

## THE TREND OF EVENTS

(A VILLAGER)

The kamakaras of Jaffna till their plots of land watering them with lifts from wells, paying individual attention to each plant, eke out a poor crop for their expenditure of time and energy compared to those in the South. In some lands where no wells exist they grow rice, varagu etc. during the rainy season only. The best results are obtained by peasant cultivators who own small plots of land putting into it all their energy and material available. Nature having deprived these people of such amenities as rivers and fresh water lakes, they try to exist by sheer industry. Hence the desire of every young man and woman to take a white collar job? Collective farming with the aid of modern machinery needs extensive lands which the Jaffna farmer cannot boast of. Machinery replaces human labour leading to unemployment. With the cost of living high and unemployment increased, the outlook for the Jaffna worker whether in agriculture or any other industry is very bleak.

What will be the effect of the Paddy Bill in Jaffna and its workers? There are no extensive land owners in Jaffna and every citizen of Jaffna aspires to have a plot of his own where he does intensive cultivation. If the Government is anxious to render help it would be by way of improved methods of cultivation and provision of any machinery that would help the cultivator in tilling and watering the plots. Besides there are lands where crops other than paddy are cultivated during the dry season. Paddy cultivation is usually from August to February after which the dry season begins when tobacco, yam, vegetable etc are cultivated. These needs great care and individual attention from the cultivator himself and which cannot be expected from hired labour.

The encouragement of a sturdy peasant proprietorship should be the aim of the Government if the best is to be expected out of the land. If then lands are to be vested in an agricultural committee one cannot expect the same return that is obtained now by these hardworking cultivators. If the Government is anxious that no individual should possess more land than that which could be cultivated by him or her but should be given to those who need it then such land could be bought outright, leased by Government and given over to such individuals who need it. Perhaps a Boodhan yagna by a local Vinobaji may be necessary to rouse the enthusiasm of local land owners to part with their lands which they do not need for themselves or their children. With future employment under Government being curtailed on communal basis and the handicap of the official language, the coming generations of Jaffna have to find means to exist at least with minimum needs. All need sufficient nourishment, bare essentials of clothes and shelter in the form of houses with sanitary and hygienic amenities. The Government should give ample opportunities for people to possess these three essentials needed in common by all. Then there is health and education which should be the main task of the Central Government if good results are to be obtained. Free medical care and free education are the essential care of a socialist welfare state. The rest of the needs of the people should be regulated according to the revenue available. In fixing salaries, wages and allowances it would be best to find out what the basic needs are and what they should cost under ceiling prices. It should be essential to take a realistic view of the cost of living and not a speculative one. Salaries of those who have to study

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### The Paddy Lands Bill

#### Agrarian Revolution By Arbitrary Methods

With the passage of the Paddy Lands' Bill, one wonders how many Ceylonese are aware, that Ceylon is bidding goodbye to a feudal Agricultural Organisation set up in the Central regions of Ceylon by the Tamil rulers of old. This outdated system is now to be replaced by a new M. E. P., Communistic System; and whether this is the agrarian reform most suited to the growth of the new 'democracy of the 'Ape-Anduwa' is still to be seen.

The term 'Ande cultivation' is derived from the Tamil 'Andu' meaning year; 'Ande' cultivation thus meant 'yearly cultivation'. Thattu-maru again is a system denoted by two Tamil words

By

S. J GUNASEGARAM

'Thattai' meaning 'acreage' or 'a field' and 'Maru' meaning 'change' or 'alteration'. 'Thattu Maru' thus meant the cultivation of a field in rotation.

The same system in the North of Ceylon has in the course centuries been modified to suit the changing needs of an evolving rural society, while in the South it had continued to remain practically unchanged, leading to the exploitation of a down-trodden peasantry lacking the energy and initiative necessary to modify an old order.

The Agrarian 'revolution' taking place in the neighbouring sub-continent of India, it will be noticed, is not based either on the compelling

## South Indian Language Convention

### Resolves To Demand 'English' To Continue

Proposed by Sri C. Rajagopalachari, former Governor-General of India, the resolution that

- English should continue as the Official Language of the Indian Union
- the Constitution of India should be amended accordingly

was unanimously passed at the Union Language-Convention of South India held in Madras on December 22.

The resolution took into consideration, among several others, the principle that in no circumstances should the views and feelings of a minority be disregarded and an overall majority be allowed to overrule then on an issue of such importance thereby negating the principle of true democracy.

An Action Committee consisting of Sri C. Raja-

gopalachari, Dr. C. P. Ramasamy Iyer, Prof. M. M. Ruthnaswamy, Mr. P. T. Rajan and three others was appointed.

The decision to make Hindi the Official Language of India and to fix a date for that purpose was characterised by Sir Mirza Ismail, who inaugurated the Convention, as 'far too daring a challenge to the Time Spirit.'

## PERSISTENT RAINS PROVE DISASTROUS

### Tragic Deaths, Havoc And Destitution

The Northern, Eastern, North-Central and Central Provinces have been mercilessly hit by continuous rains. Several people lost their lives in tragic manner—pinned by earthships, and drowned while being rescued.

