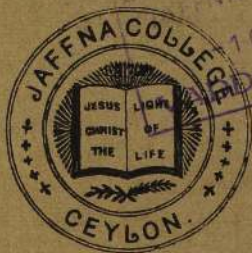


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JAFFNA COLLEGE MISCELLANY



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DUKODDAI

Vol. XXVII }
No. 2. }

October, 1917

} One Rupee
} per annum

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Editorial Notes

We hope that our readers will excuse us for the delay in the issue of this number, when we say that it was due to unusually heavy demands for urgent work in the Press. We hope to publish the usual Christmas number at the end of the year.



It is with very great pleasure that we welcome Rev. G. G. Brown and Mrs. Brown in our midst after an absence of 2½ years in their native land. Though they are not to be connected with the College, we feel sure that they will continue to have the warm interest they have had in it, and will give us the benefit of their counsel and experience.

The many friends and students of the late Mr. T. P. Hudson will be glad to see his likeness in this number. We are indebted **Mr. Hudson's Portrait** to Proctor Tambirajah, his son, for the picture.



The Late Mr. T. P. Hudson B. A.

(A brief sketch by an Old Boy)

Posterity gives a crown that cannot wither to a man who has made his mark in this world by his own labour and to one who has left an indelible impression in the minds of the rising generation for all that is upright and noble. The yielding up of life does not terminate the name of a good and noble man but his name is immortal in his deeds. This can be said in all sincerity of the late Mr. Thomas Paramaswami Hudson B. A., who during his life time was one of the most attractive and respected figures in the teaching profession in Jaffna. The late Mr. Hudson was born of a respectable and influential family in the year 1864 and was the second son of the late Mr. Supiramaniam Arumuga Udayar of Kerudavil. He received his early education at the Batticotta English School where the Principal and teachers recognised in the young scholar several qualities of excellence which would one day shape him for service to his country. While he was a student here, he was brought under the direct influence of that renowned scholar and Christian worker, the late lamented Dr. E. P. Hastings, who baptised him at the Vaddukoddai Church. The record of his school career shows his ex-

ceptional scholarship for, "yearning with desire to follow knowledge like a sinking star beyond the utmost bound of human thought," he cultivated the habit of being a student throughout life. For about four years he was connected with the High School as teacher and was shortly after appointed to the Faculty of Jaffna College. Constant application to, and extraordinary passion for, books together with an ardent devotedness to, and immense capacity for, work—qualities which have marked his whole career helped him to gain the admiration, affection and respect, which he richly deserved, from the innumerable students that passed through his hands during the thirty three years he was a member of the Faculty. He was undoubtedly a splendid example of a man who acquired popularity and respect by quietness. The glamour of publicity had no attractions for him and he was the very embodiment of modesty. Few men possess so sweet and lovable a character and few have borne his greatness so unostentatiously. It is a matter commendable in itself that the late Mr. Hudson prepared students for University Examinations and he himself took up some of them. In 1899 he gained the B. A. degree of the University of Calcutta and filled the post of Lecturer in Latin in the college in the most acceptable manner possible. No teacher could be such a favourite with his students as he who is at once an object of admiration and respect, and such are the genuine feelings which were inspired at the appearance of Mr. Hudson in the college premises. Mr. Hudson was a strong and enthusiastic Christian with a strong sense of his obligation to others and took a deep interest in all Christian movements. He was for five years the Honorary Secretary of the Jaffna

Council of the United Churches of South India, and was Vice-President of the body for three years. He was also deputed as delegate of that body to the General Assembly of United Churches held at Madura in 1913. His whole career was marked by an ardent love to his Alma Mater. In 1907 at the unanimous request of the Board of Directors, he went to the F. M. S. and the Straits Settlements on a mission of soliciting subscriptions for the Local Endowment Fund of the College and the remarkable success he achieved was a sure indication of the true love and great esteem the Old Boys had for him. In commending his labours Rev. Dr. T. B. Scott M. D. makes the following appreciative reference in the College Miscellany of May 1908. "If we single out T. P. Hudson Esq., B. A., for special mention, it might not be amiss. When it was proposed that he proceed to the Straits, he accepted the proposal heartily though to be absent from home for three months was not a light undertaking. Diligently and in the face of trying circumstances, he stood at the post till the whole district had been fairly canvassed. It is safe to say that had it not been for his success, we should not have reached the goal within the allotted time". In December 1907 he severed his connection with the College and accepted the principalship of the Hindu College (Manepay). The same year his merit as a classical scholar received recognition, and he was made a member of the Committee for the compilation of a Tamil Lexicon. Quite unexpectedly, Mr. Hudson was taken seriously ill on the 7th September 1916 while returning home from College and in spite of the best medical aid, he passed away the next morning respected and honoured by all his countrymen. Irreproachable in his life, possessed of a moral character of a very high level, endowed



The Late Mr. HUDSON PARAMASWAMY, B.A.

with a strong and attractive personality, founded on the sure basis of Christian piety, he has left behind him "clouds of glory" which can only serve to brighten the path of every ardent, and ambitious youth. Enshrined in the hearts of his pupils, his illustrious name will be a living source of inspiration and guidance to the succeeding generations. Men of his stamp illustrate the truth contained in the following well-known lines :

"We live in deeds, not years, in thoughts not breaths,
In feelings, not in figures on a dial.
We should count time by heart throbs. He most lives
Who thinks most, feels the noblest and acts the best".



