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VOL. XLXI. No. 3.

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JAFFNA COLLEGE MISCELLANY

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The Jaffna College Miscellany is published three times a year, at the close of each term of the College year. The rate of annual subscription is Rs. 2.00 including postage. Advertisement rates are sent on application.

Subscribers are kindly requested to notify the Manager any change of address.

Address all business communications and remit all subscriptions to:—

The Manager,
Jaffna College Miscellany,
Vaddukoddai, Ceylon.

American Ceylon Mission Press,
Tellippalai, Ceylon.

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A CHRISTMAS MESSAGE

By Mr. F. A. J. Utting, M. A.

Each year the coming of Christmas awakes in Christians their suppressed childhood. I say "suppressed childhood," because most of us take far too literally St. Paul's words about putting away childish things when we become men. We forget that Jesus said of little children, "of such is the kingdom of heaven." At Christmas time we who are grown up throw off adulthood, as it were, with a feeling of relief, for we are all children at heart. We also throw off much of our sophistication and grown-up prejudice, and the worries and cares which adulthood makes for itself.

Our present world suffers from being too much grown up. During an era of remarkable human enterprise and development, in science, in material wealth, and in philosophy, we had begun to think of man as growing so much like God, that he no longer needed God's fatherly direction. God's human children were "growing up," and like a modern parent, God was letting them direct their own lives. Indeed, many thought they might even improve on God's plan for man as revealed in Jesus Christ, and so they cast off the restraints of Christian morality, in the belief that it cramped the development of the full personality.

Now we are beginning to realise that, however wise we may be, we are children in God's sight, children both in intellectual stature and in experience. We need to turn to God once more with childlike trust in our hearts, seeking from Him the

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direction we need, and not foolishly trying to be captains of our own lives. Each Christmas time we are beautifully reminded of the sanctity of childhood, for Jesus himself was born a little child, and up to the day of his crucifixion he showed a childlike trust in God, and a freedom from grown-up prejudice and worry.

And so this Christmas time, may you all have a happy return to childhood, remembering that in the childlike nature Christ sees the foundations of His Kingdom. In our relationships during the coming year may we retain the childlike qualities of trust in God, faith in His purpose for our Lives, and simple love for others.

A HAPPY CHRISTMAS TO YOU ALL

RELIGION AND DRAMA IN INDIA

By Mrs. M. H. Harrison, M. A.

In considering Indian drama, let us first direct our attention to its antiquity. Since so much of India's past is shrouded in mystery definite dates cannot be assigned. Yet the best authorities, Berridale Keith of Edinburgh and E. J. Repson of Cambridge, feel that the second century B. C. is not too early a date for the beginning of Indian Drama. Sanskrit, the language of Brahmins at that period, and even today the classical language of India, is the language in which these early dramas were written. The golden period of Sanskrit drama was probably from the second century B. C. to the sixth century A. D. Five hundred of such dramas

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are known to be extant. There are also about a hundred early dramas in Tamil, which next to Sanskrit, boasts the earliest literature of any Indian Vernacular.

These Sanskrit dramas were written by court poets or even by the early kings, in the days of the Maurya dynasty. The subjects were the same stories of gods and heroes which are found in the great epics of India, the Mahabharata and the Ramayana, and which are well-known to all my readers. They were performed in the great audience halls of the kings and under their patronage. The actors, managers, singers, dancers etc. were all drawn from the court. The aim of the drama, according to Hindu grammarians, was to arouse the emotions of the audience, especially the emotions of love and hero worship. The plays were very long, from seven to fourteen or more scenes, and were for the most part sung, more like western opera than drama *per se*. Their characteristic feature was the alternation of lyrics and dancing (one or both, to the accompaniment of music by Indian instruments), with prose sections. The lyrics are often very beautiful, both in imagery and in music, and are especially moving to an Indian audience. The prose sections which intervene advance the plot. No attempt was made at scenery, except that large objects such as the chariot of a king might occasionally be introduced. The stage was part of the audience hall. At the beginning of the play, the manager and the chief actor held a dialogue which served as a kind of a prologue, and which, in the manner of the chorus in some of Shakespeare's historical plays, hints at the story to follow. These early dramas have continued to be given from time to time ever since they were written, though Sanskrit has long ceased

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to be intelligible to any except the highly literate but, though their dialogue is largely unintelligible to the general public, their stories and the music to which they are sung, have a universal appeal. Other characteristic features, besides those already mentioned, are the prayer made by the manager to Shiva or Vishnu at the beginning of each performance; and the constant appearance in almost every play of certain stereotyped characters:— the clown, unutterably stupid yet the confidante of the king and loyal to him; the courtesan, often in love with the king or god who is the chief character, witty, wise, beautiful, and often noble in character; the "Vita" or chief courtier, a polished go between and parasite of the king. One can hardly witness an Indian drama without seeing one or all of these characters.

Dramas in all the different vernaculars on the same subject, as those employed in Sanskrit drama, but of later or even present-day authorship have also been given; but the artistic merits of these later dramas are for the most part slight. Today the dramas are generally given in the courtyard of temples at the times of the principal religious festivals; also in the grounds of the palaces of native princes, or wealthy Hindus of good caste, either at festival time or on special fete days, notably as a part of the celebration of some magnificent wedding. It was our privilege to see part of one such play recently, in front of the palace of the Maharaja of Mysore, in connection with the celebration of a royal wedding.

As for the connection of Indian drama with religion, all scholars are united in believing its origin to be religious. The earliest recorded In-

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dian literature, the hymns of the Rig Veda, hymns to the gods used in the ritual of sacrifice by the early Aryan inhabitants of North India, are dated by scholars earlier than 1000 B. C. Among these hymns are fifteen, which are in the form of dialogues. Since many of the dramas centre round the stories of the conflict of the young God Krishna with his enemies, it seems a plausible hypothesis to conjecture that similar dialogues, in lyrical form, were once part of the ritual at the festivals, especially those in honour of Vishnu at the close of the winter rains. It should probably be mentioned, however, that there have been scholars who think the drama was a later development of the puppet shows, that were known in India possibly as early as the fifth century B. C. There is also a little evidence to show that they may owe something to Greek drama which must have been known in India shortly after the conquest of Alexander, 330 B. C. Both these theories, however, seem at present to be generally discredited.

Today also we find the drama in India persisting in its function of being the religious teacher of a population still largely illiterate. In this respect, the position of the drama must resemble the place of the drama in England in the days of the early mystery and morality plays in the Middle Ages. Students of the drama in the West are familiar with the idea of the early drama in its connection with religion. In India today no village festival is complete unless there is performed a religious drama, depicting some early story connected with popular Hinduism. Krishna and Radha, Rama and Sita, Shakuntala and Dushyanta, have the same place in a religious Hindu home, as do the stories of Adam and Eve, Abraham and Isaac, Ruth and Naomi, among Christians. These plays, like the early Sans-

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krit dramas, are usually preceded by a prayer, dedicating the efforts of the actors to Shiva or Vishnu. Not only the stories, but also the basic religious ideas of Hinduism are exemplified in these plays; for example, the idea of Karma — i. e. the idea that man is not responsible for his own fate, which is decided rather by the sum total of his evil and good actions in countless previous existences. This idea, formulated and believed by Hindu philosophers, is believed equally by the humblest peasant in India, and is well illustrated by the popular play Shakuntala. The story of the play is briefly as follows :—King Dushyanta, while hunting in the forest, meets Shakuntala, a maiden of royal birth, who has been brought up by a hermit. He falls in love with her and secretly marries her promising to return and make her his queen. After he leaves her, Shakuntala, absorbed in her new happiness, fails to pay the respect due to a religious sage who visits the hermitage who, in anger, pronounces a curse upon her saying that her husband will completely forget her until he sees the signet ring which he has given her. Shakuntala, sent by her foster-father to join the king at the time when her child is near birth, loses the ring through the malignant influence of the curse. King Dushyanta denies that he knows her; but by the favour of the Gods she and her child are transported to heavenly regions where the child grows up. Some years later, the king finds his own ring in the mouth of a fish which is dished at the royal table and immediately remembers Shakuntala. He seeks her and finally finds her, with his son, the curse having now been expiated.

From what has been said we may infer that dramas in the western sense whether of the great Greek tragedians, or of Shakespeare, — dramas in

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which the elements of conflict and choice are fundamental — did not exist in early India. Neither were they present, as we may well remind ourselves, in the miracle and mystery plays of twelfth century England. The human will reinforcing or thwarting the divine will, the human will challenging and correcting wrong, these are conceptions incompatible with the religious beliefs of Hinduism. Yet, in the sense in which India interprets religion, these dramas *are* religious, for they illustrate submission to the evil effects of one's own karma and the passive virtues of obedience, patience, sweetness, self-sacrifice. Social conditions to a Hindu are determined theoretically by caste, a religious institution, and one's caste in turn is determined by karma. It is, therefore, inconceivable that a drama should be concerned with public or social problems. Tragedy, too, is unknown on an Indian stage, which decrees that plays must always have a happy ending and that no death must take place before the eyes of an audience. There *is* conflict of a kind, but it cannot be resolved either by God or hero until the time is ripe, as decreed by fate. Choices are made, but they are choices which the characters cannot help making. But if the aim of drama is, as Aristotle says, to cleanse the mind by pity and terror, Indian drama fulfils at least a part of this function. The lyrics sung by the main characters enjoining submission to one's faith, and sacrifice of one's own selfish desires, finds an answering chord in the minds of the audience, which goes away from the dramas uplifted in mind, and more able to endure the barrenness of their lot.

In no country in the world can there be a greater field for the development of religious drama than in India today. With nine-tenths of the people illiterate and four-fifths of them living in country

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villages where during the winter rains or after harvest even the men have plenty of leisure ; with the majority of the people also religious at least in the sense that hardly one can be found who will deny belief in the reality of God, it is easily seen what a large place dramas may have in influencing their lives. The one agency which is taking advantage of these conditions today is the cinema, which is spreading with incredible rapidity throughout India. In the City of Bangalore with 300,000 people there are four or five cinema houses which produce plays with Western themes. There are perhaps three times that number where the dialogue is in the Vernaculars, and where the subject matter of the plays relates to India. In these Indian cinemas, the old religious stories are being repeated, and others are continuously being evolved from the legendary and historical past, to keep up with the insatiable appetite of the Hindu public for this new form of amusement. For instance, a well-known tale, from Marathi history, of Damaji, keeper of the king's granaries who, in a time of terrible famine, sacrifices all his wealth and even his own life, in his attempt to keep alive his countrymen, has recently been adapted to the cinema. Other plays have for their subject the lives of modern educated young people, especially as regards their problems of marriage. Some of them hint at the evils which come from too much education for girls, or, in general, from Western ideas. The cinema stars, who take the parts of heroines of these plays, are occasionally girls of good family, but for the most part from the caste which in former times furnished dancing girls for Indian temples. The charges made by the cinema are extremely moderate, and fitted to the average Indian purse. It follows, of course, that the cost of production of any play must be kept within strict limits, and

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that in finish and general aesthetic quality they are at present inferior to those made in the West.

If one asks what use the Christian Church is making of this love of the drama in India, our only answer can be that not nearly as much is being done as should be done. This is partly due to lack of money. Would that some philanthropist in India might establish a trust fund for the development of the religious drama! It is also due to the Puritanic traditions of early American and English missionaries whose ideas, still regarded with all the respect due to pioneers, have a powerful effect on present day Indian Christians. Again there is the obscene and sexual element present both in popular American cinema plays, and in many of the Hindu dramas, which make many of the finest and most high-minded Indian Christians foes of drama in any form. However the following brief summary of some of the efforts of the Christian Church in this direction may be mentioned :—

(1) In almost every progressively-minded area, where a large proportion of the people are Christians, pageants are being given representing Christian themes, i. e., the growth of the Church, the coming of light to ignorant villagers, the social values of the Christian gospel.

(2) The dramatization of Bible stories by children especially at Christmastime is very general. These plays are composed by some older person, but the actors are children of the Church. Some of these plays have real merit, and move the audience greatly, especially stories of the nativity. In these, the wise men are Parsees;

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Herod, a Mahommedan — where the majority of the population is .Hindu — and the whole story is adapted to local conditions. Old Testament stories are also sometimes used by groups of College boys doing social work in the villages during their holidays. In some of these dramas the Indian tradition of alternate prose and poetical sections is kept with great effect.

(3) The bhajanas of West India, especially those of the Marathi Christian poet, Narayan Tilak, are widely known. In South India, the corresponding form of songs are used both by missionaries and Indian Christian leaders. Though these cannot be properly called dramas, we may see in them the trace of the early Indian drama in the dramatic alternation of prose and song.

(4) Cinemas of the life of Christ, of which the most popular is the "King of Kings", will always attract great crowds. But these are commercial ventures, and are in no way sponsored by the Christian Church.

(5) Most encouraging of all, is the occasional attempt by students or others to compose, often in rough and haphazard fashion, original dramas satirizing the customs of a particular section well-known to the author, or laying open to the public view, grave social evils. One such drama, written by a Jaffna student in an Indian Theological College, was produced several times with great effect, and has probably been seen by most of the readers of the "Miscellany." The chief merit of "The Jaffna Dowry Hunter" is its lightness of touch

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and abundant local colour, which nevertheless can not obscure the main purpose of the writer, viz., his desire to call attention to a social custom which is, as often practised, at present a serious menace to the Christian Church.

In conclusion, may I bring the challenge to Christian young men with literary and artistic gifts which the Church of India is presenting to them to write and produce religious drama with the Christian message? In the United States and in Great Britain presentation of such plays as Housman's "The Little Plays of St. Francis," Kennedy's "The Terrible Meek," Maxwell Anderson's "Winterset" and, most popular of all, Marc Connelly's "Green Pastures," to mention only a very few, has quickened the spiritual apprehensions of thousands. If the drama both in England and in India began an attempt to educate men in the truths of their religion, may it not be used today in the providence of God, to arouse men again to the beauty of spiritual living? "What is a religious drama? One which has a religious effect upon the audience, i. e., sends the audience away exalted in their spirit and with a deepened sense of fellowship with God and man" — Eastman. It is the conviction of the writer that Jaffna young people with their abundant talents are called to experiment in this field, that they may be of use in bringing in a dramatic renaissance in the Christian Church throughout India and Ceylon.

