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Prison Reform.

The Ceylon Prison System.

A BIRD'S EYE VIEW.

(By V. E. CHARAVANAMUTTU, ADVOCATE, COLOMBO.)

I propose to deal in this article with the prison organisation of Ceylon without in any way criticising or commenting on it. Our system is derived from the English System and has most of the defects of that system.

Ceylon has four central prisons—Welikada, Kandy (Bogambra), Mahara, and Jaffna—and five local prisons—Anuradhapura, Galle, Negombo, Badulla and Batticaloa,—and two remand prisons (at Hultsdorf and Kandy)

Prisoners are classified in Ceylon according to the length of their sentence and as to whether they are first offenders or 'repeaters'. The four central prisons and Anuradhapura prison cater for special classes. Negombo is more or less a convalescent prison, while the other local prisons look after the short term men sentenced in their locality.

Welikada Gaol

WELIKADA houses the following groups of prisoners:—

1. All male convicted first offenders with sentence over 2 years.
2. All "Star Class" first offenders—i. e. European and educated Ceylonese prisoners.
3. All juvenile first offenders, irrespective of sentence (those whose age is less than 23).
4. All female prisoners other than short sentenced persons from out-stations.

Bogambra Prison.

The above 4 classes compose the permanent population, while the floating population consists of (a) all local convictions from Colombo courts with sentences of a month and under; (b). Various types of offenders-awaiting discharge, transfer, photographing by the police etc.

BOGAMBRA (Kandy) houses the following:—

1. First offenders with sentences of one year and under 2 years. All local convictions with sentences of one month and under.
2. Special Class 'A' of reconvicted prisoners. These are specially selected reconvicted prisoners with sentences of over 2 years.
3. Prisoners undergoing preventive detention. Habitual criminals may be sentenced to a term of preventive detention from 3 years to 5 years, in addition to a term of rigorous imprisonment.

MAHARA is a prison for reconvicted prisoners, who are made up into two classes—Class B, those with sentences of over 2 years and Class C, those with sentences of 6 months to 2 years. Class A, men who are sent to Bogambra, are selected from Class B. here.

Jaffna Prison

JAFFNA accommodates the following classes of prisoners:—

1. Prisoners of the special gang. Most stubborn and refractory prisoners, and those who are escaped prisoners, and leaders of gang robberies make this group.
2. Prisoners under monthly report. Men who are guilty of laziness in other prisons are sent here, and reports of their progress

are sent to Headquarters monthly. They are transferred when they show improvement in their conduct.

3. Prisoners (first offenders) with sentences up to 6 months.

4. Prisoners of local convictions of one month and under.

5. Prisoners committed under the Motor Ordinance with sentences of over 6 months.

The female section of Jaffna Prison houses females with sentences of under 6 months, passed locally.

ANURADHAPURA receives all first offenders with sentences of over 6 months and up to one year, in addition to local convictions of under 6 months.

GALLE, BADULLA and BATTICALOA accommodate local short sentence convictions, while Negombo is used mainly as a convalescent prison.

Work in Prisons

What work are these prisoners put on?

Most of the prisoners at Welikada are employed on industrial work. The following are the more important industries carried on at WELIKADA:—Carpentry, weaving, blacksmith work, tinsmith work, brass work, gold and silversmith work, tailoring, shoe-making, laundry, fibre work and rattan work of every description, soap making, brush making, printing, mail bags, treasury bags.

At BOGAMBRA the first offenders are put on husk-beating and on prison services, while the Special Class A men and Preventive Detention are put on industrial work—carpentry, rattan work, tin or brass smith work, weaving, fibre work etc.

MAHARA employs its inmates on metal breaking, husk beating and on levelling the sites for new buildings.

At JAFFNA Prison, the special gang men are put in their cells and given husk-beating to do. The others are employed on reclamation work and on prison services.

Special Features

Now we come to special features of our prison system. There is educational work of some description or other carried on at Welikada, Bogambra and Mahara. The juveniles are formed into a Rover Troop at Welikada and given training in Scoutcraft. There is a Rover Troop at Bogambra too.

An experiment in self government is being tried in the Ceylon Prisons, and certain prisoners with good records are called 'prison orderlies' and placed in charge of groups of prisoners. There is a league organised at Welikada known as the League of Disciplinary Prison Orderlies. We will deal with this later.

Certain provision is made for recreation at the big prisons, but it is limited to certain classes of prisoners.

Prison Industries

One of the great successes of the Ceylon Prison System is the Prison Industries, which, till his recent promotion to acting Head Jailer, Welikada, were looked after by Jailer Challappah. The Prison Industries have turned over about Rs. 314,000 worth of goods in 1929-1930. All the furniture for

Government uniforms and boots for prison officers, mailbags, metal for the P. W. D. and the washing for hospitals and government offices etc. are the work of the prison industries. Some private orders are also undertaken. Within recent years as a result of the industries, prisoners have cost less per head than they used to do.

There is some provision for first offenders and special class men to earn wages, if their sentences are over a year.

Prison Administration

The Prison Administration is in charge of an Inspector General of Prisons. There are four Superintendents of Prisons stationed at Welikada, Bogambra, Mahara and Jaffna respectively. The other officers have to rise from the lowest rung of the prison service. They join the service as jail guards. The present salary of a jail guard is Rs. 27.50 a month with uniform, and a sum of Rs. 10 or Rs. 7.50 per month in Colombo and Kandy and in other prisons Rs. 7 or Rs. 6 according as the officer is married or not, by way of house allowance.