The Unveiling of Mr. Hudson's Portrait

A portrait of the late Mr. T. P. Hudson B. A., who was connected with the Faculty of the College for thirty-three years and whose sudden death took place on the 8th September 1916 was unveiled at Ottley Hall on June 4, on the occasion of the annual meeting of the Alumni Association. There was a large attendance of the Alumni of the College and other friends, and proceedings began with prayer by Mr. W. E. Hitchcock M. A. The portrait which was presented by Mr. Hudson Tambirajah, Proctor of the Hatton—Nuara Eliya Bar, to the College was turned out by Messrs Plate Ltd. and is a striking likeness of the late Mr. Hudson.

Rev. John Bicknell B. A., B. D., Principal, Jaffna College, rising said:—It is an exceptionally pleasant task and a high privilege that falls upon me this afternoon and that task is to unveil the portrait of one who is held in very high esteem and great respect by all Old Boys of Jaffna College. It is a happy thought, it seems to me, which came to the mind of Mr. Tambirajah—Mr. Hudson's son—that he should present to the College a portrait of his late father. I am sure that no other source from which the gift has come could give greater pleasure to the father than this. The College welcomes with pleasure the gift from the son of this great teacher (Hear Hear). We are glad that Mr. Tambirajah gave

it. We are glad that he has given it to us as a gift; we are glad that we can have Mr. Hudson's portrait hanging on this wall. We have portraits of Dr. Howland and Dr. Hastings. Hereafter we are privileged to have Mr. Hudson's. I trust that others who have been teachers in this College in the past and have now been called away to greater service will have similar gifts made to perpetuate their names. I think Mr. Hudson's portrait as it looks down to us from the wall will be of special value because it will typify to us a man who was distinctively a great teacher. I was with Mr. Hudson only for three years as a co-teacher, so that during that time I had no supervision, and I think I never or seldom saw any of his classes or his teaching; but from what I learnt then and what I have learnt since then I think I voice the expression of others who have been his students that Mr. Hudson was an ideal teacher (applause). I remember one day I was talking to Dr. Gordon of Boston about a certain man who was a minister and he wanted to know about this minister—he desired to know what sort of a preacher he was. Well, I said he was a good man but not much of a preacher. Then the Doctor said that it was a fatal defect, if a man was not able to preach, and arouse attention in those to whom he proclaimed the truth from the pulpit. There is nothing which one may do in this world that can be classed higher than the work of stepping into a class room and there awaken the mind and conscience of his pupils. I can think of no higher praise which you can bestow upon a man than to say that he is a good teacher. To be a good teacher is to be a good servant. They tell us that the battle of Waterloo was won in Eton—that the men who fought in the battle were the men who were in Eton under the teachers who were instrumental for the victory, and this shows the great importance of a teacher's work. It is a great thing to be a good teacher. I am not going to make a long speech. We have some splendid speakers for this occasion (applause) one of them having travelled all the way from Colombo to attend this ceremony. We are glad to have the portrait of one who for thirty-three years did faithful service as a teacher of Jaffna College, hanging upon these walls reminding us of the example of a good teacher and a good man.

Now we are going to have the privilege of listening to one who will speak for the public not as a student of Jaffna College or Mr. Hudson's, but who I think can speak authoritatively with regard

to him. I am very glad to introduce to you the Jaffna Knight, Sir Ambalavanar Kanagasabai.

The Hon'ble Sir Ambalavanar Kanagasabai said :

It is very pleasant to be on the platform to address you a few words in testimony of the great esteem for the subject of our portrait which was unveiled by the principal. If your principal expected a good speech from me, I am sure he is going to be disappointed.

Ladies and Gentlemen, I have now to say a few words with regard to Mr. Hudson. I knew Mr. Hudson very well for some years and all the time I knew him I have had the impression that he was a good and sincere man, and according to the passage read from the Proverbs he was never wise in his own eyes. He was born of good respectable parents. His father was an Udiyar and his grand-father was also a Udiyar of the same place. These Udiyars were satisfied with their old Tamil education because in those olden times and in their parishes or villages they did not care for a name or fame outside the sphere of their village. But the son took to acquire wisdom and knowledge and he was put at this high school here in the first instance and again he joined Jaffna College. Before he became a teacher, and subsequently, the authorities of the College found his special aptitude and capacity which was of a high order and they made him a member of the Faculty. He cooperated with them most heartily and cheerfully and as a result he earned a very high reputation as a Professor in the College. Mr. Hudson was very kind. He won the confidence of every boy with whom he talked—he was the master of the situation. I should say that he spared the rod without spoiling the child. From the accounts I have heard of Mr. Hudson's work as a teacher, I am disposed to say he did play the part of a Guru of the ancient time. It is needless for me to recount all the doings of Mr. Hudson. He was a man who acted always up to his convictions and never preached one thing and did the reverse. He was born in 1864—he was cut off in the prime of life. He has left a great example for us to follow and I am sure in honouring him we honour ourselves. In viewing the portrait we have an ideal so that we may follow in his footsteps and play the part he played in a humble and unostentatious manner. In him we have a model especially of one who acted according to his convictions.

