

CEYLON MUSLIMS

Other Interpretations

(BY. S. J. GUNASEGARAM, M. A.)

I have read with interest Mr. Sultan's contribution on 'Ceylon Muslims', in your issue of 27-12-57.

While I agree with him that the term 'Moors' by which Sir Fareed Rajik has baptised the Muslims in Ceylon, is a misnomer, the word 'Sonagar', I believe, is derived from Yavans mentioned in the early Tamil classics. The Greek traders who preceded the Arabs were called by the Tamils 'yavanas' meaning Ionians. The Arabs and the Romans who followed them were also named 'yavanas'. In later centuries, in like manner, the French the earliest European Power to seek India, were called 'Frankies' or 'Parangies', and other European races like the Portuguese and the Dutch who followed them were also similarly referred to as 'Parangies'.

The term 'Moors' was originally used by Europeans to denote Spanish Moslems. There were a mixture of Arabs and Moroccan Berbers, and descendents of Greek, Roman and Phoenician colonies. When the Portuguese arrived in the East, they found that a good deal of the maritime trade in South India and in Ceylon in particular, was in the hands of Muslims, and used the term 'Moors' contemptuously to distinguish them from other races in these parts and treated them as their bitterest foes belonging to the same religion as that of their hereditary enemies, the Moors of Spain.

Incidentally, it is not generally known in Ceylon that Islam reached South India earlier than it did North India. Since the first Muslim Principality in India, became a part of the Caliphate of Bagdad in 712 A. D. But Islam had reached South India a hundred years earlier.

The first advent of Islam on Indian soil was in the South. This peaceful penetration went so far, that if tradition is to be believed, the last of the Cheraman Perumal Kings of Malabar was converted to Islam and left his kingdom on a pilgrimage to Mecca. (Humayun Kabir-The Indian Heritage)

The same writer has pointed out that in addition to active proselytisation, 'Hindu social customs were also responsible for the growth in the number of Muslims. Those who were low in the social scale found in Islam an opportunity to assert their dignity. The more sensitive among the socially privileged were often attracted by its democratic appeal. Besides Hindu Society looked askance at released prisoners of war and they often had no option but to join the Muslim fold. Such large scale absorption of Hindus slowly changed

ged the character of Muslim Society."

Even the few who came from outside came to look upon themselves as South Indians. Muslims and Hindus of India have combined to resist a Muslim invader from outside.

The Arabs, a more or less primitive nomadic people, became enterprising traders only after the rise of the Prophet and the Birth of Islam. It is likely the Prophet himself during his voyages as a trader, had touched on South Indian ports in his youthful years. This is probably one of the links in the chain of events which brought Islam so early to the Tamil country. South India has also the distinction of being one of the earliest countries in the East to welcome Christianity. In fact Christianity possibly reached South India in the first century itself, but certainly by the 4th century Syrian Church had become a reality. It is the glory of South India that every great religion has found an Asylum in her simple bosom, and it has given birth, through her own sons, epic and lyrical expression to the teachings of the great Faiths

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THIRUKETHEESHWARAM TEMPLE SOCIETY (MALAYAN BRANCH)

ANNUAL MEETING

The Seventh Annual General Meeting of the Thiruketheeshwaram Temple Restoration Society (Malayan Branch) was held at the Vivekananda Ashrama Kuala Lumpur at 5.30 p. m. on 3.12.57.

Touching on "The Fundamentals of Religions" which was the subject of a public lecture delivered by Hon'ble Mr. S. W. R. D. Bandaranaike, Prime Minister of Ceylon under the auspices of the Society in the Kuala Lumpur Town Hall

on 1.9.57, Mr. T. Mailvahanan the President said that "although the fundamentals of all religions are practically the same, there are different schools of thought. For example the Kethecharam Temple is generally known as a Hindu Temple but strictly speaking it is a Shaiva Temple, that is, a temple conceived, built and consecrated in accordance with the tenets of Shaiva Siddhantam. A Shaivite is a follower of Shaivism.

It is not often realised

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THE LANGUAGE PROBLEM OF LANKA

And The Indian Example

The message of Sri Rajagopalachariyar that the one way of solving Ceylon's language problem is the retention of English as the official language demands most careful consideration by the people of Ceylon to be followed without delay by suitable action. Priority has to be given to the advice of India's veteran statesman in spite of our many pressing national problems. The Tamil-speaking people in particular must move in a statesmanlike and circumspect manner having the real and ultimate interest of the country.

BY

S. SIVASUBRAMANIAM

The interest of the Tamil-speaking people themselves is bound up with the welfare of the country even as the welfare of the country is bound up with the interest of every section of its people.

In addition to the specific message which Sri Rajagopala Achariar sent to Ceylon, the movement now inaugurated in South India and elsewhere to retain English as the official language of India merits diligent and close study by the people of Ceylon. Some of the trends of thought and some of the items on the program envisaged by Indian leaders in this connection are capable of furnishing us in Ceylon with fresh and further thoughts which could enable a fruitful re-orientation of policy. Necessary adjustments are however vitally important in order to suit conditions in Ceylon. What is being done in India cannot be bodily applied to Ceylon.

So far as Ceylon is concerned it is important to bear in mind the following among many factors:—

1. Ceylon is a tri-lingual country. English, Sinhalese and Tamil are the chief languages and no one of the three languages can be done away with or relegated to an inferior position without irreparable damage to national welfare.

