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X

NO. 6

THE REVISION OF THE CONSTITUTION

VII: The Case For Decentralisation

(BY A STUDENT OF POLITICS)

In our last article it was argued that decentralisation of state power would not only make parity and fundamental rights effective but also enable the minorities as such to participate directly in government. But there is a case for de-centralisation on other democratic grounds as well.

Since the Second World War the prospect for parliamentary democracy has been exceedingly dark. In large parts of the world, there has been a retreat from parliamentary democracy. The emergence of Russia and China as world powers and their apparent success in the solution of economic problems has attracted attention to the weakness of parliamentary democracy as practised in most countries.

The modern state is all powerful. It is a Leviathan. It sits heavily on the individual and minority groups. The democratic centralised state is no exception. It is far from true that modern democracy is government by the people. Some of the more obvious weaknesses of parliamentary democracy may be listed: First of all the central machine has already more work than it can properly cope with. An almost unbearable burden rests upon the central legislatures. Secondly parliaments consisting mostly of laymen, pressed for time and incompetent to deal with the highly complex problems of a modern industrial society, leave most things in the hands of paid officers, specialists in their own fields. The result is the inevitable rule by bureaucrats, technocrats and managers, threatening the life and liberty of the ordinary citizen. Thirdly in modern democracies there is very little contact between the elector and his representative. Under a centralized administration, most citizens come into contact with his representative only once in four or five

years. Under such circumstances there is no guarantee that his wants would be known and that his interests would be safeguarded. If there is to be maximum satisfaction of desire there should be maximum consultation. Finally in a modern centralized democracy the ordinary citizen has very little sense of responsibility for the actions of the government. All problems are not central problems; and to leave to the central government the decision of questions which affect only a portion of the community is to destroy in that portion the sense of responsibility and the habit of inventiveness.

Decentralisation of legislation and administration is the remedy recommended by most thinkers for the weaknesses found in modern democracy. On this point liberal democrats, socialists and followers of the Sarvodaya ideology are all agreed. Liberal democrats see in decentralisation the only way to preserve national democratic constitutionalism being swept away by violent revolutions. Socialists see in decentralisation the only check to state bureaucracy and the only way of preserving human liberties and rights. Mahatma Gandhi and his followers have evolved a complete and integrated philosophy based on the concept of decentralised production and administration.

Decentralisation will, no doubt, lighten the burden which at present rests upon central legislatures in democratic countries. Under a system of decentralisation, only questions of national importance would be discussed by the central legislatures. It will be also obvious that decentralisation will avoid the danger of bureaucracy. The late Professor Harold Laski, one of the seminal thinkers of our generation speaking of the danger

tion between centralisation and bureaucracy says, "It is clear that any great degree of centralisation must mean, and can only mean, a bureaucratic system. No legislative Assembly in the world will be able, however greedy of power, to make decisions upon more than the largest outlines of local problems. The application of their details will be left to the departments. Appointed officials will, therefore, dominate them, and they will never be genuinely accessible to public opinion". On this point let us also hear what Jayaprakash Narayan, the socialist cum Sarvodaya leader says, "Such a complex and top-heavy society cannot but be a heaven for bureaucrats, managers technocrats and stateists. Such a society cannot be a home for brothers to live together as brothers. Self-government, self-management, mutual co-operation and sharing, equality, freedom, brotherhood—all could be practised and developed far better if men lived in small communities". The same view is advocated by Aldous Huxley who calls himself a decentralist: "the corollary of this centralisation of economic and political power is the progressive loss by the masses of their civil liberties their personal independence and their opportunities for self-government."

Of course, Narayan and Huxley are more concerned with the larger question of the decentralisation of society itself. But decentralisation of society implies and necessitates decentralisation of the state apparatus.

Pleading the case for decentralisation of state power, Laski has the following eloquent passage: "There will never be liberty in any State where there is an excessive con-

(Continued on page 7)

Memorandum Presented To The University Commission

[By Professor K. Kanapathipillai]

Ever since the days of the Ceylon University College, Tamil studies in the various branches at the University have progressively advanced both in the General and the Special Arts courses. The courses provide not only studies in the literature and grammar of the language but also in new fields such as Dravidian Philology, Dravidian Culture and Civilisation and to a certain extent in Dravidian Thought and Philosophy. The importance of the study of another Dravidian language as a help to the study of the Tamil language has been realised and at present the Malayalam Language is taught as a subject for the Special Arts Course in Tamil. It is hoped that more intensive work will be done in this field as time and opportunities become favourable. A Lecturer with a knowledge of at least two of the Dravidian languages other than Tamil must be appointed.

So far the Department of Tamil has been carrying on its work mainly as a teaching and examining body. Whatever researches that are being done are done by teaching staff alone. To bring the lectures in Dravidian studies on a level with other subjects special work has to be done by the members of the staff, as intensive research work in the field of Dravidian studies has not been done by scholars, both Eastern and Western. This entails a lot of labour to the teaching staff.

The Department of Tamil is not entirely satisfied with the progress it has made from the days of the Ceylon University College to the present day. Its ambition is not only to teach and examine, but also to encourage higher levels of research in the various

fields of Dravidian studies. But it has been beset with innumerable difficulties. The most important factor in a university is the student population. Ceylon is not yet fully weaned from the ideology of the Colonial days when the chief ambition of every student was to seek ways and means of getting the best available job in the country. Since university education paved the way for this ambition his chief idea was to get a good Class in the Final examination. This was the be all and end-all of his career. Research and higher studies for the pleasure of them were simply out of the question. This idea is still prevailing in the country and no student has any ambition towards the higher aims of university education. This is perhaps the main reason why the majority of the students stop with the first degree and do not proceed to do research in the fields they qualify in the Special Arts degree. This defect should be rectified in the future set-up. In fact all the Faculties suffer from this.