The Hon'ble Mr. Balasingham said:

It gives me very great pleasure indeed to be here today to see so many familiar faces and to revisit the grounds where I received so important a part of my early training. The late Mr. Hudson was a gentleman of honest ways, never assertive—never used harsh words and yet he was able to command the attention of his boys and to be a great disciplinarian. Mr. Hudson was a great master. His ability as Latin Master was not only in the Latin Classes. His ability was noticed no matter what subject he taught. I think he was preeminent—he used no harsh methods, he used no harsh words, but by persistence, by smiling, by his making it uncomfortable he succeeded in making boys to take some interest in his work. It is an art which is not given to every master. Mr. Hudson was one who was slow to anger—he was never moved to anger; as for myself I have never seen him to lose his temper. It was said that Mr. Hudson was a very good Tamil scholar. Whenever there was a College function, whenever there was some teacher retiring or some incoming visitor, there was Mr. Hudson and his muse at the services of the College. Born in high place, brought up in comfort, he dedicated his whole life to the teaching of the younger generation—a very noble service.



Studies in Tamil Literature

By R. R. Gunaratnam, B. A.

I. INTRODUCTION

Professor MaxMuller says in his preface to the "Six Systems of Indian Philosophy":—"In the South of India there exists a philosophical literature, which, though it shows clear traces of Sanskrit influence, contains also original indigenous elements of great importance for historical purposes. Unfortunately a few scholars only have taken up as yet the study of the Dravidian languages and literature, but young students, who complain that there is nothing left for them to do in Sanskrit literature would, I believe, find their labours amply rewarded in that field".

These words of the learned Professor require no endorsement. Tamil is one of the cultured languages of the world and its literature claims an antiquity as old as Sanscrit. The

people who possess this literature were in the remote past very wealthy and civilised nation, and held intercourse with the Phoenicians, Jews, Romans, Greeks, and Arabians. Fallen as the Tamilians are from the high position which they once occupied, yet there remains a great portion of their literature—a vast storehouse of thought, philosophical and religious, worthy of being imbibed by all who hunger and thirst after knowledge and truth. But there are some who look down upon everything Tamil with a scornful sneer, and congratulate themselves on the acquisition of alien languages at the sacrifice of their mother tongue. These worthies would fain dig a grave to bury their ancient love, and raise thereon an edifice, purely western in character, to suit their denationalising taste and tendency. But whatever forces may work in opposition, it is the writer's firm belief that Tamil will live and live for eternity, sweet and inspiring as it has been all along. The language that has survived many a terrible persecution in the past, and has been characterised in the following words of Villiputturar,

“பொருப்பிலே யிறந்து தென்னன் புகழிலே கிடந்து சங்கத்
 திருப்பிலேயிருந்து வைகையேட்டிலே தவழ்ந்தே. சை
 கெருப்பிலே நின்று கற்றோர் நினைவிலே நடந்தேரோன
 மருப்பிலே பயின்றபாபை மருங்கிலே வளர்கின்றானே”

can easily defy the storm and thunder of thoughtless critics as strongly as the Pothya hill on which sage Agasthiya ingeniously moulded it into the beauteous form known as Chen-Tamil. This is no vain hope. Who ever has studied Tamil literature at its fountain head cannot but wish it long life and prosperity. The late Dr. G. W. Pope, a famous student of Tamil, says:—“But the Tamil race preserves most of its old virtues, and has the promise of a noble future. Their English friends, in teaching them all that the West has to impart, will find little to unteach in the moral lessons of the Kural rightly understood”. And again,, “This Gnostic poetry has had a vast influence upon Tamil character, and possesses it still. There is no doubt in many respects the Tamil people are among the foremost in the British Empire. Wherever Englishmen are found, these make their way. There is no Indian dialect a knowledge of which will carry a man further than the Tamil”. To predict, therefore, the death of such a language is nothing short of presumption. Nay, it is more than presumption. It displays an ignorance that ought to be

more pitied than despised. Not many months ago, a certain European addressing an erudite Brahmin said, "Sir, do'n't you think the Tamil language will die in another hundred years or so"? The Brahmin smiled, and said, "Well, I don't expect to live for another hundred years". This sarcasm, mild as it is, contains a very great truth. Language has a life that is to be reckoned not by years, but by aeons, and the vitality of the Tamil language cannot be adequately described in words. It has lived, and will live. True it is that it does not at present receive from the State the encouragement and support it deserves. True it is that many who are born and bred in Tamil soil adopt to a lamentable extent, even in their very homes, the language of the ruling foreigners, and true it is that the mild Tamilian is not as tenacious of his birth-right, his mother tongue and traditions, as his piously dutiful Bengalee brethren; but to conclude from these that the Tamil language will cease to exist in another hundred years or so is nothing but a sweeping generalisation, which only those who are ignorant of its living force, beauty and copiousness of vocabulary are capable of making. Cheetalai-Satthananar, Ilam-ko-Vadihal and Thiru-Thakka Thevar, Thiru-Valluvar and Auvai, Kamber, Oddak-Kutthar and Puha-Lendi, not to speak of the four Saiva Acharyas, the twelve Alwars, and the Saiva Siddhanta saints, and the host of eminent *literati*, who adorned the three Tamil Sangams, will assert themselves for all ages to come and will speak from their embers to generations yet unborn.