Note :—I have said nothing about the religious allegories of Rabindranath Tagore, which are widely read, but so far as I am aware, not widely produced in India, either by the legitimate theatre, or by the cinema.

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GAJABAHU AND HIS TIMES

(By Dr. S. C. Paul)

Continued from last issue

A brief review of the political conditions existing in the then civilised part of the world particularly with reference to their relations to South India and Ceylon would be helpful to fix the date of the Sangam period.

In the two centuries before and after Christ great political changes had taken place throughout the whole of the then civilised world. In the West, Greek suzerainty had given way to Rome. At this epoch the Roman people were without rivals in political sagacity as well as in warlike qualities. Egypt and Syria were under their rule. Their power extended to countries far beyond their allegiance, and which sought to win their good-will by sending embassies. A Pandyan king was the first to send an embassy to Augustus Caesar in B. C. 26 craving his friendship and alliance. He sent a second embassy in B. C. 20.[1] In the first century A. D. the Pandyan King Nedun Cheliyan employed Roman soldiers to guard the gates of the fort at Madura. Even in the battle field "the tents of the king were guarded by Roman soldiers whose stern looks struck terror into every beholder, and whose long and loose coats were fastened at the waists by means of belts."[2] The Chera king Imayavarman who was a contemporary of the Pandyan king Nedun Cheliyan and of the Chola king Karikalan, destroyed the fleets of the pirates who interfered with the shipping trade on the Malabar coast. The author of Puram in verse 128 says that "after

1. Tamils 1800 years ago by Kanakasabai P. 37.
2. Malaipaddu 11.59.66.

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this naval action the Chera fleet sailed on the waters of that littoral with a sense of dominion and security." Karikalan, the Chola king, similarly engaged the pirates on the Eastern coast extending the scope of his operations along the Western coast of Ceylon. These pirates had their base of operations at Mantai, the present Mantotte, in the Gulf of Mannar which they had strongly fortified by erecting three hanging forts [1] made of magnetic iron and surrounded by a large moat. At this time all the shipping from the west had to pass from the Indian Ocean to the Bay of Bengal through the Straits of Mannar. Karikalan had improved the Sea Port of Kaveripattinam at the mouth of the river Kaveri, so as to make it the chief emporium of the East coast; and he made it the capital of his kingdom. The destruction of the hanging forts of Mantai and with it the power of the pirate fleet earned for him the name of "Sembian" which means "The victor of the copper country," [2] a name by which Ceylon was then known in South India. It was in this expedition that Karikalan carried away with him 15,000 Ceylon captives to work on the building of the bunds on both sides of the Kaveri river extending for a hundred miles in length. [3] These captives were not Sinhalese but the Mukkuvas who occupied the Western and Northern coasts of Ceylon and controlled the maritime trade. During the reign of Pandukabhaya a chief named Dandabe Maharaja arrived in ships and occupied the country near the mouth of the Dedru Oya. His followers called Kaka Mukkaras occupied the North Western districts and gave much trouble to the kings of Anuradhapura after the Duttugemunu period. [4] Although several attempts

1. Cirupannarru padai 81-82 Silapadikaram Valtupadai.
2. Cirupannarru 81 82.
3. Mackenzie Manuscripts No. 343.
4. 5 J. R. A. S. (CB) Vol. XXX P. 320.

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were made by successive Sinhalese sovereigns to dislodge them by Tamil mercenary soldiers from South India, they did not succeed. Occupying the seaboard, they had from the time of Duttugemunu prevented the contact of foreign merchants arriving by sea with the Sinhalese people. This explains the absence of any references either to the Sinhalese people or to their kings by merchant writers who had occasion to visit this island in the early centuries before and after Christ, It is more than probable that the embassy from Ceylon mentioned by Pliny was one that was sent by the pirate kings of Mantai who at that time were masters of the seaboard. The Mukkaras of the Sinhalese, the Mukkuvars of the Tamil districts of Ceylon and the Malabar coast, and the Mukharas of Bihar and Orissa appear to be one and the same people. According to the local traditions of the Mookuvars of Batticaloa, they say they originally came from Orissa. Pridham in his History of Ceylon states that according to the traditions of the Mookuvas they were originally inhabitants of Ayodhya or some part of Oudh, but they are ignorant of the period when this event occurred. [1] In the Kadaloda Vedi Arasan Charitram — a work published in Jaffna it is stated that the Mukuvars of Jaffna occupied the seaboard of the Northern shore of the Peninsula and the islands of Jaffna including Delft, and that a king called Vedi Arasan ruled over them. A merchant from Kaveripatinam, Mihaman, by name, came with a fleet given by the Chola king to obtain rubies for Kannakai's anklets. His landing was obstructed by the Mukkuvars. Anchoring off Nainativu he engaged in battle with Vedi Arasan and his brothers and defeated them. The Mukkuvars made peace with Mihaman and allowed him to go on his Mis-

1. Pridham History of Ceylon Vol. 1 P. 466.

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sion.[1] This event should be placed a few years before Gajabahu's visit to India. It was perhaps on account of this victory of Mihaman that Gajabahu was able to cross over to India from some port in Jaffna. The identity of the Mukkuvars with the Maukharas is further borne out by the fact that the tree totem of both these is the kadamba tree. The Arippu river which flows into the sea near Mantai was known as Kadamba river, and the forest in its neighbourhood was known as the Kadamba forest. These names suggest that the port of Mantai was in the possession of the Kadamba clan viz., the Mukkuvars. One legend[2] of the origin of the Maukhara clan is that a drop of perspiration of god Siva fell from his forehead through the hollow of a kadamba tree and assumed the form of a man with three eyes and four arms. He was therefore called Trinetra or Trilochana Kadamba, and he became the founder of the Kadamba dynasty. The Maukari clan seems to have been an ancient one and was known to Panini. A clay seal discovered by General Cunningham at Gaya[3] denotes that the Maukharis were originally a political community and they must have been deprived of their power somewhere in the third century, B. C. as there was no room for a second rate political community in the neighbourhood of Gaya at the time of the Mauryan supremacy.[4] It was perhaps some political upheaval at this period that drove some members of this community to seek new fields on the coasts of Ceylon and Malabar. It is related of the Chera king Imayavaramban that among his successful wars were those against the members of the Kadamba clan who

1. History of Jaffna by John P. 9.
2. Dr. Oppert original inhabitants of India P. 265.
3. Epigraphica Indica XIV P. 114.
4. The Maukaras by Pires P. 14.

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in the opening lines of the Pattiripattu are described as the pirates that infested the Malabar sea. According to Agam 127 he also conquered Mantai which was the headquarters of this clan. In Puram 128 it is stated that he so effectively destroyed the power of the pirates that "the Chera fleet sailed on the waters of that littoral with a sense of dominion and security." A few years later, his son and successor Senkuttuvan won a great naval victory over the remnants of that pirate fleet by reason of which he earned the epithet "Kadal-Pirakottiya," which means "he who destroyed the efficacy of the sea as a place of refuge".[1] It was as the results of these victories the Musiri was made a safe port of call. When Pliny wrote his book c. 80 A. D. Muziris was considered an unsafe port on account of pirates, and vessels called at a port further south belonging to the Pandyan king where articles of commerce were more abundant. Ptolemy who wrote his geography c. 150 A. D. makes no mention of piracy thus confirming the information given by South Indian Sangam poets in their anthologies. In Pliny's time companies of archers were carried on board because the Indian seas were infested by pirates, while Ptolemy merely mentions that the Konkan territory is the Ariake of the pirates in his time, but says no more of pirates at all. In Aham, a sangam work, reference is made to Musiri as the port to which the well rigged ships of the Yavanas (Greeks and Romans) come bringing gold and taking spices in exchange.[2] Paranar in Puram 343 says "the Kuttuvan king of the beautiful garland.... gives away in head loads, to those that go to him the sandal from the hill, and the pearl from the sea along with the gold brought in payment by ships and carried by canal boats into his port

1. Pattiripattu V. Pattigam.
2. Agam 148 to 149.

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of Musiri of the noisy beach." This is definite contemporary evidence of "Kuttuvan" in Senkuttuvan as the Chera king of the period, when Musiri was the chief port of Malabar. The author of the Periplus (c. 80 A. D.) not only corroborates but also gives a fuller account of the commercial activities of this port. The chief exports from this port according to him are "the produce of the soil like pepper, great quantities of the best pearls, ivory, silk in the web, spikenard from the Ganges, malabathrum from the countries further to the east, transparent stones of all sorts, diamonds, rubies, and tortoise shell from the Golden Chersonese or from the islands off the coast of Damirke. He adds that there is a great resort of shipping to this port for pepper and malabathrum; the merchants bring out a large quantity of spice; their other imports are topazes, stibium, coral, flint, glass, brass, and lead; a small quantity of wine as profitable as at Barugaza; cinnbar, fine cloth; arsenic, and wheat not for sale but for the use of the crew." Foreign merchants from Europe appear then to have sought South Indian ports for trade even at considerable risk from pirates. It cannot be said that the poets of the Sangam period indulged in any vain platitudes in speaking of their patrons, but on the contrary they depict the true events of the time without any exaggeration, and they are the more valuable being made by different poets in various unconnected works. The author of the Periplus mentions three important ports on the eastern coast of which Kamara identified with Kaveripattinam was the chief port, and the imports of trade are described as "everything made in Damirica; and the greatest part of what is brought at any time from Egypt comes here with most kinds of all the things that are brought from Damirica and of those that are carried

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through Paralia." Ptolemy merely mentions Khaberis (Kaveripattinam) as an emporium, but it must be remembered, that at the time Ptolemy wrote, a good part of Kaveripattinam had been destroyed by the sea and its glory had passed away. In the Tamil work Pattinipalai[1] we have a more detailed account of the commercial activities of this port. "Horses were brought from distant lands beyond the seas; pepper was brought in ships; gold and precious stones came from the northern mountains; sandal, akil, came from the mountains towards the west; pearls from the southern seas, and coral from the eastern seas; the produce of the regions watered by the Ganges; all that is grown on the banks of the Kaveri; articles of food from Ilam (Ceylon) and the manufactures of Kalakam (Sumatra). Karikalan the most famous of the Chola kings had built on either side of the Kaveri two dams a hundred miles long; and fortified and beautified the city of Kaveripattinam and made it his capital. It was built on the northern bank of the river, which was then a broad and deep stream that huge vessels entered the mouth of the river without either slacking the sail that bulged from the mast or lightening the freight that it carried. Adjoining the sea coast was the Maruvarpakkam where the foreign merchants lived. Facing the beach were raised platforms, 'go-downs' and warehouses where the goods landed from the ships were stored. Here the goods were stamped with the tiger seal after payment of customs duty, and passed on to the merchants' warehouses. Close by, were the settlement of the foreign merchants where many articles were exposed for sale. The palace of the king is described as a magnificent building. "Skilled Artisans from Magadha, mechanics from Maradam, smiths from Avanti, carpenters from Yavana, and

1 Pattinipalai. ii 127

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the cleverest workmen from the Tamil land" had been employed for this purpose. The throne hall was of dazzling splendour, the walls being covered with plates of burnished gold. Its roof was supported by pillars which were made of coral and the capitals were set with gems of brilliant colours. In the park surrounding the palace wells were worked by machinery, artificial hills and waterfalls, flowery arbours, broad lakes and deep tanks, labrynths and shady alcoves, with benches all built of crystal.[1] This city continued to be the capital of the Chola kingdom with undiminished prestige for three successive reigns when it was partly destroyed by an incursion of the sea and then the seat of Government was removed back to the old capital, Uraioor. When Ptolemy wrote his geography in 150 A. D., the City of Kaveri had been partially destroyed and the seat of Government had been already transferred to Uraioor, and hence his mention of Orthoura (identified with Uraioor) as the royal city. When Gajabahu went on a visit to the Chera capital, he must have passed through Kaveripattinam if he had embarked from a port in Jaffna. The Chola king was still in the zenith of his power, and it would not have been possible for Gajabahu to have dictated terms to this king, as one of the Sinhalese chronicles states that he went alone without an army, nor was it feasible for him even if he took an army with him, to have landed at Kaveripattinam without a strong naval force, as at this time all the three South Indian kings had strong navies patrolling the seas. The Sinhalese kings of this period had no navy, nor were they distinguished for any military prowess. On the other hand the three South Indian kingdoms were so powerful that Karikalan the Chola king defeated the Ayran kings of the north and imposed

1 Silapadikaram.

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tributes on the kings of Magadha and Vajira while the king of Avanti sought his friendship and alliance. His contemporary, the Chera king Imayavaramban, is said to have extended his kingdom to the north having conquered seven kings and he is praised as having set or imprinted his seal on the Himalayan slopes. His son Senkktuvan twice waged war with the kings of the north and took them prisoners. The Satakarnas and the King of Avanti were his allies. These statements, that the South Indian Tamil kings inflicted crushing defeats on the kings of the Gangetic basin, rest on the testimony of the Sangam works like the Silapadikaram, Manimekalai and the numerous anthologies by various poets of this period. The political geography of North India had undergone cataclysmic changes during this period. After the death of Asoka, the Magadha empire began to disintegrate. The last of the Imperial Mauryas was slain by Pushamitra in B. C. 184, who till his death exercised paramount power in Northern India. His successors were not able to consolidate the kingdom, and their power gradually declined until they were displaced by the Kanvas about whom very little is known. At this time the Kalinghas under Kharvela and the Andhras under Satakarnis came into prominence with the decline of the Mauryan dynasties. In the first half of the second century B. C. both these two dynasties became rivals in establishing a suzerainty over neighbouring countries. When in 72 B. C. the dynasty of the Cungas came to an end, the unsubdued people on the southern borders of the Mauryan dominions were united under the suzerainty of the Satakarnis whose dominions now extended to all the Bekkhan between the two Ghats. They had also annexed the kingdoms of Ujjain and Vidica (Western and Eastern Malwa) which lay along the central route from the western coast to Pataliputra the capital of Magadha. A Satakarna king slew

