

THREE TEMPLES TAKE THE LEAD FOR HARIJANS

LESSONS FROM GANDHIJI'S LIFE

Vegetarianism--A Priceless Gift of Hinduism

SOLEMN CEREMONY AT NALLUR AND VANNARPONNAI

NON-PARTY COMMITTEE'S NOTABLE ACHIEVEMENT

The ninth day of the seventh month of the year nineteen fiftysix has acquired a special significance in the history of Jaffna. There was no Sadyagraha, no Hartal. It was all a spontaneous act on the part of every body concerned. If there were any demonstrations they were the soul-stirring recitals of *Thirumurai Hymns* that moved the hearts of one and all

As a searcher for truth I deem it necessary to find the perfect food for a man to keep body, mind and soul in a sound condition. It almost seems to me that it is reserved for lay enthusiasts to cut their way through a mountain of difficulties even at the risk of their lives to find the truth. I should be satisfied if scientists would lend their assistance to such humble workers.

at any stage and under any clime in which it is possible for human beings ordinarily to live. I hold flesh-food to be unsuited to our species. We err in copying the lower animal world, if we are superior to it. For one thing the tremendous vested interests that have grown round the belief in animal food prevent the medical profession from approaching the question with complete detachment.

I do not regard flesh-food as necessary for us

Vegetarianism is one of the priceless gifts of Hinduism. It may not be lightly given up. By instinct and upbringing I personally favour a purely vegetarian diet and have for years been experimenting in finding a suitable vegetarian combination. Rightly or wrongly it is part of my religious conviction, that man may not eat meat, eggs, and the like. There should be a limit even to the means of keeping ourselves alive. Even for life itself we may not do certain things.

The delightful hours of the dawn of Monday July 9 at Vannarponnai Sivan, Nallur Kandasamy and Perumal Temples will long live in the memories of the devotees who participated in this solemn ceremony. The Poojabs at the three different Temples were conducted in the presence of a large number of worshippers who included a good number of Harijans.

Mr. A. K. Selvadurai, Secretary of the minorities Tamil Maba Sabhai, Mr. A. S. Nadarajan, Teacher, Chinateru Nandavar Vidyasalai, Saiva Pulavar S. Vallipuram, Pandit M. Chelliah of Alvay, Mr. S. Apputhurai, Member, Manipay T. C., Mr. K. Sivathanas of Tellipalai, Mr. S. M. Rajendran, Mr. K. Murukesu were among them.

Representatives from various Harijan Societies throughout the Jaffna Peninsula formed the group that was welcomed into the temples.

At Nallur

The 'Temple Entry' took place at 5-30 a. m. at Nallur. Mr C. Coomaraswamy, Retired High Commissioner for Ceylon in India, headed the group of Social Workers among whom were several lawyers, doctors, teachers, and farmers who welcomed the Harijan devotees into the temple.

At Perumal Kovil

The representatives of the Board of Trustees of the Shri Venkadeswara Perumal Kovil at Vannarponnai greeted the Harijan worshippers at the 6 a. m. Poojha.

At Sivan Temple

Harijan Worshippers next had Dharshan at the Vaideshwara Sivan Temple at the 6.30 a. m. poojha. The Singing of Devar m and other sacred Hymns by the Harijan worshippers was captivating. The devotees recited the Thirumurais in a mood of spiritual inspiration, tears of dedication trickling down their cheeks. The group of social workers who accompanied the Harijan devotees were themselves visibly moved.

At Arialai

Following in the wake of the example set by the Three Temples at Nallur and Vannarponnai, the Sithi Vinayagar Temple at Arialai also was thrown open to the Harijans on Monday at 6-30 p. m.

At Kankesanturai

The Social Workers at Kankesanturai at a public meeting held in Tuesday July 10 at Kankesanturai, decided to welcome Harijan worshippers into the three temples at Kankesanturai. The 'Temple Entry' Ceremony has been fixed for today.

PASUPATHY CHETTIAR CENTENARY

The Centenary celebrations of the late *Sri ST. M. Pasupathy Chettiar*, one of the Chief Founders of the Jaffna Hindu College, will be held at the *Jaffna Hindu College* at 5-30 p. m. on Saturday July 14, 1956.

The celebrations are being organised by the Board of Directors of the *Jaffna Hindu College* and Affiliated Colleges.

Mr. C. Coomaraswamy C. B. E., retired High Commissioner for Ceylon in India will preside.

