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NO. 43

**THIRUKETHEESHWARAM THIRUPANI EVENTS IN SRI LANKA —**

1st Half of 20th Century

By

A CEYLON TAMIL CITIZEN

“தொண்டர் நான்தொற்றுந்  
துதிசெய அருள் செய்  
கேதீச்சரமது தானே”  
—திருஞானசம்பந்தர்.

God and Religion have been throughout the ages two of the most important factors in human existence. Some of the greatest efforts of humanity had been directed in search and in adoration of these two ideals. Millions of people have rightly or wrongly looked upon these two factors as the *Summum Bonum* of existence. These ideals have been common to many races and to many countries.

The Hindus have in a special manner participated in this great spiritual urge; and it could be said without presumption that they have displayed a unique devotion for

By

S. SIVASUBRAMANIAM

innumerable number of years towards this great ideal. To suit people of varying degrees of mental and spiritual development and inclination, the Hindus were blessed by God with different methods and systems to lead a fuller life. Temple worship was one of the methods which were revealed by Divine Providence for the purpose of achieving this object.

The temple was the most important institution in ancient Hindu Society, where Religion ruled Life; and Religion was the basis of Hindu civilization; and Hindu civilization is looked upon as one of the world's glories.

The temple was consecrated for the worship of the Almighty and for the salvation of mankind as the particular select place, at which persons could by the exercise of devotion and piety fulfil their duties, mundane and extra mundane and attain liberation. It has, no doubt, been said that God is omnipresent and his grace could be obtained in all places and through

several methods. At the same time, it has also been said that the temple was in a special manner intended to facilitate the obtaining of divine grace both for material and spiritual purposes by the average person. And still further again it has been the belief and tradition that at particular places of worship which come into existence owing to the direct intervention of divine agencies and at temples which were consecrated by religious personalities like Rishis, Munivers, Sages, Saints and Seers or where such exalted personages worshipped, it was easier to obtain divine grace in a more abundant and efficacious manner than at other places.

Sanctity had been attached not only to the buildings in which the image of the deity was housed, but in an equal if not greater degree to the very ground—the earth on which such sacred temples stood, and to the physical surroundings and to the invisible atmosphere and aura around such holy places, as being everlasting repositories of latent yet powerful sources of Spirituality charged with the Inspiration and Grace unseen attributes of the unseen Creator of the Universe, transcending the sense of seeing, and functioning within the realms of the Occult.

The following words of the poet are revealing:

“There are more things in Heaven and Earth—Than are dreamt of in your philosophy”.

For the Hindus, particular temples have been credited with special grace. Some of these temples are found in India and Ceylon. One such temple whose origin is beyond the realms of recorded history and is said to be co-existent with the Hindu religion itself is Thiruketheeshwaram, a temple of peculiar greatness whose sanctity had evoked the praise of Hindu Saints. The temple is dedicated

to the worship of God Siva and his consort Gowry. The temple was located on the banks of the sacred river Palavi and had the three cardinal requirements of Moorthi, Sthalam and Theertham. The old temple was said to be located at the ancient city bearing the name which was one of the centres of civilisation in Asia. For a period of over 400 years, the fabric of the temple did not exist owing to various causes including the activities of foreign nations.

The Hindu mind however remembered the temple in spite of all vicissitudes by virtue of the inspired songs sung in its praise by Hindu Saints. So at this sacred place, the beginnings of temple reconstruction were made nearly fifty years ago to be followed by more comprehensive efforts started over again eight years ago when the Thiruketheeshwaram Temple Restoration Society was formed having among its objects not only the reconstruction of the temple but the propagation and promotion of Hindu religion and the establishment of the various agencies for effectuating such purposes and intended to include many spheres of activity in the cause of Hinduism.

Since the Thiruketheeshwaram Restoration movement started, there has been a remarkable intensification of efforts at Hindu revival in Ceylon in many directions and it could be said in all humility that the hand of God is discernible behind the Thiruketheeshwaram Restoration movement.

According to Hindu religion and philosophy, Freedom from error is the greatest of all freedoms; and this precious commodity could best be obtained by our re-dedication to Religion; and this Re-dedication could best be obtained by Worship of the Almighty and devotion and service to the temples which if properly pursued,

(Continued on page 5).

The Great Queen Victoria, Empress of India, ruled over Sri Lanka when she celebrated her Diamond Jubilee. The South African war claimed many volunteers from Ceylon mostly European planters and commercial men. On the death of Queen Victoria her son Edward the VII came to the throne. The Russo Japanese war roused the spirit of Asia and awoke her from her slumbers of ages and made her think in terms of political emancipation and to revolt against foreign domination.