This serves as a bird's eye view of the system, which I shall criticise and comment on later.

District Mudaliyar, Mullaitivu.

A resident of Mullaitivu writes:—

Within a few weeks, the District Mudaliyar of Maritime Pattus, Mullaitivu District, will be retiring after his service of about 22 years as Chief Headman formerly of Vavuniya North, and latterly of the said Pattus. During the whole period of his responsible service, he has been discharging his onerous duties, in an exemplary manner to the entire satisfaction of both the Government and the people at large. A well-educated gentleman of high principles, great integrity and keen sense of duty and responsibility, he has been always full of good-will and sympathy towards the people committed to his charge, and has always been seeking to promote their welfare in every possible way. He always entered heart and soul into every public movement organized for the social and material progress of the people, and guided it by his wise and practical counsels to achieve the desired end. He has been always esteemed, honoured and loved by them all, for his high and blameless character both in public and private life.

The authorities too had great confidence in him for his administrative tact and probity: so much so that his suggestions and recommendations in public affairs received the approval of his superiors. In proof of this, it must be said that now and then very complicated civil cases used to be referred to him by the Court for arbitration, with the consent of the parties engaged therein, who had implicit confidence in his high sense of justice.

It is indeed a misfortune to this country to have to lose the very benevolent services of such an exemplary and ideal Chief Headman.

And the people of Mullaitivu maritime Pattus and of Vavuniya North avail themselves of the opportunity gained, on the eve of the retirement of this distinguished Chief Headman, to bear testimony in public to the great debt of obligation and gratitude they truly and justly owe him, for the very valuable services, rendered to them by him, during his long and remarkable career of public service.

It is earnestly hoped that our worthy Assistant Government Agent will not fail to appoint a well-qualified public man in place of the retiring esteemed Chief Headman.

Book-Review.

SRIMAD-BHAGAVAD-GITA.

[With text, word-for-word translation, English rendering, comments and index, by Swami Swarupananda, fourth edition published by the Advaita Ashrama, Mayavati, Almora, Himalayas, (India) locally available at the Ramakrishna Ashrama, 36, Sri Wickrama Road, Wellawatte, Colombo, Price Rs.2/50.]

Very rightly, William Von Humboldt says that the Bhagavad Gita is the most beautiful, perhaps, the only true philosophical song existing in any known tongue. It is the most influential work in Indian thought and has most universal significance in the entire Hindu world conveying triple lessons in philosophy, religion and ethics like the Bible in the christendom. It embodies in seven hundred slokas divided in eighteen chapters all the principles of the various sects of Hinduisms or more adequately called Sanatana Dharma. Moreover, it is the master-work of synthesis in Hindu thought; so in order to study Hinduism properly this manual is probably the best Vade Mecum. It occurs in the Bhishm Parva of the Maha Bharat and comprises eighteen chapters from 25th to 42nd. It is a discourse between Sri Krishna and Arjuna on the eve of the battle field of Kurukshetra that forms the subject-matter of the work and was strung together in the body of the great epic by Vyasa.

The Gita, which has been presented to the English knowing world, by Sir-Edwin Arnold as the 'Song Celestial' is the essence of all the Upanishads the most ancient Hindu classics. It gives most practical and most non-sectarian and at the same time most universal instructions in karma-yoga, bhakti-yoga, and Jnana-yoga, in a manner very catholic rather than critical. It is most probably pre-Buddhistic in origin.

The Gita is universal in its message and it goes home to the hearts of all men whether he is a Christian, Buddhist or a Hindu. Any truth-seeker will receive great light and guidance in the path of knowledge or devotion or action from Gita. Gita incorporates the essence of whole Hindu thought in the compass of 700 slokas. It has been commented upon by almost twenty philosophers and has been translated in almost all prominent languages of the world.

The present edition is an attempt to make accessible to the English knowing public of both eastern and western world who have a limited knowledge in Sanskrit, an edition of the celestial Gita in which they will feel sufficient interest to follow the original text without anybody's help and thus create a taste for the study and interpretation of holy Sanskrit literature. An elaborate index has also been added.

The present edition has been so useful to the students that even the Delhi University of India and some other institutions of America have selected this as a text book for the last few years. In these days of comparative studies of Religion and Philosophy the present edition of the Gita is indispensable to students of modern thought.



The Hindu Organ.

YALPPANAM, MONDAY, JUNE 13, 1932.

NEVER TOO LATE TO MEND.

WE JOIN THE PROVINCIAL ENGINEER OF this Province in commending the public spirit of Mr. K. AIYADURI, Proctor, who at the last meeting of the U.D.C. introduced a motion to amend the English rendering of the name of this town to proximate more closely to its original in Tamil. It is surprising that there was any discussion at all with regard to so obvious a matter. One can understand the necessity for discussion if the Councillors were called upon to choose a name for this town. It is certainly a hard job to find a name. "Even men of genius," says A. G. G. "suffer from this impoverishment. When Goldsmith had written the finest English comedy since Shakespeare he did not know what to call it, and had to leave Johnson to write the label. I like to think that Shakespeare himself suffered from this sterility—that he too sat biting the feather of his quill in that condition of despair that is so familiar to smaller men." Mr. AIYADURI did not attempt anything of the kind, nor was it necessary for him to do so.