All Tamils, therefore, who love their language and pride themselves on their nationality, ought to study it more and more closely and assign to it the dignity it had of yore. Particularly the English-educated Tamilians, who stand as the interpreters of thought between the East and the West, ought to devote their spare time and energy to the hard yet pleasant task of collecting the treasures buried in their language and presenting them to the Westerners, as well as to their own countrymen whose mistaken notion of culture and civilisation makes them fight shy of their nationality. And men of means and influence should encourage all literary pursuits and productions and co-operate to bring about a national revival.

The position of a people as a nation depends to a great extent on their language. With it they fall or rise, sink or swim, survive or perish. The Tamilians form no exception to this rule. They live today because of their language. But mere living will not suffice. They have to realise the fullness

of life in all its beauty and richness. And to achieve this they cannot do better than follow the example of the Japanese, or nearer still, their Bengalee brethren. In Bengal the revival of nationality began with the revival of language, and today the one proceeds *pari passu* with the other. The English-educated Bengalees make use of their mother tongue both at home and abroad, except when they are required by circumstances outside their control to communicate their thoughts in English. Their great writers take pride in publishing their works in the vernacular. "Gitanjali", which ranks very high in the poetic literature of the World, first saw its light not in the language of the rulers, but in the language of Rabindranath Tagore, "the Poet Laureate of Asia". What a bright and noble example of patriotism do the Bengalees present to the world! Barring their fanatical extremists who identify patriotism with bombs, they stand as a unique model for the Tamilians to imitate.

It gives the writer infinite pleasure to note here that there is now a strong tendency among the Tamilians to revive their literature. This is, indeed, a happy sign, and indicates an awakening of national consciousness. The "Chentamil Paripalana Sabha" recently inaugurated under the presidency of Sir Ponnampalam Arunachalam and Sir Ambalavanar Kanagasabai bids fair to work for the revival of Tamil literature; and may it live and grow to bear fruits a hundred fold.

It is not to be inferred from this that Tamil literature has come to a stand-still. On the other hand, it is progressing, though slowly, yet with enough force to withstand the effects of denationalising influences; and our thanks are due to patriotic scholars like Saravana-Perumal-Aiyar, Meenatchi-Sundram-Pillai, Ramalinga-Swamigal, Arumuga-Navalar, Rao Bahadur Tamotharampillai, Pandi-Thurai-Thevar, Sessa-Giri-Shastriar, Professor Sundram-Pillai, Surya-Narayana-Shastri, Kanagasabai-Pillai, Wyman Kathirevet-Pillai, Sambanda-Mudaliar, Swaminatha-Aiyar, Nallasami-Pillai and many others in India and Ceylon who have strenuously worked for the cause of Tamil by printing old Tamil classics, writing out prose-works, translating useful English works, editing Tamil journals, writing novels and dramas, and above all, by their deep-seated devotion to the traditions of Tamilakam, the land of their ancient greatness and glory. Among foreigners, who have laboured in the field of Tamil literature, two names stand out very conspicuous. One is Father Beschi, otherwise known as Veerama Muniver, Thairya-Natha-Swami, and Ismathi-Sanniyasi, who is the

author of "Thonnul Vilakkam, "Thembavani," and the compiler of "Chatura-Akarathi", and the other is Dr. G. W. Pope, who has brought out excellent editions of "Kural," "Naladiyar" and "Thiru-Vachakam," and written treatises on Tamil literature, Grammar, and Poetry. To these benefactors the Tamilians can never be too grateful. The work that now lies before the educated man of our country is to follow in the wake of these scholars, and direct his intellectual activities towards the interpretation of modern thoughts in the Vernacular, and thereby enable the Tamil world to march with the progress of civilisation. Here it might be asked by some critics whether the Tamil language could adapt itself to modern thoughts and uses. They would say:— "தாம் history களையும் science களையும் Tamil language இல் translate பண்ணலாமென்றால், சில காரியங்களை express பண்ணுகிறதற்கு technical terms களை find out பண்ணுகிறது பெரிய difficulty சூக இருக்கிறது." It is no wonder that Tamil language is wanting in words to such as express themselves in this hybrid style. But Tamil scholars have never been known to make this silly complaint. They have found its vocabulary copious and extensive, accurate and handy to express almost every shade of thought in every department of knowledge. Dr. Winslow says in his preface to his Dictionary that the Tamil language is "*in its poetic form more polished and exact than the Greek, and more copious than the Latin*". But even if there be no words in Tamil answering to certain Western scientific and technical terms, such want could be remedied by coining appropriate words from Sanskrit in the same way as Westerners do from Greek and Latin, or better still, they might be coined out of purely Tamil roots and words. Says Dr. Caldwell, an eminent Dravidian scholar: "Tamil, the most highly cultivated *ab intra* of all Dravidian idioms, can dispense with its Sanskrit altogether, if need be, and not only stand alone, but flourish without its aid." If Western languages could find terms to express Eastern ideas, there is no reason why Tamil, one of the cultured languages of the East, should fail to render a similar service, as regards Western ideas. No Tamil student, therefore, need fear about the adaptability of his tongue to express Western ideas.