The first step towards political emancipation was the granting of franchise to elect an educated Ceylonese to the Legislative Council of Ceylon. Mr. P. Ramanathan a Ceylon Tamil was elected and his opponent, a Low-Country Sinhalese, Dr. H. M. Fernando, was defeated by a large majority of Sinhalese votes. Their confidence in Sir. P. Ramanathan was fully justified by the way he stood up for the Sinhalese victims of Martial Law. After the 1915 Sinhalese Muslim riots, Dr. Fernando's supporters laid the seeds of anti Tamil feeling among the Sinhalese and the victims of Martial Law excesses laid the foundations for the political emancipation of the Sinhalese. In the fight for political advancement all communities living in the Island joined hands and the leaders professed a united Ceylon with equal opportunities for all giving merit a chance without favouritism to any sections. The only community which has gained the full benefits of Independence is the Sinhalese community which by virtue of its numerical strength has been able to pursue an ultra nationalistic policy and impose its will on the minorities. Of these the Tamils form a very significant part having had a continued existence in this Island which they called Elam, long before the advent of

prince Vijaya the reputed founder of the Sinhalese Race. Though democracy means the rule of the majority it does not mean the rule of the majority without the consent of the minority. It should be the duty of the majority to look after the interests of the minority whose good will and consent would be most essential for good government. From the time of the Donoughmore Constitution the minorities were losing their importance and when the people of Jaffna boycotted the State Council by not electing their representatives there was no vacuum created by their absence. This lesson should have taught the Tamils a great lesson that it was not only useless for a minority to boycott the legislature but also dangerously suicidal to do so. When The Soulbery Commission was sitting the Tamils tried to form a block with the aid of other minorities to safeguard their interests with such dismal failure, that should have opened their eyes to ask for the fundamental rights instead of asking for 50-50 which was meaningless in a democratic set up with universal suffrage. Now with no safeguards in the constitution it is easy for the Majority Community to eliminate the Tamils from the Public Service to relegate the Tamil language to obscurity from its position as a state language and to liquidate the Tamil Community. Remote and recent history shows us that many Tamils have acquired Sinhalese nationality and a good few have become Muslims. It will not be a wonder if many Tamils acquire Sinhalese nationality if they cannot continue to be Ceylon Tamils. To prevent such a calamity should be the aim of every Ceylon Tamil by preserving the Tamil Language and culture for their progeny. This is their sacred duty to their children and grant children and their children,



திருச்சி நம்பலம்.

நமச்சிவாயவே ஞானமும் கல்வியும்  
நமச்சிவாயவே நானறி விச்சையும்  
நமச்சிவாயவே நானறி நேத்துமே  
நமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சி நம்பலம்.

## Hindu Organ

FRIDAY, FEBRUARY 8, 1957

Treasure These Thoughts

*What is required of a pilgrim on the divine path is that he should ever keep on walking by spending one's time always in the remembrance of the Eternal.*

### PANCHA SILA NOT IN PRACTICE

Now that the enthusiasm of the impressive visit of a distinguished statesman, the Prime Minister of China, has receded, Mr. S. W. R. D. Bandaranaike would do well to pause for a while and reflect on the political principles of *Pancha Sila* which he along with Mr. Chou-En-lai had accepted as the basis of their governmental activities. Premier Bandaranaike by cleverly keeping out the visiting Chinese Premier from the Northern and Eastern half of Lanka may have enabled Mr. Chou-En-lai reach the conclusion that this Island was an ideal country with a smooth government, a contented people and a united outlook. The Chinese Premier might not have had the leisure to look at a map of this famous Isle and see the geographical truth that the itinerary of his tour did not cover the entire extent of the country which he was supposed to be visiting. The Communist Leader of China might not have had the occasion to know particulars of the different races that inhabit Lanka and the many Religious Faiths of this country. Any such enquiry would have been revealing.

Now we wonder what the impression of distinguished visitors to this Island will be if they are artfully prevented from seeing the whole country, knowing all peoples and ascertaining all facts. It is an undeniable fact that the opinion of foreign statesmen counts much when internal problems of countries become the subject of discussion at international level. The

# TAMIL UNIVERSITY MOVEMENT

The avowedly racialist Singhalese leaders to policy of the Singhalese Cabinet, both U. N. P. and M. E. P., though the latter is far more blatant, has led to a strong awakening of the national consciousness of the Tamils all over Ceylon. This awakening has not found any significant expression in the economic field, but in the social and cultural field it has taken shape as the University movement. A representative committee of this movement which is obviously non-political, met the Prime Minister recently and presented its case for the establishment of a Tamil University. The Prime Minister rejected the proposal on the ground that the Peradeniya University will provide ins-

By

N SANGARAPILLAI,  
B. A. (Lond.)

truction in all the three streams — Singhalese, Tamil and English.

Whatever excuses the Prime Minister might have for rejecting the demands of the University Committee, it is undeniable that the Singhalese leaders and the Bikkhus on the whole are planning to make Peradeniya an exclusively Singhalese University and to shut out the Tamils in course of time. In the meantime, under the pretext that Singhalese is the official language, there is a strong move to compel the Tamils to study Singhalese. The leading Tamil educationists and leaders have therefore awakened betimes and have started a strong University movement to counter the move on the part of the

just cause of the real grievances of the Tamil-speaking people has not been made known to the Chinese Premier. For this serious omission, the Leftist Leaders who in season and out of season loudly express their sympathies for the oppressed, also must take the blame.

