitioner abovenamed praying that the 9th Respondent be appointed Guardian ad litem over the first to eighth minor respondents abovenamed and that the petitioner be declared entitled to have Letters of Administration issued to him accordingly coming on for disposal before N. Sivagnanasundaram, Esquire, Additional District Judge, Jaffna on the 3rd day of January, 1957 in the presence of Mr. A. Thanabalasingam, Proctor on the part of the petitioner abovenamed and the petition and affidavit of the petitioner having been read.

It is ordered that the 9th Respondent be appointed Guardian ad litem over the 1st to 8th Respondents, that the petitioner be declared entitled to have Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration issued to the petitioner accordingly, unless the Respondents or any others shall show sufficient cause, if any to the contrary on or before the 11th day of February, 1957 at 10 o'clock in the forenoon.

And it is further ordered that the 9th Respondent do produce the said minors the 1st to 8th Respondents in Court on the same date.

This 3rd day of January, 1957.

Sgd. P. Sri Skantha Rajah
District Judge, Jaffna.

Drawn by

Sgd. A. Thanabalasingam
Proctor for Petitioner
(O. 315 25 & 2)

to the contrary. It is further ordered that the said minor should be produced in court on the said date.

This 31st October 1956

Sgd. P. Sri Skanda Rajah
District Judge

Order Nisi extended for 13.2.57

Sgd. P. Sri Skanda Rajah
D. J.

(O 316 25 & 1)

Truth And Propaganda

(Continued from page 2)

preach racial hatred, arrogance and domination, even the Tri Sinhala Peramuna are nationalists and progressives, for they only advocate one nation, one race and one language for Ceylon.

The truth is that Mr. Bandaranaike and the other leaders of the M. E. P. have an eye to their own individual survival and are prepared to stoop to all questionable tactics to keep out the U. N. P. or any combination of parties. Mr. Bandaranaike's role in the M. E. P. Government is to mouth high ideals of socialism, Dhamma and progress, at home and act the part of an international statesman abroad to solve his own wounded pride. But in the initiation of the M. E. P. policy he plays little or no part. That is left to the masterful personalities like Mr. Dahanaike and Philip Gunawardene. For his own survival as a leader, he conveniently falls in line with their views as the safest course to adopt.

In the Jayanthi year Ceylon has witnessed an unprecedented outburst of communal intolerance, frenzy and bitterness for which the emergence of the M. E. P. is directly responsible. All the minorities, racial and religious have a feeling of insecurity. The disturbances at Gal Oya cannot be viewed as merely a passing phase, but may be a pointer to something in the future, for the Dahanayakes of the party are still busy stirring up communal discord. Our international statesmen are justly indignant at the racialism in South Africa and in the Southern States of the U. S. A., but are strangely insensible of the exclusion of all but ten per cent of the estate population from citizenship rights and the denial of opportunities for the development to an ancient and cultured community as the Tamils.

WANTED

Wanted lady graduate for mathematics. Hostel accomodation available. Apply Principal Sri Shanmuga Vidhyalayam, Trincomalie.

(M. 454, 1 & 8)

Rev. Fr. S. Gnanapragasar Remembrance Day

Extracts from a tribute paid by Mr. P.J. Amirthanayakam B. A. (London). Swami Gnanapragasar made his whole life, a life of study and research. With no university education but by profound and hard work he had equipped himself with a thorough knowledge of many languages, both eastern and western classical as well as modern, before he set to write his momentous work, the Tamil Lexicon. With such a scientific background as his, he was well qualified to study various works by other scholars. His works in the field of Tamil will ever remain a source of inspiration and pride to the entire Tamil nation. Even such a great and eminent scholar as Father Heras, an internationally reputed student of the Mohenjo dero inscriptions came to consult the great Swami for correct interpretation of certain philological problems. He admitted the Swami's profound knowledge of the various languages and publicly declared his admiration for his Lexicon which was then in progress. Besides his contributions to Tamil, he had written several treatises on religious, moral and social topics.

Debt of Gratitude...