To remedy this defect with regard to Tamil, I would suggest that a special Research section be set up in the Department where students are encouraged to pursue research in the various fields of Dravidian studies. Since the main reasons for their not proceeding with higher research are financial difficulties, provision must be made in the form of endowments. The creation of a Research section will also result in more research being produced by the staff.

In this connection I may mention that facilities must be made to enhance publications in Dravidian Research. I would like to suggest that special financial provision

(Continued on page 8)



தமிழ்நாடு
தமிழ்நாடு திராவிடக் கல்வித் திட்டம்
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Hindu Organ

FRIDAY, MAY 16, 1958

Treasure These Thoughts

We must through constant remembrance of God develop the awareness of the Self, the divine consciousness.

GRIM REMINDER

Seldom does the leader of a political party examine the defects of the working of his organisation in reference to the normal aspects of party principles and in relation to other parties. Nor does a leader expose the shortcomings and delinquencies of his party. But Shri Nehru proved the exception. He alone can do it; for apart from his natural flair for forthrightness and frank expression of his convictions, he has been trained in the Gandhian school of political discipline.

Commenting on the controversy about Hindi in Bharat, at a meeting of the All India Congress Committee, Shri Nehru vehemently deprecated intolerance on the part of the majority community and observed "But the communalism of the majority is far more dangerous than the communalism of the minority because it wears the garb of nationalism. We have this communalism ingrained in us and it comes out quickly at the slightest provocation and even decent people begin to behave like barbarians when this communalism is roused in them". We earnestly invite the leader of the M. E. P. to study this stimulating condemnation of 'Communalism of the majority Community' and investigate the working of his party in relation to the minorities of this country. In calling upon Premier Bandaranaike to give thought to Shri Nehru's candid observations on the question of official Language of Bharat, we do not suggest that this subject is common ground for both countries. For it cannot be said

that any of the languages of the 'non-Hindi' people of India has been subjected to that deplorable degree of degradation to which Tamil has been relegated in Lanka. The imposition of 'Sinhala Only' on the minorities by the M. E. P in a way calculated and designed to drive Tamil-speaking people to utter humiliation has no parallel in political history.

The nefarious activities of the protagonists of 'Sinhala only' are too many to be discussed here. The spirit of nationalism has dismally deteriorated and the exponents of 'one official language' have often 'behaved like barbarians.'

Premier Bandaranaike has to face the present situation. No purpose can be served by his postponing the evil day. The cancer of communalism that is spreading in the majority community must be destroyed.

Here is a grim reminder to Premier Bandaranaike. The evil forces of vicious communalism have gained power because the Premier has failed to condemn the short comings of his party.

The Revision Of...

(Continued from page 1)

centration of power at the centre. The need for a wide conference of authority away from that centre becomes more obvious with the growth of our experience. If the decisions to be made are to embody the needs of those affected by them the latter must have major responsibility for their making. All of our problems are not central problems..... The inhabitants of any given area have a consciousness of common purposes, a sense of the needs of their neighbourhood which only they can fully know. They find that the power to satisfy them of themselves gives to them a quality of vigour far greater in the happiness it produces than would be the case if satisfaction were always provided by or controlled from without. For administration lacks the vitalizing ability to be responsive to local opinion, it misses shades and expressions of thought and want which are urgent to successful government. It lacks the genius of place. It does not elicit creative support from those over whom it rules. It makes for mechanical uniformity, an effort to apply similar rules to unsimilar things.

Letter to the Editor.

Tamil University Movement

Sir,

It is very heartening to note that the Tamil University movement is growing in strength and the ceremonial opening of Navalai Hall is a landmark in the History of Education in Ceylon. It is indeed fortunate that at least now the Tamils of Ceylon have realised the need for united action to foster their language and culture. The growing pressure on the government to convert Peradeniya University into a Sinhalese Buddhist University, the unsettled language policy of the Government, the large numbers attending Indian Universities are some of the factors which have brought about such a realisation.

Though the need for a second University in Ceylon is urgent, the need for a Tamil University depends much on the future of the present University of Ceylon and the medium of instruction followed therein. If the present University becomes a bilingual University and external degrees are granted the establishment of a Tamil University need not be hurried through (may be wishful thinking but there is a room to think so). I wish to bring to the notice of your readers the following:-

(a) The enthusiasm for a Tamil University (in so far as it was caused by factors other than a pure and genuine desire to foster Tamil education and

It is too distant from the thing to be done to awaken interest from those concerned in the process of doing it. Centralized government in local matters may be more efficient than a decentralized system; but that superior efficiency will never, as Mill long ago pointed out compensate for an inferior interest in the result."