Programme

- | | |
|------------|--|
| 5-30 p. m. | Social and Music Recital
by Mr. R. Moorthy Iyer & Party |
| 6-00 p. m. | Public Meeting
Chairman: C. Coomaraswamy Esq. C.B.E.
Thevaram
College Welcome Song
"Pamalai"
by Saiva Paripalana Sabhai
Chairman's Address
Unveiling of the Portrait
by Dr. S. Subramaniam J. P., O. B. E.
Presentation of the Souvenir |
| Addresses: | 1. Sir Kanthiah Vaithianathan, K. B. E.
2. K. Kanagaratnam Esqr.
3. T. Muttusamipillai Esqr.
4. Senator S. R. Kanaganayagam
Distribution of Prizes for Thevaram
by Mrs. Coomaraswamy
Vote of Thanks |
| 8-30 p. m. | Opera of Nadaraja Dance
Thevaram |

For me the question of diet was not one to be determined on the authority of the *shastras*. It was one interwoven with my course of life which is guided by principles no longer depending upon outside authority. The choice of one's diet is not a thing to be based on faith. It is a matter for every one to reason out for himself.

Abstemiousness from meat is undoubtedly a great aid to the evolution of the spirit, but it is by no means an end in itself. Many a man eating meat but living in fear of God is nearer his salvation than a man religiously abstaining from meat and many other things but blaspheming God in every one of his acts.

Experience teaches that animal food is unsuited to those who would curb their passions. But it is wrong to overestimate the im-

(Continued on page 6)



தமிழ் மொழி.
தமிழ் வாய்வே நான்மூலம் கல்வியும்
தமிழ் வாய்வே நான்மூலம் விஞ்ஞையும்
தமிழ் வாய்வே நான்மூலம் தேவதூதமே
தமிழ் வாய்வே நான்மூலம் காட்டுமே.
திருவள்ளூர்

Hindu Organ

FRIDAY, JULY 13, 1956

Treasure These Thoughts

Peace is not an external object. Peace is not in accumulation of wealth. Peace is not in erudition. Peace is in that man who has given up "mineness" and "I-ness" who has given up Trishnas (cravings), desires, longing for objects.

NOTABLE ACHIEVEMENT

THE movement for the mobilizing of public opinion in favour of the entry of Harijans into Hindu Temples in Jaffna has achieved a notable success. Dating back to the days of the Indian non-violent struggle for independence, the agitation for obtaining equality of treatment for all Hindus in places of worship has been gaining a fair support in this country, though the pace of progress has not been convincing. This awakening was one of the items of the program of the youth movement and, therefore, could not make sufficient impression on the mind of the general public. However, the unqualified success of the campaign for the removal of untouchability in South India with the authoritative backing of the Congress Government of Bharat, in some measure, has maintained the movement in Sri Lanka. Perhaps the opportune moment had not arrived till it occurred to a few non-party social workers that concrete steps should be taken, in consultation with those concerned, in furtherance of this objective.

The managing authorities of the Vannarponnai Vaideshwaran, Nallur Kandaswamy and Venkadeswara Perumal Temples, deserve to be congratulated on their decision to allow freedom of worship in these shrines to all Hindus without any restriction. In this great undertaking the services of the 'unknown soldiers' must be

WHAT NEXT?

THE Sinhala Only Bill has become law in the draconic form in which it was introduced, in the teeth of the vehement opposition of all the minority members and all the reasonable elements among the Sinhalese. The Act places sweeping powers in the hands of the Ministry and makes no concession to the reasonable use of Tamil in administration. The Sinhalese Ministry has all along adopted an entirely uncompromising and high-handed attitude, demanding a complete acquiescence on the part of the minorities in the tyrannical policy of the communal majority. The aim of the act is nothing short of the suppression of the Tamil-speaking minorities by the denial to them of all political influence, cultural development and economic opportunity ex-

N. SANGARAPILLAI,
B. A. (Lond)

cept through the door of assimilation and absorption. To the pointed questions put by Senator Nadesan, the Leader of the House would concede no categorical answer except the one of "Wait and See". The Act treats the

remembered with gratitude. It is true that no less a person than the veteran social, educational and religious worker, Mr. C. Coomarasamy, as the 'Commander', largely contributed to the success of the movement. But the 'unknown soldiers', every one of them, had combined together with such consummate skill of operations that the 'battle of love' speedily brought triumphant results. That there has been no murmur or grumbling, no bitterness or recrimination in the course of this notable achievement indicates the adaptability of the people to popular will. The change of heart has been effected convincingly and in a spirit of comradeship. The worthy lead that has been given by the three important Temples in the City of Jaffna has encouraged several other shrines to emulate this laudable example. We are confident that other ancient temples in the Peninsula and in the mainland will take necessary action to make the movement extend its scope as an all-Island affair.

Tamils as an inferior subject race, not as equal partners in the Ceylonese State.

It is a strange phenomenon—this democracy of Ceylon. To Mr. Bandaranaike it is a true copy of the British Parliamentary system, done to life with exact fidelity of representation—the richest legacy from Britain to her daughters in the Commonwealth. Only the letter and the form are there, but the spirit is evaporated. The democracy we now have is a naked Fascist tyranny of a racial majority bent on exploiting to the full the advantages of its numerical superiority without any respect for the rights of the minorities. The Cabinet is a junta of political adventurers seeking to consolidate their newly acquired power by placating Sinhala racism and love of domination and adopting a pseudo-socialist policy. Already this strange combination against U.N.P. rule shows some signs of internal strain under which it might ultimately break. In one thing they are at present agreed, in making the Sinhala Buddhist community dominate.