An old Venpa says:—

“ஒங்க விடைவந் துயர்ந்தோர தொழவினங்கி
 வகொவிநீர் ஞாலத்திருளகற்று—மாங்கவற்றுண்
 மின்னோர் தனிபாழி வெங்கதிரொன் றெண்ணையது
 தன்னே ரிலாத தமிழ்.”

These lines lose their original force and beauty in the translation, yet they cannot but show what Tamil is to the Tamilians.

The sun, that rides on wheels all bright,
And Tamil, that lone maintains its might,
From mountain cradles take their birth,
And shedding light on sea-girt earth,
Dispel all darkness from its shore,
And make the wise their light adore,

On the respective merits of Sanskrit and Tamil, another Venpa says:—

“ஆரியமுஞ் செந்தமிழு மாராய்க் திதனினிது
சீரியதென் றென்றைச் செப்பரிநால்—ஆரியம்
வேத முடைத்துத் தமிழ், திருவள்ளுவனார்
ஒதுகுறட்பா வுடைத்து.”

Which is the sweeter, who can say—
The Aryan tongue or Chen-Tamil?
In Sanskrit shines the Vedic lore,
In Tamil did sing Valluvar, the seer.

That the Tamil language is as old, as sweet, and as rich and copious as the Sanskrit, “the language of the Devas”, is a high compliment to the genius of the Dravidian race; and this fact comes home more and more as one delves deeper and deeper into the history of the people who had once a civilisation of their own, nurtured not within city-walls, but in the freer and untainted atmosphere of cottages and hamlets, lawns and meadows, streams and mounts, where humanity kept commune with Nature, and produced the Poet and the Philosopher.

To say more on the subject is unnecessary. All that the writer desires is that Tamil should be learnt by all Tamils, that its ancient purity and greatness should be preserved, that additions should be made to its literature by those worthy of executing the task, that facilities should be afforded by the wealthy and the influential to promote its progress, that a national consciousness should be awakened, and that to crown all efforts of revival with success, the Government should be requested to bestow on it the hallmark of recognition and support so that the Tamils, one of the oldest races of mankind, may form a substantial unit in the great family of nations.

The Preparation of the new Tamil Lexicon

By Rev. J. S. Chandler (Chairman, Tamil Lexicon Committee)

This work originated in a desire on the part of a number of European scholars, both civilians and missionaries, for a dictionary that would be more modern than Winslow's Tamil and English Dictionary, and yet preserve the many excellencies of that great work. Indian scholars were not oblivious of the need of something in the place of Winslow, but they manifested their desire for a new dictionary by actually producing a number of them. These were cheaper as well as more modern, but none of them attempted to follow the broad lines of Winslow.

The Madura Tamil Sangam was publishing a Tamil-Tamil Dictionary from the MSS of Kadiravelu Pillai of Jaffna, but that, of course, would not take the place of Winslow's Tamil-English work. Two volumes of this are published, and one more is yet to come. Its great value consists in its voluminous references to Tamil literature.

The American Ceylon Mission held the copyright of Winslow, and were prepared to assist in its revision. But a small fund held by them for the purpose was swallowed up in the failure of Arbuthnot & Co.

For many years Dr. Pope had been collecting materials in Oxford for such a work and he was interested in having them published. Others in Oxford were also moving toward the same goal.

Lord Amptill's government were approached, and offered a sum of Rs. 30,000 for this purpose; and Dr. Pope took steps to utilise this offer by doing the work himself. This learned scholar passed away soon after.

These earlier steps all fell through for one reason or another. Meantime, Dr. Pope's valuable MSS had been brought to India by his son and temporarily placed in the Sanskrit Library in Madras.

Early in 1912 the writer laid before Sir Murray Hammick a proposal that a representative Committee of five be appointed—one member each by the Government, the University of Madras, the Tamil Sangam of Madura, the Board of Tamil Christian Literature in South India, and the missionary body of Ceylon, to prepare a Tamil-English Lexicon, and that Government assume the expense and hold the copyright.

The proposal was approved and the appointment of the Committee authorised by the Governor in Council. The Committee appointed was composed of Prof. Rangachariar for the Government, Rao Sahib Ramakrishna Pillai for the University, M. R. Ry. Pandithurai Devar for the Tamil Sangam, Rev. A. C. Clayton for the Ceylon Missionaries, and Rev. J. S. Chandler for the Tamil Literature Committee.

The appointments were approved by Government, and the Committee was asked to make proposals. They proposed an allotment of Rs. 12,000 a year for at least five years, besides the expenses of printing and publishing, appointed Mr. Chandler Chairman of the Committee and requested the American Madura Mission and the Board in America to allow him to devote his whole time to the work. These proposals were all carried out, except that Government could not arrange to supervise the work itself, and asked the University of Madras to supervise it. On the University's agreeing to do this, Government placed at its disposal for the purpose the sum of a lack of rupees. The Syndicate on behalf of the University accepted the Committee as appointed, and arranged for the payment of necessary staff of Pandits and assistants.