The above is the general case for decentralisation. But there is a special case for decentralisation in countries like Ceylon which have diverse racial linguistic and religious groups. The problem in these countries is to preserve these diversities and at the same time to introduce such a measure of unity as will prevent clashes and facilitate co-operation. So far there has not been invented a better device than decentralisation to reconcile these two ends.

culture) may wane later. In other words the vast financial support required to set up, equip, and maintain a University on an ambitious scale as proposed may not be forthcoming later (Governmental support is bound to be unreliable for a long time to come)

(b) What value will degrees of the proposed University have from the points of view of employment? Will its products be able to combine career with knowledge with governmental jobs becoming scarcer and scarcer and with a very slowly expanding (private) economic sector and with other countries struggling to provide employment for their own nationals, hopes regarding this aspect of the matter are not bright. However the University can play a great part in a cultural revival.

(c) Teaching staff Hence again manning the proposed University seems to be partly bound up with the future of the the present University of Ceylon. Recruitment of Staff like any other aspect of the University should be planned and carried out from the point of view of long term stability.

(d) The Tamil University should not take the form of a reply to the Sinhalese-Buddhist University cry. As far as possible any strong religious bias should be avoided for obvious reasons.

(e) A re-consideration of plans etc would be necessitated after the report of the University Commission now sitting is out. Opportunities for furthering interests which may come in the way of the Tamils as a result of the report should not be missed.

In short my opinion is that as matters are at the moment detailed and finalised plans are not possible. All the same the movement is in capable hands and my object in writing this letter is to bring to the notice of the leaders certain ideas. I take this opportunity to wish the movement all success and pledge my full support for same. I also wish to thank those at the helm of affairs in this matter, (like Sir (Kanthiah Vaithianathan for their unstinting efforts to make the ideal of a Tamil University a practical reality.

Yours truly
S. Kumarakulasingham

Thirukku^ral Conference In Chulipuram

The Sixth Annual Thirukural Conference of the Thamil Maraik Kalagam will be held at the Victoria College Hall, Chulipuram, on May 30th, 31st and June 1st under the auspices of the Thamil Manram of the Victoria College.

Dr. M. Rajamaniccam, Professor of Tamil Thiagarajar College, Madura and Prof. A. S. Gnana-sambanthan, Drama Producer, All India Radio, Madras are expected to deliver lectures at this Thirukural Conference.

H. S. C. EXAM

It is understood that it has been decided to hold the H. S. C. examination in and after 1959 in all three media as agreed to earlier. Students will have to sit for the examination in the medium in which they have received instruction.

NOTICE

IN THE DISTRICT COURT OF JAFFNA
No. P/226

- 1. Pararajasingam Ilanganayagam and wife,
- 2. Maheswari both of Alaveddy.

Plaintiffs.

Vs.

- 1. Arulampalam Somasanthar of Vannarponnai East, Jaffna.
- 2. A. N. P. Pasupathapillai of Suthumahi.

Defendants.

It is hereby notified that the above action No. P/226 has been instituted in the District Court of Jaffna under the Partition/Sale of the land called "Periyavelliampattai in extent Four lachams varagu culture (4. Lms. V. C.) situated at Alaveddy.

The Defendants in the aforesaid action are summoned to appear in the Court on the 18th day of March, 1958 at 10 o Clock of the forenoon

This 21st day of January, 1958.

By Order of Court.

Sgd R. E. M Navaratnam for C. C.

(O. 17 16 & 24)

MEMORANDUM TO UNIVERSITY COMMISSION

(Continued from last issue)

The University of Ceylon with its three centres at Kandy, Jaffna and Colombo together with one or more Constituent or affiliated University Colleges with the First Degree Examinations common to them all would remove the need for holding Examinations for the grant of external Degrees to students normally below the age of twenty five. University Extension lectures either in the evenings, week-ends or holiday-time, and granting external Degrees to adults over twenty five whether teachers or members of other professions or in Mercantile or Government service who qualify themselves by passing Examinations after a regular course by attending Extension Lectures in their particular branches of study is certainly desirable as it encourages pursuit of knowledge for knowledge sake.

A well-planned University Education on the lines indicated above gives the widest scope for the National education of the entire people of Ceylon irrespective of differences of race, religion or language. But there may be private individual philanthropists or denominational or educational agencies like the Buddhist Sangha, the Christian Churches, the Islamic priest hood and the Hindu religious Trusts for herein lies the strength and weakness of Hinduism, the Hindus have no established Church or clergy) may like to have their own Privenas, Seminaries and special Classical Schools for the training of personnel in Arabic and Islam or Sanskrit and the Vedas and Agamas of the different schools of Hinduism. These as far as the finances of the country permit should receive liberal grants from the Government and the Government of the secular State of Ceylon should extend its patronage equally to all classes of people and adherents of the different Faiths.

The liberal outlook of the powers-that-be in extending their patronage to all alike by providing for all interests concerned in the one and only National University of Ceylon with its three Centres would act as an incentive to all indi-

viduals and Educational or Religious Agencies to make or endow or bequeath endowments to such Faculties of Learning in the different University centres that appeal to their hearts most. The strength of a University or University Centre lies in the endowed funds made by individual philanthropists or Educational and religious Agencies. The Government of the free and independent Sovereign State of Ceylon should place the University of Ceylon on the broadest National Base possible, catering to all individuals, racial, linguistic or religious interests so that the entire people of Ceylon as a whole may accept individually, severally and collectively the University of Ceylon with its three Centres at Kandy, Jaffna and Colombo as Their Own.

1. The National University of Ceylon should have its location in three centres viz: Kandy, Jaffna and Colombo.

2. The courses of study and First degree Examinations must be common to the 3 centres and held simultaneously.

3. The Constituent University Colleges preparing Candidates for the First Degree Examinations may be, as the need arises, established at Galle, Batticaloa and other Provincial or District Centres.