In London the Diyasena of the present century was overflowing with sympathy for the underdog of the British Empire and the oppressed and disinherited peoples of the globe and even expressed a pious hope that there would be a change of heart in the White people of South Africa. But he was strangely insensible of the beam in his own eye, of the disinherited Indian population and the injustice which the Language Act is perpetrating to the Tamil-speaking people. He even resorted to a terminological inexactitude by saying that the Tamil-speaking peoples formed only ten per cent of Ceylon's population.

The Language Act is a mere political stunt adopted by political adventurers to consolidate their position and secure their reelection. Sensible educationists and leaders are sick of the heedless pace of the Swabhasa switch-over in education, and in the administration, already taken and proposed to be taken. The future of a whole generation is at stake by the attempt to gratify Bikkhu sentiment. Mr. Bandaranaike's daughter receives the first prize in English at a Catholic con-

IN PARLIAMENT

REMOVAL OF SOCIAL AND RELIGIOUS DISABILITIES

Motion Of M. P. For Trincomalee Accepted

Mr. N. R. Rajavaro-thayam, M. P. for Trincomalee moved in the House of Representatives at the resumed sitting on Wednesday last that the Government should take early steps to remove all social and religious disabilities that a section of the people of Ceylon are undergoing by a mere accident of both.

Mr. Rajavaro-thayam referred to the opening of the Nallur Kandasamy Venkateswara Perumal and Vannarponnai Sivan Temples to Harijans and similar arrangements in other places like Trincomalee.

Mr. C. Vanniasingam, M. P. for Kopay said that the Indian Government had legislated against the denial of human rights in the form of untouchability and had these laws in the constitution and suggested that the Ceylon Government

should follow some of the Indian enactments in order to see that no disability is practised in real life here.

The motion was accepted.

It will be remembered in this connection that Senator S. R. Kanaganayagam gave notice of a motion in the Upper House requesting that legislation be introduced declaring untouchability on the ground of caste prevalent among the Sinhalese and the Tamils illegal and making provision for machinery for the enforcement of such legislation and prohibiting the use of names. This motion was considered in the Senate on May 30, and, after discussion and on an assurance by the Minister for Home Affairs that the Government was taking up the matter, was withdrawn.

vent. Is it the Premier's view that Buddhist school education is not good enough for his daughter? Does he think, as Mr D. S. Senanayake once said, that his daughter will be a better Buddhist because of the Catholic training. Or is Swabhasa education a design made by wealthy Sinhalese to preserve high office and political influence in the hands of high families who manage to undo the evil of Swabhasa training by engaging efficient private tutors at home and sending their children to England? The Minister of Justice has sent a directive to the Council of Legal Studies that Law students admitted from 1956-58 should get a credit pass in Sinhalese before qualifying as lawyers and those to be admitted in 1959 onwards should have previously obtained a credit pass. This obviously is an attempt to force Sinhalese down the throats of the minorities. Before text books have been written in Sinhalese, before lectures are ready to lecture in Sinhalese, the Minister forces Sinhalese on law students. Lawyers are not Government servants and will take the consequences or study Sinhalese when the time comes. The

Minister's proposal for Sinhalese switch-over in the Law Courts betrays head-strong intolerance. In his view judges ignorant of Sinhalese will be helped by interpreters. The interpreter must be a profound lawyer. Even then how can the judge be certain that his opinions are not misinterpreted or mistranslated? And how can the Appeal Court be assured that the judgment and proceedings have not been misreported?

Even at this late hour let our politicians in the Cabinet open their eyes on second thoughts and consider carefully what harm they are doing to the nation by their insensate policy. It is of a piece with the character of our politicians to act on impulse, on first thoughts. A Parliamentary group proposed to proceed to India to study how the Indian Government is tackling the language problem. But it looks the idea has been abandoned. But if they go to get their prejudices confirmed, they can find enough material. But if they take with them an open mind they will realise their own stupidity and revise their language policy—which is hardly possible.

(To be continued)

INTERESTING FACTS ABOUT VEDDAHs

The Veddahs an adivasi tribe of Ceylon, have been generally considered under two broad classes—the "Wild Veddah" and the "Village Veddah". Veddahs who lived entirely by hunting, living in caves and rock shelters on the chase and following the track of animals which they hunted for food were the "Wild Veddahs" as distinguished from the Veddah who practised desultory chena cultivation and lived in bark huts. The Veddah who thus lived a life of primitive hoe cultivation. Seligman styled "Village Veddah". The Wild Veddah was the Veddah in his truly tribal days and ways of life—the Veddah in his hunting stage who was scarce even in Seligman's days. With all his efforts, as Seligman says, he was able "to meet only four families and hear of two more who had never practised cultivation."