Let scholars shake their fists at one another and debate and discuss to their antiquarian hearts' content whether the story of the lutist is founded on fact or fancy. It is enough that the town and a good portion of this Province is, and has been for many centuries, called and known as *Yalppanam* by successive generations of Tamils themselves and others who came in contact with them. The mover did not, and very properly, propose any alteration to the existing name of the town as was done in the instances of Batticotta, Karativu and Henartagoda; he only pleaded for the elimination of a corruption invented by a Portuguese chronicler whose fame time has covered with stealthy and kindly oblivion. The present English name of the Town conveys no meaning to any one and any remote reference traceable on the face of it to the lutist which the Tamil name brings impressively before the mind's eye is overshadowed in the popular mind with the memory of the wretched penetration of this country by an alien race of adventurers. It was well that the members of the U.D.C. accepted the motion with one mind.

It is difficult to follow the objections to which the Provincial Engineer gave tongue. The diffusive and discursive manner in which he stated his growing apprehensions reminded one of the feelings of discomfort which seize the lonely individual passing by a cemetery at midnight. They were vague and unfounded and reminiscent of recent political action in this country. It is difficult to appraise the merits, if any, of the Provincial Engineer's objections. One would have thought that the misgivings with which his loyal heart throbbed had been laid to rest by the thoughtful reply of Mr. S. RAJARETNAM, ADVOCATE. We are puzzled, however, at the refusal of the Provincial Engineer to vote when the division was called. Even the suavity of the Chairman failed to pull the Provincial Engineer down from his perch of indecision. It is a matter for congratulation that the Provincial Engineer did not vote against the motion for he is one of those gentlemen who have the courage to act up to their convictions.

We have no doubt that the Local Government Board will endorse and approve the step taken by the U. D. C.

The motion has come in at a time when people are striving to come to their own. It has come not a day too soon. The contribution from the learned pen of MUDALIYAR C. RASANAYAKAM which we publish in our columns today should strengthen the position taken up by the elected members of the Council with regard to the motion and give them good grounds to break through red-tape, should official interference choose to draw any across their path.

A Tamil Engineer.

Mr. S. Arumugam B. Sc. (London) B. Sc. (Engineering) son of the late Mr. Shanmugam of Nallur, Jaffna, has returned from England, where after obtaining his Engineering Degree, he was an Assistant Civil Engineer at Haweswater, Water Works of the Manchester Corporation. He is also an Associate of the Institute of Water Engineers.

Tinnevely Village Committee Elections.

BOYCOTTERS SUCCEED.

The Tinnevely Village Committee elections were held on Saturday last at 9 a.m. at Parameshwara College, Tinnevely. Mr. E. T. Dyson, Government Agent presided. 35 members were elected including Mr. S. Sabathipillai, the present Chairman, Mr. S. Thambinattu was defeated; his defeat is attributed to his anti-boycott sympathies.

Jaffna U. D. C.

USE OF VERNACULAR IN COUNCIL.

The monthly meeting of the Jaffna Urban District Council was held at the Jaffna Kacheri on Saturday the 11th instant at 9 a.m. Mr. R. R. Nalliah, the Chairman, presided. Others present were Messrs. R. Sivagurunathan, P. Moses, R. Rajadarai, K. Aiyadurai, S. Rajaratnam, Sam A. Sabapathy, A. M. Broodie, R. Subramaniam and Dr. C. Thuraiajah, M.O.B., and Mr. A. H. Nathaniel, Provincial Engineer.

After the minutes of the last meeting were confirmed Mr. A. M. Broodie wished to know why the questions relating to drainage and the building of Town Hall for Jaffna were not included in the agenda. It was the middle of the year and he thought that the Council should have taken in hand the building work and gone head with it.

The Chairman replied that he was in communication with the Architect from whom he had not received a reply yet. As regards the building he had in mind another site near the Power house, which he thought would be more suitable.

Mr. Moses wished to know if they had abandoned the Ridgeway Hall.

The Chairman said that in fact, they wanted the Architect to be in Jaffna to go into the various questions concerning the building, its site etc. No reply had yet been received from him, for them to do anything in that connection.

Mr. Brodie was however anxious that the work should be taken in hand without any delay.

Pursuant to notice Mr. K. Aiyadurai asked, among others, the following question:

"Is it permissible for a Member of this Council to express his ideas in his vernacular at the meetings of the Council?"

The Secretary read the following answer: "There appears to be no objection to a Member to express his views in the vernacular with the permission of the Council."

The Chairman said that in fact a similar question arose in the Dehiwala—Mt. Lavinia Council and the matter was referred to the Local Government Board.

Mr. Rajaratnam said that the Local Government Board first held against the use of Vernacular and later agreed to its use, after further correspondence on the subject with the Council concerned.

If anyone wanted to speak in the vernacular and the Council agreed to it he might do so. The Chairman could take the responsibility to find out if there was any objection to it.

Chairman: Personally I have no objection. The Provincial Engineer said that when he was in Anuradhapura there was a member in Council who did not know English. He therefore spoke in Sinhalese and no objection was raised.