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the last of the Kanvas and became king of Magadha as well, in 27 B. C. Between the first century B. C. and first century A. D. the Malwa or Avanti kingdom was wrested from the Satakarnis by the Cakas in whose possession it remained till 414 A. D.; when the Gupta emperor Chandra Gupta defeated them. If the Silapadikaram account of Karikalan's conquest of the northern kingdoms be accepted to be true, then this event could have taken place when the Satakarnis were masters of both banks of the Ganges, and Avanti had passed into the hands of the Sakas. The Saka king of Avanti would have been only too glad to render any help to Karikal against their enemy the Satakarnis. There is some evidence that at some date after 72 B. C. when the Sungas came to an end, East Malwa was annexed by the Andhras or Satakarnis. It would appear that a persecuted party in the state of Ujjain sought the aid of the powerful Sakas to crush the power of a tyrant. And the Sakas having crushed the tyrant seized the kingdom for themselves. In the latter part of the first century Karikalan led his forces against the Satakarnis, who were then masters of Magadha, through the friendly territories of the king of Avanti or Malwa.[1] When his grandson Senkuttuvan went to the Himalayas to secure a stone to carve the image of Pattini Devi, the Satakarnis sought his alliance and provided him with a fleet of boats to cross the Ganges. On his march to the foot of the Himalayas to secure the block of stone he needed, he was opposed by a large Aryan army headed by Kanaka and Vijaya, sons of Balakrishna, and seven other Northern kings at a place called Kuilaluvam identical with Kuyilalapura near Kapilavastu. He defeated these combined forces and took as captives Kanaka and Vijaya. This account in the Silapadi-

1. Cambridge History of India Chap. XXJ.

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karam in which details of the battle are given with the names of all the kings who took part in it and the name of the place at the foot of the Himalayas where the battle took place, bears an impress of truth and is not an imaginary account of the poet. Further, this is corroborated by various other poets in other unconnected works of the period. I have endeavoured to link up historical allusions in contemporary writings of this period and co-ordinate them with other statements from European writers of this period. Further, political conditions of India at this time were such that it was not impossible for the kings of the South to have carried successful campaigns against the disintegrating kingdoms of the North. In the first two centuries before and after Christ various factors contributed to the deflection of the trade with Europe from the North to the South of India. From the time of Augustus Caesar till the death of the Emperor Caraculla there was an extensive trade between Roman and the South Indian ports.[1]

(To be concluded in the next issue.)

1. Sewell J. R. A. S, 1904 P 591.

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JAFFNA COLLEGE FIFTY YEARS AGO

(An extract from "Two Happy Years in Ceylon", by C. F. Gordon Cumming.)

One of the most remarkable Christian institutions in Ceylon is the College for Tamils at Batticotta, in the Jaffna peninsula, which originated in a purely spontaneous effort made in 1867 by the native Christians in that district to secure for themselves and their descendants a superior education both in English and Tamil. They succeeded in raising £ 1700 — a large sum in a land where the wage of a labourer is but 6 d. a day. This nest-egg was supplemented by £ 6000 from America, and in 1872 the College was started under the control of a board of directors. These are the Government Agent of the Northern Province, eleven representatives of the native Christian gentlemen of the community, and the senior missionaries of the three Christian regiments which work in that province in such admirable brotherly union, namely, the CHURCH OF ENGLAND MISSION and the AMERICAN and WESLEYAN MISSIONS, all of whom are in full sympathy with the work of this noble institution.

While the College is undenominational, it is essentially Christian, and form of worship adopted is Congregational. Not one heathen teacher has ever been employed in it, and all students are required to live in the premises, and are thus continuously under strong Christian influence.

It might be supposed that Hindoo young men of high caste would object to paying full price for board and lodging in a college where a standing rule is that all inmates shall refrain from heathen practices, and from wearing idolatrous marks on their foreheads; but so highly is education prized,

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that no objection to these conditions is ever made, and the Hindoo students not only eat, sleep, and live with the Christians, but unite in the daily study of the Bible, and are present at morning and evening prayers, the Sabbath-school and Church services of the American Mission.

This College takes no grant-in-aid from Government, and until June 1891 it was not affiliated to any university, as experience proves that students who are working for passes grudge the time bestowed on Biblical study, which does not count in their examinations. Naturally a college which recognises the training of Christian catechists and schoolmasters as the primary object of its existence prefers to be independent of a purely secular superior.

It was evident that the Christian College at Jaffna must be placed on such a footing as to enable it to meet this ever increasing need. A sum of £30,000 was required for its immediate extension, and it is delightful to know that this has been almost raised by the efforts of Mary and Margaret Leitch the two sisters of whom I have already spoken, and who come to Britain and to America for this purpose.

There is every reason to believe that this College is destined to fill a very important part in the evangelisation of India, for this reason, namely, that a singularly large proportion of the Tamils resident on the peninsula of Jaffna are of very high caste, and the 15,000 children attending the Christian day-schools and the 2500 communicants connected with the three missions are mostly of high caste.

Now in these respects Jaffna is very remarkably favoured, and is apparently destined to become

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to Southern India what Iona once was to Scotland — the school for her teachers. It must be borne in mind that Tamil is one of the four great Dravidian tongues, and is the language of 13,000,000 of the inhabitants of the Carnatic, extending from Cape Comorin to Madras. Glorious indeed is the prospect thus unfolded, that (as has been said) "after having received its two false religions from India, Ceylon shall, by a Christ-like retribution, send over her sons to preach the one true religion to India's millions."

Already a large proportion of the students trained in Jaffna College (men whose attainments fully qualify them for secular work on salaries of from £5 to £10 a month, with prospects of promotion) have voluntarily chosen to devote their lives to Christian work as teachers, catechists, or pastors on a salary of £1.10s. to begin with, and no prospect of ever rising above £4 a month

Several of the most able have volunteered to leave their beloved Isle in order to undertake posts in mission-schools at Rangoon, Singapore, Madras, Madura, Bombay, Indore, and many other parts of India, where they are working most successfully, thus profitably trading with their birth-right talent of good caste. One of these young men, who for some time has been working in Ahmednager on a salary of £4 a month, was offered £10 a month if he would accept work elsewhere. He refused, saying that he believed he could do more good where he was, and where he has won extraordinary influence with a large class of high-caste young Hindoos.

It would be well if some of those who are ever ready to sneer at the imaginary pecuniary

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advantages which are supposed to influence native Christians, could realise the full meaning of a few such details as these, and also the extraordinarily generous proportion of their salary, or other worldly possessions, which is almost invariably set aside by the converts in Ceylon (and in many other lands) as their offering for some form of Church work—tithes, which we are so apt to deem excessive, being accounted quite the minimum to be offered.

It is quite a common thing in the gardens of Christians to see every tenth palm or other fruit-bearing tree specially marked in token that its whole crop is devoted to some sacred purpose. Poultry is reared for the same object, and the eggs laid on Sunday are set apart as an offering; and even the very poor families who possess no garden find a method of contributing their mite; for when the mother is measuring out so many handfuls of rice for each member of her household, she ends by taking back one large handful from the common store, and places it in "the Lord's rice box," the contents of which are periodically emptied, and, being added to those of many neighbours, make up a considerable item in the teacher's store.

I have already referred to the well-developed missionary spirit of these Jaffna Christians. So early as 1848 this showed itself in providing funds to work a purely native mission to the 28,000 heathen inhabitants of the large group of islands lying to the west of peninsula. One of these isles, Ninatheevu, is the special care of the Christian students in the College, who there built a school, and now continue to raise the funds for the support of their own missionary and his wife by devoting many of their recreation hours (while the others are playing cricket and other games) to cultivating a garden and selling its produce.

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These young men also do their utmost for the conversion of the Hindu students in the College, and on Sunday afternoons they disperse themselves over eight or nine of the neighbouring villages, holding Sabbath schools, which are attended by about 400 children. One of the young men invested £5 in an American organ to enliven the services in one village — an extravagance which called forth remonstrances from his relations, till he proved that he had simply abstained from spending it on tobacco.

[This extract from "Two Happy Years in Ceylon" by Gordon Cumming, was sent to us by Mr. E. W. Vijayaratnam, an aluminus of Jaffna College. It contains the reflexions of one who seems to have had first hand knowledge of what he writes about. The information he gives is surprisingly accurate and full. There is however one small error which we wish to correct The island where our Y. M. C. A. has been carrying on social and religious activities is not 'Niratheevu' but Eluvaitivu, the annual expedition to which place occurred during the middle part of this term. Our thanks to Mr. Vijayaratnam.

Editors]

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அந்தக் கனவு

க. கணபதிப்பிள்ளை

ஒருநாட் பின்னேரம் வீட்டிலே இருந்து நூலொன்றை வாசித்துக்கொண்டிருந்தேன். மாரிக்காலமாகையால் சடுதியாய்க் காத்திராவண்ணம் இருண்டு மின்னி இடித்தது. உடனே மழை கோளுமாரியாய்ப் பெய்யத் தொடங்கியது. புத்தகத்தின் எழுத்துக்களைப் பார்க்க முடியாமற் போனதால், அதை ஒருபுறம் வைத்து விட்டு, படுக்கையிற் போய்ப் படுக்கேன். உடம்பு சிறிது அலுப்பாயிருந்ததினால் ஒரு சாளரப்பொழுதில் ஆழ்ந்த நித்திரையில் உறங்கிவிட்டேன். அந்த நித்திரையில் ஓர் அரிய கனவு கண்டேன். அதை என்னால் ஒருபோதும் மறக்க முடியவில்லை; அவ்வளவு வியப்பானது. அது என்ன என்று கேட்டால் சொல்கின்றேன், கேள்.

ஒருகால் இரவு யான் பொல்லனுகையிலே ஒரு நில அளவைக் காரியாலரொருவருடைய கூடாரத்திலே தங்கி இருப்பதுபோலத் தோற்றியது. அக்கூடாரமோ சோழர் காலத்துக் கட்டிய சிவன் கோயிலுக்கு அருகிலிருந்தது. அதிலிருந்து பார்த்தால் கோயில் கன்னுப்புத் தெரியும். அன்று வெள்ளிக்கிழமை. நேரத்தோடு அக்கூடாரத்துள்ளோர் யாவரும் படுத்து நித்திரைபோய்விட்டனர். இப்படி இருக்கும்போது சரியாய் இரா ஒருமணி இருக்கும், கோயிலிலே பூசை நடப்பதுபோலச் சங்கு சேமக்கலம் முதலியவை கேட்டன. இவற்றைக் கேட்டதும் இக்கோசத்து இங்கு கேட்பது என்ன ஒலியாய் இருக்கக்கூடும் என்று பார்ப்பதற்குக் கூடாரத்துக்குச் சிறிது வெளியே வந்தேன். உடனே என்ன வித்தை! அக்கோயிலிலே மிகப் பிரமையோடு விளக்குகள் எரிவதையும் அங்கு ஒரு கூட்டம் மக்கள் நிற்பதையும் கண்டேன். நான் நின்ற இடத்திலிருந்து பார்த்தபோது கோயிலிலே பூசை நடப்பதும் தெரிந்தது. உடனே ஒரு சந்தி என்னை அங்கு போகும்படி இழுத்தது. பேய் பிசாசுக்கு இப்பூமியாய் மிகுந்த பயமுள்ளவனுனபோதிலும் எப்படியென்று தெரியாது அங்குப் போய்ச் சேர்ந்தேன்.

சேர்ந்ததும், ஒரு பக்கத்தில் நின்றேன். மூலத்தானத்திற் பூசை நடந்துகொண்டிருந்தது. ஒரு கூட்டம் மக்கள் வெளியில் நின்று வணங்கிக்கொண்டு நின்றனர். அவர்களைப் பார்த்தால் யாவரும்

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தூறவிகளாகவே இருக்கனர். ஒருவராவது இல்லற மக்கள் அங்கில்லை. அத்துறவிகளின் மேம்பட்ட தோற்றமுள்ள ஒருவரும் இறை வனை வணங்கிக்கொண்டு நின்றார். அங்கு நின்றோர் யாவருள்ளும் வயதால் மூத்தவர் அவரே. நீண்ட தாடியும், மேலுதட்டில் இரு பக்கமாய்ப் பிரித்துவிட்ட மீசையும், தலையிலே உயர்த்திக் கட்டிய சடைமுடியும், கழுத்திலும் தலையிலும் அணிந்திருந்த உருத்திராக்க மாலைகளும் அவருக்குக் கூறமுடியாத அழகைக் கொடுத்தன. அன் றியும் காவி நிறமுள்ள சேலையொன்றைக் கொய்துடுத்திருந்தார். அரை யிலே முண்டொன்று கட்டியிருந்தது. அவர் வண்டி அவர் உருவத் திலும் பெரிதாய் இருந்தபோதிலும அவருக்கு ஒரு கெம்பீரத்தையும் அழகையும் கொடுத்தது. அன்றியும், அவர் முகத்திலே ஓர் ஒளி தானும் பிக்கொண்டிருந்தது. கண்களிலே ஆழ்ந்த கல்வி கேள்வியறிவும் நிரி கால ஞானமும் தவத்தினால் ஏழுந்த உயரிய வலிமையும் மிளிர்ந்து கொண்டிருந்தன. அவருடைய பெரிய சக்தியொன்று என்னை அவ ரிடம் இழுத்துக்கொண்டே யிருந்தது.