In the Eastern Province particularly in the Batticaloa District the effect has been very disastrous. Nearly a hundred thousand have been rendered homeless in Batticaloa, while another thirty thousand have suffered a similar fate in the Jaffna District.

force of the law or on the issues of a violently moving West, but one initiated by a sage like Vinoba, a non-political social worker and saint, who would rather follow the traditional ideals of the East the path of persuasion and moral reformation, exemplified in the teachings of the great Indians like Gandhi, Tiruvalluvar and the Buddha.

Rail services have been disorganised. Even motor transport has been affected. In the Jaffna District the low-lying villages have been threatened with destruction. Already water is stagnating at flood level and any more rains will bring disaster. At Nanthavil the concentration of floods has reached breaking point.

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தெய்வநம்பலம்: நமச்சிவாயவே ஞானமுங் கல்வியும் நமச்சிவாயவே நானறி விச்சையும் நமச்சிவாயவே நானறிந் தேத்துமே நமச்சிவாயவே நன்னெறி காட்டுமே தெய்வநம்பலம்.

### Hindu Organ

FRIDAY, DECEMBER 27, 1957

#### Treasure These Thoughts

Life in its entirety is divine. Every thought, every feeling and every action are nothing but His expressions.

#### RAVAGE BY RAIN

THE RAINS ARE VICIOUSLY persisting with ruinous results. Drifting suddenly from drought to deluge the North-eastern sector of this Island has been subjected to prolonged tribulations that verge on utter destitution. The devastation that has been caused by the December showers is intensive and extensive. Immediate relief has to be organised.

The provision of a financial vote to meet relief works by itself cannot meet the present emergency. The organisation of help to the distressed must be such as to afford speedy and substantial aid to the victims. The Administrative machinery that is accustomed to move according to red-tape regulations must be galvanized into activity by the application of special powers.

The problem of housing the home-less will be a stupendous task. For the performance of this the Government must be ready and earnest. The entire vote that is available, for 'National Housing Loans' must be utilised for the purpose of providing shelter for the home-less. The common man who has been watching the Government's patronising munificence in enabling the rich build palatial houses costing lacs of rupees, has a right to demand the stoppage of such prodigality and the diversion of the funds to better and more useful purpose namely providing houses for those who have been rendered destitute by the recent floods.

The public also has a duty that must be self-imposed,

the obligation to help the neighbour in his need. Judging from the attendance at picture-houses, theatres and benefit entertainments, the capacity of the people to spend on luxurious living is undoubtedly high. Cultural activities must necessarily give way to relief work. Even in satisfying human wants the destitute receive priority of attention. Social service cannot signify anything unless it becomes useful to the people. Community Centres, Rural Development Societies and Social workers should show by example that real welfare work is that which helps the needy and rehabilitates the destitute. Here is a call for spontaneous service and we are confident that the response will be encouraging.

#### GOODLY OUTSIDE!

All that glitters cannot be genuine. However, the socialistic glitter of the Paddy Lands Bill did pass for sincere socialism so effectively that even those who earlier suspected the existence of a hidden communistic hue in that legislation had been stupefied by the glare of the reflector, the sponsoring Minister. And immediately afterwards the champion of the Bill made the significant pronouncement at a public meeting that eventually this Island would become a communist country. The implication is explicit.

The goodly outside of the Bill, we mean the socialistic preamble, was able to claim the representatives of the people easy prey though a few protested that there was lurking behind the Bill the totalitarian danger that would ultimately destroy the peasantry. The cultivator whose love of land all along has amounted to patriotic fervour now has to put his hand to the plough uneasy in mind with the Paddy Lands Act hanging over his head like the Sword of Damocles.

Communism in practice is an interference with the smooth working of nature. But we do not suggest that nature in furious wrath had set afoot the mischief of deluging and destroyed the vast paddy producing acreage in the Dry Zone even before the operation of the Paddy Lands Act. However it is true that the 'fantastic tricks of men dressed in a brief little authority' bring frightful consequences.

## Former M. M. C. On Needs Of Jaffna Town

The following are extracts from a speech delivered by Mudr. C. Muttutamy at a meeting of the Rotary Club Jaffna.

There is no doubt that Jaffna is the second largest town in the Island both in extent and in population. The population today is over one hundred thousand and it is daily increasing. In importance to the Tamils of Ceylon it is second to none. It has been the seat of Government of the Tamils for several centuries. It has several schools and colleges. The literacy in the area is comparatively high. From time to time it has produced very eminent men in all walks of life, and it still continues to produce such men but I pause to ask you one question most seriously. That is, what do you think the Jaffna town! A distinguished son of Jaffna who is holding high place in the educational service of this country remarked the other day at a public meeting that he had travelled widely in the Island, and had visited practically all the towns in the Island and in his opinion Jaffna by far is the worst town in the Island. He said that the town is very unclean and consequently very unhealthy. He said that the town had no pipe borne water supply, no drainage service, no sewerage system. The roads are bad. They cannot be worse. The lighting is extremely poor. There is absolutely no Town planning.

Are these statements really true? They are true. The Educationist has not in the least exaggerated the conditions in the Jaffna Town. If that is true whom are we to blame? We have to blame both the Central Government and our Local Government. I mean the Jaffna Municipality. The people of this country enjoy the widest form of franchise. Every man and woman of this country are voters. If the Central Government and the Local Government do not function efficiently the voters have to be blamed and nobody else.