2. The most effective and lasting way to preserve the three languages is through constitutional, peaceful and parliamentary methods.

3. The unity, integrity and indivisibility of the country are of paramount importance for all purposes, including the retention of the three languages.

4. There is a large number of Sinhalese people who are for the retention of English. Their co-operation ought to be gradually and pleasantly enlisted.

5. The Muslim community as a whole is also likely to give full support for the retention of English, similarly the Burghers. The support of these two communities also has to be gradually and pleasantly secured.

6. Whatever is done could and should be done without antagonising the considerable section of Sinhalese people, who say that they are for the primacy of the Sinhalese language. It is not necessary to fight with them in any manner. The best results could be achieved through the method of contact, conference, persuasion, co-operation and good-will and wherever necessary through Parliamentary opposition.

7. The next Parliamentary General elections particularly in the so-called Sinhalese speaking areas will have an important bearing on the language

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NOTICE

The Saivaprakasa Press and the Offices of the Hindu Organ and Inthushathanam will be closed on Tuesday the 14th instant on account of the Thaipongal Festival.

Manager.



தமிழ் நாளிதழ்.
தமிழ்சிவாயவே ஞானமும் கல்வியும்
தமிழ்சிவாயவே நானறி விச்சையும்
தமிழ்சிவாயவே நானறினே நேத்துமே
தமிழ்சிவாயவே நன்னெறி காட்டுமே
திருச்சித்தம்பலம்

Hindu Organ

FRIDAY, JANUARY 10, 1958

Treasure These Thoughts

Submission to the Divine is so complete that there is nothing left for one to pray for, or achieve. This is the zenith of supreme peace, joy and contentment to which a devotee reaches when he fully realises God in all His perfection:

SINFUL NEGLIGENCE

The flood-stricken areas are famishing but as many as forty eight ships with supplies of rice and flour are lying idle inside the Colombo Harbour. And there is a Nero who is taking delight in playing the revolutionary fiddle quite unconcerned about the fate of several thousand refugees.

The Port of Colombo, of late, has been converted into a political hunting ground where leaders of rival unions find facilities for measuring their respective strength. That this is happening during the regime of the Mahajana Cabinet is significant

The present hour, it has been admitted on all sides, demands the co-operation of all political parties for taking immediate steps to feed and clothe flood victims and to rehabilitate them. If at this moment of desperation, any party or leader should attempt to make political manoeuvres whether by constructive proposals or by destructive means then it must be acknowledged that this country is not advanced enough for party system of Government.

What a disgrace it is to this young nation that when foreign aid has been

Lessons Of The Recent Floods

(A VILLAGER)

The cause of torrential rainfall is attributed to depressions in the atmosphere but what causes these depressions which occur at particular times has not been satisfactorily explained. But we can by observation find out the rainy season and the dry season which depend on the two monsoons. The North East monsoon begins in August and ends in February and the South West begins in April and ends in July and often with the change of monsoon thunder and showers take place. The two monsoons set in between the equinoxes.

Heavy rains in the latter part of December are unknown and the recent floods are without precedent. Practically there were rains over the whole island but more in the Northern and Eastern parts. The natural layout of the land favoured the concentration of flood waters along the areas drained by the rivers that run west, north, north-east and east and was to be expected. As the rains will fall on the northern and eastern slopes of the central hills during this season a topographical map of Ceylon giving the physical layout of the land showing the hills, valleys and elevations and depressions is a requisite for the study of floods and their prevention.

When the water due to the rains cannot run to

obtained in a free measure speedily and substantially, the hooligans working in the Colombo Port under the leadership of political parties are thwarting the relief work by despicable methods. The Premier has to act courageously and resolutely. Clearing the Port of Colombo of all revolutionary parties is one way. The better way, however, is to divert ships to other ports such as Trincomalee, Kankasanturai, Galle, Kayts. This step would also circumvent the difficulties of road transport. If it is a fact that the recent disaster has made political leaders get together in a spirit of service then the Premier himself can well decide to re-open the Northern Ports for commercial and passenger traffic and, in one step, solve the problem of inland transport and clear political misgivings.

the sea as quickly as it falls then floods have to be expected. The denudation of forest areas for agricultural purposes causes soil erosion and leads to the silting up of river beds. The forests also help to act as a brake on the rushing waters so that people are not taken by surprise. The recent floods make it imperative that people should expect such floods in future and be prepared to meet them

The prevention of floods could be done if timely action is taken to permit flood water to empty into the sea without let or hindrance. For this the great handicaps are the natural lagoons into which flood water enters but from which it cannot escape as rapidly as it came. This was exemplified in Batticaloa, Puttalam and Jaffna. The huge irrigation tanks hold vast volumes of rain water and when flood water enters them their banks give way allowing their waters to rush at heavy speed and in high volume carrying everything before them. But we cannot give up having irrigation tanks as agriculture in the dry zone entirely depends on them. Each river basin and neighbouring districts should form a unit of study and housing schemes should not be permitted in low lying areas. Highlands could be demarcated for residential purposes and lowlands for agricultural purposes only. As a rule it is not wise to build residential houses below the bund of an irrigation tank. The damages done to tanks and fields by floods is supplemented by the damage caused by sickness drought and famine that follow on the wake of these heavy floods