Mr. Subramaniam, the Vice-Chairman, was of the view that it could be permitted in the case of those who did not know English.

The Chairman said that it could be permitted with the consent of the Council.

Rainfall and Afforestation.

CASE NOT PROVEN.

BY REV. P. T. CASH, M. A., B. Sc. PRINCIPAL,
JAFFNA CENTRAL COLLEGE.

THERE is an idea fairly widely spread abroad that the presence of forests is likely to cause an increase in the rainfall of the forested area. It seems as if there were reason in the contention, for it may be expected that deep-rooted trees will probe the subsoil deeply in search of water, will draw up water through the xylem vessels of the root and stem, and that the surplus water will be given off as water-vapour through the stemata or little mouths which are found so abundantly on the surface of most leaves. Will not this moisture thus supplied to the air be derived from deep places in the soil which would not have so supplied the air with water but for the presence of trees?

Inconclusive.

Will not then the air over forests be moister? If air-currents from warmer areas enter the portion of the atmosphere in the neighbourhood of the forest, will there not be a greater likelihood of rainfall there, because of the greater nearness to saturation point of that body of air close to the forest? It all appears very plausible. Nevertheless scientific research has never conclusively established the positive relation between forests and increased rainfall. Forests depend largely on rainfall, but the reverse has not been proved, and where investigations have been carefully conducted the result has been inconclusive.

It is obvious that forests act as conservators to the moisture in the soil, for the trees with their many leaves, their broad trunks, the undergrowth below them receive the rain and gradually pass it on to the soil whilst evaporation will proceed very quickly from bare soil especially in tropical areas, and on a recently disafforested slope, the rainwater is likely very rapidly to flow away to lower areas, tearing away the soil as it does so. Afforestation certainly ought to conserve and wisely dispose of the rainfall of an area.

Unproved and Disputed.

But the simple proposition 'Afforestation causes increased rainfall' is unproved and disputed.

The Superintendent of the Colombo Observatory has drawn my attention to the two following opposed opinions:—

Dr. Hann in his 'Handbook of Climatology' considers that forests have probably some effect in increasing rainfall particularly in the tropics, but that it is almost impossible to determine this influence by observation and measurement.

Salter in his 'Rainfall of the British Isles' 1921 states:—

"It has frequently been stated that denudation of forest areas has resulted in

a diminished rainfall, but it appears to be highly probable that this is a fallacy, arising from the fact that in these circumstances run-off is accelerated, causing streams to be more frequently dried up in summer."

In an article on the Relation between Forests and Rainfall written by Col Sir Henry C. Lyons and found in "The Tropical Agriculturalist" for Dec 1926, it is pointed out that the Government of India carried out an exhaustive enquiry on this subject from 1906 to 1915 and in the published results stated that the influence of forests on rainfall is probably very small. Nevertheless the Director-General of Observatories did not deny that it might exist, though it was probably less than 5 per cent.

Numerous Causes.

The causes of rainfall are numerous, it would not be easy to decide that an increased rainfall was due to one factor only unless we could obtain a set of circumstances which differed from another set of relevant circumstances in the desired factor only.

The presence of mountains, the influence of winds from the sea, the mixing of air-currents at different temperatures are all predisposing causes of rain, even the presence of a warm sea current flowing by the coast is such a predisposing cause.

But Von Hohenel tells us that an acre of oak forest near Vienna contributed to the air daily about ten tons of water on the average. That moisture became part of the atmospheric moisture and could be drawn upon for rainfall.

Would not the rainfall somewhere not infinitely far from Vienna, therefore, be greater because of the regular restoration to the air of so much of the deposited rain of past days. That is a difficult question to answer. But perhaps the rainfall might be regularised by such daily supply.

Conservation and Regularisation.

It does not seem quite worth while then to lay down forests in order merely to increase the rainfall. The case is non-proven, but it might be worth while to consider the question from the point of view of the conservation, and regularisation of the rainfall. Soil protection, prevention of floods, provident use of rainfall, all seem to be questions which are to some extent related to the presence of forests.

Suppose the Wannii were stripped of its vast forests and laid bare.

Doubtless maximum temperatures would rise, convection would be stronger and then, perhaps, rainfall might be greater; the rain would find its way to the watercourses more swiftly, doing greater denudatory work, floods would be more frequent perhaps and most of the precipitation wasted.

We end therefore with a query, just as our betters—the exact meteorologists—have hitherto ended.

ORIGIN OF THE NAME, "YALPPANAM."

(BY MUDALIYAR C. RASANAYAGAM)

IN an article published in the 'Hindu Organ' of 30th May last, Revd. Father S. Gnanapragasar barks back to his theory of the origin of the name of Yalpanam applied to the Peninsula now going by that name. His theory which was also the one put forward by the late Mr. S. W. Coomaraswamy, is that the name Yalpanam had no connection at all with a lutist, blind or otherwise, but was the corruption of the name Yapapatuna, the Sinhalese translation of the name Nallur, the capital of some of the Singal Ariya kings of Yalpanam, and that the legend of the lutist was a creation of later times.