It is here that I want you Rotarians to play your own part. Please create a strong public opinion to develop the civic sense of our people. I do not think that it is advisable to restrict our franchise. Democracy has come to stay in our coun-

try- We want a Democratic welfare State. We are all opposed to totalitarian form of government or even communism. It does not suit the genius of our people - but it is expected of us to make democracy a success in our country. In Jaffna we must have a Central Rate Payers Association and it must have a branch in each of the 15 wards. Each Branch should have its representatives in the Central Organisation. I do not want to go into details in the moment. I want to say at once that things are getting from bad to worse. People must wake up and prevent the core of rot from going deeper and deeper. A healthy, strong and vigorous and well organised public opinion is the real remedy for all the evils. If we do not take interest we will be failing in our own town. Our fore-fathers lived and buried their bones here. We are living now and our children and their children will continue to live here. Should I say that it is our sacred duty to promote the public health, welfare and convenience and the development, sanitation and amenities of our Municipal area.

It is an impossibility for a town to be healthy without pure water for drinking and domestic purposes. Pipe borne water supply is beyond the means of the Jaffna Municipality as a matter of fact for any Municipality in the Island. The Central Government must and should come to the rescue. Let our members of Parliament press for this and get it done. I will say the same thing for the surface drainage and sewerage service. It is the Central Government that can undertake and complete such schemes. Jaffna Municipality should have as members men of the highest integrity and efficiency to shade the affairs of the Council. Ways and means should be devised to get more revenue without causing much hardship to the rate payers and devote the funds with meticulous care for the betterment of the town. Loans can be obtained from the Central Government for housing schemes, slums clearance, building modern markets, and Rest Houses that will

## Persistent Rains Prove Disastrous

(Continued from page 1)

The Government Agent, Jaffna, has been touring the entire District organising relief work assisted by the D. R. Os.

Breach in the Irramadu Tank has been reported. Colonists have been taken to Kilinochchi. The Irrani illupaikulam tank is said to be overflowing.

Further rain in Jaffna has caused much damage. Several roads have been cut for stagnating water to flow across.

## Death of Mr. S. Mahadevan

We regret to record the sudden death of Mr. S. Mahadevan, the prominent businessman of Colombo. He was the Managing Director of Messrs Mahadevans Ltd. and Director of several other Firms.

Mr. Mahadevan was one of the founders of the Colombo Hindu College and the Hindu Educational Society of Colombo. He took a keen interest in social and religious activities.

Mr. Mahadevan was 53 years of age.

## Appreciation

(By An Admirer)

The passing away of Mr. Subramaniam Mahadevan removes from our midst a conscientious and unobtrusive worker in the cause of the public of Ceylon.

The solid worth of his services and his personality coupled with his premature and sudden demise carries a degree of poignancy to the minds of those who had the privilege of knowing him. He was an example of the strong silent, and efficient man motivated by a genuine desire for service. True to the traditions of the respected group of families from Navaly and Moqlai to which he belonged and inheriting the kindly qualities of his father

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attract world tourists. The harvest is really great but the honest, sincere and true labourers are few.

# Ceylon Muslims Are Neither 'Sonagars' Nor 'Moors'

By no stretch of argument can it be possible either to dispute or to disprove that all Ceylon Muslims were the offshoots of pre-Islamic Arabs settled in South India, through their Indian wives. Theoretically, even it is impossible to deny it, Arabia and India are divided only by one sea, while they are joined by lands. The former is a barren and famine stricken country - whereas the latter has been famed for its vast resources and other environments. Even today the conditions in these two countries are the same. It is therefore quite natural for the people of countries that are economically backward to go in all directions seeking to contact countries which abound in wealth and prosperity to better their conditions. Accordingly some went westwards as far as land extended, some eastwards, and others north and south. Those who went westward stopped at the Mauritanian coast where Berbers lived. Those who sailed eastwards touched the western coast of India. It is important to stress here that Arabs, sailing just straight eastwards with grit and determination from some point in the Eastern Coast of Arabia, perhaps without marine knowledge, and instruments to guide, could not have avoided reaching some point in the West Coast of India if everything went on well. It is impossible for them to bypass the Indian Continent and reach Ceylon which practically lies hidden by the mainland of India. Even Ibru Balala the only Moor traveller and writer from Tangier is reported to have crossed over to Ceylon through India about the 14th Century A.D. Therefore the theory advanced by some that the Arabs came straight to Ceylon loses its intrinsic value. They first established havens along the Indian west coast, penetrated the sub-continent as far as the eastern coast and then they contacted Ceylon.

Arabs had established and maintained these contacts with other countries earlier than the Christian era for reasons stated above. In those days, the world religions were Hinduism, Buddhism, certain other idol worshipping religions, and later Christianity and Arabia was no exception to this. Hence the Arabs encountered no

difficulty in taking wives not only from India but also from other countries which they visited on trade missions and managed to settle down either temporarily or permanently in those regions.