No great mention is made in the history of the Island about these natural calamities and the downfall of the nation is attributed only to invaders from abroad. Perhaps the historians were not aware of these calamities or were only concerned in painting their enemies in the blackest colour possible as their history was concerned with the exploits of their heroes and their dynasties. Before building tanks and other irrigational works it would be best to study their effects on the adjoining areas and to consider the effects on those areas lying below the contemplated bund or ancient

if this were to give away and how the evil effects could be mitigated, similarly when large tracts of forests and jungle land are cleared and converted into paddy fields what results should be expected when torrential rainfalls in this area and how the water could be assisted in emptying into the sea without accumulating in a given place. Along with this the study of soil erosion and silting of river beds should be undertaken. After the floods stagnant pools form where mosquitoes breed and straining of rivers should be dealt with before an epidemic sets in.

Each area must be treated as a unit with its own problems. Taking Jaffna Peninsula as an example one should deal with natural surface drainage and easy facilities for the discharge of water from the lagoon which has been now converted into an inland lake by blocking the exit at Thondamanaru and Navatkuli. The present floods should teach us what the defects are in this scheme and how they could be over-

come. Then there is the Iradamadu tank created by building an ancient across the Kanagarayan Aru. The recent floods have completely demolished the sanguine hopes of those who thought that the tank will never be filled to overflowing. Practically the whole length of the river was a large sheet of water up to the Lagoon which spread even into the Peninsula. How far was it possible for the waters that entered the eastern part of the Lagoon to escape into the Bay of Bengal and was the opening of Chundi Kulam wide and deep enough to permit unrestricted flow? By this alone the pressure on the causeway at Elephant Pass could have been reduced. In addition to this the flow of flood water along the many irrigation channels to the west across the Railway line towards Kunchuparanthan would have swelled the water on the western side of the Lagoon.

It is true that these floods were never expected and preventive methods in anticipation could not have been adopted but in the light of recent happenings one should be always prepared for such eventualities in the future. People may have their

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MR. N. SANGARAPILLAI
PASSES AWAY

Veteran Teacher & Versatile Writer

We deeply regret to record the death of Mr. N. Sangarapillai B. A. of Kollankaladdy, Tellippalai, retired Teacher of Jaffna Hindu College.

Mr. Sangarapillai began his career as an Assistant Master in 1914, during the period of those veteran educationists. Messrs. Nevins Selvadurai, J. K. Chanmugam, J. V. Chelliah, T. H. Crossette, & S. A. Edward after passing the Cambridge Senior Examination as a student under the late Mr. T. A. Thuraiappahpillai, Headmaster of Mahajana School (now Mahajana College) From then onwards he was both master and student till he obtained the London B. A. degree in 1919.

Mr. V. Muttukumaru M. A. S. Swaminathan B. A. A. Kanagasabai B. A. the late Mr. A.

Cumarasamy M. A. and Mr. V. K. Nathan B. A. were among his colleagues at Jaffna Hindu College. He continued to be in the staff of this college till 1950 when he joined Mahajana College, and retired from service in 1952.

Mr. Sangarapillai was an enthusiastic student of Indian politics and of Political science. After his retirement he was a regular contributor to the 'Hindu Organ' on subjects of political, social and educational interest. Adopting an easy and elegant style, he wrote thought-provoking articles on the present political situation which were greatly appreciated by our readers. He was 65 years old.

The death occurred on Monday January 6. The funeral was attended by a large gathering of friends and relations

Ceylon Muslims

(Continued from page 1)

Saivism, Vaishnavism, Jainism, Buddhism, Christianity and Islam! Buddhism, however, has more or less totally disappeared because it ceased to inspire the God-intoxicated Dravidian mind.

Some scholars are of opinion that Malayan Islam itself was mainly due to the missionary efforts of converts to Islam from the Tamil country. (Vide "Early Tamil Cultural Influences in South East Asia" 1957, by S. J. Gunasegaram).

Every village and township occupied by Muslims along the coasts of Ceylon carries with it a Tamil name e. g. Beruwela (Peruveli) and Galle (Kalai) in the South; villages such as Peraveli, Kuchaveli, Nilaveli, Muthur and Puthur in Trincomalee; Miravodai, Eravur, Maruthamunai, Kallamunai, Nindavur, Kattankudi etc. in Batticaloa—though Mudaliyar Kariapper would like to see these names Sinhalaized! The clever Mudaliyar would have proved himself more logical and sincere had he changed Tamil names like Kariapper into something like 'Karpaga Mudiyanse'.

Sonakar And Moor

(By S. R.)

The thought provoking article on Muslims by Mr. M. M. Sultan makes one pause to find out how the word Sonakar came to be used by Tamils and what meaning they attribute to that word. The word Sonaka is found in ancient literature and we hear of a Rishi called Sonaka or Jonaka Rishi. There were soldiers and traders from the West in ancient times in the Tamil Land; of these the Greeks were more common. Perhaps it was so after the conquest of north western India by Alexander the Great. The Greeks were called Ionians, Yavanas, Jonakas and Sonakas in Tamil. Even the word Unani is traced to Ionian and is said to refer to Greek medicine.