(Continued from page 2)

Today there are nearly 2000 of our boys studying in India. Those who have come back have settled into careers. It is an irony of fate that some of those who were denied admission to the Ceylon University are now in charge of coaching students to seek admission to the Ceylon University and doing this well too.

The achievements of the University of Madras need no trumpeting. In the course of its history it has produced a Raman, two Krishnans and a Ramanujam. That should satisfy the bitterest critic, who hides his standard of education by talking of "Standards of Education". It has produced a Radhakrishnan, the Mudaliyar brothers, a Satyamoorthy, a Mathai and even a Krishna Menon and a host of others, household names in India and Jaffna. It has produced an army of young men and woman who have worked silently in research laboratories and in the various walks of life to contribute to the greatness of Madras University.

We in Jaffna do not forget our debts. We remember what we owe to this University.

INDEPENDENCE DAY AND THE.....

(Continued from page 1)

achievement of national Independence.

At the time when the struggle against British Imperialism was going on, it was said by many Tamils that they would first have Independence and that regarding the division of political power they would come to mutual arrangement with the Sinhalese-speaking people in due course regarding their legitimate share and failing such arrangement would wrest it from those in power.

The Sinhalese people also repeatedly assured the Tamil-speaking people and the minorities generally that after regaining Independence, they would solve problems affecting the rights of the various communities in an equitable manner after joint consultation and to the satisfaction of all concerned. *The greater emphasis was on the regaining of National Independence.*

Moreover by achieving independence, Ceylon has fallen into line with India and other Asian countries and Colonialism has ended in considerable parts of the world. National self-respect and dignity have been vindicated and the way to greater prosperity and happiness made open.

It ought to be recognised that one of the *fruits of Independence* has been the great opportunity given to Ceylon to play the important and enlightened part in the realm of *Foreign Affairs* which she is now adopting. This would not have been possible under the Colonial regime of the British before our country attained Independence. The valuable contribution made by Ceylon in the International sphere from the time of the Conference of the Colombo Powers initiated during the regime of Sir John Kotalawela has been increasing gradually; and under the leadership of the present Government and Mr. Bandaranaike, Ceylon has attained still higher status in the International field. The following extract from an impartial observer like the Acting High Commissioner for India in Ceylon on Indian Republic Day is suggestive:-

Under the leadership of Mr. S. W. R. D. Bandaranaike, the Prime Minister of Ceylon, the Island has made progress in many directions during

the last year. His speech in the United Nations was a historic one and showed that in international affairs Ceylon would defend the right and support the cause of peace and justice at all times. This is in complete accord with the spirit of Buddha Jayanthi which we are both celebrating now."

There would no doubt be difficulties in the way of the Tamil-speaking people's achieving their due share in the affairs of the country, even as there was difficulty in the way of Ceylon's attaining independence.

If the Soulbury Commission had provided for equal distribution of political power among the various communities and for a due share for the Tamil-speaking people, the present unfortunate state of affairs in Ceylon would not have arisen. In addition to International circumstances, three principal parties are responsible for the present plight of the Tamil-speaking people. Firstly, the Tamil-speaking people themselves by their disunity and lack of political foresight, secondly, the British Government who let down the Tamil-speaking people, and was on the strong side the side of the Sinhalese-speaking people and thirdly, sections of the Sinhalese-speaking people; so that with the independence that was obtained, many things which are happening now to the disadvantage of the Tamil-speaking people were implicit.

The Tamil-speaking people did not take any effective and appropriate steps or measures which they ought to have taken to remedy the situation about the time the Soulbury Constitution was introduced. Thereafter between the granting of independence and now, by many acts of omission and commission, the Tamil-speaking people and their leaders have partly contributed to the present unfortunate state of affairs in Ceylon. If sections of the Sinhalese-speaking people and their leaders are to blame the Tamil-speaking people and their leaders also are to blame.

It is in this context that the forthcoming Independence Day ought to be viewed. Any Action relating to the same, might be taken with due regard to

1. The significance and

content of National Independence

2. The effect of any action of the Tamil-speaking people on the rest of the population of Ceylon and on the relationship at all times with various communities in the Island,
3. The effect of any action the Tamil-speaking people might take on international opinion,
4. The ideals of self-respect, dignity and self-possession, which ought to guide any people at any time in their history,
5. The effect of such action on the future of Ceylon and the Tamil-speaking people themselves.