4. The media of instruction in all the Centres and Constituent Colleges may be Sinhalese, Tamil or English dependent on the subject taught and the Teacher who teaches the subject. All students of the University are expected to have sufficient working knowledge of the three languages or at least two so that they may follow the lectures of the teachers in whatever language medium the lecturers choose to teach.

5. Post Graduate studies and Research-The three Centres of the University should have special schools for different branches of learning.

6. The University should have adequate provision to cater to the interests of all, religious, racial or linguistic, so that a bond of fellowship may be created among all sections of the nation in Ceylon.

7. There should be ample provision for interchange of teachers and students among the three centres of the University.

8. The Government of the University should be vested on,

either (1) The Court, Council and Senate with a Vice Chancellor and three Principals/Presidents or Deputy Vice Chancellor.

or (2) Each centre of the University to have its own Vice-Chancellor, the Court, the Council and the Senate with the Provision that the delegates of the Senates of the three Centres should have a joint conference periodically say quarterly or twice a year.

9. There should be National Laboratories or research Institutes either inside or outside the framework of the University.

10. There should be extension lectures and provision for holding examinations for the grant of Degrees to External Candidates who are over the age of twenty five.

11. The Government should create such incentives to impel individual philanthropists or educational and religious agencies to make endowments to one or other of the three centres of the University of Ceylon.

12. The Government should extend its patronage and give grants to such educational or religious agencies who would like to establish and manage institutions to safeguard their special interests.

Tamils -- Their Religion And Politics

(By SOURI RAYAN)

'My mother is Parwathi, my father is Parameshwara, all human beings are my brethren, all bhaktas are my next of kin any my native land is Triloka. (Three world)' Old saying.

The Tamils who had inhabited India in the remote past were gradually driven to the South of the Indian Peninsula where they are concentrated the most. From here they spread to Ceylon, Malay Peninsula, Sumatra, Java in the East, to the western coast of India, Arabia and the eastern coast, of Africa Mauritius, South Africa, Fiji and West Indies. The exodus of Tamils during the Dutch and British periods was due to utter poverty which made them into cheap labour for the rulers who have now abandoned them when they retired from these areas. The ancient Tamil was adventurous and adaptable to his environment. For him every land he settled was his native land and every one he met was his relative, an attitude which made it easy for him to become a citizen of the world.

Siva in His wisdom has denied the Tamil of a homeland. South India is part of a huge continent and forms a section of the Indian Republic and Sri Lanka refuses to give Tamil a sanctuary. Unwanted by the world, disinherited by her sister states, Tamilnad is in the throes of her death pangs. Nearly forty million Tamil speaking people have no government of their own; but the Sinhalese are fortunate to have their own Sri Lanka though they are only six million people. This is due to the self-denying nature of the Tamils in whom asceticism has been the ideal of religious thought and not nationalism. They have never shown any skill in nation building in spite of the exploits of their ancient Kings who ruled over Sera, Chola and Pandya territories. The Tamils do not form a homogeneous people like the Arabs, the British or the French but are divided by caste and creed into various groups each claiming the loyalty of the individual without any thought of the general welfare of the Tamil race. With much social injustice it was inevitable

that the oppressed should discard their Tamil nationality and become converts to Islam and Christianity which gave them a better deal than the Braminical Saivism and Vaishnavism existing among the Tamils. Buddhism and Jainism though more liberal in their social justice do not appeal to the masses owing to their Godless and soulless philosophies except to only a few intellectuals. It was a great misfortune that the Tamils adopted the Braminical Codes after the revival of Saivism and Vaishnavism in the early medieval times. The Braminical code divides Society into several groups and prevents the formation of a solid national block and respects birth more than conduct.

The Tamils never had any religious revelations such as the Vedas which were in Sanskrit until the advent of the Thevaram, Thiruvasakam and Prabandams, which made up for what was wanting but these cannot be regarded as of universal appeal as the Holy Koran or the Holy Bible each of which was responsible for the shaping of great nations in the Middle East and Europe and later in America. Braminism is not a nation building religion as it does not allow everyone into its fold. Even those who went out of the fold were not allowed to come back, a suicidal policy which proved disastrous in North India and Malabar where Hindus who were forcibly converted to Islam were not permitted to return to the old faith. When some Kashmiris who had been converted to Islam wanted to become Hindus the Maharaja consulted his Bramin pundits who advised him that they could not be accepted back into the Hinderfold as they had lost caste. And now the Kashmir problem is a great headache to India.

This spirit of exclusiveness and touch-me-not-ism was severely condemned by Swami Vivekananda who though no believer in religious conversion was a teacher of universal toleration and sanctity of human life irrespective of caste, colour or creed. Saivism and Vaishnavism though more tole-

(Continued on page 6)

About The Early History Of Dravidians

(By C. NAGALINGAM)

In my article on Thirukonamalai (Trincomalee) which was published in the 'Hindu Organ' of 24th August 1956, I explained, with the aid of an Indus Valley inscription, the meaning of the name Konesar, and traced the origin of the temple to settlers from the Indus Valley who looked upon Mount Kailash as the abode of God (Siva). In the same article I ventured the suggestion that the mountain on which the ship of Manu, the survivor of the Great Flood (பெரிய வெள்ளம்) and the progenitor of the Dravidian race touched ground must have been Mount Kailash in the Himalayas from which the Dravidians in the course of thousands or perhaps tens of thousands of years multiplied and spread over the whole of India and the world.