We may well see in Veddah life a steady process of change from the hunting stage of life dependent on the chase to a more or less settled life in crude habitations, raising food crops. As Nevill himself has pointed out the differences "is not of ethnic value as they even intermarry, though usually when once a Wild Veddah settled down he became a Village Veddah."

It will be more correct if the term Village Veddah is not used in the sense in which Seligman and Nevill used the term. What we have to-day is the Veddah in his jungle "chena" living in little rude bark and slat huts. All through the long story of the Veddah his has been a life of constant adjustment to the ever-changing social landscape. The present day life of the Veddah centres on his "chena". Chena culture has been an essential preparatory stage in his progress from desultory to intensive farming.

The evils of chena cultivation are inherent in its very nature. The Veddah who could not make a success of his chena, would not bother to work it any more but abandoned it and moved on to another plot. Successive "chenaying" of the kind is so destructive of plant life that an abandoned plot left to Nature would soon be over-grown

with a thick mantle of the Illukgrass the tall grass of the Ceylon jungle which does nobody any good. Weaning the Veddah from the shifting chena is the next stage in his life, persuading him to select a plot once and for all and fix him to a settled life.

The remarkable thing about Veddah is the social position he enjoys in the estimation of his Sinhalese neighbours. Socially the equal of the Goigama the community of agriculturists

By M. D. RAGHAVAN

in the Social System of the Sinhalese, this has been a psychological factor of great consequence in the life of Veddah. Though this has not saved him from destitution, it has favoured the process of the fusion of the Veddah with the Sinhalese and Tamil of the borderland villages. Indeed the Veddah, unlike the aboriginals of other lands has never been a closely in-bred group as aboriginals elsewhere generally are. This leads us to the question how far is the Veddah different from the rest of the peoples of Ceylon.

Racial studies conducted have revealed to us what is apparent to the observant eye, that the Veddah does not answer to a single racial type with a uniform cast of features. With a brown skin, even tending to be light, a skull more long than broad, medium stature and a light frame of body, the tendency is to the Mediterranean racial type. The nose, however, makes a difference. It is not the short straight nose of the Mediterranean race. Depressed at the root and rather broad at the base, the nose is suggestive of the Australoid race. The prominent bony brow-ridge with sunken eyes, are also Australoid traits.

The Veddah of the Australoid stock can easily be distinguished by sight. He has rather a sturdy and stocky build, is very hairy and has a broad-based nose—altogether a coarse figure. A mixing of more than one racial type is what is largely found in the Veddah. We, no doubt can occasionally spot a Veddah truer to type, too, one more approximating to the Mediterranean or the Australoid type.

A third—not exactly a type, of short stature, though not quite a dwarf. This has tempted observers to label them as Negrito or Negroid, without sufficient grounds to call them so. The woolly hair of a Negrito or the thick everted lips, are not Veddah traits. With such a blend of physical characters we are not justified in fitting the Veddah into one or other of the main racial types. Seligman who made a study of their cultural anthropology, sums up the physical appearance of the Veddah as a 'short, wavy-haired, long headed race, with moderately long faces and moderately broad noses.'

On the whole, therefore, we may say that the Veddah is a racial blend mainly of Mediterranean and Australoid characters. Von Eickstedt who studied the physical anthropology of the Veddahs round about 1928 calls them Veddoid. This name steers clear of labelling them as Mediterranean, Australoid or Negroid.

These terms seem to signify them as something very different from the Sinhalese and Tamil villager. Really there is no such wide gulf separating the jungle Veddah from the people of the villages, whether Sinhalese or Tamil.

The assimilation with the neighbouring villagers had been going on for ages by a process of unconscious absorption. The result is the village Veddah. The little mark of tribal life which is his Vedda heritage is lost in course of generations, until all differences vanish, excepting the name. Such are the Sinhalese Veddah villages of the North Central Province and Uva and the Coast Veddahs of the Eastern Province. The Veddah indeed left to himself has thus been solving his own destiny.

Held together by tribal bonds based on a well-regulated clan organisation, the Veddah long lived a stable life, albeit a hard life as the bold hunters that they were. Each clan had its own chief. Descent was matrilineal, reckoned through the mother. Kinsmen on the mother's side are thus nonmarriageable relations. Relations on the father's side, belonging to a different kinship group, are on the other hand marriageable. and cross-cousin marriage is the favoured form.

Nevill was the first to

study the clan or varuge organisation of the Veddah. The several varuge are—Morane, Unapane, Bandara, Namadeva, Aembela, Uru and Tala Varuge. The several main Veddah centres—Bingoda, Danigala and Henebedda answered to a separate clan.