The ancient Arabs were the custodians of Greek literature, art and science during the dark ages and after the renaissance. The Europeans learnt these from the Arabs, who were the pioneers of modern civilisation in the West. They were great sailors

The Language Problem Of Lanka

(Continued from page 1)

problem. Therefore suitable propaganda is necessary from now in and out of Ceylon, if good results are to follow.

8. The Tamil speaking people and their leaders could however well avoid thinking loud on certain matters including the language problem in and out of season. A certain degree of reserve, restraint, diplomacy, clarity of thought inflexible determination and courage and unselfish conduct is necessary, if the language problem or any other national problem is to be solved properly. Sometimes we may have to keep our counsel entirely to ourselves.

9. It is finally well to remember that the best things cannot always be had with one effort and that it generally takes time, sometime years to achieve a nation's or community's objectives.

and conquerors too. They carried their religion wherever they went and imposed it over those they had their sway. The Arabs who settled in the west Coast of Deccan were called Thangal ie they had come to stay temporarily or permanently, intermarried among local people and thanks to their way of life their progeny spread and thrived. Many a Tamil and other local people embraced Islam as it gave them a better social status than in the cast ridden Hindu fold and there are many Tamils who embraced Islam and yet have no arabic or any foreign blood in them. A Royal Prince of Kerala too is said to have embraced Islam and went to Mecca never to return. The word Sonaka is never used as a word of contempt but the word milecha is perhaps equivalent to the word Kafir both denoting unbeliever. There is no doubt that each having a different way of life, one a worshipper of God with the help of idols and holds the cow sacred and the other an idol-breaker and killer of cows for food, both could never have identical views although many saints have tried their best to bring them together. Gandhi is the latest great man to attempt this in modern times.

Ethics And Morality

Ethical culture will result in ethical perfection. An ethical man is more powerful than an intellectual man. Ethical culture brings in various sorts of occult powers.

Morality goes hand in hand with spirituality. Morality co exists with spirituality. Ethical culture prepares for Vedantic realisation of 'Sarvam Khalvidam Brahma' all indeed is Brahman. There is no such thing as diversity.

All aspirants commit mistakes in jumping to Samadhi and meditation

By
Swami Sivananda

all at once as soon as they leave their houses without caring a bit for ethical perfection.

The essentials of moral life are: straight-forwardness, honesty, mercy, humility, respect for life, tender regard for every creature that breathes, absolute unselfishness, truthfulness, celibacy, non-injury, non covetousness, absence of vanity and hypocrisy and cultivation of cosmic love.

A man of right conduct has ideal principles and mottos. He strictly follows them, removes his weakness and defects, develops good conduct and becomes a Sattwic man.

Righteousness is eternal. Do not leave the path of righteousness even if your life is in danger. A righteous virtuous life and a clear conscience give great deal of comfort to man while living and at the time of his death also. Sound character is the only diamond you must crave to wear. Virtues are conducive to Self-knowledge.

Immortality can be attained only by performing acts of kindness constantly and sticking to ethical principles.

Practice of charitable acts, compassion and kind services purify and soften the heart, turn the heart-lotus upwards and prepare the aspirant for the reception of divine light.

The practice of truth, austerities, celibacy and self-restraint are all auxiliaries in the attainment of the knowledge of the Eternal.

Humility is the highest of all virtues. God helps you only when you feel utterly humble. Therefore develop this virtue to a considerable degree. Virtue will develop and survive only when practised positively and actively.

The law of non-injury is as much exact and precise as the law of gravitation. If you can be fully established in the practice of non-violence in thought word and deed, you are God.

The path of Ahimsa is narrow, but if you practice Ahimsa in right earnest, you can easily travel the path since you cannot but get the divine grace at every step.

A holy man with piety is far superior to the mighty kings of countries. God is much pleased with a pious man

A man who keeps up his promise creates a very good impression on the minds of others and merges in Divinity.

Cultivate sympathy, love, mercy and sincerity and other divine virtues described in the Gita. Lead a well-regulated life. Moral strength is the back-bone of spiritual progress. Ethical culture is part and parcel of spiritual Sadhana.

Tiruketheeshwaram Temple...

(Continued from page 1)

that a Shaivite is a Hindu but a Hindu need not necessarily be a Shaivite just as an Indian is an Asian but every Asian is not an Indian!

Christianity does not prohibit the killing of animals, the eating of meat or the taking of alcoholic drinks. Buddhism prohibits killing but allows meat eating.

Islam allows the eating of meat only of animals killed by Muslims.

Shaivism alone categorically prohibits the killing of animals, the eating of meat and the drinking of liquor.

Nevertheless among us Shaivites the adherence to this lofty ideal is rather the exception than the rule

To the followers of a religion it is as essential to study and practise the teachings of the religion as it is to build or

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 399

Sathasivam Kanagasabapathy of Araly West presently of Wattagoda Estate Passara

Petitioner
Vs.