With the birth of Islam in the 6th century A. D. these Arabs and their des-

By  
M. M. SULTAN

cendants not only embraced the religion that their own country offered, but also were instrumental in converting their friends, associates, and others to the new religion. Principles of brotherhood and the social ways of life preached by Islam, mostly appealed to the depressed classes in South India who were rejected and isolated by their own people, who considered themselves as favourites of the Providence. They embraced the new faith not by ones and twos, but by 100s and 1000s. That this sudden change of religion along with drastic changes in the social ways of life caused resentment and annoyance to the Tamils of South India is easily comprehensible. Peace, harmony, relationship, and equality that previously existed between the Arabs and the permanent population of that part of India were disturbed for ever. Spite, jealousy, enmity and hatred took their places. Those who changed religion were insulted, ridiculed, and were even persecuted. They were isolated and called by various kinds of offending designations and nicknames. These are in the nature of things not confined to one particular place or people. In the commotion and confusion that ensued following the change of religion, some one had either accidentally or deliberately characterised those who changed their religion as "Sonagar" in their own i. e. the Tamil language. This was enough for an agitated mass of people seething with anger. They got hold of this appellation and continued to use and repeat it freely in all functions and public places day in and day out and perpetuated its use.

The simple meaning of this term in Tamil along

with other ungracious ones, is "Fools; Stupids; A set of idiots; "which again in Tamil means "Madayar," Melaycher a most appropriate appellation under the circumstances. Simply because a nickname had been given by an infuriated majority people in Methuselas' time, are all the South Indian Muslims and their kith and kin in Ceylon 'Fools and Stupids' or Melaycher and Madayyar' for ever I ask?

When in Ceylon the language question disturbed the traditional peace and harmony that existed between the Singhaless and the Tamils, some leaders of the majority community started insulting the Tamils by insinuations from public platforms. Certain responsible men even went to the extent of calling them Parai Tamils. Timely action taken by the leaders of Tamil community arrested the spreading of the expression and ended in its denial though the reports in all the papers were alike. If its indulgence was tolerated it would have by now become a popular expression. Similarly was the use of the term Sonagar too, when the anger of the Tamils reached its highest peak, by the reason of their men changing the religion of their forefathers, but the number of illegal entrants brought to book daily the ban on the influx of Indian population was introduced, is a criterion to assess the number of legal entrants into Ceylon both before and after the occupation of the country by European powers.

One authority gives its meaning as a downcast section among the Mohamedans (Islamites). This meaning is a mission that there are also high classes and grades among them. Obviously, this authority refers only to the depressed or scheduled classes that embraced Islam en masse. In view of these plain facts, those among the Ceylon Muslims who long to identify themselves as Sonagars with Moorish lineage for ever, should be grateful to Tamils and their language for calling them thus for their foolishness, instead of by any other more despicable term such as Parayars, Nalavas or

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## ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 398

In the matter of the Joint Last Will and Testamentary of Bastiampillai Saverimuttu Anthonipillai alias Bastiampillai Saverimuttu Rasiah of Naranthanai.

Deceased, Victoria widow of B. S. Rasiah of Naranthanai

Petitioner

Vs  
1. Joseph Emmanuel G.A.L. 2. Anthony Peter Ignatius

Minor 3. Rita Sarojini daughter of B. S. Rasiah

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 27th day of November 1957 in the presence of Mr. A. Kanagasabai, Proctor on the part of the petitioner and the affidavit of the petitioner dated 22nd day of November 1957 and that of the attesting Notary and the Witnesses of the said Joint Last Will having been read;

It is ordered that the joint Last Will and Testament dated 23rd July 1946 and attested by A. Kanagasabai, Notary Public, under No. 10450 filed of record be and the same is hereby declared proved unless the respondents or others interested shall on or before the 15th day of January 1958 appear before this Court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 2nd respondent Anthony Peter Ignatius be appointed Guardian ad litem over the minor Rita Sarojini the 3rd respondent for the purpose of this case and that the said Victoria widow of B. S. Rasiah of Naranthanai, the Petitioner is the Executrix named in the said joint Last Will and that she is entitled to have probate of the same issued to her accordingly unless the respondents or others interested shall on or before the 15th day of January 1958 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner do produce the said minor in Court on the said date.

This 27th day of November 1957  
Sgd. P. Sri Skanda Rajah  
District Judge  
(O 138 20 & 27)

## IN THE DISTRICT COURT OF JAFFNA

No. 401 T.

In the matter of an application under British Courts Probate (Re-Sealing) Rules 1939.

Notice is hereby given that after the expiry of 24-1-1958 days from date hereof, application will be made to the District Court of Jaffna under the British Courts Probate (Re-Sealing) Ordinance for the sealing of the Will annexed to the Letters of Administration in respect of the Estate of the late Moothathamby Pasupathi-

## ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 597

In the matter of the intestate estate and effects of the late Ramanather Subramaniam Kandiah of Thumpalai. Deceased.

Sivacolundu widow of Ramanather Subramaniam Kandiah of Puloly west

Petitioner

Vs.

Minor 1. Santhiratilagam daughter of R. Subramaniam Kandiah of do, 2. Ramanather Subramaniam of Thumpalai.