Religion was the next important matter in their tribal life and Veddah religion was the cult of the ancestors following a conventionalised pattern of rituals and ceremonials. The ancestor cult meant much more in terms of tribal welfare than it does to-day in these days.

With the main centres of Veddah life deserted and with no chief to lead them or exercise a disciplined life, clan organisation no longer holds them together. That there is no true Veddah is a remark often heard to-day. It really means that the typical Veddah culture is fast breaking up. It is dead or dying. It does not mean there are no Veddahs in the jungles. There are still a few thousands living under varying conditions.

Family life has illuminated the life of the Veddah in the past as it does to-day. Seligman has truly observed "in every respect the women seem to be treated as the equals of the man, they eat the same food, indeed when we gave presents of food the men seemed usually to give the women and children their share first." It is the same to-day. Presents in money that the Veddah receives are handed over to the wife. Children brought up under such traditions grow up in the best traditions of family life. Among the forces that have held together the Veddah and helped him to survive is this family bond. Typical women's names are Kombi, Tuti and Ukumenike, and men's names Sudu Banda, Tissahamy, Tikiri, Bala Vannia, Handura, Sita Vanniya and Nila.

The Veddah is not altogether devoid of craftsmanship. He can put his hand to good purpose. Handmade pottery has been practised by the Veddah of Henebedda for ages. The Veddah of a few decades ago made cloth and bags of riti bark. His craftsmanship in housemaking does him credit. Without resorting to the wattle and daub type, the Veddah makes a more lasting structure though more crude of pieces of plank, barks and scantlings. The house certainly weathers the storm. A programme of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 154

In the matter of the intestate estate of the late Thambiah Sivasubramaniam of Chuthumalai

Deceased.

Chellammah widow of Arunasalam Kanapathipillai of Chuthumalai

Vs. Petitioner.

1. Sinnatlangachchy widow of Sinnathamby Kandiah
2. Vairamuttu Thirugnana-lingam
5. Vairamuttu Sivagnana-lingam
4. Vairamuttu Ramalingam all of Chuthumalai
5. Veluppillai Kanapathipillai
6. Veluppillai Sinnadurai
7. Sinnathamby Ponniah
8. Sinnathamby Nallathamby
9. Sinnathamby Sinniah
10. Sinnathamby Appiah all of Anaikkodai
11. Sellachchy wife of Kanagasabai Thambiah and
12. Kanagasabai Thambiah both of Kondavil

Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 20th day of March 1956 in the presence of Mr. C Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated the 17th of March 1956 having been read; It is ordered that the petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as one of his heirs and directing that such letters of administration be issued to her accordingly—unless the respondents or any other person or persons interested shall appear before this Court on the 30th day of April 1956 and state objection or show cause to the satisfaction of this Court to the contrary.

Sgd. P. Sri Skanda Rajah District Judge Jaffna.

This 20th day of March 1956.

8.6.56 Time to shew cause extended to 6-7-56.

Sgd. N. Sivagnanasundram Addl. District Judge.

(O. 213. 6 & 13.)

Veddah welfare sufficiently comprehensive is under implementation at the several Veddah ancestral settlements, under the direction of the Backward Communities Development Board.

— Madras Hindu

Sale of Arrack Rents 1956/57 Jaffna District

N. 1803-SALE of the exclusive privilege of selling arrack in the arrack taverns of the Jaffna District for the period 1st October 1956 to 30th September 1957 will be held at the Jaffna Kachcheri at 10. A. M. on Tuesday August 7, 1956.

Tenders should be on the prescribed form which may be obtained at a Kachcheri on production of a tender receipt for Rs 5,000/- in respect of Group I Arrack Taverns and Rs. 5,000/- in respect of Arrack Tavern No. 7 Vaivettiturai. Further particulars appear in Government Gazette No 10,947 of July 6, 1956.

M. SRI KHANTA
Government Agent
Jaffna District.

The Kachcheri
Jaffna 3-7-56
(G. 58, 13)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 183

Arumugam Kandiah of Karainagar East Petitioner

Vs

1. Valambikai daughter of Arumugam Kandiah
2. Saraswatby daughter of Arumugam Kandiah
3. Kandiah Senathirajah and
4. Kosalathevi daughter of Arumugam Kandiah and
5. Ramanathar Velupillai all of do Respondents

In the matter of the Estate of the late Ponnammah wife of Arumugam Kandiah of Karainagar East deceased of Karainagar

This matter coming on for disposal before N. Sivagnanasundaram Esq, District Judge, Jaffna on the 12th day of June 1956 in the presence of Mr. K. Arumugam, Proctor on the part of the petitioner and the affidavit of the above mentioned petitioner dated the 12 June 1956 having been read,

It is ordered that the said 5th respondent, be appointed guardian ad litem over the minors 1-4 respondents and that the said Petitioner be declared entitled to have Letters of Administration to the estate of the said intestate as her husband and that he is entitled to have Letters of Administration to the estate of the said intestate issued to him accordingly unless the respondents or others interested shall on or before the 2nd day of July 1956, show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the Petitioner do produce the minors in Court on the said date.