The name Yapapatuna first appears in Kekila Sandesa, a Sinhalese poem composed by a Buddhist priest of Mulgrigala, a place close to Tangalle in the Southern Province, in honour of the conquest of Yalpanam by Sapumal Kumaraya or Senpabap Perumal who ruled Yalpanam from Nallur, under the Sinhalese name of Bhuvaneka Babu. His conquest was about 1450 A. D. and the poem was composed soon after he became the

king of Yalpanam and established his capital at Nallur. It is doubtful that the priest would have heard of the name, Nallur, at the time he composed his poem, as Nallur would have been an insignificant village before Senpabap Perumal established his capital there. Even supposing that he had heard of Nallur, there was no necessity to translate it into Sinhalese, as the author did not care to translate the names of the other Tamil towns which the cuckoo-met on his way to Yalpanam. Taking for granted that he did so translate according to a whim or a passing fancy of his, what was the necessity to translate the first portion 'Nalla' into the Sinhalese form 'Yapa' and the ending 'ur' into 'patuna' which is only a corruption of the Tamil word 'pattinam'? He could have very easily rendered it into 'gama' or to show its importance as the capital of Sapumal, there was nothing to prevent him from calling it 'Nuwera'—Yapagama or Yapa Nuwera would have been a very sensible translation of Nallur instead of the eccentric one of Yapa patuna.

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"YALPPANAM."

Jaffna's Ancient Name.

NO RE-CHRISTENING.

Urban Council Sets Example.

In response to a general feeling in the country, Mr. K. Aiyadurai, Member for Ward No. 6, brought up for discussion at the meeting of the U. D. C. on Saturday last, a resolution to drop "Jaffna" and adopt "Yalppanam" as the name of this Town.

Pursuant to notice Mr. K. Aiyadurai moved:

"As 'Yalpanam' the Tamil name for the Town of Jaffna has a historical tradition attached to it I move that the name 'Yalpanam' be used in place of 'Jaffna' and the Chairman be authorised to take the necessary steps to give effect to the resolution."

Historical Name.

In commending the resolution to the house Mr. Aiyadurai said that there was a lot of agitation in Jaffna, and people were getting interested in the history of their country. There was a widespread feeling that the name by which their Town was known should be changed into "Yalpanam" its original name. It was the desire of many that the U. D. C. should move in the matter and also see that the Government too was made to do it. "Man does not live by bread alone" said the speaker. It was not enough that they looked after the health etc. of the Town, but it was also their duty to preserve the tradition of the race which they represented. They all agreed that the word 'Yalpanam' had a history behind it, and pandits and scholars were discussing about it in the press. Anyhow, it was up to them to see that they had the word 'Yalpanam' instead of Jaffna in all public documents so that succeeding generations might carry on the traditions of their race. The word Jaffna was introduced by the Portuguese. Though they (Jaffnese) were subjects of the British, it was their duty to preserve their language, race and tradition. He commended the resolution for their acceptance.

Mr. S. Rajaratnam seconded.

Mr. Brodie said they had the example of Heneratgoda changed into Gampaha. He welcomed the resolution.

No Necessity for Change.

The Provincial Engineer said that he appreciated highly the spirit that moved the resolution. But he hardly thought there was any necessity for the change of name. Jaffna was merely an English rendering of "Yalpanam". In Tamil the name was perfectly alright. But they could use Jaffna as its English equivalent.

Mr. Rajaratnam: Jaffna and Jaffna are sometimes confused.

Provincial Engineer: Then London may be confused with many other Londons in other countries.

The world was now becoming more and more united and not separated, continued the speaker. Any separation was not to their advantage. It would not be a reflection on their race if 'Jaffna' was retained. Names of places had changed according to circumstances and with the passage of time. They were not a subject race under the British, but they were British. They had every right to claim themselves as belonging to the British nation. If they went on separating themselves as Jaffna and so on they would still be going further separating themselves according to religions, families etc. If they wanted to go back to old traditions, then they ought to change the name of Ceylon itself. It was their bounden duty, continued the speaker, not to 'divide themselves as Sinhalese, Tamils etc. 'Yalpanam' was alright when speaking in Tamil but in English they could have it as Jaffna. The idea of changing that name bespoke of only a spirit of separatism.

Mr. Sivagurunathan: Can we have two proper names for a town?

Separatist Spirit?

The town was known as Jaffna all the world over, said the Provincial Engineer, and they were creating a lot of difficulties by changing it now. A telegram addressed to 'Yalpanam' for example would not be easily delivered in Jaffna. Were they going to have Jaffna for Jaffnese and the South for the Sinhalese and a free state this side of the Elephant Pass? That showed a separatist spirit. There were changes taking place all over the world and Jaffna must keep abreast of the times. There were also other considerations which went against the change proposed by the motion. That motion, he concluded, was derogatory.

Mr. Rajaratnam said that the Provincial Engineer was trying to draw a red herring across the trail, and not trying to see in the spirit in which the motion was brought forward. The word 'Jaffna' was

Continued up.

A Memorial to Sinnathamby Pulavar.

Receipt of the following subscriptions in aid of the above Memorial is acknowledged:

Mudaliyar C. Rasanayagam, Colombo Rs. 10.

Mr. P. C. Villavarayan, Colombo Rs. 10.

Mr. S. V. Somasundaram, Rangoon Rs. 5.

—M. S. Eliathamby.

Tribute to the Pulavar.