Respondents

This matter coming on for disposal before S. Thamby Durai, Esquire, District Judge Point Pedro on the 2nd day of December 1957 in the presence of Mr. S. Sabapathipillai Proctor on the part of the Petitioner and the affidavit of the Petitioner dated the 2nd day of December 1957 having been read.

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian-ad-litem over the minor the 1st Respondent, that the Petitioner be and he is hereby declared entitled to obtain Letters of Administration and that Letters of Administration be issued to the Petitioner accordingly as widow of the deceased Kandiah, unless the Respondents shall appear before this Court on or before the 17th day of January 1958 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 2nd Respondent do produce the minor the 1st Respondent before this court on the said date.

This 2nd day of December 1957.

Sgd. S. Thamidurai  
District Judge

Drawn by  
S. Sabapathipillai  
Proctor for Petitioner  
(O.140 20 & 27)

pillai late of Waterfall Estate Rawang Ulu Selangor deceased granted by the Supreme Court of the Federation of Malaya in the High Court of Kuala Lumpur on the second day of July 1954 under Petition No 102 of 1953. Jaffna 12th December 1957 C. Subramaniam Proctor for Applicant (O.141 20 & 27)

# FACT AND FANCY

(By. DR. S. RAMANATHAN)

Astrological

## WEEKLY FORECASTS

'SRI PATHY'

FROM 29-12-57 TO 4-1-58

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

Your personal affairs will improve this week. Financial gains also promised. But there will be no mental peace. Minor accidents and misunderstandings with friends also shown.

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

Domestic upheavals likely this week. You will have to steer clear of much obstacles. Ill health and mental worries also shown. Father's relatives will prove helpful.

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

A good week. You will be able to triumph over your enemies. Financial gains and success in litigation also promised. Socially too this will be a good week.

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

There will be constant troubles through relatives this week. Health will be far from satisfactory. Abdominal complaints shown. Financially a fairly good week. Triumph over competitors also promised.

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

Maternal relatives likely to land you into difficulties this week. You will have no mental peace during the first two days. Scandals and misunderstandings also shown. Beware of secret enemies.

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

The first two days will be favourable for new deals. Tuesday, Wednesday and Thursday morning must be spent with care. Rest of the week

To:

### THE SUBSCRIBERS OF HINDU ORGAN & INTHUSATHANAM

Mr. S. Radhakrishnan who writes the weekly forecast in this column will send one year's life reading for 1958 along with the chart Navamsa Mahadesa etc. for a reduced rate of Rs. 3/- only. Those interested please quote your subscription number and send a Postal Order made payable at Nachimarkovilady Post Office along with the following particulars to the address mentioned below: Name, Birth place, Date of birth and time. Those who are born outside Ceylon will have to send a rupee extra. This concession is only up till the 31st of December 1957. (When writing please state whether you want the reading in English or Tamil).

MANAGER

S. RADHAKRISHNAN  
"Sripaty"  
Nachimar Coil Rd.  
Vannarponnai East  
Jaffna.

will be favourable. You will find much improvements in your personal affairs

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

First half of the week will be favourable for new

deals. Financial gains and favours from superiors promised. Thursday, Friday and Saturday will be irksome.

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

There will be many obstacles in all your undertakings this week. Health too will be unsatisfactory. Friends and brothers and sisters will be helpful.

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

A good week for finances and personal affairs. Health still continues to be unsatisfactory. Relatives too will tax you a little this week.

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

A good week. Work will be heavier but you will be sufficiently rewarded. Friends will be very helpful. Ruin to enemies and mental harmony also promised.

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

A good week. You will be able to negotiate your ventures with ease. Opposition will melt away. Social success also promised.

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

An unsettled week. Your relatives will cause you much annoyance. Financially a fairly good week. Beware of mischief makers week-end.

A young man visited a great soul who had realised Siva and took leave of him after a very pleasant talk. A few minutes later the Swamy recalled the young man and told him in no uncertain terms that the ancient Lord of the puranas and agamas was as alive as ever and will be alive for ever as He was deathless. The young man forgot all about this incident. Years later he developed a malady for which all the doctors Eastern and Western could not find a cure. A famous surgeon, himself a great specialist, suggested even amputation of the affected parts. In despair he was sent to Keerimalai where he got worse. As a last resort the young man determined to seek the divine help of the God of Kataragama and started on foot to the sacred shrine. On the way he went through several trials. He learnt that the rich despised a beggar especially when suffering from filthy disease and even denied a glass of water to quench his dire thirst. The poor who felt for him could not afford to entertain him. A few felt sorry for him and shared their meals with him lovingly. What a lesson for a son of rich parents. Between Hambantota and Tissa he was chased by wild monkeys only to be confronted by a wild elephant and in this tragic situation he cried 'arohara' and 'Muruga' and swooned away. When he regained consciousness, a young Sinhalese villager was fanning him after placing the patient's head on his lap.

The first thing he asked for from the villager was water but no drinking water was available at the spot. With the villager supporting the patient both walked ten miles, before they came to a shanty tea boutique. Here the villager obtained a cup of tea for the patient and made him rest. The villager obtained a new earthen pot, a new pan and a new wooden ladle, bought some rice and vegetables from the boutique, cooked a meal of rice and a curry, fed the patient with his own hands and himself partook of the same. When both were refreshed the villager escorted the patient to Kataragama arriving on the Thiru Karthigai day (Ilmahakadu). The patient was brought to the madam of the late Mr. Thambyah by the villager where Mrs.