Premier Bandaranaike must learn to practise the principles of *Pancha Sila* in internal politics before preaching them on international platforms. Otherwise this noble ideal of *Pancha Sila* on Mr. Bandaranaike's lips will be like the lofty idea of *ahimsa* occurring to red revolutionaries.

thwart Tamil culture.

The idea of three streams running parallel in Peradeniya is chimerical and impracticable. It is the fanatical ingenuity of Mr. Dahanayake that is responsible for the scheme and the Premier finds it necessary to fail in line so that the implementation of the Singhala Only Act may be achieved before the deadline is reached. Three sets of lecturers cannot run parallel classes in all subjects. Besides the incompetence of the Swabasha lecturers, and the paucity of text-books will cause the Swabasha courses almost deserted, except in the Oriental Languages subjects.

A Tamil University is vitally urgent for the economic, social and cultural development of the Tamil areas. On institution that merely caters for the development of Tamil literature and fine arts, be its standard ever so high, will not meet the national needs. The University must provide full facilities for both teaching and research of the highest order in all modern theoretical and applied sciences and must contribute to the economic development, agricultural and industrial of the Tamil areas.

The Benaras Hindu University and the Annamalai University of South India were fortunate in having the support of great philanthropists. Pandit Madan Mohan Malaviya dedicated a good many years of his life to getting magnificent donations from the Princes and philanthropists of India and to the planning of the University. Sir Annamalai Chettiar and his heirs made magnificent donations of lands and funds to the Annamalai University. The state also came ungrudgingly to the help of these Universities. But the Tamils of Ceylon are not placed in a similar fortunate position. We have no philanthropists to make princely donations. The Singhalese Government will only extend a step-motherly hand. The task of collecting the necessary funds is a stupendous, a Herculean affair. And we do not have a Malavya to take up this Herculean task. Whatever response the movement may find at the initial stages, there is the danger of its flagging, unless there are dynamic personalities to dedicate their time and energy to its cause. We

(Continued on page 5)

## INVITATION

Senathirajah — Pathmavathy

The marriage of **Senathirajah**, Teacher, Jaffna Hindu College, eldest son of Mr. P. Thambu, of Neeraviady, Jaffna, with **Pathmavathy**, daughter of Mr. V. K. Sundharam, Extra Office Assistant, Colombo Kachcheri and Mrs. Sundaram of Amirtha Vasam, Neeraviady, Vannarponnai, will be solemnized, according to Hindu rites on Sunday 10th February 1957, between 7 and 8 p. m., at the bride's residence. Friends and relations are cordially invited.

*No individual invitations.*

(M. 462, 8)

## PREMIER. NEHRU ON KASHMIR PROBLEM

(Extracts from a speech delivered by Premier Nehru at a Public Meeting in New Delhi).

Whatever happens, we cannot tolerate the stationing of foreign troops on our soil. We have seen enough of foreign forces in our country.

The significance of the Pakistan move in all its aspects should be realised. The question of sending a U. N. Force to Kashmir had not been entertained even by the U. N. Commission for India and Pakistan.

What the UNCIP had said was that Pakistan should completely withdraw its forces from Kashmir. The Commission accepted India's right to station her forces in Kashmir to defend that State. India had agreed to withdraw the bulk of her forces—only when the last Pakistani soldier had left Kashmir.

India's right to station troops in Kashmir had been recognised by the United Nations itself, together with Pakistan's lack of status to remain in the State. Any suggestion to send foreign troops to Kashmir would be a violation of India's "basic right" as established by the UNCIP.

India has till now tolerated the presence of Pakistani forces on a part of Kashmir only in the interest of peace.

In certain quarters the example of Egypt is being quoted.

It was also being mentioned, that the U. N. force in Egypt included a contingent of Indian troops. But the question of Kashmir was entirely different and there could be no analogy with Suez.

Furthermore, the United Nations troops had gone to Egypt with the consent of the Egyptian Government.

The British Press and

"others" were both "angry & happy" with him. They were angry because they did not like him and his policies. This was his misfortune. They were happy because they felt that "Jawaharlal has been humiliated and brought to his knees".

"Well, they are welcome to think like this and say like this", "Whatever status I have, has been given by you (the people of India). It is you alone who can change it. No outsider can come and do it".

India had proposed that if certain steps were taken, the people of Jammu and Kashmir should be given an opportunity to express their wishes in regard to their future. We said this and other things also. You must remember that along with this, many other things were interconnected. The first thing is that the Pakistan forces which invaded Kashmir must withdraw from it. Other things only followed from it. Only when everything returned to normal and was calm and peaceful, could the Indian proposal be implemented of enabling the people of Jammu and Kashmir to express their opinion.

"I repeat all this before you because I want to tell you that we have not forgotten any of our pledges."

India had been criticised on the ground that promises and pledges given with regard to Kashmir were being broken. India had broken no promises.

It is altogether a different thing if I am criticised personally. But I am pained when anything is said against my country. I consider my country to be a glorious one, a country which knows how to keep its word and honour its pledges.