With regard to the migration of Indo-Aryans to India much research has been done and scholars have more or less definite theories on the subject; but with regard to the advent of the Dravidians who admittedly preceded the Indo-Aryans, practically very little is known. I wonder how many of those who read my earlier article would have taken my suggestion seriously and not dismissed it as a fantastic one. My suggestion was however based on my conviction that the place on which Manu or Noah landed after that may be described as the most miraculous event in the history of the world, would not have been relegated to the limbo of oblivion to become the object of guesses by people of the later generations, but on the other hand would have been regarded as the most sacred spot in the world and most fitting and lasting memorial which Manu and his descendants who repopulated the world and continued the torch of truth and civilisation could think of would have been erected upon it. If this line of argument is accepted then Mount Arran in Armenia which has never been associated with any memorial of any kind, or treated as sacred in any way suggested by Rev. Father Heras could not have been the landing place of Manu or Noah. The only mountain in the world which is considered by a large section of the world's population as their most sacred place of worship is Mount Kailash. It

was most sacred even to the Sumerians who referred to it as the 'Mountain of the East'. Of all mountains in the world why should Mount Kailash be considered as the abode of God from a time beyond reckoning? Surely it must have been connected with some event of indescribable importance.

The Great Flood which is referred to in the Puranas and the Bible must have been the one which submerged the continent of Lemuria from which Manu came. The Puranic god Yama who may be equated with the Tamil Koottuvan கூற்றுவன் is said to have his abode in the south and is called the lord of the south (தென் திசைக்கொன்றவன்). All historians are agreed in connecting the Indo-Aryans with the North and West, but no one connects them with the south, which is connected with the Dravidians whose tradition points to their ancient homeland as having been in the submerged continent of Lemuria. It naturally follows that this belief about Yama as lord of the south is also of Dravidian origin and the Dravidians considered the south as the abode of the god of death or destruction.

The following passages which I recently came across in the book called 'The Ethnography of Ancient India' by Robert Shafer which is in the Colombo Museum library would seem to support my theory about the landing of Manu on Mount Kailash:

"The theory of the eastward migration of the Indo-Aryans has blinded some previous investigators to the most ancient evidence left by both the Iranians and Indo-Aryans. The Vendidad and the famous river hymn of the Rig Veda both name the rivers from east to west. By the theory of eastward migration this does not make sense. For according to that theory, the Iranians stopped when they came to the Indus and the Vedic Aryans when they came to the Punjab. For every people where they are is the centre of the universe from which they radiate out..... The only way in which the order of the rivers in the Vendidad and the river hymn of the Rig Veda makes sense is

(Continued on page 6)

ORDER "NISI" DECLARING
WILL PROVED,
IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 413

Appasi Asaipillai of Evenai
Petitioner
Vs

Appasi Sellathurai of Evenai
Respondent

In the matter of the Last Will
and testament of the late
Nannithamby Appasi of
Evenai
Deceased

This matter coming on for
disposal before P. Sri Skanda
Rajah Esquire, District Judge,
Jaffna on the 20th day of
January 1958 in the presence
of Mr. S. Selvarajah, Proctor
on the part of the petitioner,
and the affidavit of the above-
named petitioner dated 11th
December 1957, having been
read.

It is ordered that the Will
of the abovenamed, deceased,
dated 1st June 1955 and num-
bered 2838 and attested by
N. Thambiah, Notary Public
be and the same is hereby
declared proved.

It is further declared that
the said petitioner be declared
entitled to have Probate of
the Last Will and testament
of the abovenamed deceased
as executor named in the said
Will and that he is entitled to
have Probate of the same
issued to him accordingly
unless the respondent or other
person or persons interested
shall on or before the 24th
day of February 1958, show
sufficient cause to the satis-
faction of this court to the
contrary.

This 20th day of January 1958
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by
Sgd. S. Selvarajah
Proctor for Petitioner
24-2-58

Time to show cause is
extended to 24-1-58
Sgd. P. Sri Skanda Rajah
District Judge

24-4-58
Time to show cause is
extended to 16-5-58
Sgd. P. Sri Skanda Rajah
District Judge
(O 15 9 & 16)

IN THE DISTRICT COURT OF
JAFFNA

No. P138

Nallathamby Navaratnam
of Sandilippay
Plaintiff

VS

1 Sianathangam widow
of K. Ponniah of Van-
narponnai East
2 C. Sinnathurai of Do
presently of Grielle
3 and wife Saraswathi
of Do
4 R. Shanmuga Vadivel
Sanitary Inspector
Amman Road, Jaffna.
5 and wife Yogammah
of Do
6 Nallathamby Kandiab
and
7 wife Annappillai of
Mahiappidy
8 Supper Katbiravelu of

Do:
9 Muthukumaran Bala-
singham of Do present-
ly of K. Lumpur Ma-
laya

10 Annammah widow of
Kanagaratnam of San-
dilippay

11 Thamber Sabapathi
Thuraiappah of Do
presently of Kegalle

12 K. Somasandaram and
wife

13 Rasammah both of
Austicottai
Defendants.

It is hereby notified
that action No. 138 has
been instituted in the
District Court of Jaffna
under the Partition Act of
1951 for the Partition of
the land called "Karaika-
liavathai" and situated at
Sandilippay in the parish of
Manipay, Valigman West
Division, Jaffna District.