இப்படி இருக்கும்போது அவருக்கருகு நின்ற முனிவர் ஒரு வர் யான் நின்ற இடத்துக்குக் கிட்ட வந்து, அங்கு வைத்திருந்த நீர்க்கெண்டியொன்றை எடுத்தார். அது எனக்குப் பக்கத்து இருந் தது அப்போதுதான் தெரியும். அவ்வளவும் அதை யான் காண வில்லை. அவர் அதை எடுத்ததும் என்னைக் கண்டுவிட்டார். அப் பொழுது அவர் சிறிது வியப்புற்றவராய் "இது மக்கள் யாருமில்லாக் காடே ஆகையால் நீ எப்படி இவ்கே இத்தச் சாமவேளையில் வந் தாய்?" என்றனர். அவர் பேசிய வார்த்தையைக் கேட்டதும் சிறிது அச் சம் தெளிந்தவனாய் அவரை வணங்கி "சுவாமி, யான் அந்தோ கோயி லுக்கு அருகில் கட்டியிருந்தும் கூடாரத்துள்ளே படுத்திருந்தேன். அவ்வண்ணம் படுத்திருக்கும்போது வழக்கம்போலல்லாது இன்று இக்கோயிலினுள் சங்கு முதலியவற்றின் சத்தம் கேட்டது. அச்சத் தம் என்ன என்று பார்ப்பதற்காக இங்கு வந்தேன். வந்ததும் இந்த அதிசயமான காட்சியைக் கண்ணாரக்கண்டேன்" என்று கூறினேன் இதைக் கேட்டதும் முனிவர், "அப்படியானால் சரி, இன்று பூசை யெல்லாம் முடிந்தது. நீ திரும்பிக் கூடாரத்துட் போய்ப் படுத்துக் கொள். யான் போகின்றேன். நேரமாகின்றது. எமது குரவர் ஆச் சிரமம் போவதற்குக் காத்துக்கொண்டு நிற்கின்றார்" என்று எனக்குச் சொல்லிவிட்டுப் போவதற்கு அடியெடுத்துவைத்தார். அப்பொழுது

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யான் 'பெருந்தவச் செல்வரே, தயைகூர்ந்து நான் குருவாகிய அப் பெரியார் யாரென்று அடியேனுக்குக் கூறியருளல் வேண்டும்" என்றேன். அப்பொழுது அவர் என்னைக் குறிப்பாய்ப் பார்த்தார். பார்த்து விட்டு என் ஆவலையும் கண்டுவிட்டு, "அவரைத் தெரியாதா? அவரே உலகம் போற்றும் உத்தமர். தமிழுலகு செய்த தற்பயனும் வந்தித்தவர். அவரையே குறமுனியென்றும், குடமுனியென்றும் கூறும். அகத்திய மகாமுனிவர்," என்றார்.

அவர் கூறியதைக் கேட்டதும் பிரமித்துப்போனேன். இத் தமிழ்த் தெய்வத்தைக் காண முற்பிறப்பில் என்ன புண்ணியஞ் செய்தேனோ என்று எண்ணினேன். உடனே என் மெய்ம் மயிர் சிலிர்த்தது. கால்குன்றியது. அன்பினுற் கண்ணீர் ஆறுப்போல் பெருகியது. முனிவரும் அதைக் கண்ணுற்றார். பின்பு யான் அவரை நோக்கி, "உத்தமரே, கருணைக் கடலும் தொன்முது கடவுளுமாய இத்தமிழ் பயந்த வள்ளலோடு காயினும் கடையேனுய் யானும் சில மொழி களைப் பேசிக் கழிப்பெய்தலாமா நிருவருள் புரிவாரா?" என்றேன். அப்போது அவர் பின்வருமாறு கூறினர். "நீயும் அவர் குழந்தை களுள் ஒருவனல்லவா? அதோடு நன்றுப்போ பேசலாம்." ஆனுல் அத்தருணம் எம்மோடு யாம் தவஞ்செய்யும் குகைக்கு வரல்வேண்டும். அது அங்கே தெரிகின்ற மலையடிவாரத்தில் உள்ளது. யாம் போகும் போது எம்முடன் வரலாம். அன்றியும், பல ஆண்டுகளாக அவர் யோக நித்தையில் இருந்து இன்றுதான் கண்விழித்திருக்கின்றார். இன்னும் ஒருவரோடும் வாய்திறந்து பேசவில்லை. தமிழ்முனிவரை யின் அவர் தமிழிலேயே பேச ஆசைப்படுவர். ஆனுல் இங்கு எம் முடன் கூடிவந்த முனிவர் யாவரும் தமிழ் பேசுபவரல்லர். சங்க நாதத்தையும் பாகதத்தையுமே சும்மா ரூமண ஞரஞன ஞரண ஞோண என்று பேசிக்கொண்டிருப்பர். அவ்வகையான அவச்சத்தம் முதன் முதல்அவர் காதில் விழக்கூடாதென்பதே என் விருப்பம். ஆகை யால் உன்னைச் சந்தித்ததும் நன்மைக்குத்தான். உன்னையேஅவ ரோடு முதன்முதற் பேசவிடுவேன். நாம் போம்பொழுது ஒருவகை யான அச்சமுமின்றி எம்மைப் பின்தொடர்ந்து வா. இவ்வாறு கூறியதும் முனிவர் அகத்தியமுனிவரிடம் சென்றனர்.

உடனே சண்டியை அவர் கையிற் கொடுத்தனர். பின்னர் அவர் கோயிலுக்கு வெளியில் வந்து அருகு ஓர் இடத்திருந்த மிகு

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யடிகளைத் தமது காவில் மாட்டினர். பின்னர் அவர் அசைந்த சைந்து முன்செல்ல ம்மவரும் பின் தொடர்ந்தனர். யானும் அம் முனிவர் கூட்டத்திற்குப் பின் சென்றேன். அவர் யாவரும் அடர்ந்து வளர்ந்த காட்டுக்கூடாகச் சென்று ஒரு மலையடிவாரத்தை அடைந்தனர். குறுமுனி ஓர் இடத்தில் நின்றார். பின்னர் ஒவ் வொருவரும் அவரின் திருவடிகளில் வீழ்ந்து வணங்கிவிட்டு ஒதுங்கி நின்றனர். அப்பொழுது அகத்திய முனிவர் மலையடியிலே தோன் றிய குகை வாயிலுக்குள் இறங்கினர் உடனே அவருடைய சிடன் தூரத்து நின்ற என்னையும் அழைத்துக்கொண்டு அவருக் குப் பின் சென்றார்.

மலைத்துவார வழிக்கூடாகச் சிறிது தூரம் சென்றதும் அந்த அறை போன்ற ஓர் இடம் வந்தது. அதற்குள்ளே யோகம் செய் வதற்கும் இருப்பதற்கும் ஆசனமாயமைந்த சில கற்கள் இருந்தன. அக்கல்லொன்றிலே குறுமுனி போய் வீற்றிருந்தார். அங்கு ஒரு விளக்கும் எரிந்துகொண்டிருந்தது அதன் ஒளியினால் அவரை நன்முகப் பார்க்கக்கூடியதாய் இருந்தது. பெரியார் முன்னிலையா கையால் யான் கைகட்டி வாய் புதைத்து அச்சத்தோடு நின்றேன். என் கண்கள் அவர் திருமுகத்தைப் பார்த்த வண்ணமாகவே இருந் தன. அதிலிருந்து கருணை பொழிந்தது. கையிலிருந்த கீர்க்கென் டிலை ஒரு பக்கத்தில் வைத்துவிட்டுச் சிறிது நேரம் கண்ணை மூடிக்கொண்டு யோகத்திலிருந்தார். அதன் பின் தமது திருக் கண்களை விழித்தார். அப்பொழுது அவர் பார்வை என் மேலேயே விழுந்தது. உடனே தமது சிடரை நோக்கினார். ஆனால் அவரைக் கண்டது முதல் இதுகாறும் அவர் யாவருடனுமது வாய் திறந்து பேசியதை யான் காணவுமில்லைக் கேட்கவுமில்லை. அவர் குறிப் பை அறிந்த அவர் சிடர் என்னை விளித்து "உன்னோடு பேச விரும்புகிறார். அவர் அருகிற் போ" என்றார்.

அதைக் கேட்டதும் என் நெஞ்சு படபடவென்றடித்தது அச்சத்தினால் அங்கிருந்து வெளியே ஓட என்னுள்ளம் எழுந்தது. எனினும் அவர் முகத்தை ஒரு முறைபார்த்தேன். கண்ணளி பொங்கிக்கொண்டு இருந்தது. அத்துடன் அது என்னை அவரி டம் ஈர்த்தது. உடனே அவர் முன்னிலையிற் சென்றேன். எனது அஞ்சிய நிலையை முனிவர் கண்டு விட்டார். கண்டதும், 'குழந்

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தாய், அஞ்சவேண்டாம், எமதருகு வந்தத்தவிசி லமருதி," என்று கூறிக் கையினல் ஓர் இருப்பிடத்தைக் காட்டினர். அவர் பேசிய சொற்கள் கல்லாய் விளங்கவில்லை யென்றாலும் அவரிருக்கும் இருப்பிடத்தில் இருக்கச் சொல்லிக் கட்டளையிடுகின்றாரென்ற மட்டும் விளங்கியது. அவ்விருப்பிடத்தக்கருகு போய் நின்றேன். உலகம் போற்றும் இப்பெரியாருக்கருகில் எப்படிச் சரியாக இருப்பது என்ற எண்ணம் என்னை இருக்க விடாது நிற்கவேண்டுமென எழியது. அதைக் கண்ணுற்ற அத்தவத்தோரோ "நீ தமிழ்க் குழந்தை" என்றார். அதற்கு யான் "ஆம்" என்று நடுக்கத்தி விடையளித்தேன். வேறேதும் பேச காவெழவில்லை. அப்போது அவர் "அஞ்சுவதெவன் கொல்? யான் உன் மூதாதை யன்றே? எம் மகார் சூழ்க்கிலொருவனே, நீ மிழற்றுக் தண்டமிழ்க் கினியை பெம் செவியாரப் பருகுவல். அமருதி இவண. அஞ்சேல், அஞ்சேல்" என்று விளம்பியருளினர். அச்சொற்களும் பாதிக்குப்பாதி தான், எனக்கு விளங்கியது. ஆனல் "யான் உன் மூதாதையன்றே" என்று அவர் கூறியது எனக்கு மிகுந்த மனத்திட்டத்தைக் கொடுத்தது. உடனே அவர் எம் முதாதைதான். தமிழ் மக்களாகிய யாமெல்லோரும் இத்தொன் முதுகிழவரின் குழந்தைக் கூட்டங்களே என்ற எண்ணமும் எனக்கு வந்தது. எனகிருந்த அச்சமும் எங்கேயோ போய் ஒளித்துவிட்டது- அதுவும் அவர் கிருவருள்தான். உடனே அவர் காட்டிய இருக்கையில் இருந்தேன். இருந்ததும் அளவளாவிப் பேசத்தொடங்கி விட்டேன்.

அவருக்கு யான் முதன்முதற் கூறிய சொற்களாவன: "ஐயா, தாங்கள் தமிழ்தான் பேசுகின்றீர்களென்பது எனக்கு கல்லாய்த் தெரிகின்றது. ஆனல், தாங்கள் பேசுவது மற்றையோர் பேசுவதுபோல வில்லை. கடுமையான சொற்களாயிருக்கின்றன. அதனல் கல்லாய் விளங்கவில்லை." அதைக் கேட்டதும், அவர் தமது கண்ணை மூடிக்கொண்டு சிறிது நேரம் இருந்தார். பின்னர் அவற்றைத் திறந்தும் யான் பேசுக் தமிழிலேயே தானும் பேசத் தொடங்கிவிட்டார். அப்போது அவர் புன்முறுவலோடு கூறியதாவது: "அடே, குழந்தாய், நான் முதலாம் சங்க காலத்தில் இருக்கின்றேனென்றல்லவோ இதுகாறும் நினைத்துவிட்டேன். இப்போதுதான் தெரிகின்றது. முதலாம் சங்க காலம் மட்டுமல்ல. இடைச் சங்கம் கடைச்சங்கம் எல்லாம் போய் ஆயிரக்கணக்கான ஆண்டுகளாகிவிட்டன. அது நிற்க

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இப்போது என் அரிய தமிழ் இருக்கின்றதே. உனது தாய்மொழி; அதின் நிலை எப்படியிருக்கின்றதென்று எனக்குச் சிறிது கூறு, கேட்போம். சங்க காலத்துப் போலத்தான் இன்னும் அது சிறப்புற்றிருக்கின்றதா? முடியுடை வேந்தர் தண்ணிழற்கீழ் முன்போலச் செழித்து ஓங்குகின்றதா? இவை யாவற்றையும் எனக்கு எடுத்துக் கூறு. தமிழைப்பற்றி அறிவதற்கு எனக்கு மிகுந்த ஆசையாய் இருக்கின்றது. யான் பெற்ற வளர்ந்த பிளோயல்லவா அது?"

அப்போதுதான் அவர் இன்னும் தனது யோக நித்திரையிலிருந்து நல்லாய்த் தெளிந்தெழவில்லையென்று எனக்குத் தெரிந்தது. தமிழ்மேலிருந்த அளவற்ற அன்பே அந்த மயக்கமான நிலையிற்கூட அவரை அவ்வாணம் என்னே வினவ ஏவியது என்று எண்ணினேன். இவ்வாறு எண்ணிவிட்டு அவர் வினவிய வினாக்களுக்கு விடை பகருமுன் அவர் ஈழத்துக்கு வந்தது எப்போது என்று அறிய விரும்பினேன். அதற்கு அவர் பின்வருமாறு விடையிறுத்தார். "இராசராச சோழன் மகன் கங்கைகொண்டான் வந்திறங்கி இலங்கையையும் சோழமண்டலத்தோடு சேர்த்தபொழுதே இங்கு வந்தேன். வந்ததிற்பின் எனது நிலைக்கும் யோக நிட்டை கூடுவதற்கும் தகுந்த இடமாய் இதைக் கண்டதினால் என் சீடனொருவனோடு இங்கேயே இருந்துவிட்டேன். வந்து சிறிது காலத்தின்பின் யான் யோகத்திலே இருந்துவிட்டேன். பல்லாண்டுகள் கழிந்தன. அது எனக்குத் தெரியவில்லை. சரி, அதுபோக, இப்போது இந்நாட்டை ஆளும் சோழன் பெயர் யாது? அவன் குலத்தார் எப்படிச் சுகமாய் இருக்கின்றார்?"