Thambyah entertained them both in her characteristic way. The villager took the patient to the Menik Ganga made him bathe, put on clean clothes and took him to a sacred shrine where the patient prayed to his heart's content. Both slept in the madam, the next day the villager asked for some money. As the patient had no money with him he borrowed Rs. 25 from a friend who had come on pilgrimage and with heart felt thanks he gave the amount to the villager who refused to accept it but wanted only ten cents. The money was changed and the ten cents given to the villager who bought and gave a picture of Kataragama Temple to the patient to be kept in his prayer room in memory of the giver. The villager and the patient slept on the same mat on the floor of the madam with the patient holding him with his hand. The patient fell asleep and the villager was gone. No trace of him could be found. In two or three days the malady was cured and the young man returned to his people a person different to the miserable one who left them.

The writer happened to know the young man and his people and happened to be at the shrine when he arrived at the madam escorted by the villager. All the above are facts and the young man is now a middle aged man living a holy life. Who was the young villager who befriended this helpless young man in the jungle and did all this service to him? That he was the servant of servants, the Lord Himself, is the belief of this young man who now recalls with understanding the unimpeachable words of the Mahatma that the ancient Lord is not dead but is ever living and the episodes mentioned in the puranas are true and similar incidents are continuously taking place without our knowledge. The writer had heard of similar incidents in the past. In one of which the late Varadapandithar author of Sivarathripuranam Amutha-sakaram etc. was escorted by the Lord when a mere lad in the form of his father and when the lad had met his mother the person who escorted vanished. In the night when the poor mother was sleeping exhausted

by her anxiety and worry for her husband, the Lord appeared to her in her dream and told her that her husband while returning from Kataragama with his son expired in the jungle and he the Lord brought the son safe to the mother. What a loving God who knows the love of a wife of a mother and of humanity. There are several incidents which confirm the belief that the Lord is a living God who

cares for his devotees. The late Mr. Justice Akbar narrated to the writer that when he was returning from Kataragama in the hot sun he felt very thirsty and a person looking like a Tamil man appeared before him and threw an orange and asked him to eat it and quench his thirst. Such incidents are too numerous to record but the few given above show that facts are too convincing to be dismissed

as fancy. Belief and doubt will always claim our attention but facts and fancies will remain inexplicable as long as we refuse to see facts in their proper perspective but attribute them to fanciful thinking. The Lord knows what He does and His devotee's cry arohara in their ecstasy. One has only to say Muruga and there He is to succour the afflicted.

# TAMIL CULTURAL INFLUENCES

(Continued from our last issue)

சின்களஞ் சோனகஞ் சாவகஞ்  
சினந்துளுக்குடகங்  
கொங்கணங் கன்னடங்கொல்லர்  
தெலுங்கம் வங்கம்  
கங்கமதக் கடாரக் கவடக்  
கடுஞ்சலங்  
தங்கும் புகழ் தமிழ் குழ் புதி  
னேழ் புவி தாயிவையே

Among the seventeen countries referred to are Ceylon, Java, Malaya, Cambodia and China. The world சோனகம் should be taken to include Arabia and neighbouring countries.

Some South Indian Brahmins with an Aryan complex, in their histories of the Tamil language and of South India, have attributed such references to ignorance on the part of early Tamil writers. Since the appearance of such works, thanks to the energy of European scholars, much research has been done which has revealed unmistakably traces of the Tamil language and cultures in these and other lands across the seas.

Similarly, Chinese historical sources which refer to the maritime traders bringing typical Indian products to China as far back as 7th Century B. C., 'were generally regarded with incredulity.' These accounts have received striking confirmation by the discovery in the Philippines of a number of iron age finds bearing close resemblance to objects found in South India of about the same period—the first millennium B. C.

"Professor Beyer conducted a remarkable series of excavations during the years 1926 to 1930, and the evidence has been summed up by R. B. Dixon who did a first-hand examination of the objects brought to light by Prof. Beyer. Among the finds were a large variety of iron weapons and implements and glass beads and bangles made in the Tamil country." (K.A.N.) I shall quote what Dixon has to say of these:

"Now both the iron and glass objects are similar to, and in some cases identical with, the prehistoric glass and iron finds in the South of India. They occur in the dolmen tombs and

urns which are found by hundreds and thousands, and which almost antedate the historic Chola, Chera, Pandyan kingdoms whose history goes back to the beginning of the Christian era or before. As finds of similar glass beads and bangles have recently been excavated in the Malay Peninsula, in dolmen tombs in Java and in North Borneo, the inference is inescapable that we have clear evidence of trade contact with the Northern Philippines and Southern India, running well back into the first millennium B. C.

"The extensive trade and colonization and later conquests of South Indian kingdoms in Sumatra and Java as well as in Indo-China in the early centuries of the Christian era, of course, are well known. This new material, however, seems to make it clear that this was far from being the beginning of such contacts, but rather the last stages in an association reaching as far as the Northern Philippines which had begun many centuries before."