"To anyone who alleges (Continued on page 5)

# THE CEYLON TAMIL

By  
A TAMIL CITIZEN OF CEYLON.

Ceylon has been known to the Tamils as Elam (ஈழம்) or Elamandalam (ஈழமண்டலம்). Serandib, the term used by the Arabs, is a corruption of Seran thivu (சேரநதிவீ) or the Island of the Serans the inhabitants of Malabar which formed a part of Tamilakam. A shrine near the bottomless well at Puttur is called Sri Sailam from which some scholars derive the word Ceylon. There has been connection between South India and Ceylon from very ancient times. Many Tamil-speaking tribes from South India had crossed over the straits and settled in Ceylon forming petty Kingdom; Of these the most numerous people were the sea faring tribes of the Coast of Deccan or sea board of Tamil Nad. These tribes had practically settled along the Coast from Jaffna including the islands to Dondra Head and the Eastern Coast and even penetrated into the Vanni. Even the inhabitants of Jaffna can easily be grouped into the Cholas, Pandyas and Seras from their dialects and mode of life. There is every reason to believe that they all got mixed up later on. The last stronghold of Tamil rule was in Jaffna during the reign of the Aryachackravarthi, a dynasty founded by a Telugu Brahmin from Kalinga. When Ceylon was opened up by the British a good inflow of South Indian Tamils took place as labourers, merchants money lenders etc. Most of these people settled down in the up-country estates and in the principal towns. These Tamils too, having settled down in Sri Lanka, have become citizens of Ceylon. Under the British Regime, all citizens of Ceylon, Sinhalese, Tamils, and Moors were British subjects; So were the Indians and the question of nationality did not matter much. But after the granting of Independence to Ceylon the question of nationality has gained great importance. The minorities brought up under the protection of the British had expected the same treatment after the British left but were disillusioned and they found themselves at the mercy of the majority community who have adopted and pursued an ultra-nationalistic Sinhalese policy and made Sinhalese the only official language of Sri Lanka hoping, perhaps

that by doing so all the minorities will adopt and learn that language and ultimately fuse with them to form a Sinhalese nation. just as the Scots and Welsh learnt English to become Britishers. The U. N. P. which professed to be sympathetic to the Tamil language later did vehement propaganda against it vying with the M. E. P. in their anti-Tamil action. The M. E. P. with its large majority has passed the 'Sinhalese only' law. The Tamils who had taken too much for granted have failed to appreciate their numerical paucity and had not taken a far-sighted policy by not anticipating their present plight thus clearly showing lack of statesmanship among their leaders, who were more concerned with power politics and individual leadership than the common interest of Sri Lanka. If they had safeguarded the interests of all by asking for the fundamental rights to be inserted in the Constitution instead of fighting for 50-50 and other similar matters they would have done a lasting service not only to their own community but for the whole island. Now the Tamils have been made to appear as No. 1 enemy of the Sinhalese. Hatred and distrust have taken the place of affection and confidence which existed before independence. Under the present set-up the Ceylon Tamil has no chance of cultivating the virtues of patriotism and love for the country as he is made to feel that he is an unwanted stranger in his own native land. Betrayed and frustrated the Ceylon Tamil cannot flower into a full grown citizen and contribute his share to the well being and glory of Sri Lanka. He is helpless. Only the majority community can help him but will they do so? It is doubtful as things stand at present.

## WANTED

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

(M. 454, 1 & 8)

## 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 Telli-ppalai.

Deceased.

Suppramaniam Ampikapathy of Veemankamam

Petitioner.

Vs.

1 Suppramaniam Vithiananthan

2 Suppramaniam Thirunavukkarasu

3 Suppramaniam Thayannithy

4 Suppramaniam Panumathy (Daughter)

5 Suppramaniam Inthumathy (Daughter)

6 Suppramaniam Rathithevy (Daughter)

7 Suppramaniam Thevakuncharapathy

8 Suppramaniam Arinaminpathy

9 Suppramaniam Kunanthy 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)

# INDEPENDENCE DAY & THE TAMIL-SPEAKING PEOPLE

(Continued from last Issue)

In the circumstances, it is trusted that the Tamil-speaking public would make its arrangement for the celebration of the Independence Day, (without participating in Government sponsored celebrations) and place before the public suitable programme for such celebrations, and uphold the country's Independence and the self-respect and interest of the Tamil-speaking people in all spheres of activities.

The proposal to make Ceylon a Republic and the declaration of Fundamental Rights, the position of the Tamil Language, the political and civic rights of the Indian Community in Ceylon, the general political position of the Tamil-speaking people, the necessity for the continuing contribution of the Tamil-speaking people to the welfare of Ceylon are matters of cardinal importance not only to themselves, but to the people of Ceylon and South East Asia. The world is coming closer daily and whatever course of action the Tamil-speaking people take must be guided by sagacity, determination and cultural fineness.