Taking all these circumstances into account, it appears proper that while not participating in the present Government sponsored Independence Day celebrations, the Tamil-speaking people could celebrate Independence Day generally in their own manner by reiterating their determination to uphold the country's Independence by their equal determination to labour unceasingly for much steps and things as may be deemed necessary for the preservation of the Tamil-speaking people and Tamil interests including the language, culture and rights of the Indian section of the population in Ceylon. In such celebrations the support and participation of other communities including certain sections of the Sinhalese community might be obtained. The various demands of the Tamil-speaking people might be reiterated and public opinion mobilised. It would be important to remember that the Ceylon Democratic Congress has national Independence as one of its ideals and has been always in favour of the same. In many matters while it looked after the interests of the Indians in Ceylon, it supported and still supported the ideal of national Independence for Ceylon. This is in keeping with the ideals of the Indian National Congress. The Ceylon Democratic Congress has not expressed its attitude re Independence Day celebrations. It would not be wise to embark on any campaign relating to the Independence Day which will not have the active and full support of the Ceylon Democratic Congress and its leaders under present conditions.

(To be continued)

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 3-2-57 TO 9-2-57

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

You will be overburdened with work this week. Financial gains promised. But there will be many obstacles in your way when you undertake new jobs. Avoid clashes with relatives.

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

Domestic affairs will still remain unsettled. Friends of the opposite sex will prove helpful. Misunderstandings in the family and troubles through secret enemies shown.

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

You will be able to steer clear of most of your obstacles this week. Misunderstandings will be cleared and your friends will be very helpful. Go ahead with your ventures but mind your health.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Your personal problems will remain unsolved. The first day may prove to be irksome. Health upsets specially abdominal complaints likely.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Ruin to enemies shown. But Sunday afternoon Monday and Tuesday must be spent with care. Rest of the week will turn favourable again.

VIRGO Uttira 2, 3, 4, Attai, Chittirai 1, 2 [Kanni Rasi]

Your relatives will be very helpful to you this week. Financial success also promised. But Wednesday, Thursday and Friday morning must be spent with care. Week end will turn favourable again.

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

A good week for new deals. Work will be heavier but you will be sufficiently rewarded. Quarrels with relatives likely week end. Friday and Saturday must be spent with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Your personal affairs will be in a muddle. You will find it difficult to solve them. Financially a good week. New undertakings will bring in good results. Fame and social success also promised.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Than Rasi]

You will be able to solve most of your problems this week. You will be able to negotiate things with much ease if you enter into matters personally. Financial gains also promised. But health will remain a problem.

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

Health upsets likely. You will be quick to misunderstand others. Be careful of secret enemies. Financial gains promised week end.

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

Friends of the opposite sex will prove to be very helpful this week. Professional success also promised. But there will be no mental peace. Avoid clashes with subordinates.

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

A good week. You will be able to achieve something substantial. Gains through friends and ruin to enemies shown. Go ahead with your plans.

CONTACT POINTS.....

(Continued from page 3)

contrasts and conflicts between several racial groups in the South.

One positive proof of the coalescence of Aryan and Dravidian ideas is furnished by the scornful description in the Vedas of tribes who are derided as 'Sisney Devah' (worse than the Phallus or Linga). It is an illuminating circumstance that the Mohenjo-daro remains prove indubitably that the worship of the Linga or Phallus and of the Mother Goddess and the three-headed prototype of Siva was extensively practised in the Indus Valley. The worship of the Devi and of Siva typified by the Linga has now extended itself all over the country and is equally in vogue amongst the so-called Dravidians and the so-called Aryans. The rapid spread of Dravidian words and ideas and their coalescence with Sanskrit culture patterns are features which are sometimes ignored but cannot be forgotten.