Much of the success in launching the work and conducting it thus far is due to the presence on the staff, from the beginning, of Pandit M. Raghavaiyengar, Vitvan of Ramnad, a thorough Tamil scholar, with long experience in the work of the Madura Tamil Sangam, and an enthusiast in the work of the new Lexicon.

After two years of work in Madura, the office was removed to its present situation in the Senate House in Madras. The great interest manifested by the Indian literary public in the work has led to the broadening of the scope of the work, so as to make it to some extent Tamil-Tamil as well as Tamil-English. While definitions are given in English, every Tamil word that is not perfectly clear in itself is explained by a Tamil synonym. In many cases a word has many meanings. The first meaning may not need any synonym, but the others will generally require explanation, and this is done by key-words. References and quotations are freely given to show the different meanings.

Derivations are shown so far as they can be satisfactorily determined, Christian, or Brahman, or Jaffna, or nautical usages are indicated, as they appear in special words.

The sources from which words are drawn are chiefly four, (1) the various dictionaries already referred to, (2) cards on

which are recorded the results of researches in the Tamil classics made by Pandits of the staff during the last four years, (3) various MSS that have been acquired by loan or gift or purchase, (4) contributions of words and meanings by many friends as well as by the staff themselves.

A Jaffna friend gave the Chairman an unbound copy of an old Tamil-English Dictionary containing 58,000 words, which has been bound and is in use. Archdeacon Palmer of Cotta-yam has kindly lent the Chairman two old dictionaries prepared in the latter part of the 18th century, a Malabar-English Dictionary, and an English-Malabar Dictionary, "Malabar" being used in those days for Tamil.

About 75,000 cards have been prepared by the Pandits in their researches in all kinds of literature, ancient and modern.

The chief MSS. in use is that of Dr. Pope, kindly lent by his son for the work. By permission of the Government of Madras old MSS. have been lent by the MSS. library. Robert Foulkes Esq. kindly lent to the office for a time 17 volumes of MSS. of a large Dictionary of legal terms prepared by the late Robert Fisher. A glossary in MSS. has been purchased from M. R. Ry. Kumarasamy Pillai, the leading Tamil Pandit of Ceylon. Sidney Roberts Esq., I. C. S. has presented to the Chairman MSS. volumes of special words noted down in his courts. The Bharatha Sangam of Roman Catholic Paravas has furnished several MSS. volumes of words peculiar to them, including many nautical terms. Dr. J. E. Tracy has presented a large MSS. of Tamil synonyms prepared by himself.

Winslow marked as provincial about 3,000 words, meaning that they were peculiar to Jaffna. Taking a separate list of these words, the Chairman spent five days in Jaffna with Messrs. Kumarasamy Pillai, Moottootamby Pillai and Hudson of Jaffna College, going over every page of Winslow and checking off the words still current. It was found that 97 per cent of the 3,000 words were still in use.

Miscellaneous contributions of words have come from many of the Honorary Literary Associates who were invited to cooperate with the Committee in the works. Such contributions continue to come in from time to time, and all are welcomed, from whatever source.

There is a wide difference among Tamil scholars in regard to the phonetic transliteration of Tamil, and no system that might be adopted would be universally accepted. On the other hand, by consistently using an English letter (with or

without a diacritical mark) for each Tamil letter, the letters of each Tamil word are accurately shown. This simple transliteration has been adopted. It was unanimously approved by scholars in Britain and America whom the Chairman consulted during his furlough in 1915.

The card system is in use for the preparation of the MSS. The Chairman and Pandits take the words alphabetically, and as they decide point by point, a writer records on a card in the following order: the word, its transliterated form, its part of speech, derivation, cognate forms in the other Dravidian languages (if it is a pure Tamil word), English definition, Tamil quotation, reference to Tamil literature.

The work already accomplished includes all words beginning with vowels, and those in the *ஃ* *஁* and *ஂ* groups, as far as *சூழல்*. They number 32,705.

The words beginning with vowels number 16,803, as against 12,703 in Winslow, those beginning with the *ஃ* group number 13,512 as against 11,882 in Winslow. Both groups together number 30,315 as against 24,585 in Winslow. This shows that the new Lexicon in the two groups contains 5,730 more words than Winslow, an advance of 23 p. c. If this ratio should be maintained in the whole of the work, the total number of words will be nearly 83,000 as against the 67,452 in Winslow. During the last year 20,650 words have been finished, with an acceleration in the later months. It should not take more than $2\frac{1}{2}$ years more to complete the Lexicon.

It is a work of great extent and also of great interest. One is carried in thought through many spheres, the material world from the heavens above to the deepest caverns and mines below, from stars to sunbeams, the realms of life from that of celestials to the tiniest plants and mosses, spiritual realities from highest knowledge to the awakening of the mind in the beings of lowest grade. One day's work takes you, like Drawin, from the contemplation of *சூழல்* in the morning to the consideration of *சூழல்* in the afternoon. You never know whether the next word is going to land you in a tree or on a mountain, in the midst of a sweet harmony or of a thunderbolt, in a rigid inference of logic or in the depths of the sea, in the presence of lovers sighing for each other or warriors challenging one another to deadly strife, in the simple prattle of an infant, or the profound teaching of a philosopher. All life is here, because speech is the expression of life in all its manifestations.