It would be superfluous to state that it would be unwise and indecorous to observe the National Day in such a restricted manner as to be styled a day of mourning. The Independence Day ought to be celebrated as an important National event on which the determination of the Tamil-speaking people would be reiterated in an atmosphere of culture and realism inspired by the writings, speeches and actions of Tamil thinkers and men of action through the ages and with the absence of ill-will towards others and in keeping with the age-long traditions of the mellowed and matured civilisation of the Tamil-speaking people and in consonance with the status and dignity of the Tamil-speaking people occupied by them in Ceylon from time beyond the realms of recorded history. In such celebrations, divine guidance which is the bed rock on which all human efforts ought to be founded could be sought for by the various sections of the Tamil-speaking people professing their respective faiths.

In order to enable all sections of the people in

the future to join in the Independence Day celebrations sponsored by it, the Government should also gradually reconsider in some respects its present declared politics on certain important matters. It cannot be denied that the Government has not the support of the Tamil-speaking people of Ceylon and that it cannot take shelter under the fictitious plea of the communal majority in Parliament. In fact the Tamil speaking people have no confidence in the present parliament. The following extract from a communication by Mr. Aneuram Bevan regarding Parliament institutions is apposite:-

"The vitality of Parliamentary institutions rests upon their representative character.

If a gulf divides Parliament from the people, damage is done to both. There can be no national discipline where there is no consultation. The authority of Parliament in these circumstances declines.

This statement is applicable to present conditions in Ceylon, specially in its relation to the Tamil-speaking people who number over two millions of the country's population.

It is not impossible to remedy matters. An important mental attitude which in turn ought to be translated into actions necessary. It is the willingness to correct mistakes. The latest utterance of the President of the Indian National Congress Mr. Dhebar is instructive:-

"We are prepared to correct our mistakes if we have committed any. We are courageous enough to admit our mistake and correct it. Mahatma Gandhi taught us that it is cowardice not to admit our mistakes.

The spirit behind this utterance is worthy of being taken to heart by Government and by all political parties at this critical juncture, if Ceylon is to retain its National Independence and Unity, and if Independence Day celebrations are to have any value and inspiration.

## CONTACT BETWEEN KINDRED CIVILISATIONS

(Continued from last issue)

It is being continuously proved that the ancient nations of the world were not really segregated and that there have been extensive migrations of mankind and admixtures of cultures. The Indian Puranas, which were formerly regarded as purely mythological or fantastic figments of the imagination, are now being increasingly recognised to be reliable records of race migrations and significant events, though their chronology may be inexact according to modern standards. Many of these Puranas furnish evidence of such migrations as have been referred to above. Col. Wilford has tried to prove that Egypt was well known to ancient India, and he points to the hawk emblem of Horus, the Sun, and its close connection with Garuda who is associated with Vishnu. It is also well known that Vishnu is identified, in the Rig Veda, with Surya or the Sun. Col. Wilford refers to the story, in the Adiparva of the Mahabharata, of Kedru, the mother of the Nagas, asking Garuda to convey her children across the ocean to a distant region, called Ramaniyaka. From this tradition, it is inferred that there were settlers in Egypt that belonged to the Naga tribe. It is further probable that the country now named Mekran, south of Baluchistan, was settled by Dravidian races. Even at the time of Alexander's invasion, it is said to have been peopled by 'Aravans', a common word for Tamilians. The Egyptian word for the Sun is a variant of Ra. Ra, in Tamil, does not now exist as a separate word, but is the second part of the word 'iraa' or 'ilraa' or 'iravu', which signifies 'non-Sun' or 'night'. Words like 'ca', meaning death and also meaning lying on one side now occurring in the word 'caithal' occurred both in Egypt and the Mohenjodaro inscriptions, as also 'alai' (wave), 'amma' (mother), 'amman' which, in Tamil meaning uncle, are noticed in both Tamil and Egyptian. 'Udai' (dress) may also be referred to as a common word.

What is more noteworthy is that the formation of the plural (for

expressing multitude) by repeating the same noun is common to Tamil and Egyptian, like the word 'parpala' (many). As in the case of the semantic development of the words, 'Devas' and 'Asuras', the word 'AAN' already referred to may also be noticed. The Anus are supposed in the Puranas to be of mlecha tribes. In Persian, the worshippers of AAN were called Anareoi. The Anumins was also the name of the Egyptian tribe, and the word occurs in the Bible, Genesis, Chapter X, verse 13. It may also be remembered that the Egyptians had a continuous tradition that they originally came from a land which they called Punt. Until recently, this was thought to be Somaliland but, in all probability, it was Socotra, a halting place for the migrants from India.

The Pharaonic habit of a girl marrying a maternal uncle and a sister marrying a brother seems to have been an ancient custom observed by certain communities both in India and in Egypt. The Pharaohs, the rulers of Egypt, were almost obliged to marry their sisters, and it is useful, in this connection to remember the Tenth Mandala of the Rig Veda where, in a conversation between Yama and his sister Yami, this practice of marrying one's sister is referred to and condemned. In the Buddhist Dighanikaya, it is stated that the founder of the Sakya dynasty married his own sister. Prof. Rajwade has collected many instances of such marriages, beginning with the marriage of Daksha and his sister Daksha (a). Also, in the Adiparva of the Mahabharata, Pandu explains to his wife, Kunti, in relation to Draupati's marriage that the marriage of brother and sister was the custom of certain ages and he adds the argument that these usages are followed by birds and beasts who are free from passion.