At Adichanallur, an ancient site on the banks of the Tambraparani in the Tinnevely district, extensive prehistoric urn burials and iron implements related to those found in the Philippines and Palestine have been unearthed. A remarkable find was the three-pronged fork or trident of iron. Many such tridents were discovered at Adichanallur. This evidence suggests that the worship of Murugan or Velan the son of Siva (known as the God of Kataram in Ceylon), was popular in the Tamil country even in those remote times. This Muruga worship would appear to have been carried by the Tamils to Palestine and Syria in the West, to Ceylon in the South, and to the distant Philippines across the Indian and Pacific Oceans.

In 1200 B. C. at Adichanallur, the Tamils were found to have cultivated rice, and it was in this region that the iron industry had its origin. There is every evidence to prove that

the Tamils were the earliest people to introduce the cultivation of rice and the use of iron implements to the countries in the West as well as in South-East Asia.

In support of this contention I would quote two distinguished authorities—

Piggott in his 'Prehistoric India,' page 43 (Pelican Books, 1954), says with regard to rice—

"It seems probable that rice cultivation began earlier in India than it did in China and that the knowledge reached the latter country about 2000 B. C." He adds in page 259, "The Rig Veda knows nothing of rice." In other words, the Aryan immigrants into India learnt the cultivation of rice from the Dravidians.

In the light of these facts, it is amusing to find that our local historians have been at pains to show that rice cultivation was introduced into Ceylon by the Aryans. This, of course, is the least of the glaring historical inaccuracies in some of our so-called histories of Ceylon.

(To be continued)

## Appreciation

(Continued from page 2)

reflected in him and in his brothers in abounding measure, a combination of material success and service which are not always found together, was found in him.

Mr. Mahadeva has been working tirelessly and with complete devotion to the causes he had espoused, and the movements he initiated.

Apart from the great undertakings like the Colombo Hindu College and the Modlai Hospital to both of which Institutions he contributed considerably, his energy, resources and assistance were made available for various acts of beneficence towards temples, societies and other institutions. Such help as he rendered was done readily without pressure or persuasion pleasantly and unostentatiously.

One of the earliest of his acts of public service was when he rendered yeoman service in Ceylon

# Thiruvembavai At Thiruketheeswaram

Elaborate arrangements have been made by the Thiruketheeswaram Temple Restoration Society for the celebration of Thiruvembavai Festival at Thiruketheeswaram Temple in a fitting manner. A roster of devotees who are likely to conduct their festivals regularly every year up to a high standard has been drawn up. Long before dawn each day a Bajana party will visit the Hindu villages of the area singing Thiruvembavai songs. The morning Pooja will commence at the Temple at dawn.

During the ten days commencing from Friday December 27th the Thiruvathavoor Puraanam will be read and expounded by learned pundits. Saiva Pularar Thiru T. Kumarasampillai of Kokuvil, Thiru M. Gnanaprakasam

B. A. B.Sc. of Elalaj, Pundit Thiru V. Sanganapillai and others will participate in the expounding of the Puraanam which relates not only the life-history and work of the Saint, Manikavasagar, and Saiva-Siddanta philosophy, but also the conditions of Tamil Nad of that time and the religious controversy which one word was raging then.

There will also be religious classes and Thevaram singing during the day.

The President of the Society, Sir Kanthiah Vaitthianathan, will take up residence at the Temple during the whole period of ten days and attend to the needs of the devotees taking part in the ceremonies and pilgrims who are expected to visit the Temple in large numbers.

during the Japanese occupation of Malaya. Great misfortunes overtook people of Ceylon domiciled in Malaya. Our people had to come to Ceylon, some of whom were in very destitute condition. A movement was organised in Colombo to receive and provide for the returning Ceylonese. Mr. Mahadevan and his lifelong friend Mr. Rajendran the one being the alter ego of the other showed rare and uncommon zeal, earnestness, powers of organisation and also rendered considerable financial aid.

About that time Mr. Mahadevan evinced a desire to do something solid and lasting for the benefit of the people of Ceylon. He appears to have been carefully watching events. When a compelling situation presented itself Mr. Mahadevan realizing the importance and extreme gravity of national requirements took a very leading and effective part in the educational affairs of the country. The Colombo Hindu College is the result. He was one of the Chief architects of this Institution which is a standing monument to his industry, thoroughness and philanthropy. It has been said that in addition to his substantial benefac-

tions, he even staked the major part of his fortune on critical occasions for the purpose of promoting the welfare of the institution.

In addition to his services to the country in the cause of religion, education, culture and social welfare, Mr. Mahadevan was a shining example of what a Ceylonese could achieve in the domain of big business. The reputation for efficiency and integrity which he and his partner Mr. Rajendran and the firms with which they were connected achieved are themselves assets to the common weal and constitute legacies left to the people of Ceylon.

While no doubt it would not be easy to fill adequately the void created by him in many walks of life, it is trusted that his exemplary career would inspire those who are left behind and those who worked with him to walk in his footsteps and continue serve to the Institutions and causes to which he had devoted himself with such thoroughness and sincerity. That would be the best way of showing our appreciation of the services of the departed patriot.