1. Thangamuthu widow of Velupillai Sathasivam of Araly West, 2. Sathasivam Sivasubramaniam of Police Office, Sungai Patani, Malaya, 3. Sathasivam Puvaneswari of Araly West

Respondents

In the matter of the intestate estate of the late Velupillai Sathasivam of Araly West, Vaddukoddai. This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna, on the 3rd day of December 1957 in the presence of Messrs. Subramaniam and Somasundram Proctors, on the part of the petitioner and the affidavit of the above mentioned Petitioner dated 6th August 1957 having been read, it is declared that the said Thangamuthu widow of Velupillai Sathasivam, the 1st respondent, be appointed guardian-ad-litem over the 3rd respondent and that the said Sathasivam Kanagasabapathy, the Petitioner, be entitled to have Letters of Administration to the estate of the said deceased issued to him accordingly unless the said respondents or others shall on or before the 17th January 1958, show sufficient cause to the contrary to the satisfaction of this court.

P. Sri Skanda Rajah
District Judge

December 3, 1957
O 144 10 & 17)

renovate temples in which to worship and pray.

Thus it is incumbent on all Shaivites here and in Ceylon not only to do all in our power to complete the restoration of this temple to its pristine glory but also to practise in our daily lives the teachings of Shaivism of which the temple is a symbol."

Congratulatory message from Mr. S. Siva Subramaniam the Secretary of the Parent Association was read.

The Meeting unanimously adopted the report and accounts for the period 1-156 to 30 6 57 and elected Office Bearers, Committee Members, Building Fund Committee and Auditors for the ensuing year.

Letters to the Editor

LANGUAGE

Sir,

The following points emphasised by Shri Nehru the Prime Minister of India, in referring to the language controversy in India should be of interest to your readers in Ceylon:

1. Everyone in India should know three or four languages. Though it is a difficult proposition; it is quite possible if you start early.

2. There was apprehension that those proficient in Hindi would be treated favourably but the Congress Working Committee had made it clear that one would not be required to pass a test in Hindi for the sake of examination. (Services)

3. The worst possible approach to the language question is to consider a language as the enemy of the other.

4. A language does not flourish by suppressing other languages, but through its capacity to draw from others.

5. Indian languages can prosper by close association with each other. The approach should therefore be friendly.

6. No language can artificially grow or can artificially be suppressed.

7. Let us not waste our energy on this long controversy over language when there is other work to be done.

8. Diversity is something different. In the midst of diversity we want unity.

S. J. Gunasegaram

Mt. Lavinia,
4.1.58.Urgent Need For
Flood Relief

The damage, distress and sorrow caused by the floods appear very great and unprecedented. In addition to loss of property, lives have been and are being lost. While prayers are offered for Divine Grace for alleviation of our suffering, concrete steps by the public for relief work of all kinds are urgently necessary. It is trusted that religious, humanitarian and social organisations belonging to all denominations and communities in all parts of

Ceylon Muslims Are Neither
'Sonagars' Nor 'Moors'

(Concluded from last issue)

The dissenting member and his supporters continued to advertise themselves as Moors, adopting stronger measures than before to Moorify the entire Ceylon Muslim population and have now, as anticipated, succeeded in dividing one and the same community into two groups, viz Arab Muslims mixed with South Indian Tamil population and Ceylon Moors mixed with Sinhalese, but adopt-

By
M. M. SULTAN
Retired Post Master

ing Tamil as their father and mother tongue. What a disquieting and disgusting situation is this? Why disgrace one's stock and its dignity on mere sentimental private grounds? Why cut your nose to spite Sir P. Ramathan and his community because you are in the dark?

Besides, the late Mr. Akbar, nominated member of the State Council and Chairman of the Commission was a man of profound education, knowledge and wisdom. Though not an Arabic scholar his religious knowledge was unfathomable. In spite of his being a member of the Malay community his love for his religion and the well-being of its followers were burning within him. He longed to unify the entire Muslim community and incurred the wrath of his own men and the displeasure of the Moors. Malays can be excused for it for they were a distinct class of people with distinct customs, habits even culture etc. They have a language and alphabetical characters of their own in which they even correspond. On these grounds they sought to identify themselves as a separate unit. But the Moors had

Ceylon will take the lead immediately and start work, both singly and in collaboration with one another, and serve the country at this moment of crisis and tragedy.

S. Sivasubramaniam
President,
Vivekananda Society
Colombo.

none of these to their credit excepting the prejudice against all that is Tamil while following their customs, habits etc along with their language. Mr. Akbar and the other two members of the Commission hoped that once the Government accepted the recommendations of the majority members and gave effect to them, all the humiliations and disabilities that their community was subject to through time worn apathy would gradually go off. But their hope did not materialise by the infamous activities and intriguing tactics employed by the separatists to frustrate the unification of the community as one whole, because some among them had their own axes to grind at the expense of unity.

It is the customs, habits, social ways, of life, dress and jewellery, features and complexions, language and dialect and similar things that decide the community of nations. Only religious rites and ceremonies differ according to the faith they follow. When all these details are collected and examined dispassionately and without any prejudice whatsoever, it is inevitable, to arrive at the conclusion, that all Ceylon Muslims were the offshoots of Arabs who settled down in South India during pre-Islamic days, embraced the religion of their country in the 6th century of Christian era, and contacted Ceylon only from India and that they all, excepting a very small number are of Indian origin mixed with Arabs, a mixture of Semitic and Dravidian groups. They are not a mixture of Arabs and Mauritians neither a mixture of Moors of Morocco with Tamils or Sinhalese. Muslims of Morocco had long ago expunged from use the word Moor by which term the Europeans continued to call them as they thought the term was not only derogatory to the progress they were making towards civilisation, but also it failed to differentiate between a Muslim and a non-Muslim and adopted the designation "Moroccan Muslims" by which name they are known today. Even among those Muslims

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TAMIL CULTURAL
INFLUENCES

(Continued from our issue of 27.12.57)

With regard to the centre of origin of iron, I give an extract from the Bulletin of the British Iron and Steel Federation—1949. Sir William Larke, Director of the British Iron and Steel Federation says—

"The centre of origin is variously placed in India, where there are historical traditions and remains indicating a highly developed iron culture. Hyderabad and Trichinopoly are considered by many to have been the centres of production of wootz. This steel was noted for centuries, being carried by merchants from India to Damascus and Toledo."