The God 'Min in Egypt was the original form of Ammon, the Lord of Heaven, and was the Menes of the Greeks. It means 'shining' and is the equivalent of (min) in Tamil which also means shining and occurs in such words as 'midal' that

means both light and lighting. The word became modified into Minos, in Crete.

Whether or not the migrations of the Dravidians reached the Mediterranean shores and whether or not the Phoenicians were really the Pani tribes referred to in the Rig Veda as claimed by recent investigators, it is curious that in an instruction of the Pharaoh of the 9th century to his son, he describes the country of the origin of the Egyptians and refers to its numerous trees, many rivers and mountains. The term 'Patala' which is described as the realm of the Nagas in Puranic literature occurs in ancient Egyptian literatures as the port of the origin of Egyptians and Patala is described as situated far to the east in a delta formed by the branches of many rivers and covered with trees. Could it be the Indus as surmised by some recent writers?

What has been attempted in the foregoing paragraphs is not the formulation of any theory nor even the suggestion of a possible solution to the problems of Dravidian racial and linguistic origins and Dravidian contacts. These problems have only recently received scientific attention from India and Western savants. Isolated labours in the field of philology, semantics, decipherment of seals and inscriptions and the analysis of Puranic and pristine legends and traditions must be correlated and a comparative study of Aryan, Dravidian, Cretan and Egyptian data would be essential before any acceptable conclusions are reached. Centres of International Research like UNESCO may very profitably enlist the conjoint labours of scholars and research workers—Eastern and Western—in this fascinating field of investigation.

### OBITUARY

We regret to record the death at the early age of 52 of Dr. K. Nagalingam, M. O. H. Tellippalai. He passed away on the 21st inst. at the Moolai Hospital after a brief illness. He was an efficient and extremely popular medical officer who was ever ready to serve the public ungrudgingly. He leaves behind his wife and three daughters and his father-in-law Mr. P. Vaithyalingam, Retired District Judge Batticaloa to whom we extend our heartfelt condolence.

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 269 T.

In the matter of the estate and effects of the late Yoosuff 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.

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

Minors

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

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 271/T

In the matter of the intestate estate of the late Thangamah wife of Kumaravelu of Vaddukkodai East.

Deceased.

Arunasalam Kumaravelu of Vaddukkodai East,

Petitioner

Vs.

- Minor 1. Kumaravelu Kanaswari
2. Kumaravelu Nadarajah and
3. Arular Arumugam all of Vaddukkodai East Respondents.

This matter coming on for disposal before N. Sivgnanasundaram Esquire District Judge, Jaffna on the 16th day of January 1957 in the presence of Mr. S. Rajendran Proctor for the petitioner and the affidavit and Petition of the Petitioner having been read:-

It is ordered that the above named 3rd Respondent be appointed Guardian-ad-litem over the minor 1st and 2nd Respondents for the purpose of protecting their interests and of representing them in these Testamentary Proceedings and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner as the lawful husband of the said deceased unless the abovenamed Respondents appear before this Court on the 18th day of February 1957 and state objections to the contrary.

The 16th day of January 1957  
Sgd. P. Sri Skanda Rajah  
District Judge

Drawn by  
S. Rajendran  
Proctor for Petitioner.  
(M. 320. 8 & 15)

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)

## 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. 80 monthly instalments of Re. 1/- 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/-.

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S. KANAGASABAI,  
Shroff.

# NO FREEDOM DAY IN NORTH & EAST

## FULL BOYCOTT OF FESTIVITIES

February 4, was not a day of celebrations to the Tamil speaking people of Lanka. The Northern and Eastern parts of the country presented a black appearance in answer to the Government's call for Independence day jubilation.

In Jaffna black flag processions represented the feeling of the people. Open contempt for the 'Sinhala only' decision was given practical expression by the Youth Front when black flag processionists cremated a copy of the Sinhala only Act. Meetings were held all over Tamilakam. Batticaloa, Trincomalee, Mannar, Vavuniya and Mullaitivu observed the day in full mourning. A case of violence ending in the death of one Tamil demonstrator by shooting was reported from Trincomalee.

In Jaffna the ideological difference between the resisters (shop act) and mourners could not take practical shape as the latter outnumbered the former. The owners of business establishments who earlier notified to the public of their intention to defy the 'Shop Act' on February 4 could not open their establishments. At one concentration of volunteers belonging to rival factions, the Police had to intervene.

### At the Esplanade

The Youth Front, the Federal Freedom Party and the L. S. S. P. held a joint Anti Freedom day meeting at the Esplanade.

Another meeting was held on the lawn opposite the Town Hall by the All Ceylon Tamil Congress.