## THE TREND OF EVENTS

(Continued from page 1)

hard and need longer years to acquire proficiency in their trades, or occupations should naturally be adequately paid and in a higher proportionate scale. Private enterprise should be encouraged as long as it does not exploit the people or compete with Government.

The outlook of a peaceful co-existence is marred by Communal tensions created by people who should have known better. The basic civic right should be available to any and every citizen of Ceylon irrespective of race, religion, caste colour or creed, if a united Ceylonese nation is to be evolved out of its heterogeneous inhabitants. And Fundamental Rights defined by statute should not be deprived even if a majority votes for it in the parliament. There should be security for every one whether one belongs to a major or minority community. Politicians and their friends guilty of rousing inter-communal hatred should be brought before the Criminal Courts and prosecuted. Public servants from Ministers downwards who discriminate in terms of race, religion, caste and creed should be disqualified from holding office. Whatever promotes harmony, peace and prosperity should be encouraged and whatever causes disharmony strife and tension should be discouraged.

The passing of the 'Sinhalese Only' official language Act was a case of tyranny by a majority without any consideration for the other minorities. The English language brought all races and creeds together to help to form the Ceylonese nation but Sinhalese Only cannot take the place of the world language that English is. To deprive the Tamil language of its official position that was enjoyed for several centuries was an act of sheer discrimination. Indeed it would have been best if English continued to be the official language being common to all and Sinhalese and Tamil continued to be the additional languages in which people could transact official business whenever they choose to. Racial prejudice had warped good statesmanship. What next, is the question that worries every thinking citizen of Ceylon. One cannot but pray for unity, peace and goodwill among all the people of Ceylon. May 1958 be better than 1957.

## Ceylon Muslims Are Neither 'Sonagars' Nor 'Moors'

(Continued from page 3)

such other untouchables. The epithet Sonagar does not by itself constitute a race or a group of a race, or a nation or group of a nation or a community or a class of people. It only particularises and defines certain characteristics of a person. According to meanings given to it by the philologists of Tamil language, there are Sonagars or foolish people among all the nations of the world. They are among kings and queens, and ministers members, lawyers and doctors and others. If they say or do things that others think impudent or foolish, are they all a foolish lot? When any one addresses a Muslim as Sonagan he means nothing but disrespect. This is borne out by the fact and it is a daily occurrence in Tamil districts, when two Tamils quarrel with each other, be it even father and son one abuses the other "Sonagapalay" "Get away Sonaga" etc. Such is the significance of the term, an ungraceful and unbecoming expression for a community and that also the Arab mixed Tamil Muslim community. No Muslim of self respect intelligence and knowledge will fail to take exception to this disgraceful appellation once he had learnt the facts. Even if the term belonged to any other language with different meanings, its use should not have been tolerated in countries where Tamil is spoken. So much about the designation "Sonagar".

Now, Portuguese are the first European nation to come to India somewhere in the 15th century, according to all historical records, when one of their expeditions reached the Port of Calicut in the Malabar Coast, they found a large number of Arab Muslims, mixed and un-mixed with South Indian population and at once called them Moors and Mohamedans without inquiring into their ethnology. They called them so not because they were truly Moors but because they professed the same religion as Moors whom they knew in the Iberian Peninsula for nearly 800 years. All the historians are unanimous on this point. Up to this time these Mohamedans (Muslims) were called and known as Sonagar by the Tamils, and they admitted, lying down, these new de-

signations too in the same manner as they permitted the use of the term Sonagar. Numerically few and culturally backward at so early a time they could not have raised their pointing fingers against these false and calumnious appellations. They, perhaps thought that the new designations which the Portuguese gave them were European equivalents for Muslims or remained contented thinking that rose and honey by whatever name they are called, will always smell and taste sweet. Thus the Sonagars of Tamils became the Moors of Portuguese. This is the history of the introduction of the term Moor into India and Ceylon.

Examining the word "Moor" as applied to a people it means a hybrid class, obviously pre-Islamic—a mixture of Arabs and Berbers, a barbarian tribe like the negroes of Negroid race inhabiting the North Western Coast of Africa extending as far as the Atlantic shores, apart from its application to a native of Morocco itself. The following quotation from "Islam and Christianity" by Revd. W. R. W. Stephen explains the point pretty well. "When Islam extended its influence beyond the boundaries of Arabia, it absorbed in its course all the barbarian nations who likewise became participators in its benefits. The Turks, the Indians, the Moors, and the Negroes were taught to cast away their idols etc. "Thus it is crystal clear that the Moors were neither a special gift from above nor a favoured creation of the Providence with virtues and attributes par excellence, or not found among the other groups of other main races. As explained above, the Moors, like Negroes, belonged to Negroid race, and in status they are much inferior to the Dravidian group. It is therefore, impudence, if not absurdity of high order to underestimate, for political or private reasons, the worth of pure Tamils of South India, a country so much closer, dearer and more precious than the borderlands of the Sahara many thousands of miles far off.

(To be continued)

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Scholarly Commentary

ON

KUMBAKARNAN

VATHAIPPADALAM

BY

Vidwan K. Vendanar

JAFFNA SAIVA PARIPALANA SABHAI  
PUBLICATION

AVAILABLE AT  
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