It will be noted that both these sites are in South India (Deccan). Sir William gives the date of this origin of the iron age as 1400 to 1500 B. C. The iron implements found in the Adichanallur site about the same period, and the transport of iron hoes and tridents to distant countries such as Palestine and the Philippines confirms this conclusion.

For the purpose of studying the influence of Indian Art and Culture in the countries of South-East Asia, Quaritch Wales in his recent work, "The Making of Great India," divides South-East Asian countries into two zones—the Western Zone and the Eastern Zone.

Under the Western Zone he includes Ceylon, Burma, Central Siam, Malaya and Sumatra; while he includes Java, Champa (Siam) and Cambodia in the Eastern Zone.

The author (Quaritch Wales) points out that Indian scholars most of them North Indians and a few Aryanised Brahmins of South India—seem often to have tended to over emphasise the overseas influence of their own part of the country—the implication being that they have exaggerated the role played by North Indian and Aryan culture in South-East Asia. He, however, accepts unhesitatingly the conclusion arrived at by M. Coedes, another great authority on South-East Asian Culture, that

"All the regions of India contributed more or less to this expansion, and it is South India that had the greatest part, for the Southern half of the Greater India—consisting of Ceylon, Java, Sumatra, Borneo, Malaya and Bali—was naturally most exposed to South Indian influence."

More recently, M. Stern has shown that even in Champa (Siam) and Cambodia which are included in the Eastern Zones by Quaritch Wales, Pallava (Tamil) influences have played a significant part from very early times in the evolution of their culture.

The Indianisation of these countries in the Western as well as in the Eastern Zone would appear to have proceeded in successive waves of cultural expansion.

The first wave which may be termed the Amaravati period (2nd and 3rd centuries) represents the Art of Andhra which is Dravidian and South Indian.

The second wave which may be termed the Gupta period represents North Indian Art modified by Greek influences. The Guptas were Hindus but they did not persecute Buddhism.

The third—Pallava Art—was mainly Dravidian and Tamil Hindu Art. It must be remembered that the Pallavas (Tondavar or Tondaman) were at the same time promoters of Sanskrit learning in the Tamil country.

The fourth—Pala period—lasted from the 8th to the 10th centuries. This Art had its origin in Bengal and was mainly Buddhist.

The fifth—Chola Art—lasted from the 10th to the 12th centuries. It was again South Indian and Tamil. This wave was purely Hindu. "Their great achievement," says Panikkar, "was in plastic art known as Chola bronzes." The Nataraja figures and images and portrait of the Tamil Saints found in Polonnaruwa and in South India have been recognised as coming among the masterpieces of the world (Reginald Le May). (To be continued)

OFFICIAL ESTIMATE OF FLOOD DAMAGE

Jaffna Division

Worst affected areas are the densely populated fishing villages of Passaiyoor and Karaiyoor, densely populated residential areas of Moor Street and Van-narponnai and agricultural area of Kokuvil. Nearly 3,000 fishing families were prevented from going out for work due to adverse weather conditions. A week's ration was issued to about 42,000 people. Nearly 3,500 houses have been reported damaged and 1,200 families have suffered crop damages.

Valikamam East

Low-lying areas of Puttur, Atchuvelli and Kopay South were badly affected. Vathiravaththai was isolated for nearly three days. Onion and vegetable crops suffered intensive damage. Nurseries—for Cigarette Tobacco have been washed away. Lands adjoining the Thondamannar Salt Water Exclusion Scheme were very badly flooded out. Dry rations were issued for a week to about 32,000 people. Nearly 8,000 houses are reported to be damaged and about 5,000 families have suffered crop damage.

Valikamam North

Garden crops particularly onions, chillies and vegetables have been very badly damaged. Fishing families have been flooded out and also prevented from going out fishing due to adverse weather conditions. Dry rations have been issued to 25,000 people and it is reported about 5,000 houses have been damaged and 5,000 families have sustained crop damage.

Valikamam West

There had been wholesale destruction of food crops and cash crops in various stages of cultivation. Extensive nurseries for Cigarette Tobacco have been completely washed off. It is reported that nearly 2,000 acres of onions and 3,000 acres of paddy have been damaged. One week's ration was issued to 30,000 people and it is reported that 4,500 houses have been damaged and the cultivation of nearly 7,500 families have been affected.