### Tiruketheeshwaram Thirupani

(Continued from page 1)

would also inevitably lead to Right conduct and service to humanity.

It would appear to be the bounden duty of all Hindus to participate and partake in this sacred movement whereby their highest objectives in life could be achieved, and to realize the spirit and substance contained in the several immortal and sacred Shastras.

### Premier Nehru on

(Continued from page 2)

that India has broken her pledges I would say: 'You are absolutely wrong'.

Some people and news papers in foreign countries had accused India of breaking her pledge in regard to a plebiscite in Kashmir. But they had completely forgotten the vital conditions which had to be fulfilled first before a plebiscite could be held. The first condition was that Pakistan must withdraw completely its armed forces from the soil of Kashmir. India had asked the U. N. to give its verdict on her complaint that Pakistan had committed aggression in Kashmir. But this issue was shelved. Even then India tried to settle this problem amicably in the interest of living "with our neighbour country" in a friendly, cooperative way.

The recent resolution of the United Nations Security Council was strange. It was being made out as though India was the "accused" party, although all these years the Security Council had done everything except give attention to India's original complaint that Pakistan had committed aggression on Indian soil.

"I do not understand how such a simple complaint has not come before the Security Council in a simple and clear way."

It was "unfortunate" that some countries in the Security Council were "angry with India for some reasons", while others were so involved in military alliances and pacts such as the Baghdad Pact that they acted only in a particular way. "So, for reasons unconnected with the issue involved they helped each other and sided with each other and no serious consideration was given to the facts relating to the Kashmir problem".

The countries represented in the Security Council were overwhelmed by "other considerations" and ignored the facts of the Kashmir case.

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 10-2-57 TO 16-2-57

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

This is a fairly progressive week. You will be able to gain something from your old investments. But health continues to be unsatisfactory. Domestic upsets also possible.

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

You will be able to succeed in your undertakings this week. Opposition will slowly melt away and you will be able to steer clear of difficulties.

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

Gains and favours from friends promised this week. You will be able to extricate yourself from some commitments you made earlier. Ruin to enemies also promised.

**CANCER** Funarpoosa 4, Poosa, Ayilya [Kataka Rasi]

A troublesome week. You will have to meet much opposition in your undertakings. Relatives will cause you much annoyance. Expenditure too will be on the rise.

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

Opposition will slowly melt away this week. Financial gains also promised. You will be able to clear misunderstandings and renew old contacts.

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

A good week. Health should improve a bit after Tuesday; yet there will be eye troubles. Father's relatives likely to cause you much difficulties and worries. Financially a good week.

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

You will be overburdened with work this week. The first day will be very upsetting. Misunderstanding with friends and health upsets likely. Do not begin anything new.

**SCORPION** Visaka 4, Anursha, Kettai [Vrischika Rasi]

Sunday afternoon Monday and Tuesday morning must be spent with care. You will find it difficult to solve problems. Rest of the week will be fairly favourable. Financial gains promised.

**SAGITTARIUS** Moolam, Pooradam, Uttiradam 1. [Tham Rasi]

The first two days will be fairly favourable. Tuesday evening Wednesday and Thursday must be spent with care. Rest of the week will turn favourable again. Go ahead with your ventures.

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

The first four days of the week will be favourable for new deals. You will succeed in most of your undertakings. Fame and success also promised. But spend the last 2 days with care.

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

Financial success promised this week. You will stand to gain through lands and landed properties also. Brothers and sisters will prove to be very helpful. Ruin to enemies also shown.

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

Expenditure will be unusually heavy this week. But you will get enough to meet them. Health must be given particular care. Eye troubles likely. Accidents also not ruled out.

### Tamil University Movement

(Continued from page 2)

must bear in mind that no shoddy University can satisfy the needs of our community. Whatever University we may start with must contain in itself the germs of full development in the future.

In the meantime before the Tamil University is started there should be established a scholarship fund. Out of this fund brilliant Tamil students should be sent to Western Universities to do research work in science and technology. These students on their return should undertake to work for the national cause, if possible all their lifetime. The sinister attempt to shut out the Tamils must be vehemently opposed. The University

at Peradenya cannot dispense with Tamil lecturers and professors for a long time. It cannot also dispense with the English medium except for Oriental Studies. For if it does that, it will make itself a by-word of reproach in the outside world. Mr. Dahanayake is having an eye to the next general election and wants to find the swabasha educated a place in the sun. He is acting the part of a clown with cap and bells. The Tamils have no reason to adopt a defeatist attitude.

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 277

In the matter of the intestate Estate of the late Vairamuttu Karthigesu of Vaddukkoddai East, late of Engger Kuala Kangsar in the Federation of Malaya.

Deceased

In the matter of the British

Courts Probate (Resealing) Ordinance chapter 84 of the Legislative Enactments Ceylon.

Nagaratnam widow of Vairamuttu Karthigesu of Vaddukkoddai East, formerly of Taiping.