12th June 1956

Sgd. P. Sri Skanda Rajah
District Judge, Jaffna

2-7-56
Time to show cause extended to 30-7-56

Sgd. P. Sri Skanda Rajah
District Judge Jaffna

(O217 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 182

In the matter of the estate of the late Thilliampalam Sangarappillai of Mathagal Deceased

Vethavally widow of Thilliampalam Sangarappillai of Mathagal Petitioner

Vs

1. Sangarappillai Thilliampalam
2. Sangarappillai Saravana. muttu of Do
3. Sangarappillai Kaneshwaran of Do

the 2nd and 3rd Respondents are minors by their Guardian ad litem the 4th Respondent.

4. Ampalavanar Sinnathamby of Mathagal Respondents

This matter coming on for disposal before T. Muttusampillai Esq. Acting District Judge Jaffna on the 8th day of June 1956 in the presence of Mr. T. Sangarappillai Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the above-named 4th Respondent be appointed Guardian ad litem over the minors 2nd and 3rd Respondents for the purpose of representing them in these proceedings and that Letters of Administration to the estate of the above-named deceased be granted to the petitioner as his lawful widow unless the said Respondents or any others interested shall appear before this court on the 2nd day of July 1956 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 4th Respondent do produce the said minors in court on the said date.

This 8th day of June 1956

Sgd. P. Sri Skanda Rajah
District Judge

2-7-56
Time to show cause extended to 27-7-56

Intd. P. S. R.
D. J.
(O 216 13 & 20)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No 180

In the matter of the intestate estate of the late Ramalingam Thuraiappah of Tholpur Deceased

Thuraiappah Rajaratnam of Tholpuram Petitioner

Vs

1. Thuraiappah Nadarajah of Tholpuram and
2. Achchippillai widow of Thuraiappah of Do. Respondents

This matter coming on for disposal before T. Muttusampillai Esq. Acting District Judge, Jaffna on the day of June 1956 in the presence of Mr. T. Sadgarappillai Proctor on it part of the Petitioner and the affidavit and Petition of the petitioner having been read.

It is ordered that the Petitioner abovenamed is declared entitled to have letters of administration of the estate of the said deceased and the same issued to him as one of his heirs, unless the said Respondents or any others interest shall on or before the 27th day of June 1956 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

This 8th day of June 1956

Sgd. P. Sri Skanda Rajah
District Judge

Time to show cause extended Order Nisi returnable

Intld. P. S. R.
D. J.
2-7-56
(O. 215, 13 & 20)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 170

In the matter of the estate of the late Murugesu Ponnambalam of Kanderodai Deceased

Vichaladchy widow of Murugesu Ponnampalam of Kanderodai Petitioner

Vs.

1. Ponnampalam Kumaranayagam of Kanderodai
2. Ponnampalam Varatharajah of do
3. Ponnampalam Thiru Udayan of do
4. Ponnampalam Sundaresan of do, minors appearing by their guardian ad-litem
5. Sabapathipillai Ramanathan of Kanderodai
6. Sivanandavally daughter of Ponnampalam of Kanderodai Respondents

This matter coming on for disposal before P. Sri Skanda Rajah Esq; District Judge, Jaffna, on the 21st day of May 1956 in the presence of Mr. S. Ilayatambi, Proctor on the part of the Petitioner, and the affidavit of the above-named Petitioner dated 16th February 1956 having been read.

It is ordered that the said 5th Respondent be appointed guardian ad-litem over the minors the 1st, 2nd, 3rd and 4th respondents and that the said Petitioner be declared entitled to have Letters of administration to the estate of the said intestate as one of the heirs and lawful widow and that she is entitled to have Letters of administration issued to her accordingly unless the respondents or others interested shall on or before the 25th day of June 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of May 1956

Sgd. P. SRI SKANDA RAJAH
District Judge.

25.6.56
Order Nisi extended for 24.7.56.

Sgd. P. S. K. R.
D. J.

(O 314 13 & 20)

ORDER NISI DECLARING WILL PROVED

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 176.

In the matter of the joint last will and testament of the late Kanagasabai Chelliah of Karainagar west.

Deceased.

Rasammah widow of Kanagasabai Chelliah of Karainagar West.

Petitioner.

Vs.

Chelliah Segarajasingham of Karainagar West.

Respondent.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 31st day of May 1956 in the presence of Mr. A. Kanagasabai Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th May 1956 having been read:

It is ordered that the joint last will and testament dated 8th November 1954 and attested by V. Nagalingam Notary Public under No. 8694 be and the same is hereby declared proved and that the petitioner as the Executrix named in the said will is entitled to have Probate of the same issued to her accordingly unless the respondent or others interested shall on or before the 25th day of June 1956 show sufficient cause to the satisfaction of this court to the contrary.