College Notes

Mr. J. P. Manickasingham who left last January to continue his studies for the London Intermediate Science Examination has returned and again taken up work in the College. We have also added to the staff Mr. S. Tamboo who has been for many years the Head Master of the Araly English School. This school has been closed and a good number of the boys have entered our school. As the community is only a mile from us the boys can easily come to the classes here.

Mr. Chelvanayagam, one of our Science Masters is teaching the Science Classes in Uduvil Girls' School three afternoons a week. Recently the members of the Uduvil Classes paid a visit to the Jaffna College Laboratory.

Mr. and Mrs. Miller are rejoicing over the arrival of a daughter, Frances Louise, and we join in the rejoicing with hearty congratulations.

The following item in an American paper gives interesting news from a former teacher of the College.

"A reception will be given this evening at the Congregational parish house for Rev. Theodore E. Elmer, the pastor abroad of the church. Mr. Elmer who was obliged to leave Turkey with his family over a year ago, owing to war conditions, and who has been working in this country since that time in the interests of the Armenian and Serbian relief fund making his home with his family in Dalton, will leave to-morrow for Russia. He will make the trip west to San Francisco, from there to Japan and from Japan to Siberia and through that country to the station where he will be employed at Tiflis in the province of Georgia. Before coming to Dalton Mr. Elmer was stationed at Marsovan, Turkey".

The church spoken of is the Congregational church of Dalton, Massachusetts.

The number on our roll at present is 363.

We have just sent in our first class for the Elementary School Leaving Certificate Examination. This examination was held at St. Patrick's College.

The southern wall of Ottley Hall has been adorned with a picture presented by Inspector Robison.

Owing to a technical error in the deciding match between Central and St. Patrick's Colleges the championship for the Cricket season was not awarded for this year. We are now busy with foot-ball. There will be a new eligibility rule for

future contests between the Colleges permitting anyone declared by the Principal to be a *bona fide* student of the institution to play. Football is not absorbing all the attention of the boys in the way of sports for they have started the game of volley ball. This game is more suited to give a full development to the boy in parts where development is needed for good health. It is most excellent for the lungs. It is good also because it enables many to play on a small plot of ground.

Because our annual inspection by the Government comes in October we have been led to make some changes in our school year. It will begin after the inspection, about Nov. 1 and be divided into Semesters, each Semester being divided into three parts. On another page will be found the detailed Calendar for 1917-18. This division seems necessary to meet the needs for vacations and also will, we believe, be better for our school work. Boys will be admitted at the opening of each part of the Semesters. This frequent admission is called for because of the differing dates of the examinations in our feeder schools.

The Board of Directors met early in the month of August for their Annual meeting. The meeting was held later than usual with the hope that Mr. James Hensman, our Chairman might return from his sad errand in India laying his son to rest, and be present to preside. His own ill health prevented that, so the meeting had to be held without him. He was however chosen Chairman for the coming year. The other officers were Vice-chairman, the Principal, who was also chosen Treasurer; Secretary, Rev. J. K. Sinnatamby. The committees were constituted as follows: Executive Committee, Rev. J. K. Sinnatamby, Rev S. Veerahatty, Rev. J. H. Dickson, W. E. Hitchcock; C. W. Miller, Allen Abraham; Investment Committee. A. S. Arulampalam, James Hensman, S. C. Arnold, Thambiah Cooke; Building Committee, A. A. Ward, Rev. J. H. Dickson, Allen Abraham. The Principal is a member of each of these Committees.

The Directors decided to push ahead with the affiliated schools so as to make them thoroughly efficient. It was decided that the name Hunt, in honour of one who was very active in forming the College, be attached to the new building; so it may be known as Hunt Building. Hereafter, on account of the change in our school year the annual meeting will be held in November; there will also be a meeting in June.

Mr. Manickvasagam Scudder has left the Manepay Memorial School: and his place as Headmaster has been taken by Mr. T. G. Thomas, a Syrian Christian from Travancore who passed his Madras B. A. from Maharajah College last year.

The new building for the Panditerapoo English School on the site of the ruins of the former mission house, is nearly completed so far as the walls are concerned and will be an excellent building. Mr. K. Ampalavanar has continued to send help and now Mr. K. S. Valupilly, a teacher of Kuala Lumpur has sent Rs. 300, collected for this purpose. The expense of maintaining this school without grant from the Government is great and contributions are very welcome to help set on its feet this school that gives promise of being a real help and to meet a real need in that growing district.



Scout Notes

We spent this term in preparing for the Jaffna Combined Rally, besides making every one of our Scouts to be quite prepared for the Second Class Test.

The Jaffna Combined Rally, came off on the 20th inst., when troops from all parts of Jaffna encamped in the 'Old Park. Competitions took place and we came off first in two of the events: hutbuilding and signalling. In signalling, we had an easy victory over the others. We made also a good First Aid Demonstration.

We spent a pleasant time while at the Old Park and marched back to our College a distance of 8 miles. We spent a Scout Sunday on the 22nd inst and attended Divine Service in which the Pastor addressed the Scouts.