A public meeting will be held today at 4 p.m. in the Mandapam of Paralai Subramania Temple, Chulipuram, to celebrate the composition of the Paralai Vinayagar Pallu in Tamil.

Mr. S. Natesapillai, B. A. Principal Parameshvara College, is expected to preside.

Unofficial Excise Officers.

His Excellency the Governor has been pleased to appoint Mr. V. Canagaratnam, J. P., U. P. M., Chavakachcheri, to be an Unofficial Excise Officer throughout the Island to perform certain acts and duties specified in the Excise Ordinance.

Mr. S. J. Gunasegaram of Jaffna has been appointed to be an Unofficial Excise Officer.

MATRIMONIAL.

MUTTUCUMARU — KARALAPILLAI.

The marriage was registered at 11-30 p.m. on the 9th inst. at "Channuga Lodge," De Saram Place, of Mr. Somasunderam Muttucumar B. Sc., (Lond.), Lecturer, St. Joseph's College Colombo, with Miss Thalyayaki Karalappillai, second daughter of Gate Mudaliyar T. Karaipillai, The bridegroom is the eldest son of Mr. and Mrs. M. Somasundaram, of Colombo, and a grandson of the late Sir Ponnambalam Ramanathan. There was a large gathering present.

THURAISWAMY—PONNAMBALAM.

The marriage took place on Thursday the 9th instant of Mr. A. Thuraisamy of Aiyankovilayal and Clerk, Jaffna Kacheri, with Srinathi Thalyayagi Ammal daughter of Mr. and Mrs. M. Ponnambalam. A well attended reception was held at the bride-groom's residence on the following two days.

Continued.

used only by English educated people who in Jaffna numbered about 10% and even less in the South. It was therefore, only ten per cent of the people who used the word Jaffna. The others knew it by the name "Yalpanam". He wanted the ten per cent to give up their privilege on behalf of the others. If the Provincial Engineer was known as Nathaniel in English and by a different name in Sinhalese, would it not look ridiculous? He did not, therefore, see any reason why their Town should not be known by one name, and that by a name used by a large majority and in keeping with their traditions. As regards the difficulties about telegrams etc. the speaker said that the Postal authorities were wise enough to direct such communications to Jaffna. Vaddukoddai which was once known as Batticotta was changed into Vaddukoddai some 10 or 15 years ago. Nothing was lost by the change nor had Vaddukoddai been separated from Jaffna. Heneratgoda, to give another instance, was changed into Gampaha. All that did not mean separation. Consideration of separation did not come in at all.

"Jaffna"—a Corrupted Word.

Jaffna, said the speaker, was but a corrupted word for, Yalpanam. Instead of having a corrupted word let them have the real name. He wanted the word to apply not only to the Town but to the whole district. The Government might be asked to change the name in all the documents and to change where Jaffna was used instead of Yalpanam. He wanted to assure the last speaker that there was no idea of separation in the motion, but that they wanted their town to be known by its old traditional name.

Dr. Thurairajah said there was nothing in the motion which implied separation. In fact many of their Tamil names had been corrupted in English, like "Morgan" for Maragan.

The Chairman said that there was little difficulty in bringing about the change. The motion was put to the vote and was carried, all voting except the P. E. who did not vote.

Origin of the Name, "Yalppanam."

Continued from page 2

Instead of doing so, as a wise and patriotic author would have done, the very fact that he called the place by a name with a Tamil ending clearly shows that he used an already existing and a well known name, twisting 'Yalpana' into 'Gapa' and 'pattinam' into 'pattina'. Yapapattina should therefore be considered as the corruption of Yalpanapattinam, a name well-known not only to the other parts of Ceylon but also to most of the other parts of the then known world, on account of its fame as a port of call to mariners and merchants from the West as well as from the East.

On the other hand, how did the name 'Yapa pattina', found only in a Sinhalese work which should be called obscure as far as the people of Yalpanam are concerned, become popular in the North. Even in these days of printing presses and wide publication, only a few Yalpana scholars of the type of Father Gnanapragasar know of the existence of the work called Kokila Sandesa. What was the great etymological beauty of the name which attracted the Tamil population of the North to popularise a new Sinhalese name, even if Bhuvaneka Bahu had christened his capital by that name? Both the names, Nallur and Yalpanam, are still in use and there is not, even a tradition that Nallur was ever known by the name of Yalpanam, whereas the present town is still called Yalpanam or pattinam. Every person in the villages of the Peninsula, on his departure to the town, says 'I am going to Yalpanam', and every Bus passenger asks the conductor 'what is the fare to Yalpanam', thus indicating that the name Yalpanam when not applied to the whole Peninsula, is applied to the town of Yalpanam comprising the hamlets of Karaiyur and Pasaiyur. Are we now to believe that the people of the North attracted by the beauty of the appellation invented by the priest of Mulgrizala and anxious to appropriate the same and apply it to a place in the Peninsula, not knowing that it was intended to be the translation of their good city of Nallur, applied it to some other place than Nallur and that the Portuguese too attracted by its magnetic influence called their town and port by that name, of course adding a Sinhalese syllable 'ana' to Yapa? Or was the addition made earlier by the Tamils as they did to Changa and made it into Changaana?