This 18th day of March
1958

By order of Court.
Sgd. P. Rajasingham
Clerk of Court
(O.13 9 & 16)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No. 458/T.

In the matter of the
intestate estate of the
late Sellathurai Nada-
raajah of Sandilippay.
Deceased
Sellathurai Kandasamy

of Sandilippay present-
ly of Kurunegala,

Petitioner,

Vs

1 Sellathurai Sanmuga-
suntharam of do pre-
sently of Negombo.

2 Chelliah Paranirupa-
singham of Sandilippay,
presently I. P. T.
Madawachi and his
wife

3 Mankayatkarasi of do
Respondents

This matter coming on
for disposal before B. G.
S David Esquire, Dis-
trict, Jaffna on the 1st
day of April, 1958 in the
presence of Mr. S. T.
Nadarajah, Proctor on
the part of the petitioner
and the affidavit of the
petitioner dated 28th
March, 1958 having been
read.

It is hereby ordered
that the petitioner above-
named be and he is
hereby declared entitled
as an heir of the deceased
to have Letters of Admi-
nistration to the estate of
the deceased issued to him
accordingly unless the
respondents abovenamed
or any other person or
persons interested should
on or before the 12th day
of May, 1958 show
sufficient cause to the
satisfaction of this Court
to the contrary.

This 1st day of April,
1958

Sgd P Sri Skanda Rajah
District Judge

Drawn by
S. T. Nadarajah
Proctor for petitioner,
(O. 12 9 & 16)

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.

Astrological

WEEKLY FORECASTS

'SRI PATHY'

FROM 18-5-58 TO 24-5-58

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

A good week for financial deals. You will have to work hard but success is assured. Domestic affairs will be fairly satisfactory. There will be no mental peace.

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

Health will not be satisfactory. You will not be allowed to have your own ways in your affairs. Gains through lands and landed properties promised. Some obstacles will be cleared.

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

Work will be heavier than usual this week. Domestic affairs will be unsettled. New ventures will have to be handled with care. Troubles through paternal relatives likely.

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

Clashes with relatives shown. You will have to face some unwanted criticisms. Friends will not be very loyal. Troubles in the office also shown. But you will be able to triumph over your enemies.

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

A good week. Some of your personal problems will be solved. Financial gains also promised. But you will have no rest. Quarrels in the domestic circle likely.

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

Some clashes both in the office and the domestic circle likely. You will have no peace of mind. Financial gains also promised. But new expenditure also shown. Spend the first day of the week with care.

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

You will not have any mental peace. New problems will crop up. You may be able to solve some but in the process you will encounter many difficulties. Financially a fairly good week. Spend Sunday evening, Monday and Tuesday with care.

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

Some personal problems will be solved. You will be able to steer clear of certain obstacles. Financial gains and fame promised. But there will be no peace of mind. Spend Wednesday, Thursday and Friday morning with care.

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

Some changes in your routine likely. Work will be heavier than usual. There will be some personal affairs. The last two days of the week must be spent with care.

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

Financial gains promised. You will be able to steer clear of obstacles. New ventures will bring in good results. But health will be far from satisfactory.

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

Expenditure will be heavy. There will be no mental peace. Clashes with relatives also likely. But professionally a good week.

MISCES *Pooraddati 4, Uttiraddati, Revathi [Meena Rasi]*

A good week. Some obstacles in your way will be cleared. Financial gains promised. But health upsets likely. Eye troubles shown.

sundaram of Myliddy, 7, Ampalavanar Selvanayagam of Karukampanai, Tellippalai

This matter coming on for disposal before N. Sivagnanasundaram Esquire, Addl. District Judge, Jaffna on the 20th day of March 1958 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the petitioner and the affidavit of the petitioner dated 10-2-1958 and the affidavit of the Notary and the subscribing witnesses to the Last Will having been read.

It is ordered that the Last Will of the above-named deceased Nannithamby Sangarappillai dated 25th October 1953 and attested by M. Sithambaranathan Notary Public under No 3366 the Original of which has been produced and is now deposited in this court, be and

the same is hereby declared proved and that the petitioner as executrix named therein be and is hereby declared entitled to have Probate thereof issued to her accordingly unless the abovenamed respondents or any other person or persons interested shall on or before the 28th day of April 1958 show sufficient cause to the satisfaction of this court to the contrary.

This 20th day of March 1958
(Sgd.)
N. Sivagnanasundaram
District Judge

Drawn by
M. Sithambaranathan
Proctor for Petitioner
28-4-58

Time to show cause extended till 26-5-58
P.S. (Intd)
(O 21 16 & 23)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 415

In the matter of the intestate estate of the late Ramanathar Vaithilingam of Myliddy.

Deceased

Arulnayaki daughter of Ramanathar Vaithilingam of Kollangkaladdy Tellipalai.

Petitioner.
VS.

Ramanathar Sinnathamby, Teacher, Myliddy North, Kankesanturai Respondent.

This matter coming on for disposal before P. Sri-skandarsjob, Esquire, District Judge, Jaffna, on the 22nd day of January 1958 in the presence of Mr. W. Muttukumaraswamy Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read and filed of record: -

It is ordered that Arulnayaki daughter of Ramanathar Vaithilingam the petitioner abovenamed be appointed administratrix of the estate of the deceased abovenamed and that letters of administration be granted to her, unless the Respondent abovenamed or any other person interested in the said estate shall on or before the 24th day of February 1958 show sufficient cause to the satisfaction of this Court to the contrary.