Vadamaradchi

Vadamaradchi East was completely flooded and isolated from the rest

of the area. The area was flooded with water for nearly twelve days and even now the flood water cannot be completely drained off. Houses of almost all the fishing families along the coast line have been flooded and the fishermen had been prevented from going out to sea by adverse weather conditions. The cash crops like onions chillies and vegetables are reported to be completely damaged. Cigarette tobacco nurseries have also been completely washed away. Rations were issued to nearly 42,000 people. It is reported that about 4,500 houses have been damaged and nearly 6,000 families have been affected by crop damages.

Islands

Most of the Islands Division like Delft, Eluvaitivu, Analaitivu and Nainativu have been cut away from the mainland for a considerable period. It is reported that these islands have been completely flooded and most of their houses and crops have been damaged. An extensive inspection of the damages has not yet been made. Velanai, Kayts, Pungudutivu and Mandaitivu and Allaipiddy have also been inundated with flood water for a considerable period and most of the garden cultivation has been damaged. Nearly 5,000 tobacco barns have collapsed. Tobacco nurseries are reported to have been washed away. Rations were issued to 35,000 people. Nearly 7,000 houses are reported to have been damaged and about 10,000 families have been affected by crop damages. Considerable rescue work have been done and reported casualty, however, was only one child and a few injured.

Tenmaradchy

Kodikamam, Kachchai, Mirusuvil, Usan and Navatkadu and all villages in the neighbourhood have been flooded out for a considerable period. In fact Kandy road at Kodikamam was under three to five feet of water for about five days. This cut off all means of transport to areas beyond. Even rail transport beyond Kodikamam had to be suspended. About 2,000 acres of paddy and 150 acres of onions and nearly 1,000 acres of chillies and other garden crops

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 5633

Murugar Sinnathamby of Alvai South.

Plaintiff.

Vs.

1. Thampoe Ariacuddy, P. W. D. Vavuniya.
- 2 wife Sellamma of Alvai South,
- Minor 3. Ponnudurai Ratnam of Vavuniya.
4. Ponnudurai Subramaniam of do
5. Kandiah Karthigesu.
6. Velupillai Vallipuram of Malvathai lane, Vavuniya.
7. Sadasivam Selvarajah of Mount Vernon Estate Patna.
8. Sadasivam Sathun-rajah of Alvai South,
- Minor 9. Sadasivam Sivapatharajah of do.
- 10 Sadasivam Thiya-rajah of do.
11. Sadasivam Thava-rajah of do.
12. Sadasivam Aaanda-rajah of do.
13. Sadasivam Thurai-rajah of do.
14. Arambo Subra-maniam and
15. wife Saraswathy both of Govt School, Panadura.
16. Arumugam Kana-pathipillai of Alvai South,
- Minor 17. Rosemany daughter of Nadesu of Alvai North,
18. Sadasivam Dharma-rajah of Alvai South.

3rd defendant is a minor appearing by his G. A. L. the 1st Defendant. 9th, 10th, 11th, 12th, 13th & 18th Defendants are minors appearing by their G. A. L. Vallipuram Sadasivam of Alvai West. 17th Defendant is a minor appearing by her G. A. L. Sivakelunthu widow of Nadesu of Alvai North.

Defendants.

It is hereby notified that action No 5633 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition/sale of the land called Odaipulam in extent 11 Lms V. C. and 7 als and situated at Alvai Imayanakurichy in the Parish of Kaddaively, Vadamaradchy Division, Jaffna District, Northern Province.

The Defendants in the aforesaid action are summoned to appear in Court on the 22nd day of January 1958 at 10 O'clock in the forenoon.

This 6th day of January 1958
By Order of Court,
K. Seevaratnam
Clerk of Court

Drawn by
N. A. Rajaratnam
Proctor for Plaintiff.
O. 145 10.

are reported to be damaged. Rations have been issued to 23,000 people and it is reported that nearly 2,000 houses are damaged and about 5,000 people have been affected by crop damages. Considerable evacuation had to be done in this area and also rescue work. The reported casualty however, is only one.

JAFFNA MUNICIPAL COUNCIL

Proctor Casipillai Elected Mayor Without Contest

Deputy By Close Voting

For the second time in the history of mayoral election in Jaffna, there was no contest. Proctor P. Casipillai was one among several whose names were mentioned for the contest. But it so happened that unanimity prevailed and an agreed decision was taken at the last moment.

Mr. Casipillai's name was proposed by Mr. K. Thuraisingham and seconded by Mr. A. J. Kasipillai. Mr. Casipillai counts a long period of service in Local Government political activities, first as a member of the Jaffna Urban Council and then as member of the Municipal Council. He was the only member who was returned unopposed in the ward elections. His experience in Local Government Affairs entitles him to the confidence that has been placed on him by his colleagues. The fact that Mr. Casipillai is not an active party politician will enable the new Mayor devote his full time to the work of the Municipal Council with the backing of all groups and parties in the Council.

Mr. C. Rajaratnam was elected Deputy Mayor in a triangular contest in which Hadji V.M. Aboosalih and Mr. A. Thuraiarasingham came 2nd and 3rd respectively.

The New Mayor thanked his colleagues for the confidence placed in him and assured them that his work for the city and the people will be actuated by patriotic urges and not by, political or party feelings.

Later the Mayor and the Deputy Mayor were taken in procession along the streets of the City.

Ceylon Muslims....

(Continued from page 4)

there are Sonagars or foolish people. The term Moor is now in use only in America and refers, if I am not wrong, to non-Muslims only.