The next authoritative documents in chronological order in which the names Yalpanam, Yalpana - pattinam and Yapapattinam appear are the inscriptions of the Rajahs of Ramnad of years later than 1604 and Kayilayamalai of the same period. In the Kayilayamalai, Nallur is separately mentioned as the place where the king built his palace and Temple and Yalpanam though called a city (Nagar) refers to the whole Peninsula. Kayilayamalai also gives the legend of Yalpanam as the source of the name Yalpanam. The Portuguese who conquered Yalpanam soon afterwards called their town and fort Jafana-patao and distinguished it from Nallur where the palace of the Tamil King was. The name Jafana-patao, Quieroz says "is equivalent to the city of the Lord of Jafana which is the name of its first peopler". This is clearly a reference to the Yalpanan who first colonised it. It is thus clearly seen that before the advent of the Portuguese not only the tradition that the place was so called from Yalpanam who first colonised the place after receiving it as a munificent gift, was current, but also the name Yalpanam had been applied to the whole Peninsula. This was due to the ignorance of the author of Kayilayamalai who thought that the king who presented the place lived far away from the Peninsula, and that the whole Peninsula was the sandy tract presented to the Panan. He also did not know that the Peninsula was populated and was a kingdom for at least 2500 years before the presentation made to the Panan.

The people of Yalpanam cannot now be made to swallow a story which is neither traditional nor historical and neither sensible nor rational, for they know very well that Nallur was never known as Yalpanam and that the present town of Yalpanam was the one called by the Portuguese Jafana patao. Why did the Portuguese call it by that name? Because it was the name of the place when they went there. They were not in the habit of giving new names to villages and towns. If that was the name how was it derived? From its first peopler, as stated by the Portuguese historian Quieroz, i. e. Yalpanam who first colonised it according to Kayilayamalai. What is wrong with this authoritative tradition that it should be swept away and thrown overboard in favour of a new theory which cannot stand careful scrutiny even for a moment?

The crux or the kernel of a tradition is always true, but the excrescences that grow over it and the barnacles that attack themselves to it in course of time are the means of making the tradition appear untrue. By careful analysis one can see that the earliest Yalpana tradition was that a king of Singai

NEWS AND NOTES.

Swami Sharvarandaji, President of the Ramakrishna Mission, Ceylon Branch, is expected in Colombo by the end of this month.

Mr. V. Ramasamy, Proctor, Anuradhapura has been nominated a member of the Provincial Road Committee, North-Central Province.

Mr. W. J. Thorhill has been appointed Director of Public Works, Ceylon, with effect from June 29th, 1932, in succession to Mr. H. B. Lees who has retired.

Mr. V. Coomarawamy till lately Assistant Government Agent, Puttalam and Chilaw, has been appointed Clerk to the State Council vice Mr. G. N. Farquhar.

On the question of speaking in Sinhalese or Tamil in the State Council, the Committee on Standing Orders, has reported as follows: "Unless and until we are sure of possessing, at all future meetings of the Council, a Speaker, a clerk and stenographers who are capable of performing their diverse functions throughout debates in English, Sinhalese or Tamil with equal facility, we are afraid the proposed amendment of Standing Order 105 would lead to practical difficulties. We must therefore report (Mr. E. W. Perera dissenting) that we are unable to support it."

A Correction.

We much regret the error which crept into our reference in our issue of the 2nd inst. to the death of Mrs. S. Vyramuttu and apologise to our readers and many friends of Mr. V. Arumukampillai for introducing a Mrs. Saravanamuttu while we intended to refer only to the deceased lady.

Nagar presented a sandy place to a Panan who pleased the king by playing on his lute. The lutist colonised the place which, in his honour, was called Yalpanam or Yalpana Pattinam. Later writers through ignorance of the true facts added their own embellishments to the tradition.

The author of Kayilayamalai who came to hear of the tradition, placed the king who made the gift outside the peninsula of Yalpanam, and thought that the whole of the peninsula was presented to him. As it was a large place, a king to rule it was necessary and the Panan was therefore made to rule over the place. The Panan ruler was made to die issueless, in order to introduce a person of royal lineage for the purpose of perpetuating the line of later kings. He could not have certainly stated or left others to infer that the kings ruling at his time were the descendants of a Panan. It should however, be noted that the Kayilayamalai does not say that the Panan was blind.

Mayilvagana Pulavar who wrote the Vaypavamalai about 130 years after the Kayilayamalai, made only a few changes. He made the lutist blind confusing him with the blind poet Vira Raghava Mudaliyar, and changed Singai Nagar into Sankaga Nagar. These additions and embellishments, after being discovered to be such, should not be made valid grounds to throw away a true tradition, and to foist a baseless theory.

Once the position of Singai Nagar is known and established to have been within the Peninsula, we can state with some degree of certainty that the place which was later known as Yalpana pattinam was presented to the Panan, that he and his people who carried on the vocation of fishing settled there, that the necessity to build their port on the sea coast and their town near it made the Portuguese to name the town by its original name and that it is still known by that name.

I regret to find that Father Gnanaprakasara who is an erudite Tamil scholar who knows the customs and habits of the Tamils from very early times, did not know that pattinam was a village or town on the sea coast occupied by the people of the 'neythal' tract only, and that a place occupied by the Tamils of the other tract would not have been called a pattinam even if it had the powerful authority of a Buddhist Sangha Raja to support it.