அவர் கேட்ட வினாவோ எனக்கு மிகுந்த ஆச்சரியத்தைக் கொடுத்தது. அப்போது யான் சொன்னதாவது: "ஐயா, காற்கள் பேசுவது என்ன? எனக்கு ஒன்றுமே விளங்கவில்லை. இப்போதோ சோழர் என்ற பெயர்கூட இல்லை. முடியுடைத் தமிழ் வேந்தர் யாவரும் போயினர். சோழருக்குப் பின் பல்வகைச் சாதியார் ஈழத்தை ஆண்டுவிட்டனர். அதனால் எமது தேசம் அடைந்த இன்னல்களோ பல. ஏதோ இறைவன் திருவருளால் இப்போது ஆங்கிலேயர் என்போர் வந்து குடிகளே என்கு பேணி ஆண்டுவருகின்றனர். அவர் வந்ததிற் பின்னர்தான் ஒருவிதமாய் இடுக்கண் இல்லாமல் இந்நாட்டவர் வாழ்ந்துவருகின்றனர்."

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அதைக் கேட்டதும் அவர் மிக ஆச்சரியமுற்றவராய் "அப்படியா, என்ன வியப்பு! இவ்வளவு மாற்றங்களா? சேரசோழ பாண்டியர் யாவரும் போய்விட்டனரா? இது ஆங்கிலேயர் காலமா? எனக்கு ஒன்றும் தெரியாதே. செங்கோலம் தவத்திலிருந்துவிட்டேன் போலிருக்கின்றது. ஓகோ, தெரிகின்றது. அதனாலே இந்தப் புலிகள் இவ்வளவு அழிந்து இருக்கின்றது. சோழர் செங்கோலில் அழிந்திருப்பதை யான் அங்குப் போனபொழுது கண்டேன். எதோ சிறுதுயக்கமாய் இருந்தனால் அதைப்பற்றி எண்ணி அறிந்துகொள்ளவில்லை. சரிசரி இதெல்லாம் ஒருபக்கம் இருக்கட்டும். சடப்பொருளெல்லாம் அழிவதும், மாறுவதும் இயற்கைதானே. தமிழைப்பற்றிச் சொல்லு, கேட்போம். இந்த மாற்றங்களிலே அதன் நிலைமை என்ன? முத்தமிழும் இன்னும் ஒங்கி வளருகின்றனவா?" என்றார்.

அதற்கு யான் "ஐயா, முத்தமிழென்று பேசுகின்றீர்களே. இப்பொழுதோ முத்தமிழென்றதில்லை. ஒரு தமிழ்தான் இருப்பது எனக்குத் தெரியும். அதை இயற்றமிழென்பர். இலக்கணங்களில் முத்தமிழென்று இருப்பதேயொழிய வழக்கிலில்லை," என்றேன். அதைக் கேட்டதும் அவர் பரபரப்போடு "என்ன, என் அப்படிச் சொல்லுகின்றாய்? முத்தமிழும் கல்லாய்ப் பரவி வழக்கில் இருந்தனவே. அன்றியும், இவை மூன்றையும் யான் கண்கு கற்று அகத்தியம்' என்றொரு இலக்கணமும் அமைத்திருக்கின்றேனே. அல்லாமல் எனது மாணவர் சிலரும் அவற்றைப்பற்றி எழுதியிருக்கின்றனர்," என்றார். அப்பொழுது யான் அவருக்குச் சொன்னதாவது: "என்ன நாம் சொல்வது? 'அகத்தியம்" என்ற பெயரையும், அதன் ஒத்துக்கள் கிலவற்றையும் கேட்டிருக்கின்றேமேயன்றி அந்நூலைக் கண்டதேயில்லை. அது இறந்துவிட்டது. அதனேடு நாம் கூடியிருந்து ஆராய்ந்த முதற்சங்க நூல் ஒன்றுமில்லை. இடைச்சங்கத்த நூல்தான் ஒன்றுளது. அது நமது மாணவராகிய தொல்காப்பியர் இயற்றிய "தொல்காப்பியம்." அதைக் கேட்டவுடன் அவர் பின்வருமாறு சொன்னார். "என்ன, அப்படியா? 'அகத்தியம்' இறந்துவிட்டதா? தொல்காப்பியன் எழுதிய நூல் இயற்றமிழை மட்டுமே சொல்லுகின்றதே, அது போதுமா? முத்தமிழையும் கூறும் நூலல்லவே. அப்படியானால் அகத்தியத்தைப் பின்பற்றிய வழிநூல்கள் இசைத்தமிழுக்கும் நாடகத் தமிழுக்கும் நின்றலவுகின்றன போலும். அகத்தியம் போனலும் அவற்றிற்குப், 'பெருகாரை', 'பெருங்குருகு', 'தாளவகையோத்து',

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"இசைநுணுக்கம்' முதலியவை இருக்கின்றன. ஆகையால் இசைநாடகத் தமிழ் இல்லையென்று நீ சொல்வது பிழை." உடனே யான் "அகத்தியம்போல அந்நூல்களும் பேராளிற்றுன். இருந்த இடமும் தெரியாமற் போய்விட்டன" என்று பதிலளித்தேன்.

அப்பொழுது தமிழ்முனி கொஞ்சுடைத்தவராய்ச் சிறிது நேரம் ஒன்றும் பேசாது இருந்தவிட்டனர். பின்னர் அவர் "இலப்பதிகாரத்துக்கு உரையெழுதும்போது அடியார்க்கு நல்லான் இவற்றிற் பலவற்றை எடுத்துப் பாவித்திருக்கின்றனே. அவன் உரை எழுதியது கொஞ்சம் காலத்துக்கு முன்தானே. அதற்கிடையில் இவை இறந்து விட்டனவா?" என்று கூறினர். அப்பொழுது பின்வருமாறு விடையளித்தேன். "தாங்கள் கூறியபடி அடியார்க்கு நல்லார் காலத்து இந் நூல்கள் இருந்தனதான். ஆனபடியாலேயே இசைத்தமிழையும் நாடகத் தமிழையும் விரித்து இந்நூல்களினின்றெடுத்து விதிகாட்டி உரை எழுதியிருக்கின்றார். ஆனால் அவர் எழுதிய உரையிலிருந்து அவை அவர்காலத்து இருந்தவைவென்று தெரிகின்றதே ஒழிய அந்நூல்களோ இப்போது இல்லை. இசைத்தமிழும் நாடகத்தமிழும் புத்தரும் சமணரும் தமிழ்நாட்டில் உயர்நிலையில் இருந்தபோது தொலைந்தன என்பர் அறிவுடையோர்."

"அப்படியானால் இசைநாடகங்கள் இப்பொழுது அறவே தமிழ்மக்களிடத்து இல்லையா?" என்றார் அகத்தியமுனிவர். அப்பொழுது யான் "இல்லை, இல்லை, அறவே இல்லாமற் போகவில்லை. நாடகத் தமிழில் ஒரு சிறிது ஆரியர்களுடைய கூத்தக்களோடு கலந்து நின்று நிலவுகின்றது." அதற்கு அவர் "என் அடியார்க்கு நல்லான் காலத்திலும் அப்படிக் கலப்போடுதான் வழங்கியது. ஆனாலும் அப் பொழுது தமிழ்க்கூத்து மூற்றாய்க் கெட்டுப்போகவில்லை" அதைக் கேட்டதும் யான் பின்வருமாறு கூறினேன். "எப்படி இருந்தபோதிலும் அவ்வளவு கவலையில்லை. தமிழ்க்கூத்து 'பரதநாட்டியம்' என்ற பெயரோடு நாடகமகளிர் என்ற வகுப்பாரிடத்துச் செழித்து வளர்ந்து வந்தது. ஆனால் இப்போது சீர்திருத்தம் செய்ய வந்தவர் செய்த பிழைகளினால் அக்கூட்டத்தாரும்வரவர அதைக் கற்காது விட்டே வருகின்றனர். அதனால் அதுவும் போய்விடும்போல் இருக்கின்றது."

"அப்படியானால் ஏனைய குலத்துப் பெண்கள் அதைக் கற்பதில்லையா?" என்றார். அதற்கு யான் கூறியதாவது: "இப்போது

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ஒரு சிலர் கற்க வெளிக்கிளம்பி இருக்கின்றார்கள். ஆனால் அவர் ஆடும் கூத்துப் பெருங் கூத்தாய்த்தான் இருக்கின்றது. அவரே பாரசீக கூத்து, மேல்நாட்டார் கூத்து, ஒரு சிறிது பரதநாட்டியம் எல்லாவற்றையும் ஒருமிக்கச் சேர்த்துக்கொண்டு தொங்கி மிதித்துப் 'பரதநாட்டியம்' என்று அழைத்துக்கொண்டு திரிகின்றனர். பண்டைய நாட்டியத்தின் ஒரு சிறிதாவது அவரிடத்து மருந்துக்கும் காணமுடியாது. தம்மைப்பற்றி ஏதோ பேர்பெற்ற நடிகைகள் என்று சொல்லிக்கொண்டு உலகத்தை ஏமாற்றி வருகின்றனர். அவரைப் பற்றிய பேச்சுத்தான் ஒருபுறமிருக்க, நமக்கு வேறொன்று கூற விரும்புகின்றேன். நாட்டுக்கூத்து என்ற பெயரோடு கதைகளை யொட்டி எழுதிய நாடகங்களைத் தமிழ்மக்கள் ஆடிவந்தது தங்களுக்குத் தெரியுந்தானே." அப்போது அவர் "அது எனக்குத் தெரியாது, தம்பி அதைக் கொஞ்சம் எனக்குச் சொல்லு பார்ப்போம். அதுவும் நாடகத் தமிழின் ஒருவகைதானே. கேட்போம், கூறு," என்றார்.

அவ்வாறு அவர் கேட்க யான் பின்வருமாறு கூறினேன். 'நாட்டுக்கூத்து என்பது ஏதாவது ஒரு கதையை நடித்துக் கூத்தாடுவது. அது ஆடுவதற்குக் கூத்தும் வேண்டும், பாட்டும் வேண்டும் அக்கூத்துக்களைப் பழக்கும் ஆசிரியர்களை ஈழத்தின் ஒரு பகுதியாகிய யாழ்ப்பாணத்தில் 'அண்ணாவி' என்று அழைப்பர். நாடகத்திலே வரும் ஒவ்வொரு கூத்தர்களும் வருதல், போதல், ஒருவரோடொருவர் பேசுதல், வேட்டையாடுதல், குதிரைச்சவாரி போதல் ஆகிய வெவ்வேறு நிலைகளுக்கும் புறம்பு புறம்பான ஒவ்வொரு கூத்துக்களை ஆடுவர். அதிலே கூத்தும் பாட்டும் இன்றியமையாதன. அக்கூத்து ஆடும்போது பார்க்க மிக அழகாயிருக்கும். ஆனால் ஆரியரையும் மேனாட்டாரையும் பின்பற்றி நாடகங்களைத் தழுழர் நடிக்கத் தொடங்கியவுடன் 'நாட்டுக்கூத்து' கவனிப்பாரின்றி இறந்துபடுகின்றது. நாட்டுக்கூத்துப் பார்க்கக் கண்ணுக்கு அழகில்லை, அல்லது அதிற்பாடும் பாட்டைக் கேட்க இனிமையில்லையென்று நினைத்து அதை மக்கள் பார்க்கப் போவதில்லையென்று எண்ணவேண்டாம். மேனாட்டுக் கல்வியைச் சிறிது கற்றுவிட்டு, அம்மேனாட்டவர்போல் ஒழுகிவரும் எமது நாட்டுப் போலிப் பெரியார் நாட்டுக் கூத்துகளைப் பார்ப்பது நாகரிகம் அல்ல என்று வெறுத்துத் தள்ளவே பொதுமக்களும் அதைக் கவனியாது விடுகின்றனர். இந்நாட்டுக் கூத்துகளோ மேனாட்டிலே நடக்கும் 'ஒப்பெறா' என்று பெயருள்ள ஒருவகை நாடகங்க

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ளைப் போன்றவை. மேனாட்டினைவிலோ அவற்றைப் பார்க்க மக்கள் பணமிறைத்துக் கும்பல் கும்பலாகப் போய்க் கண்ணுற்று இன்புறுவர். ஆனால் இங்கெனிலோ நாடகக் கூத்துகளைச் சும்மா பார்க்கலாமென்றாலும் மக்கள் அவற்றைப் பார்ப்பது பெருமையன்றென வெறுத்து விடுகின்றனர்."