We are sure that the Scout movement is taking deep root in the minds of our boys.



Alumni Notes

Dr. G. S. Mather, M. R. C. S. (Eng.) L. R. C. P. (London) has been appointed to the General Hospital, Colombo as an anaesthetist.

Dr. K. Poota Tamby, of Bagawantalawa has been transferred to Mahara.

Mr. S. Thambapillai, Advocate, who was practising his Profession at Anuradhapura for about thirteen years has moved to Jaffna and commenced practice here.

Mr. S. Vytilingam, of the Batticaloa Kachcheri has been transferred to the Registrar General's Office, Colombo.

Mr. S. A. Naganather, Surveyor, F. M. S., has retired on pension and is staying at Vaddukkodai.

Mr. R. A. Gnanamuttu, Postmaster, Kotagala, has been seconded for service as Relieving Postmaster, and is now attached to the General Postoffice, Colombo.

Mr. W. C. Sherrard, Instructor, Surveyor's Training Camp, Padukka has been appointed Instructor for the Colombo Camp, Observatory.

Mr. J. M. Savundranayagam, has joined the Serampore Theological College, Calcutta, as a divinity student.

Mr. E. A. Williams, of the Serampore Theological College, has completed his course there obtaining the B. D. degree. He has now taken an appointment under the Madras Y. M.C. A.

Mr. Samuel Paul, who passed the Madras Intermediate examination has been accepted as a student in the Engineering College, Madras to qualify himself in the degree of B. E.

Messrs D. S. Sanders and A. C. Sundarampillai, have passed the Intermediate Examination of the Allahabad University in the second division. The former took the Arts course and the latter the Science course.

Mr. A. V. Chelvanayagam, who recently graduated from the Agricultural College, Peredeniya, has been awarded a diploma by the Department of Agriculture.

Mr. A. J. Sundaram, Booking Clerk, C. G. R. Jaffna, has been transferred to Maradana.

Mr. A. S. Alalasundaram, B. A., came out successful in the Intermediate Advocates' examination.

Mr. R. K. Joseph, C. G. R., Gampola, has been transferred to Peredeniya junction as senior night officer.

Mr. A. S. Sanders, Inspector of Excise, has been appointed acting Assistant Superintendent of Excise, Anuradhapura.

Visitors. Mr. C. H. Cathiravelpilly, Tashildar, Dharapuram Coimbatore District; Mr. J. A. Barnabas of the Government Architect's office, Kuala Lumpur; Mr. A. Charles of the Excise Department, Gonda, Central Provinces, India.

Obituary. The death of Mr. T. Ramaswamippillai, Landed Proprietor of Moolai, took place on the 28th April at Moolai

Calendar of Jaffna College from Sept. 1917 to Nov. 1918.

1917

- Sept. 4, 8.40. A. M. Opening of Third Term of year
1917.
- Oct. 15-19 Government Inspection.
- Oct. 23-26 Examination.
- Oct. 26, P. M. End of School Year of 1917.
- Oct. 26, P. M. School Year *Recess*.
to Oct. 30, 8.40 A. M.

SCHOOL YEAR 1917-1918

FIRST SEMESTER

- Oct. 30, 8. 40 A. M. Opening of FIRST PART of FIRST
SEMESTER.
- Dec. 11-14 Examination for First Part of
First Semester. Cambridge
School Certificate Examinations.
- Dec. 14, P. M. End of First Part of First Se-
mester.
- Dec. 14, P. M.
to Jan. 2, 8.40 A. M. Christmas *Vacation*.

1918

- Jan. 2, 8.40 A. M. Opening of SECOND PART of
SEMESTER.
- Feb. 12-15 Examination for Second Part
of First Semester.

Feb. 15, P. M. • End of Second Part of First Semester.

Feb. 15 to Feb. 19, First Semester *Recess*.
8.40 A. M.

Feb. 19, 8.40 A. M. Opening of THIRD PART of
FIRST SEMESTER.

Mar. 35-28. Examination for the FIRST SEMESTER, three Parts.

Mar. 29, P. M. End of FIRST SEMESTER.

Mar. 29, to May 22 Hot Season *Vacation*.
8.40 A. M.

SECOND SEMESTER.

May 22, 8.40 A. M. Opening of FIRST PART of SECOND SEMESTER.

July 2-4 Examination for First Part of
SECOND SEMESTER.

July 5, P. M. End of First Part of Second
SEMESTER.

July 5, P. M. to
July 9, 8.40 A. M. Second Semester *Recess*.

July 9, 8.40 A. M. Opening of SECOND PART of
SECOND SEMESTER.

Aug. 22-23 Examination for Second Part
of Second Semester.

Aug. 23, P. M. End of Second Part of First Semester.

- Aug. 23, P. M. to Second Semester *Vacation*.
 Sept. 11, 8.40 A. M.
- Sept. 11, 8.40 A. M. Opening of THIRD PART SECOND
 of SEMESTER.
- Oct. 16-20 (?) Government Inspection.
- Oct. 24-26 Examination for SECOND SE-
 MESTER, three parts.
- Oct. 27, P. M. End of School Year 1917-1918.

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