Petitioner

Notice is here by given that after the Expiry of fourteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Probates (Resealing) Ordinance chapter 84 of the Legislative Enactments for resealing of the letters of administration in respect of the Estate of Vairamuttu Karthigesu of Vaddukkoddai East, late of Engger Kuala Kangsar deceased granted by the Supreme Court at Taiping in the Federation of Malaya under Petition No 7 of 1956 unto the said Petitioner on the 3rd day of October 1956.

Jaffna this 28th day of January  
1957

V. Eliyathamby  
Proctor for Applicant

(O. 321. 8 & 15)

## American Idea Of The Ideal World

I shall try to formulate a brief outline of what I conceive to be the American idea of the world we would like to help to build.

First, we want a world wherein every man and woman and child may worship God in the way in which he is called or taught. This means not only formal worship. We want a world where every child of God may learn about God through the faith of his fathers from his proper spiritual pastors without any let or hindrance.

All the other points follow from this because we want the kind of world God wants to us to want. And if God seems to say different things through different revelations to different people—all serious revelations agree on two things. All revelations tell us that man is made for reverence, and all revelations tell us that man should live peaceably with each other.

Secondly, we want a world of Peace. We know that we cannot have a world without change.

*By Henry R. Luce*

The first law of the universe is change—growth and decay and rebirth. No one has faced this issue more incisively than John Foster Dulles. Years ago, Mr. Dulles gave us the slogan: peaceful change. We want a world where peaceful change is achieved by diplomacy and also by international institutions. Peace is the work of Justice—as His Holiness The Pope frequently reminds us. We will hold up high the banner of Law and Lawfulness as the means toward the universal ideal of Justice.

Third, we want a world in which all men are free to seek the truth, the scientific truth, the scholarly truth, the philosophic truth—and to utter truth as they see it.

Fourth, we want a world of economic abundance. This we know is an entirely practical wish, and capable of realization in a few decades. Right now the United States can make the biggest contribution to this universal demand. But we have not

yet made it clear, either to ourselves or others, how our contribution can be most effective. Abundance is not achieved by doles or handouts but by wealth-creating activities; it is achieved not primarily by Governments but by peoples. We will make it plain to the world that we Americans have gained some special knowledge about how this is done. We by no means insist that everybody has to do it exactly our way, but we will insist that everybody has to do it exactly our way, but we will insist as persuasively as we can that other countries shall meet us part way in creating wealth as we know it can be created.

Fifth and lastly, we want a democratic world—a world in which every tribe trends unmistakably to government of the people, for the people, and by the people. That is the American, the Lincolnian, statement of the proposition. Merely because the word "democracy" has been perverted and abused, we will not abandon the fight for world-wide democracy. We will assert and reassert the faith—yes, almost the dogma—that all religious truth converges to say that democracy is the nearest proximate expression in political and social terms of the highest ideals of justice and liberty. Coming down from the abstract to the earthy—to be of the earth earthy—we will assert that the key to democracy is the ballot box. We will strive to make the ballot box sacred in every land throughout the earth.

Let then the people talk. And let them vote. Let people speak and everywhere be spoken to.

We Americans are willing to take our chances on talk. Throughout our history we have risked it—and survived and grown. We have uttered much foolish talk in this land—all of us and our fathers. We talk, we discuss, we argue, we debate. So, as we take our stand throughout an argumentative, disputatious world, let us not be afraid to discuss, to argue, to debate with all manner of men—let us never become weary of it. Let us strive to speak with as much good sense as we can—and listen to others carefully and politely. Thus shall we

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 Vaddukodai West who died in the Federation of Malaya Deceased

Annammah widow of Arumugam Perumynar of Vaddukodai West Petitioner

Vs

1. Arumugam Kanapathipillai of Vaddukodai West, 2. Kandiah Subrauaniam and wife, 3. Ponnammah both of Vaddukodai East, 4. Kandappu Krishnar and wife, 5. Thanaledchumy both of Vaddukodai West, 6. Valliammai widow of Vettivelu Kandiah of do, 7. Sethunathar Sinnathurai and wife, 8. Theivanai-pillai both of do, 9. Ambalavānar Kanapathipillai and wife, 10. Nagammah both of Malaya, 11. minor Thambiah Kulasingam of Vaddukodai 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. Ethirayagam 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. SriSkanda 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. SriSkandaRajah  
District Judge

(O 318 1 & 8)

really enter into the life of the world and share with others and let others share with us the whole mission of man on earth—which is to participate in the eternal dialogue of good and evil, to seek to incarnate the good in lives of mutual justice and in charity which know no bounds.

U. S. I. S.

"How Do You Let Go When You've Got Hold of a Man?"



Credit Herblock, cartoonist, and the Washington Post Times Herald, Washington, D. C.

### 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.

வாண்டுதில் வழித பெய்க மலினஞ் சரீகமன்ன்  
கோண்டுற யாக செய்க குறைவின தயர்கன் வாழ்க  
கான்மறை யறங்க கோங்க நற்றவம் வேன்வி ம்க  
மேன்மைகொள் ளைவ கீதி வினக்குக ளலக மெல்லாம்.

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