யான் கூறியவற்றைக் கேட்டதம் குறுமுனி "நீ சொல்வது எல்லாம் எனக்கு மிக வியப்பாய் இருக்கின்றன. நாடகத் தமிழ் அவ்வளவில் நிற்க, இசைத்தமிழின் நிலையைச் சிறிது கூறு; அதற்கும் இதைப்போலத்தான் சனிதிசை பிடித்துவிட்டதா?" என்றார். அப்பொழுது யான் "தமிழ்நாட்டிலே இசையென்பது ஒன்று இருக்கின்றது. அது தமிழிசையோ, அல்லது வேறு இசையோ என்று சொல்லிக்கொள்ள முடியாது. இசைத்தமிழிலே கூறிய இசையைக் காணவே முடியாது" என்றேன். அதற்குக் குறுமுனி "சரி, என்ன இசையாவது இருக்கட்டும் கூறு அதன் நிலை எப்படி இருக்கின்றதென்று அறிவோம்" என்றார். பின்னர் யான் அவருக்குச் சொன்னதாவது: "தேவாரங்களிலிருந்தும் அடியார்க்கு நல்லார் கூறியவற்றிலிருந்தும் தமிழர் தமது இசைமையப் 'பண்' என்று கூறினர். அவற்றின் பெயரைத் தேவாரத்தில் அறியலாம். ஆனால் ஆரியர் வந்ததன்பின் 'பண்' எல்லாம் போய் 'இராகம்' ஆய்விட்டன. பழைய யாழெல்லாம் போய் வீணையாய்விட்டன. அதமட்டுமன்றி ஆரியர் பல பண்களின் பெயரை ஆரியப் பெயராய் மாற்றி அவற்றை இராகமெனக் கூறுகின்றனர். இம்மாற்றத்திலுல் தேவாரங்களைக்கூட இராகங்களிற் பாடுகின்றனர். பண்களை அறிந்த ஓதுவார் சிலர் இன்னும் தமிழ் நாட்டில் ஆங்காங்கு இருக்கின்றனர். அவரைக் கேட்டால் பண்களை நன்முகச் சொல்லிக்கொடுப்பர். அதை விட்டுவிட்டுத் தேவார பாடசாலை என்று சொல்லிக்கொண்டு இருக்கும் நிலையங்களிற் கூடத் தேவாரத்தை இராகத்தோடு சிறுபிள்ளைகளுக்குக் கற்றுக் கொடுக்கின்றனர். அத்தேவார பாடசாலைகளில் கடமையார்க்கும் ஆரியப் பிராமணர் தமிழர்மேல் இயற்கையாய் அமைந்திருக்கும் பொறுமையினால் இப்படிச் செய்கின்றனர்போலும்.

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அன்றியும், இசைக்கல்வி கற்பதற்கெனச் சில கல்லூரிகள் தமிழ் நாட்டில் உண்டுபட்டிருக்கின்றன அவற்றில் படிப்போரும் படிப்பிப்போரும் ஆரியப் பிராமணரே. பிராமணரல்லாதாருக்கு

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இடமில்லை. பரம்பரையாய் இசைக்கல்வியை வளர்த்துவந்த இசையாளர் மரபிலுள்ளாருக்குக்கூடப் படிக்கவோ படிப்பிக்கவோ இடமில்லை. கேளுங்கள், இக்கல்லூரிகள் பிராமணரல்லாதார் பணத்திலேயே உண்டுபட்டன. பிராமணரல்லாத வகுப்பு மாணவர் யாரும் அதிற் படிக்கச் சேர்ந்தாலோ ஏதோ சாட்டுக்கள் சொல்லி அவருக்கு மூளையில்லை, அவராற் படிக்கமுடியாது என்று கலைத்துவிடுகின்றனர். இப்போது அக்கல்லூரிகளின் நிலை என்னவோ தெரியாது. யான் அக்கல்லூரிகள் இருக்கும் இடங்களில் சஞ்சரித்துலாவிய காலத்தில் அப்படியே இருந்தது.

"இனிமேல் சங்கீதக் கச்சேரிகளை என்னால் பேசத் தேவை இல்லை; பாடுவது தெலுங்கு சங்கதப் பாட்டுகள். பெயர் தமிழ்ச் சங்கீதக் கச்சேரி. கச்சேரிக்குப் பேனால் சத்தப் பிரபஞ்சமாகவே இருக்கும். பாடும் பாட்டுக்களில் ஒன்றேனும் விளங்காது. ஆனால் குதிரைவலி வந்ததுபோல் பாடுகின்றவர் தலையையும் உடம்பையும் போட்டசைப்பார். சா, சாவென்ற அமங்கலச் சொல்லைத் தொட்டதுக்கும் பாடிக்கொண்டிருப்பர். தமிழ்நாட்டுப் பாட்டுக்களோ எள்ளளவேனும் கேட்கமுடியாது. அப்படிப் பாடுபட்டுப் பாடுகின்றவருக்கருகில் மேனாட்டு இசைக் கருவியாகிய வயலினில் ஒருவர் திருகு பலகையில் தேங்காய்ப்பூத் திருகுவதுபோல் கையை விரைவு விரைவாய் அசைத்துக்கொண்டிருப்பர். இவைதான் பாட்டுக் கச்சேரிகளின் சிறப்பு.

"ஆரிய இராகம்வந்து தமிழ்நாட்டிசையைக் கெடுத்துவிட்டதென்று சொன்னேன் அல்லவா, அந்த ஆரிய இசைக் கல்விக்கும் ஒரு மறுத்தான் இந்த நாளையில் ஏற்பட்டிருக்கின்றது. இந்துத்தானம் வங்காளம் முதலிய நாடுகளில் இந்திய இசைக் கல்வி அற்றுப் போய்விட்டது. அங்கு இப்போது அரபிய பாரசீக இசையே உண்டு. அந்த இசையும் பாட்டும் தமிழ் நாட்டுக்கும் வரத் தொடங்கிவிட்டது. வந்ததும், அங்கிருக்கும் இசையைச் சின்னாபின்னப்படுத்துகின்றது. அதைக் கண்ணுற்ற ஆரியப் பிராமணர் தமிழ் நாட்டிலுள்ள இசை கெடுகின்றது என்று கூக்குரலிடுகின்றனர் தாமும் இதுபோலவே தமிழிசைக் கல்வியையும் கெடுத்ததை மறந்துவிட்டனர்போலும். முடவனை மூர்க்கன் கொன்றால் மூர்க்கனை முனி கொன்ற கதைபோல் வந்துவிட்டது."

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அப்போது அகத்திய முனிவர் "இவை யாவற்றையும் கேட்கக் கேட்க என் உள்ளம் புண்ணுப்ப் போகின்றது, தம்பி இயற்றமிழைப் பற்றிச் சுருங்க எனக்குச் சொல்லு. அதன் நிலை இப்படித்தானே? பட்டபாடெல்லாம் வீணுப்ப் போய்விட்டதே' என்றார். அதைக் கேட்டதும் அவருக்குப் பின்வருமாறு கூறத் தொடங்கினேன்: "யான் கூறியபடி இடைச்சங்க நூலாகிய தொல் காப்பியம் இடைச்சங்க காலத்தொட்டுப் பனம்பாரனார் காலம்மட்டும் இலக்கியங்களை வரையறுக்கும் இலக்கண நூலாய் இருந்தது.' இவ்வார்த்தைகளைக் கேட்டதும் அவர், "அப்படியானால் அதுவும் இப்போது இறந்து விட்டதா?" என்றார். "இல்லை, இல்லை. தமிழ் காட்டிலிருந்த தாமோதரம்பின்னை அவர்கள் போன்ற பெரியார் சிலரின் உழைப்பினால் இன்னும் நின்று நிலவுகின்றது. ஆனால் பத்துப் பதினேராம் ஆண்டின் பின் சில காலமாக அதற்கும் எழரை பிடித்திருந்ததுதான். யான் முன்னே கூறிய அறிஞர் இருந்திராதுவிடின் அதுவும் போயிருக்கும்" என்று கூறினேன் உடனே அவர் கூறியதாவது: "எனது அகத்தியம்தான் போனாலும் என் அரிய மாணாக்கனது நூல் இன்னும் உயிரோடிருக்கின்றது என்பதைக் கேட்க எனக்குப் பெரிய உவகை அளிக்கின்றது. என்றாலும் தம்பி, இசைத்தமிழும் நாடகத்தமிழும் இப்படியான அலங்கோல நிலையை அடைந்ததற்கு இவன் தொல்காப்பியன் விட்டபிழையும் ஒரு காரணந்தான். எனென்றால், எத்தனை முறை இவனிடம் கூறினேன், இயற்றமிழைப் பற்றிமட்டும் எழுதினைற் காணுது, மற்ற இசை நாடகங்களைப் பற்றியும் எழுது என்று, மடையன், யான் சொல்லச் சொல்லக்கேட்டானில்லை. முத்தமிழ் இலக்கணமாக அன்றோ எழுதியிருந்தால் தமிழுக்கு இந்தக் கேடு வந்திராது சரி, சரி, இதெல்லாவற்றையும் பேசி என்ன? கடந்தது கடந்தவிட்டது. எனைய சங்க இலக்கியங்களும் அவைக்குப் பிற்பட்ட இலக்கியங்களும் வெளிவந்து விட்டனவா? அவற்றைத் தமிழுலகம் பேணிப் படிக்கின்றதா?"

அதற்கு யான் கூறியதாவது: "சங்க இலக்கியங்களெல் லாம் கிட்டத்தட்ட வெளிவந்து விட்டன. பிற்பட்ட இலக்கியங் களும் அப்படியே. ஆனால் வினோயாபதியையும் குண்டல கேசியை யும் காணவில்லை. இவை யாவும் வெளிவந்தாலும் வாங்கிப் படிப்ப தென்றால் பெரிய விலங்கமாய் இருக்கின்றது. தமிழ் நாட்டவர்

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முன்போலல்ல, இப்போது மிக வறியவராய் இருக்கின்றனர். நூல் களைப் பதிக்கின்றவர் வீலையை மிக உயர்த்திப் போடுகின்றனர் வர்யோர் பணக்காரர் யாவரும் அவற்றை வாங்கிப்படித்த இன்புற வேண்டும் என்ற எண்ணமில்லைப் பதிப்போருக்கு. காசிலேயே கண்ணுயிருக்கின்றனர். மலிவாய் விற்கின்றாரில்லை. ஆனால் அவற்றை வாங்கக்கூடிய பணக்காரருக்கோ தமிழ்நூல் படிக்க எண்ணமிருக் தாற்றானே."

அப்பொழுது முனிவர் "பொருளென்பதைத் தரும்பெண மதித்த தமக்கென வாழாப் பிறர்க்குரியாளருடைய நூல்களிலா பொருள் சம்பாதிக்க முயலுகின்றனர்? இது மிக கன்றுயிருக்கின்றது. இதுவும் கலிகாலத்தினுடைய கோலம்தான். அதுதான் ஒருபுறமிருக்க, தமிழுலகம் தமிழை எப்படிப் படிக்கின்றதென்று சொல், கேட் போம்" என்று எனக்குக் கூறினர்.

அதைக் கேட்டதும் யான் பின்வருமாறு சொன்னேன்: "இற்றைக்கு ஐம்பது அறுபது ஆண்டுகளுக்கு முன்னே தமிழர் தமிழை மிக ஆர்வத்தோடு கற்றும் கேட்டும் வந்தனர். ஆனால் தமிழ் நாட்டிலே ஆங்கிலக் கல்வியும் காகரீகமும் பரம்பியதன்பின் தமிழ் மக்கள் தமிழைக் கற்றல் பெருமை அன்று என கினைத்து வெறுக் கின்றனர். தமிழை எழுத வாசிக்கத் தெரியாத பெரியாரும் உளர் இவர் தமிழைவிட வேறு மொழிகளில் பெரிய விற்பத்தி உள்ளார் அதவு மன்றித் தமிழ் பேசத் தெரியாத தமிழ்ப் பெரியாரும் உளர் எத்தனையோ தமிழர் ஆங்கிலத்திற் பிறந்து, ஆங்கிலத்தில் வளர்ந்து ஆங்கிலத்தில் கல்வி பயின்று, ஆங்கிலத்தில் மணமுடித்து, ஆங்கில வாழ்க்கை நடாத்தி, ஆங்கிலத்தில் இறந்து போகின்றனர். இத்தகைய பெரியோர் பேரிலால் மட்டும் தமிழ் மக்களே"

அப்பொழுது அவர் 'மேனாட்டு உறவினால் தமிழ்மொழிக்கு ஏதும் கன்மை எற்பட்டதா?" என்று கேட்டார். அதற்கு யான் கூறியதாவது: மேனாட்டு அறிவினோர் தமிழ் நாட்டுக்கு வந்து பெரிய கன்மை செய்திருக்கின்றனர். பலப்பல புத்தம் புதிய நூல் களை இயற்றிப் போந்தனர். முதன்முதல் அகராதி அமைத்தவரும் அவரே. அது மாத்திரமன்றிப் பலர் மேனாட்டுக் கலைகளையும் தமிழில் எழுதியிருக்கின்றனர். மானிப்பாயில் இருந்த அமரிக்க வைத்தியர் ஒருவர் — அவர் பெயர் இறின் வைத்தியர் — தமிழைப் படித்து

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அக்காதிபாதம் என்னும் நூலைத் தமிழில் இயற்றியிருக்கின்றனர். பலர் தமிழ் இலக்கணம் எழுதியிருக்கின்றனர்."

உடனே முனிவர் "மேலுட்டு மொழிகளைக் கற்ற தமிழர் அம் மொழிகளிலுள்ள நூல்களிற் சிறந்தவற்றைத் தமிழில் ஆக்கிக் கொள்ளலாமே. அதனால் அம்மொழிகளைக் கல்லாத தமிழரும் அவற்றை அறிந்து கொள்ளமுடியும்" என்றார். அதற்கு யான் கூறியதாவது: "பல ஆண்டுகளாகத் தமிழர் மேலுட்டு மொழிகளிலேயுள்ள கலைகளை மிகப் பிரயாசையெடுத்துப் பயின்று வருகின்றனர் தான். அப்படிப்புக்கு மிருந்த பொருளையுஞ் செலவிடுகின்றனர். படித்தமுடிவில் பெரிய பட்டங்களையும் பெறுகின்றனர், புத்தப் புதிய கலைகளான இரசாயனம், கணிதம், பௌதிகம், வானநூல், உனநூல், உடல்நூல் முதலியவற்றில் பெரிய நிபுணர்களாகவும் இருக்கின்றனர். இருந்தமென்? இவர் படிப்பு மட்டும் கண்ட களவுதான். தாம்தாம் கற்றவற்றை ஆங்கிலத்தில் எடுத்துப்பேச இவரால் முடியுமே யொழிய தமிழில் எடுத்துக் கூறமுடியாது. எனெனில் தமிழ் தெரியாது. குழந்தைப்பருவம் தொடக்கம் ஆங்கிலத்திலேயே கல்விபயின்று வந்தமையால் தமிழ்க் கல்வி சத்தருனியமாய் விட்டது. தமிழில் எடுத்துக் கூறமுடியாதவர் இக்கலைகளை எப்படிப் புத்தகமாய்த் தமிழில் எழுதுவர்?"