This 31st day of May 1956

Sgd. P. Sri Skanda Rajah
District Judge

25.6.56
Time to show cause extended to 6.7.56

Sgd. P. Sri Skanda Rajah
D. J.

(O. 127. 6 & 13).

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. 171

In the matter of the Intestate estate and effects of the late Marimuttu Sellathurai of Urumpiray in Jaffna Deceased.

Sellathurai Somasundaram of Urumpiray. Petitioner.

Vs,

1. Sellathurai Kanagasundaram
2. Maheswary daughter of Sellathurai
3. Rajeswary daughter of Sellathurai
4. Joheswary daughter of Sellathurai all of Urumpiray. Respondents.

This matter coming on for disposal before P. Sri Skanda Rajah Esquire District Judge Jaffna on the 28th day of May 1956 in the presence of Mr. A. Subramaniam, Proctor on the part of the Petitioner, and the petition and the affidavit of the petitioner having been read:

It is ordered that the 1st respondent abovenamed be appointed as Guardian ad-litem over the minors, the 2nd to 4th respondents, that the petitioner as the lawful heir of the said deceased be declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other persons shall on or before 25th day of June 1956 appear and show sufficient cause to the satisfaction of this court to the contrary.

Jaffna this 28th day of May 1956.

Sgd. P. SRI SKANDA RAJAH
District Judge.

25th June 1956
Time to show cause extended to 24th July 1956

Sgd. P. Sri Skanda Rajah
District Judge.

(O 218 13 & 20)

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918)

BANKERS

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 shares of Rs. 100/- each. 80 monthly instalments of Re. 1/- per share will earn Rs. 100/- for each at the end of the period. Shares issued all times.

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

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.

INDIAN MONEY bought and sold

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

FOR FURTHER PARTICULARS APPLY TO:

S. KANAGASABAI,
Shroff.

THE LANGUAGE THAT OUTLIVED MANY EMPIRES

[Extracts from the speech delivered by Senator S. R. Kanaganayakam during the debate on the 'Sinhala Only' Bill.]

Mr. President, yesterday I proceeded to show the Hon. Members of this house that the first and much prophesied avowed object of the Government in bringing forward this Bill was the Unity of the people as a nation. I indicated that what happened was quite the opposite. I also referred yesterday to the fact that in understanding this problem of the relationship of the two major indigenous national languages of this country, it is necessary to start from the beginning itself as far as recorded chronicles go. That was why I referred to the extract from the Mahavamsa.

It was for a definite, logical and historical purpose that I referred to the fact of the Union at that early stage of the Pandyan Kingdom with a first historical ruler of Sri Lanka. I proceeded to show that till this ill advised legislation was brought before this country, these twin languages had prospered in spite of battles, invasions, foreign rulerships and so many other vicissitudes which are not uncommon in any part of the world.

Now though the Pandyan Kingdom presented a problem to the rulers of this country, it also presented a veritable heritage, the heritage of Tamil language and culture, which for thousands of years before this matrimonial alliance had flourished in a continent, part of which, according to our own Tamil chronicles as I shall presently show, had been accepted by scientific historians as being part of a vast continent which was the centre of light and learning throughout the then known world of civilization.

This language and culture had outlived many empires. It had seen the rise and fall of many temporal powers which sought to crush it. It had spread throughout the then known world. Geologists will tell you that our country, Ceylon, contains rocks which are older than parts of the Himalayas. When the Ganges valley was a sea, this country was part and parcel of the Deccan plateau, part and parcel of a large expanse which spread as far as

Java and Sumatra on the one side, and in a cataclysm a portion of it had gone down into the ocean, and that portion was referred to by historians and scholars as the Lemurian continent. And this language was the lingua franca, the language of commerce and international trade throughout the then known world; It was carried by these Tamilians to that civilization of pearls and peacocks which I referred to, to the Semitic races.

It is a matter of recorded history that the famous King Solomon, who was reputed, according to the ancient and old Testament to be a man who had a thousand wives, depended on our peacocks, pearls, precious stones and our polished samba rice for his harem, and that is how linguists, ethnologists and anthropologists explain the fact that a good number of words in the Hebrew language, particularly rice, and so on, happen to be our own humble words—rice *arisi*. The word for peacock is also our own ancient Tamil word and it is still a living word. That was the famous Solomon of history. But what does the modern Solomon do? Well, it has been done. I say, it is very fundamental because it is a right which cannot easily be crushed or taken away. The Tamil culture and the Tamil-speaking people, in whatever corner of the globe they may be, can never be suppressed.