This 2nd day of February 1958.

Sgd P. Sriskandarajah
District Judge.
22. 2. 58

Time to show cause is extended to 19th May 1958

Sgd. P. Sriskandarajah
District Judge.

(O, 18 16 & 24)

Memorandum

(Continued from page 1)

be made to meet this special aspect.

The chief factor for a Research Department in the Library. The library at present in the Tamil Section is just enough for the Special Arts course. It cannot be said with impunity that it is sufficient for any higher research. This must be remedied by the appointment of an Assistant Librarian who has a good knowledge of Tamil Studies. The acquisition of books to the Tamil section of the library is done mainly with the help of the members of the Tamil Department who are already full up with work in the Department and do not have any time to pay sufficient attention to the needs of the Tamil section of the Library.

Tamil Language and Literature from times immemorial have been closely associated with Hindu Religion and Culture. Hinduism forms an essential part of Dravidian studies and though Hinduism in a broader sense is associated with the sub-continent of India, it is of equal importance to the people of Ceylon. The two aspects of Hinduism, namely northern and southern, must be studied. Since this is a very extensive field I would suggest that a Department of Hindu culture and civilisation be created. In such a department the various schools of Hinduism including Saiva, Sidhantha school the chief one practised in South Indian and Ceylon, must be taught. Such a Department will benefit Hindu and Buddhist studies.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 451

In the matter of the Last Will and Testament of the late N. Sangarappillai of Maviddapuram Deceased

Kathirasippillai widow of N. Sangarappillai of Maviddapuram
Vs. Petitioner

1. Nannithamby Thamboo of Tellippalai East,
2. Ponnu widow of Thamboo of do,
3. Kandiah Thirunavukkarasu of 114 Temple road, Nallur, Jaffna,
4. Subramania Mudaliar Ragnathar and wife,
5. Vethanayagam of Pannalai, Tellippalai,
6. Ampalavanar Sivapatha-

THE HINDU ORGAN

&

INTHUSATHANAM

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English & Tamil	13 00	10 00

Outside Ceylon.

	Rs. cts.
English	10 50
Tamil	10 50
English & Tamil	15 00

Manager

About The Early History Of Dravidians

Continued from page 4)

to treat them as the rivers the Indo-Aryans passed in their westward migration.

"The fact that the Iranians gave all but four of the rivers of Northern India different names from those of their Indo-Aryan relatives is not surprising. For the much more closely related Vedic Aryans and Sanskrit-speaking Aryans give entirely different names to two of the rivers of Punjab, while the names of a third agree only on the consonants....."

"The surprising thing is not that the Iranians and Indo-Aryans did not agree on the names of all the rivers, but that they agreed on some. And the question arises why they had the same names for the Sarayu, Sarasvati, Sindhu and Rasa....."

"We can only conclude that the Indo-Iranians knew all these rivers before they separated. Where could they have lived where they would know the names of these rivers and yet not have known the other rivers of Northern India to which they gave different names after their separation."

"Since the list of rivers began with the Sarayu this gives us a hint where to look. The headwaters of the Sarayu (a tributary of the Ganges) and of the Indus come within about a hundred miles of each other, a little south of Meru (Kailasa) about the lake Manasa - Sarovara. Both the mountain and the lake are famous in Indian tradition, and if the homeland of the Indo-Iranians was in this area they would of course have had common names of the two rivers"

"Only the Himalayas or Meru meet the requirements of being where the Indo-Iranians would know only the Sarayu, Sarasvati and Sindhu, which one of the hymns of the Rig-Veda mentions as the "great rivers" a hymn that must have been composed when the Aryans still lived in Tibet."

Those who advocate the west to east migration of the Indo-Aryans will no doubt have to meet the above objections raised by Shafer, but Shafer will have to meet more formi-

dable opposition to his Tibet to Kailasha and then further south to the plains and east to west migration of the Indo-Iranians and Aryans, which it will not be possible for me to discuss in this short space. The way out of the two difficulties may lie in the hypothesis that the Rig-Vedic hymn of the rivers and the references of the Indian rivers in the Vedidid were based on the information they both obtained as in the case of many other parts of their sacred scriptures, from the Dravidians whose ancestors Manu and his descendants came down from Meru (Kailasha) to lake Mansa - Sarovara (மனசரவரணி) and then followed the courses of the Indus and the Ganges and reached the seas on the west and east and then reached South India and Ceylon by the two seas-

In the same book Shafer also refers to "how some of the Kurus moved south from the Uttara Kuru country to lake Manasa - Sarovar and then followed the Sarasvati into India and settled upon its banks". Though Shafer thinks that the upper classes of the Kurus were Aryans says that the bulk of the population of the Kaurava nation was Dravidian. I have very good reasons to believe that further research on the Indus Valley finds will reveal the astonishing fact that the upper layers of both the Kurus and Panchalas were Dravidian and the Kuru-Pancha or Mahabaratha war was a war among Dravidian dynasties brought about by the Aryans for the destruction of the Dravidians.

There seems to be also surprising similarity in the names of the mountain on which Manu landed as given in the Satapatha Brahmana which gives the earliest version of the flood and the Lake Manasa - Sarovara. The name of the Mountain is Manorava - Sarpana.