"இப்படியான நிலை வந்ததற்குக் காரணமென்ன?" என்று கேட்டார். அதற்கு யான் பின்வருமாறு விடையளித்தேன். "ஐயா, இவர் கல்வியெல்லாம் வயிறு வளர்ப்புக்காகப் படித்தது. பெரிய பதவிகளுக்காகவும் அப்பதவிகளினால் பொருள் சம்பாதிப்பதற்காகவுமே. மக்கள் கண்மைக்கன்று. அதனோடு சிறு பிள்ளைப் பராயத்திலே இவருக்கு ஊட்டிய கல்விமுறை பிழையானது. அந்தப் பிழையும் இதற்கு ஒரு காரணந்தான். எனெனில் சிறுபிள்ளையிலே இவரை ஆங்கிலப் பிள்ளைகளாய்ப் பாவித்து ஆங்கிலத்தக்கூடாகவே எல்லாக் கல்வியையும் கற்றுக்கொடுக்கின்றனர். பள்ளிக்கூடங்களில் அதனால் இவருக்குந் தாம் படித்தவற்றை ஆங்கிலத்திலேயே எடுத்துக்கூறவன்மையுடையோர் ஆகின்றனர். அத்தகையோரால் தமிழ்மக்களாய எங்களுக்கு என்ன பயன்? ஆனால், கி. பி. பத்தொன்பதாம் நூற்றாண்டின் முற்பாகத்தில் அமெரிக்காவிலிருந்து வந்த பாதிரிமார் சிலர் யாழ்ப்பாணத்திலுள்ள வட்டுக்கோட்டையிலே ஒரு கல்வி நிலையம் உண்டாக்கினர். அவர் அந்து ஆங்கிலக்கல்வியைப் போதித்ததுமன்றி

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தமிழ்கல்வியையும் நன்றாய் வளர்த்து வந்தனர். அக்கல்லூரியிற் படித்தோர் யாவரும் தமிழ்மூலமாய் ஆங்கிலத்தைக் கற்றதினால் மிக அறிவாளிகளாய் வந்ததுமன்றித் தாம் ஆங்கிலத்திற் கற்றவற்றை தமிழ் மொழியில் எழுதியும் போந்தனர். தருக்கநூல், உடல்நூல், இரசாயனம் கணிதம் முதலியவற்றைப் பற்றிய நூல்களை பல்லாண்டுகளுக்கு முன்னரேயே தமிழில் யாத்தனர். இதிலிருந்து அந்தநாளையிற் கல்விமுறை இப்போதைய கல்விமுறையினின்றும் எவ்வளவோ சிறந்ததென்று நன்கு அறிந்துகொள்ளலாம்."

"நன்று, நன்று, இன்னும் ஏதும் தெரிந்தாற் சொல்லு கேட்கலாம்" என்றார். அப்பொழுது யான் கூறியதாவது: "தமிழுக்கு ஆரியம் பலநூற்றுக்கணக்கான ஆண்டுகளாய் முட்டுக்கட்டையாய் நின்று அதை அடியோடு அழித்துவிட முயன்று வந்தது உங்களுக்குத் தெரியும்தானே ஆரியர் சங்கதத்தைத் தமிழ்நாட்டுக்குக் கொண்டு வந்து தமிழை அழிக்க முயன்றனர் அது பலிக்கவில்லை. பின்னர் சங்கதத்தின் வழிவந்த பாகதம் முதலியவற்றைப் புகுத்தப் பார்த்தனர். அதுவும் பலிக்கவில்லை. இதையெல்லாம் பார்த்து மனம் புழுங்கிய ஆரியர் வாலறுந்த நரியின் தந்திரத்தைப்போல் ஒரு தந்திரத்தை எடுத்துக்கொண்டு பின்னரும் ஒருமுறை தமிழ் நாட்டவருக்குள் வந்து அவரில் அன்புள்ளார்போற் காட்டி, கிந்தியென்றொரு ஆரியச் சிதைவும் அரபியக்கலப்புள்ள வெற்றுமொழியைத் தமிழருக்குட் பரப்ப முயலுகின்றனர். அடிப்படை எண்ணம் தமிழை ஒழிப்பதுவே. ஆரியமே சிறந்தமொழி, தமிழ் உப்புப் புளி மிளகாய்ப்பாடை என்று சொல்லித் திரியும் ஆரியரும் அவர் சகாக்களும் தமிழ்மேல் உள்ளன்பு வைப்பாரா?"

முடிந்ததும் அகத்தியமுனிவர் "இது எல்லாம் போகட்டும் தம்பி. தமிழின் பேச்சுவழக்கு எப்படி இருக்கின்றதென்று ஒரு சிறிது சுருங்கக்கூறு" என்றார். யான் பின்வருமாறு விடையிறுத்தேன்: "எந்தாய், பேச்சுத் தமிழின் நிலையைச் சொன்னால் உங்களுக்கு மனம் கொதிக்கும் அதாவது, வடக்கே வேங்கடத்துக்கருகிலுள்ள இடங்களிலும் சென்னபட்டினப் பகுதியிலும் பேசுந் தமிழ் தமிழல்ல ஏதோ பிறமொழிபோல் இருக்கும். அவர் பேச்சில் உறுது இந்துத்தானி முதலிய வடநாட்டாருடைய சொற்களே மலிந்து கிடக்கும் தமிழ்ச் சொற்கள் கஞ்சிக்குப் பயறு போட்டதுபோலத்தான் இருக்கும். அதற்குத் தெற்கேயுள்ள சோழநாட்டின் நிலையும் கிட்டத்தட்ட அப்படித்

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தான் பாண்டிநாட்டு மொழியும் இவ்வட நாட்டுமொழிச் செற்கள் நிறைந்ததாய்த் திரிந்தே வழங்குகின்றது. இப்போது நீங்கள் அங்கே போனால் அவர் பேசுவதை இலகுவில் விளக்கிக்கொள்ள மாட்டீர்கள் சுழநாட்டிற்றான் ஒருவாறு பழைய தமிழின் உருவத்தையும் ஒலியையும் யாழ்ப்பாணத்து மக்கள் வாயிற்கேட்கலாம். ஆனால் அவருள்ளும் ஆங்கிலங்கற்ற மேதாவிகள் வாயில் வரும் தமிழோ ஆங்கிலச் சொற்களோடு கலந்து அலங்கோலமாய் இருக்கும். முற்காலத்திலே செவிக் கின்பம் பயந்த தமிழ் இப்போது இவ்வகை அவச் சத்தங்களோடு ஒலிக்கின்றது."

இவ்வகை விநோதமான கனவை யான் கண்டு கொண்டிருக்கும்போது எதோ ஒரு சத்தம் கேட்டது. உடனே துயிலுணர்ந்தேன். எனது வேலைக்காரன் என்முன் நின்று, யாரோ காணவந்திருப்பதாகச் சொன்னான். அக்கனவைக் குழப்பிவிட்டானே என்று யான் துக்கப்பட்டேன். ஆனால் அக்கனவு என நினைவுக்கு வரும்போதெல்லாம் வியப்பும் மகிழ்ச்சியும் அளிக்கும்.

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PRINCIPAL'S NOTES

It is good to be back and writing these notes after a term away. As was to be expected, I found everything going on, if anything better than usual. It is not difficult for heads of institutions to cherish a secret delusion that they are practically indispensable, so it is useful to have an occasional demonstration of how great that delusion is ! I wish to thank Mr. Selliah for carrying on so well in my absence, especially as my duties were added to his usual full-time work. As for the object of my absence —language study—I am afraid the results are in a sense disappointing. Four months is not enough time in which to get a really usable command of a language like Tamil, with the result that I have scarcely been able to use what I learned at all and what I did learn is therefore quickly slipping away from me in "the heat and burden of the day" here. However, the subsidiary results of the time away were excellent—the changes of scene and work, have given a vigor of health and a measure of perspective which is most helpful in my work at the College.

Immediately upon our return from Kodaikanal we were plunged into preparations for welcoming the General Assembly of the South India United Church. Most will know that our American Mission Church here is one of the eight Councils making up the S. I. U. C. The other seven are in India, stretching from South Travancore to the Telegu-speaking area. Over a hundred delegates from India came and it was a great privilege, one which comes only about every twenty years, to be reminded in this concrete way of our part in a much wider spiritual fellowship. Mr. Ariaratnam was in charge of arrangements and is to be congratulated upon

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the way he catered to the extremely varied needs of the delegates in the name of the College and the Jaffna Council.

This term has seen no changes in the staff other than in this, that one of our members has added a string of initials to his name. Mr. D. S. Devasagayam is now a Fellow of the Royal Economic Society, London. We congratulate him not only on this distinction but on the energy of mind and intensity of interest which made it possible.

We are rejoicing with our sister school of Uduvil in her new Principal. It is particularly pleasant for me to welcome Miss Paramasamy as a fellow alumnus of Oberlin to that post. From what we have heard from America, her passage through that country was a triumphant tour, capturing all hearts. It is no surprise, for we know her vivacity of disposition is coupled with a dedication to Christian living and service which is a winning example to us all. She will now be able to make full use of all her professional training and experience in leading Uduvil on into the difficult years which probably lie ahead of all of us. She takes on a great responsibility, for under Miss Bookwalter the School has become the equal of any in Ceylon in most respects and superior to all others in many respects, but we are sure she is more than equal to it.

A high-light of the term was the presentation of a play in English by Mr. J. V. Chelliah, called "Poothathamby," and put on by the Brotherhood. Based on an incident in the history of Jaffna in the Dutch period, it is a most interesting work and Mr. Chelliah is to be congratulated upon it. It has been well-staged by the Brotherhood and the acting is the best I have seen at the College. After being staged

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here for the benefit of the Brotherhood, it was later put on in Colombo for the Bicknell Memorial Fund, and it will be staged again, before this magazine comes out, in Jaffna. Messrs. Kulathungam, Wadsworth and Ponnuthurai deserve our thanks for their time and interest given to coaching and staging it.

The only other thing that comes to my mind to report for this term is the brighter prospect for the actual establishment soon of the University of Ceylon and therefore for a more rational system of examinations than at present governs our lives in schools. Under Dr. Jennings' vigorous, informed and purposeful leadership, we really have hope that another year will see a Charter for the University granted by the State Council. I think I need not dilate on what having our own University will mean to the cultural life of Ceylon. What most immediately concerns and interests us is the emancipation it holds out to us from the cramping effects of external examinations. The Headmasters' Conference is already at work on plans for a Senior School Certificate which will be much broader than the present London Matriculation examination. We hope to shape it so that for the first year or two it will continue to give exemption from the London examination, but eventually it will truly be a School Leaving examination which will qualify students not only for a certificate which has educational meaning here in Ceylon, but will also serve as a prerequisite for taking the Ceylon University Entrance Examination. The special S. S. C. examination this December is a first step along this road. There is much more to be done before we have an educational curriculum here that fits our needs and conditions, but I think it is a source of hope and satisfaction that moves in that direction are definitely under way.

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College Activities

THE SCHOOL COUNCIL.

Our School Council was started on a line which is much different from the prefect systems found in other colleges. The Council has been in existence for about two terms and within this short period it is not possible for us to announce the result of this experiment.

Functioning as we do without any precedence to follow our traditions to maintain, we have to pave our own way, which is no easy task to perform. As a result, the administrative part of our duty is a little difficult. This Council, being invested with some powers has the right to demand certain things from the Faculty which the late Student Council did not. This makes our Council a better mouth-piece of the students than the Student Council about whose death I must say a few words here. The (late) Student Council acted as a body only to represent the affairs of the students to the Faculty. It was found that most of the things that that body suggested failed to become effective. This made the students lose all confidence on their representative body which evidently was the lethal dose administered to the Council. That Council, being unable to win back the confidence that it had lost, died a natural death. The present Council is definitely an improvement on its predecessor, and we are functioning well with the co-operation of the teachers. The backing from the Faculty makes us do our duty well and takes away all fears of our Council meeting an end of the kind which the late Student Council met.

Our students who are members of so many associations and societies in College will soon by the help of those bodies be prepared for a government by the School Council which functions not to detect but to prevent, not to punish but to improve.

S. O. A. SOMANADER,
Secy.

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THE Y. M. C. A.

Although we were handicapped in many respects, the term under review has been quite a successful one. The Sunday School work was carried on with the assistance of Rev. S. Kulendran. Improvements have been made in the Games Room and as a result of this there is an increase in membership.

The annual Expedition to Eluvathive came off in a different form. The members of the Executive Committee with a few others made a trip to the Island and carried out a programme. We are thankful to Rev. Selvaratnam who gave us his help and made this trip a successful one.

We are greatly indebted to Mr. E. J. J. Niles for conducting a very instructive Devotional meeting.

At the time of writing this report we are making extensive preparations with the help of the Y. W. C. A for conducting an indigenous form of worship in the Vaddukoddai Church on Sunday, the 23rd November. We hope it will be a successful experiment.

R. C THAVARAJAH,
Hony. Secy., J. C. Y. M C. A.

HOUSE REPORTS

ABRAHAM HOUSE

The term under review was not a very bright one for us. We were defeated by all the other Houses in football. As there were no other competitions this term there is nothing much to write in a report of this kind.

Our heartiest congratulations go to Joseph and Sivasubramaniam for winning places at the Public Schools Sports Meet. We are proud to record that K. Saravanamutu, a pillar of support for the Abrahams, is now a member of the staff of St. Mary's Convent, Negombo. We wish him all success. His place in the School Council was filled by C. Rajaratnam.