So, if it is the object of this Bill to eliminate the existence of a Tamil-speaking community in this beautiful Island, this Pearl of the Indian Ocean, then I challenge this Government and say that they have failed and have failed miserably. Thanks to this Government and thanks to this Bill, to a man, the Tamil speaking people of this country have decided, and have irrevocably decided—and I want this Government to remember without party affiliations and without any little bickerings they may have—once and for all, whether he be a private citizen or a public servant, not to surrender to the intimidation of the 'Sinhala Only' Bill. And that is a fact which I

would ask the Government to take note of.

It cannot be said, "Oh, these Tamil speaking people will talk and talk and will come round." It is too late. They will not come round under these humiliating terms; they will not. As I said yesterday, I am voicing the opinion of all right-thinking people and also the opinion of all those humble people who speak this ancient language and have survived for over 5,000 years. This culture, it may be anywhere, in any part of the world, and these language rights cannot be disposed of or brushed aside like disposing of a fly. That will not happen and will not be allowed to happen. That is a fact which will have to be taken note of.

As I said a little while ago this is both an ancient and yet a modern and living language and culture. This language, this culture, this community, as I said, has been the rise and fall of many empires, even during the time when Virgil wrote *Troja fuit*, that is, Troy has been; the Trojans are no more.

The Romans think that their civilization died and became a matter of history, but all educated men, M. E. P. men and ordinary men, know the decline and fall of the Roman Empire and also that great poet, Virgil. Even at that time our language and our culture had already reached the zenith and glory of a scientific linguistic experience of human thought. Rome has been. Nineveh has been and Babylon has been. These civilizations have come and gone but it is a curious fact in history, in anthropology that the more you try to crush the Tamilian culture and the language, it springs out because there is a vital, a soul-giving force, which cannot be crushed so easily.

According to historical and literary works the Pandyan kings were of a line of a historic house of rulers, who constituted one of the three great rulers, who were the guardians and patrons of the Tamil language, the Chera, the Chola and the Pandiya. They were known in our history as Kings of those *Munnadus*, the three kings. It has been established and found in Tholkappiam, by our historians who have written some of the most

College Day—Jaffna College

College Day celebrations will be held at Jaffna College on Monday, July 16th. The Chief Guest will be Dr. B.G. Gallagher, President of the City College of New York. The program:

11.45 a. m. Thanks-Giving Service
12-30 p. m. Lunch — for Staff, Graduates and Inter
3 p. m. Discussion: America in relation to World Problems
4-30 Photograph
5-00 Social
6-30 College Day Assembly

All former students of the Undergraduate Section are cordially invited to attend.

S. K. BUNKER
Principal

(M. 322 13)

ancient books on language and grammar, written somewhere about 3,000 B. C., that what is stated there has now been proved to be a historical fact. Probably some hon. Senators may have heard or read of recent publications which are to be produced under the aegis of the Republic of India. There they are producing 14 volumes of the history of India under the patronage of a board of scholars of which the President of the Republic of India is the head. They have finished the vedic period, the mediaeval period; they have finished three volumes and are on the fourth volume. And 10 volumes are to follow. It has been proved there as a historical fact that the flag of Pandya was planted on the Himalayas. The Bharatiya Ithi-gasha Parishad is the institution that is in charge of these publications.

It was this group of people which brought light and learning to this country. Successive invasions there have been: the Tamils and the Sinhalese have fought and won; have lost and won; but they continued to live. They left their architecture, their paintings, their heritage. We may be Christians, we may be Hindus, we may be Catholics; but the background of our culture is the same. We talk of the glories of Polonnaruwa, which strictly is Pulathinagara. We talk of our grand edifices, but what do we see? In the Lanka

Letter to the Editor

Commission of Inquiry into Recent Disturbances

Sir,

The matter of Gal Oya disturbances and earlier happenings at Galle Face Green on the day of the Satyagraha are two of the most important events that require immediate attention from Parliament and the public. Various organisations individuals and the Press have already requested the appointment of a Commission of Inquiry. When the matter was raised in Parliament yesterday by Dr. Colvin R. de Silva on behalf of the Leader of the Opposition, the Prime Minister intimated that he would be visiting Gal Oya during this week end and thereafter make a statement.

It is trusted that the Prime Minister would appoint a Commission of Inquiry into the incidents at both places without delay. Such a Commission in order to be able to render effective and impartial service might include a Judge of the Supreme Court or retired Judges and recognised persons engaged in religious and social work including at least one member of the Buddhist Sangha.

An unofficial Committee consisting of some of the leading citizens of Batticaloa have submitted a short and weighty report on the Gal Oya incidents. The Report reveals a very sad and unsatisfactory state of affairs which do not forebode good to the country.

The Prime Minister, now that his labours in the United Kingdom are over, could find the time to attend to pressing internal problems.

Yours etc,

S. Sivasubramaniam

156; Hultsdorp St.

tilleke Vihare, side by side in the twin languages are engraved on indelible stone the story of our people, that they occupied equal pride of place. Go to any other ancient vihare, and you will find ample evidence that these two languages occupied equal pride of place.

(To be continued)

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