Thirukonamalai has another Puranic name *Matse-suram* which is very significant. It shows that there was some connection between the fish and the Konesar temple which is also called the southern Kailash. It may be reasonably assumed that this

Tamils—Their.....

(Continued from page 3)

rant than pure Braminism yet could not shake off Varna and Jati from their social ideologies. And the under - privileged always preferred to join the alien rulers rather than be loyal to their oppressors. No human being would prefer perpetual serfdom to progressive social betterment. Indeed the integration of religion with social duties has made Hinduism a shackle to the progress of the nation and society must learn to separate the spiritual from the temporal without interfering with the ethical and moral obligations that one owes to society at large. The best example of such a modern Hindu is Mahatma Gandhi in whom religion and politics never were at conflict. The Bagawad Gita was his constant companion, friend and guide throughout his life. Wherever he may be, a Tamil must remember that he is a Tamil first, everything else afterwards. Whatever religion he may profess, a Tamil must do his best to create appropriate literature in Tamil to enrich the language, so with the arts and sciences. In politics he should be loyal to the country he lives in.

connection between the Fish and the Southern Kailash was only a reminder of the connection between the Fish and the Northern Kailash in the Himalayas which I have suggested as the landing place of Manu who was led there by the "Fish" who was no other than God. The later idea of the souls crossing the ocean of Samsara and attaining peace and safety at the feet of the Lord in Kailash probably arose from the landing of Manu on Mount Kailash after wandering long on the seemingly endless and peaceful waters of the "Great Flood". There are some temples in Jaffna—there is one in Pt Pedro—where a platform is built in the middle of the temple tank to which the image is taken on a boat on the day of the water cutting (Thirtham) ceremony. This also perhaps is a reminder of the distant landing of Manu on Mt. Kailash."

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 433

In the matter of the intestate estate and effects of Arumugam Sinnathamby of Ariyalai. Deceased Theivanai widow of Sarvanai of No 48, Ilanthaikulam Road Ariyalai, Jaffna

Petitioner

Vs.

1. Saroja Devi daughter of Arumugam Sinnathamby minor by her G. A. L. the 2nd respondent. 2. Arumugam Sabapathy of No. 155 Kandy Road, Jaffna

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna on the 19th day of February 1958, in the presence of Mr. N. T. Sivagnanam Proctor, on the part of the petitioner and the Affidavit and petition of the Petitioner from which it appears that the 2nd Respondent is a fit and proper person to be appointed Guardian ad litem of the minor the 1st respondent and that the petitioner who is the maternal Grand mother of the said minor who is the heir of the deceased is entitled to have Letters of Administration to the estate of the aboveramed deceased having been read;

It is ordered that the 2nd respondent be appointed Guardian ad litem of the 1st respondent and that Letters of Administration to the estate of the abovenamed deceased be issued to the petitioner unless the respondents abovenamed shall appear before this Court on or before the 22nd day of April 1958 and show sufficient cause to the contrary to the satisfaction of this court.

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

This 19 day of February 1958

Sgd. P. Sri Skanda Rajah District Judge

22 4-58

Extended and made returnable on 12-5-58

Intd. P. S.

D. J.

(O 14 9 & 16)

சுற்றுலா துறைமுகம் மலையாள சாலைகள்
சென்னை நகரம் சென்னை குறைந்தது தயார் செய்து
சென்னை நகரம் சென்னை நகரம் சென்னை மலையாள
சென்னை நகரம் சென்னை நகரம் சென்னை மலையாள

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Sgd. R. N. SIVAPRakasam

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No: A/129/P/177

Kanther Chelliah of Valalai, Atchuvveli Plaintiff.

Vs:

- 1 Gnanar Subramaniam of Valalai, Atchuvveli
- 2 Ambikapakar Velupillai do
- 3 Alvan Chelliah do
- 4 Kanakai widow of Kanapathipillai do
- 5 Thambu Selvaratnam of Thampalai, Atchuvveli presently of Uvadikkirawa Estate, Bandarawela
- 6 Thamibah Krishnan of Valalai, Atchuvveli
- 7 Morugesu Nagamuttu of Valalai, Atchuvveli
- 8 and wife Sellammah
- 9 Muthupillai Chelliah of Valalai Atchuvveli
- 10 Kandiah Sinnathamby, Valalai Atchuvelai and wife
- 11 Ponnammah
- 12 Thamper Nagamuttu of Thambalai, Atchuvveli
- Minor 13 Ratnammah daughter of Thambu of Valalai, Atchuvveli
- Minor 14 Theivanaipillai daughter do
- G. A. L. 15 Nagamuttu Thambu of do
- Minor 16 Subramanian Gnanasachithananda Sivam of do
- G. A. L. 17 Gnanasubramaniam of do

Defendants.

It is hereby notified that action No P/177 has been instituted in the District Court of Jaffna, under the Partition Act No. 16 of 1951 for the partition/sale of the land/lands called 'Pallikaladdy/in extent 73, 3/8 Lms. V. C. of this a divided extent of 55,1/32 Lms. V. C, on the northern side with house wells Etc., and situated at Valalai in the parish of Atchuvveli

The defendants in the above said action are summoned to appear in Court on the 29th day of October 1957 at 10, o Clock of the forenoon.

By Order of Court. Sgd R. E. M Navaratnam Clerk of Court

19th September 1957

(O. 16. 16 & 24)