The theory of trying to trace the source of the name Yalpanam to the Sinhalese translation of Nallur should be given up as untenable, and the criticism to throw doubt on the truth of the Panan tradition should be directed to other lines if any.

AGRARIAN POLICY

"The Tropical Agriculturist" says:—

Ceylon is a country in whose economic evolution the tendency for the population to produce any pressure upon the land has not occurred. Apart from paddy cultivation there has so far been but little desire on the part of the people to engage in the intensive raising of agricultural crops. Excepting three products grown on the larger plantation system with immigrant labour, there are but comparatively small exports from the Island of a few spice crops grown on smaller cultivations. Possibly the people in the past with their considerable knowledge of cultivation under irrigation developed a disdain for other methods. Nature was kind with her two monsoon seasons. In highly developed agricultural countries depression is usually accompanied by a rural exodus, a reduction of yield and of employment from agricultural operations both due to the same cause—the necessity for economy in production. The use of fertilizers decreases, improvement of holdings does not take place, more land is not brought under cultivation. In Ceylon peasant agriculture, paradoxical as it may seem, the reverse is the case. In this time of depression the cry is back to the land. This shows the peculiarity of the agricultural problem around us. The present crisis is forcing attention upon the cultivation of hitherto neglected areas of land. Two announcements of agrarian reform have arisen out of this situation from the Ministry of Agriculture and Lands: One is the recommendations upon the future disposal of Crown Land for the growing of economic products upon a larger or plantation scale. The other relates to the development of the land in the so called "dry zone". It must be remembered that the term "dry zone" is used in a comparative sense, the standard of comparison being the general climate of the Island. Two monsoon seasons and fifty to seventy-five inches of rainfall would not be considered "dry" in India, where in many parts intensive agriculture exists producing good crops from one monsoon confined to three to four months in the year, and yielding only half this rain rainfall.

The latter scheme allows of land being more readily available than in the past to the cultivator for permanent settlement and of an area suited to economic farming. It makes an attempt to meet difficulties by recognising the suggestions put for by the Agricultural Department in 1928 for the leasing of land for farming in the dry zone. We have two dry zones in the Island one toward the north west and the other in the south east. Their agricultural problems are in the main the same and the great difficulties experienced are the prevalence of malaria and the frequent impossibility to obtain a good supply of drinking water, more especially perhaps in this latter the case in the southern zone. The abundant crop from virgin soil is a pre-disposing cause of the preference for a cash system. The difficulty and cost of removing the stumps, whose presence after burning the brush wood prevents at first the employment of implemental tillage, and the control of weeds in consequence, are serious problems to be overcome in the development of a scheme of permanent agriculture. Much help can accrue to these schemes from a near by Departmental plot, the calling of it either an experimental or demonstration station is purposely avoided for it must serve both purposes and in addition that of a supply station for seeds and planting material. Such a station cannot as many expect be a profit-making concern but if it meets a demand then it is a wise institution. Much of the difficulty in the past that has been cause of criticism has been that in the absence of surrounding experience, the varieties of crops that would grow were not known, nor the best way to grow them in the particular surroundings.

DRY ZONE COLONISATION

Five out of the 20 pioneer colonists who have been selected in connection with the Hathamune colonisation scheme which is to be launched by the Dry Zone Colonisation Association left Colombo on Tuesday for a short course of training at the Kelutara Scout Colony. The remaining colonists will proceed to the Scout Colony in the course of the week.

The course of training at the Scout Colony, which is to last two months, is planned to give the colonists a thorough grounding in the various phases of activity in which they will be engaged when they proceed to the land at Hathamune. A special program of training has been drawn up for them by the Chief Scout Commissioner, Mr. J. H. de Saram.

THE PROGRAM

The Scout Commissioner met the first batch of colonists on Monday afternoon in Colombo and explained to them the program of training which is as follows:—

Pioneering: Tent pitching, hut building, plans, estimates, costs of building materials, construction of temporary and permanent latrines, making of wells and arrangements for drinking water, workmanship, use of large and small saw, axe and other implements, camp furniture, working out rations and costs.

Agriculture: Preparation of land by clearing, burning and clamping, terracing drains, paths, contours; tiling and holding, prevention of soil erosion by terracing and cover crops; planting of fruit trees and economic crops.

Health and sanitation, recreation and assignments are other heads in which the colonists will receive training.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 8078

In the matter of the estate of the late
Thilagavathy Ammah wife of Chelliah
Navaratnam of Vaddukoddal West

Deceased.

Arunasalam Chelliah of Vaddukoddal West

vs.
Petitioner.

1. Annamah wife of Arunasalam Chelliah of Do.

2. Chelliah Navaratnam of Do. presently of Minneriya,

Respondents

This matter coming on for disposal before D. H. Balfour Esquire District Judge, Jaffna on the 28th day of March 1932 in the presence of Mr S. Nagalingam, Proctor for Petitioner and the affidavit of the Petitioner dated the 21st day of March 1932 having been read.

It is ordered that Letters of Administration in respect of the estate of the abovesaid deceased be granted to the Petitioner unless the abovesaid Respondents or any other person shall on or before the 9th day of May 1932 show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. D. H. Balfour,
District Judge.

April 20, 1932.

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Manager.

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