I have no special qualification to deal with this subject. I longed to see that some one better qualified would do the job, but none had thought of it. Muslim lead-

ers there are many in Ceylon today. Their activities are either confined or more directed towards self gain, self glorification and self pride. They are more pre-occupied in working to promote their own interest and fame, than finding ways and means to fashion out and build up a United Muslim Community prior to other vain things. Hence urged by mere sense of duty towards the Community to which I belong I ventured to take up this task in the hope that like small light carried by an insignificant person, in a thick forest, under the cover of pitch darkness this may help to guide a stray caravan, provided this it is not blind altogether.

I have approached the subject, purely from common sense point of view supported by historical facts.

Lessons Of.....

(Continued from page 2)

paddy fields anywhere but their residential quarters should never be in the way of oncoming flood waters. A thorough knowledge of the layout of the land with its elevations and depressions could be gained at first hand by studying the flood level at various points on different days of the period of floods. The same applies to other places such as Batticaloa and Ambarai. How far these calamities may be ascribed to our lapses against the moral law which is said to govern this universe can only be known to the gods, the givers and with-holders of rain. Man cannot cheat the gods even by denying them.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 12-1-58 TO 18-1-58

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

The first three days of the week will be favourable for business deals. You will gain financially also. Tuesday night Wednesday, Thursday and Friday morning will be up-seinttg. Week end will turn favourable again.

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

Litigations and troubles through mischief makers shown this week. You will be blamed unnecessarily. Domestic upsets and financial worries also shown. Friday and Saturday the worst out of the lot.

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

Mental harmony shown. Ruin to enemies and triumph over competitors also promised. But minor health upsets likely. Children will bring happiness.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

You will have no mental peace. Conflicts and misunderstandings likely. Domestic affairs also will be far from satisfactory. Avoid arguments.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA No. 30

In the matter of the intestate Estate of the late Thei vanai wife of Narayanapillai of Chulipuram

Deceased
1. Sittampalam Ramathan and wife, 2. Valliammai both of Chulipuram
Petitioner
Vs

1. Murugesu Narayanapillai and 2. Sittampalam Arumugam both of Chulipuram
Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge, Jaffna on the 11th day of December 1957 in the presence of Mr. A. Sockalingam Proctor on the part of the petitioners and the affidavit of the 2nd petitioner dated 17th October 1957 having been read, it is ordered that the 2nd petitioner be declared entitled to have letters of adminis-

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

There is likely to be some troubles in your office this week. Friends will not be very helpful. Minor accidents and clashes with friends and relatives also shown. Spend the whole week with care.

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

A good week Old investments will bring in good results. Gains through landed properties and favours from brothers and sisters also promised. Expenditure likely to soar although you make enough money.

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

There will be no mental peace. Quarrels in the domestic circle shown. Eye troubles likely. Friends will help you out of difficulties.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Health will be far from satisfactory. You will find it difficult to solve any problems. Affairs will be in a meddle. Strangers will help you much.

tration to the estate of the said intestate be issued to the 2nd petitioner as an heir and directing that such letters of administration be issued to her accordingly unless the respondents or any other person or persons interested shall appear before this Court on the 22nd day of January 1958 and state objection or shew sufficient cause to the satisfaction of this court to the contrary.
11th December 1957
Sgd. G. C. Niles
District Judge Jaffna
(O 143 10 & 17)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 393

In the matter of the intestate estate of the late Saravanamuttu Thambu of Chulipuram. Sivapakkiam widow of Arumugam Mylvaganam of Chulipuram.

Vs. Petitioner.
1. Saravanamnttu Ponniah of Tholpuram. 2. Ku-

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

A good week. There will be some improvements in your health. Yet it has not turned out to be satisfactory. Financially a very good week. Fame and social success also promised.

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

You will be able to tackle certain personal problems this week. Misunderstandings will be cleared. You will make enough money but there will be no savings.

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

Financial gains promised. Friends will be very helpful. Fame and success in litigations also promised. The first day may cause you some annoyance.

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

Sunday night Monday and Tuesday will upset you much. Domestic upheavals and troubles through father's relatives likely. Friends will be very helpful specially those of the opposite sex.

maraperumal Kanapathipillai and, 3. wife Annakodi both of Moolai.

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esq. District Judge on the 15th day of November 1957 in the presence of Mr. T. Sangarappillai Proctor for petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that Letters of Administration in respect of the estate of the said deceased be issued to the petitioner as one of the heirs, unless the said Respondents or any others interested shall appear before this court on the 20th day of December 1957 and shall show sufficient cause to the satisfaction of this court to the contrary.

This 15th day of November 1957.
Sgd. P. Sri Skanda Rajah.
District Judge.
20-12-57.

Time to show cause extended till 10-1-58
Intld. D. J.

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 time

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

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

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

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

FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

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
PUBLICATIONAVAILABLE AT
THE HINDU ORGAN OFFICE.

வாழ்க்கையில் வழிநடத்துபதற்கு மலிகளால் காக்கப்பட்ட
கோணமுறை யாசு செய்க குறைவிலா தயிர்கள் வாழ்க
காண்மறை யறங்க ளோங்க நற்றவம் வேள்வி மல்க
மேன்மைகொள் சைவ சீதி வினங்குக வலக மெல்லாம்.

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