The word 'Sindhu' is used as a synonym for the Indus river, and it is also the name of a kind of muslin which was produced in India from early historic times and exported to other countries during many centuries before Christ. It has been claimed that the word 'Sindhu' is Dravidian in origin. 'Sindhu' or 'Cindu' in modern Tamil, is a synonym for a river or sea and is, in all probability, connected with 'sindippu' ('cindippu') or 'sindhuthal', namely, sprinkling or moistening. It is remarkable that the most constant symbol for divinity that is seen in Mohenjo-daro is that of the three-faced figure AAN, the supreme God of the people of the Indus valley. 'ANN', in modern Tamil, means man, but in its compound form, Andavan and Andal are associated with the Supreme Being, in the male and female aspects. The name ANN is prevalent in Babylon, Assyria and Crete, and the theory has been propounded that there was a proto-

Dravidian language which was spoken all over India and that the peoples who spoke that language created great city cultures in the Punjab and Sind and beyond the shores of India long before the influx of the Aryan civilisation. On the other hand, there are those who deny any separateness between the Dravidians and the Aryans and who claim that they merely represent two separate branches of the same race isolated geographically but nearly related to each other.

(To be continued)

U. N. Resolution on S. A.

The General Assembly. 1. "deplores that the government of the Union of South Africa has not yet observed its obligations under the character and has pressed forward with discriminatory measures, which would make the future observance of these obligations more difficult." 2. "affirms its conviction that perseverance in such discriminatory policies is inconsistent not only with the Charter but with the forces of progress and international co-operation in implementing the ideals of equality, freedom and justice." 3. "calls upon the government of the Union of South Africa to reconsider its position and revise its policies in the light of its obligations and responsibilities under the charter and in the light of the principles subscribed to and the progress achieved in other contemporary multi-racial societies." 4. "invites the Government of the Union of South Africa to co-operate in a constructive approach to this question, more particularly by its presence in the United Nations." 5. "requests the Secretary-General as appropriate to communicate with the government of the Union of South Africa to carry forward the purposes of this resolution."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 266

In the matter of the Last Will and Testament of the late Muthamma, widow of Sinnattamby Suppramaniam of Veemankamam Telliappalai.

Deceased.
Suppramaniam Ampikapathy of Veemankamam
Petitioner.

Vs.

- 1 Suppramaniam Vithianathan
- 2 Suppramaniam Thirunavukkarasu
- 3 Suppramaniam Thayannithy
- 4 Suppramaniam Panumathy (Daughter)

- 5 Suppramaniam Inthumathy (Daughter)
- 6 Suppramaniam Rathithy (Daughter)
- 7 Suppramaniam Thevakuncharapathy
- 8 Suppramaniam Arinaminipathy
- 9 Suppramaniam Kunanithy all of Veemankamam
- 10 S. Candiah Kanagasabai of Puloly East Respondents.

This matter coming on for final disposal before P. Sri Skandarajah Esquire, District Judge, Jaffna on the 7th day of January 1957 in the presence of Mr. K. Vallipuram, Proctor, on the part of the Petitioner and the Affidavit and Petition of the Petitioner having been read,

It is ordered that the above-named tenth Respondent be appointed guardian ad-litem

over the minors 6th. to 9th. Respondents and that the Last Will and Testament dated 21st. September 1952 and attested by V. Senathirajasegaram, N. P. under No. 12487 made by the deceased which has been produced and is now deposited in this Court be and the same is hereby declared proved and the Petitioner as Executor and one of the two Legatees is entitled to have Probate there of and the same be issued to him accordingly, unless the said Respondents or any other persons interested shall on or before the 15th day of February 1957 show sufficient cause to the satisfaction of the Court to the contrary.

The 7th day of January 1957
(Sgd) P. Sri SkandaRajah
District Judge

Drawn by
(Sgd) K. Vallipuram
Proctor for Petitioner
(O. 319 1 & 8)

வான்முதலிய வழுது பெய்க மலிவனஞ் சர்க்கமன்னை
கோன்முறை யாக செய்க குறைவிலா துயர்க்க வாழ்க
நான்முறை யறங்க கோங்க நற்றவம் வேன்வி மல்க
மேன்மைகொள் வசை நீதி விளங்குக வகை பெய்கலாம்,

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