R. C. THAVARAJAH,
House Captain

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HASTINGS HOUSE

The Reds have something to boast about every term. This time we emerged with flying colours as champions in the Inter-House soccer contests held during the early part of this term. Our congratulations to skipper Kanagasabapathy who led the victorious team.

K. Gnanasampanther, the able centre half, popular Kanagasabapathy and C. E. Gunaratnam, the impenetrable full of our College soccer team, hail from our House.

We hope that the College Second Soccer team with S. Pattunayagam, a member of our House as its captain, will have a more successful season than our First eleven had.

The contributions of the Reds in other school and outside activities were numerous. R. Thiagarajah, the miler, represented the College at the Public Schools Athletic Meet at Colombo. We also feel proud to say that the majority of the actors in "Poothatamby" including two important characters hailed from our House. Hats off to them for their splendid performance both here and at Colombo.

Mr. A. T. Vethaparanam, the Father of the Reds, since my last report has been elected to the V. C. chair from where within such a short period of time he has done much towards the improvement of the V. C lanes. We hope that he will continue this good work throughout his term of office.

S. RAJARATNAM,
Honorary Secretary.

HITCHCOCK HOUSE

This is the last report for the year. In fact I am sorry to write a report which contains no real substance in it. When we did badly in the Sports Meet, we expected to keep up the traditions, which had been established from the beginning of the House System. Unfortunately we were unable to have any regular competition in any games.

In conclusion, I wish to congratulate those members in the Foot-ball team who belong to this House.

We look forward to a better future.

K. KANDIAH,
House Captain.

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THE HUNT DORMITORY UNION

The term under review was a very interesting one, though we had only a few meetings. The meetings were conducted very successfully owing to the energetic and unceasing efforts of our President and the Executive Committee

In one meeting H. M. Thambiah one of our members spoke on "What the British Empire is fighting for". The most interesting meeting was the one in which Mrs. E. C. Lockwood, M. A., spoke to us on "Old Letters about Jaffna." Her talk was very interesting, as it dealt with ancient Jaffna from an American point of view.

I must also mention that the School Councillor in charge, K. Saravanamuttu, left us last term. He has been ably succeeded by S. O. A. Somanadar. He has won the admiration of most of our members. Our whole hearted co-operation is with him

OFFICE-BEARERS

President:	K. V. Navaratnam
Secretary:	M. A. Mahendran
Treasurer:	S. Rajaratnam

M. A. MAHENDRAN,
Hon. Secy.

THE ATHENAEUM

The election at the very commencement of the term returned an able committee which worked well under the guidance of our Patron, Mr. S. Beadle, and our President, W. S. Mahendram.

With the enthusiasm evinced by members and the help of the Executive Committee the meetings were held regularly. We invited our School Councillor, M. Kantharatnam, who spoke to us on "Discipline."

One interesting item in our meetings is the "New Business" and much preference was shown towards it. Matters of vital importance to the Boarders were discussed and many resolutions were passed.

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In conclusion I feel it my duty to render sincere thanks to all office-bearers and members of the Association who gave their hearty co-operation to carry on the meetings to success.

The following are the office-bearers

President : W. S. Mahendram
Vice-President : S. Wijayaratnam
Secretary : N. Kugarajah
Asst. Secretary : D. Ratnasingam
English Editor : K. Ganason
Tamil Editor : C. Balasubramaniam
Additional Executive Member : S. Patmajayan

N. KUGARAJAH,
Hony. Secy.

THE GEOGRAPHICAL ASSOCIATION

President : M. K. Segaram
Vice-President : Miss Lily Joseph
Asst. Secretary : M. A. Mahendran

The Association had a very successful term. We had five meetings in all; in some of our meetings, our members read papers on different subjects. The papers reached a high standard, they were very interesting and instructive.

Mr. Allan Caldera, Vice Principal, Zahira College, spoke to us on "The Economic Problems of Ceylon." Our thanks are due to him.

We also congratulate our Patron, Mr A. T. Vethaparanam, on his being elected Chairman of the Village Committee of Vaddukoddai.

M. A. MAHENDRAN,
Asst. Secy.

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THE PHOTOGRAPHIC SOCIETY.

The distinction of having taken the first photograph in Ceylon goes to Henry Martyn, an Alumnus of the Batticotta Seminary, who in 1853 photographed the group of American missionaries at Vaddukoddai, who themselves had given up after several fruitless attempts to use the camera and photographic materials which they had brought from America.

Again the distinction of organizing the first school Camera Club in Jaffna goes to Jaffna College, which two years ago started this Club with Mr. Stuart Wright at the helm.

With this dual pride we are carrying on our Society to success.

When the Society met on September 23rd, it elected S. Rajaratnam and P. Ratnasabapathy as Secretary and Treasurer respectively and drew up the plan of work for the term.

Messrs. Stuart Wright and R. J. Thurairajah conducted classes for beginners on printing and developing and helped us a great deal. The senior members have done good work by themselves and are making preparations for the grand competition and exhibition we hope to have during the beginning of next term. The Society would urge as many members and non-members to make use of the Christmas holidays to take good pictures and to submit them to the Society's competition. Amongst the many prizes there is one for the best shot taken in the Jaffna Peninsula, for which Mr. A. W. Nadarajah is offering Rs. 10.

Our thanks to the College for having purchased for us a camera which will enable us to take group photographs. We can give an assurance to the College that we will make the best use of it.

S. RAJARATNAM,
Secretary.

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THE AGRICULTURAL CLUB

We are very thankful to the Editors of the Jaffna College Miscellany for publishing our request for more members. We were twenty strong then; now we are forty.

All the members are divided into four groups with four leaders. Each group has about ten members. Each group has been given a name. The names were given in honour of the men who have done great service to agriculture in our land. Our founder's name is also in the list. The groups and their leaders are as follows :

Rodrigo Group	M. A. Mahendran
Senanayake Group	S. Ganeson
Pieris Group	N. S. Ratnasingham
Balasingham Group	K. Sathasivam

Mr. Edmund Rodrigo is the Director of Agriculture and Mr. D. S. Senanayake, the Minister of Agriculture and Lands. The latter has tried to revive agriculture in Ceylon and to encourage more cultivation. Mr. W. Dahanayake, the Mayor of Galle, said "The work of Mr. Senanayake and his ministry is the best achievement during the British period in Ceylon. When I visited Minneriya and other places, I was moved to veneration at the sight of the smiling fields and renovated tanks." Mr. Darrel Pieris is the President of the All-Ceylon Rural Reconstruction Society and he has gone about the country encouraging the people to "go back to the land." Mr. K. Balasingham is the President of the Board of Directors of the College and it was he who requested the Principal several times to start agricultural work in College.

The onions which we planted last term are now ready to be harvested. We have sown tomatoes, cabbage, lettuce, beet-root, and knol-khol in nurseries and hope to plant them soon. Our Farm is divided into four plots and each plot is looked after by one of the groups.

We hope to extend our Poultry Farm and also have more bee-hives. We intend to have a goat farm and plans are being prepared for that purpose. Our Instructor, Mr. Ehamparam, attended the classes in coir industry and mat making and he is

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now qualified in those. The College intends to do some work in that direction too.

There was a Live-stock show in the middle part of August at Nallur. We sent in our bee-hive and poultry. Our president, K. Krishnapillai, exhibited his goats. We came out very successful receiving many prizes. The First Prize and a Special Prize (a cup) for the best she-goat was won by our president for his Akyab breed she-goat. The First Prize consisting of a certificate and cash and a Special Prize (a cup) for the best he-goat were also won by our president, K. Krishnapillai, for his Jumnapary and Mubian cross he-goat. Honourable mention was made of our bee-hive.

All the lime trees near the Tennis-court are under our charge. We have also sent a request to the authorities to give all the mango trees and coconut trees in our charge. We have sent a petition to the Principal requesting him to give us a room near the Farm, where we can keep our implements and produce and which would serve as our Instructor's lodge.

M. A. VELUPPILLAI,
Hon. Secy.

TUCK-SHOP CO-OPERATIVE SOCIETY

The Jaffna College Tuck-shop Co-operative Society was inaugurated in the middle part of 1938. In July 1938, it was registered under the Co-operative Ordinance. There are now about 60 share holders, both students and teachers possessing 120 shares, each share being a rupee.

The following were elected office-bearers for the year beginning in September 1941:—

President:	G. N. Wijeyaratnam
Vice-President:	M. A. Mahendran
Secretary:	M. A. Veluppillai
Asst. Secretary:	E. R. C. Selvanandham
Joint Treasurers:	E. S. Moorthy Mr. C. A. Gnanasegaram

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The Tuck-shop has carried on well except for a few ups and downs. Today the Tuck Shop is well managed and is serving the students satisfactorily and making a steady profit. The members of the Executive Committee and some shareholders take turns at serving and the whole system is well organised. Previous to this term the whole burden of daily accounting was on the head of the Treasurer. Today the accounting system is well organized and it is done by turns by the members of the Executive Committee. Things are bought by tickets although sometimes cash is accepted .

M. A. VELUPPILLAI,
Hon. Secy.

SCOUTING AT JAFFNA COLLEGE

ROLL OF HONOUR

Group Scout Master :	—Mr. A. T. Vethaparanam
Scout Master :	—Mr. Stuart R. Wright
Asst . Scout Master :	—Mr. V. Ehamparam
Secretary :	—E. R. Appadurai
Secretary Senior Patrol :	—C. S. Nagalingham
Treasurer:	—R. Jeyarajah

This term was one of the many active terms in the history of the Jaffna College Scout Troop. Throughout the whole term the Troop was so busy that it had to postpone a part of its programme.

I regret to say that the introduction of the overage system has taken away three of our best active Scouts from us. Though the rule has taken them away, yet they are practically with us.

The strength of the Troop is 27. These 27 are divided into 3 patrols viz: Lions, Doves, Ravens. There has been keen competition among these patrols, and as it stands now, the Lions come first with 51 pts., the Doves second with 49 pts., and the Ravens third with 27 pts.

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With regard to Scout Work, we had a few classes in self-defence and jui-jutsu by A. Mahendran, an amatuer wrestler, a member of the Senior Patrol. Our sincere thanks are due to him.

The Senior Patrol consists of some 10 Scouts who are working hard to pass the First Class. This Patrol is meant for all Scouts above the age of 18. Let me take this opportunity to announce to all who are interested in Scouting and under the age of twelve that the Senior Patrol will be starting a Cub-pack next term. We invite all those who are under the age of twelve to join it.

We had the opportunity of meeting some brother Scouts from Colombo, who exhibited the real spirit of brotherhood and friendship. We are also grateful to their Scout Master, Mr. Arasaratnam, for giving us an idea of what National Service was and I am proud to say that it has arrested the attention of many of our Scouts, who have already started working enthusiastically to win the National Service badge.

As far as hikes are concerned, we had one hike for the recruits, and another for the whole Troop at Thiruvadinilai and Velanai respectively. Both hikes were well attended.

Troop meetings go on regularly where we do little Scout work and more play. Scout work is left to the patrols which meet every week for this purpose. Further, at the request of the College authorities we are making the plans of six College houses.

We have installed a telegraph key of our own which we use to learn the Morse Code in signalling. In this connection we thank the authorities concerned and the Vice-Principal for enabling us to get this instrument for our use.

We are also glad to note that our patience has been well rewarded. We are indeed grateful to the Principal for having given us a good Scout room.

In conclusion let me thank the Scout Master and the Asst. Scout Master, for their enthuisiasm and able guidance.

E. R. APPADURAI,
Hony-Secy.

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THE BROTHERHOOD.

I — The 32nd Anniversary Celebrations

The 32nd Anniversary celebrations of the Jaffna College Brotherhood came off at 6.30 p. m. on Friday 15th, August, 1941. The patron, Mr. L. S. Kulathungam, presided at the public meeting held in Ottley Hall. With him was the chief speaker of the day Mr. S. N. Eliyathamby, M. A., Teacher's Diploma (Oxon). The hall was crowded with old members, present members, and well wishers of the Brotherhood. The meeting commenced with the annual report which was presented by the Secretary K. Kumarasamy. The interesting English Paper, the Literary Star, was read by H. M. Tambyah and the Tamil Paper, "சோதர மித்திரன்" was read by M. Thambimuttu. Then Mr. S. N. Eliyathamby addressed the large gathering on "Essentials for a National Education" Then the Patron thanked the audience and the speaker. The meeting ended with the singing of the College song.

Soon after the public meeting, a few guests, members of the staff, and members of the Brotherhood were entertained to a sumptuous dinner. Tributes to the numerous activities and traditions of Jaffna College and in particular to the Brotherhood were paid by most of the speakers.

The chief guest of the evening was Mr. G. de Soysa, c c s., Acting Registar of Co-operative Societies. The Patron presided and covers were laid for 125. The chairman proposed the toast of Ceylon and her Government. Then Mr. G. de Soysa, in proposing the toast of the College, referred to the men of independent thought who were saturated with the ideals of freedom whom Jaffna College had produced. It was responded to by Mr. D S Sanders on behalf of the Principal who was away in Kodaikanal. Dr. R. M. Kennedy, Director of the Mission Hospitals at Manipay and Inuvil, proposed the toast of the Brotherhood and the President of the Brotherhood, R. C. Thavarajah, responded to it in his usual humorous style.

Then the Secretary, K. Kumarasamy, proposed the toast of the Sister Associations which was responded to by Mr. T. Sri Pathmanathan, Secretary of the Jaffna Hindu College Senior Lyceum. M. A. Veluppillai proposed the toast of the old members of the Brotherhood. He expressed his hope that Mr. S. H. Perinpanayagam would some day get into the State Council and become

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the Minister of Education and bring about a radical change in the present system of education. Mr. S. H. Perinpanayagam responded to it. He referred to the many interesting and exciting meetings of the Brotherhood which they had during the time when Mr. Kulathungam, our Patron, and he were members. Miss Ruby Appadurai proposed the toast of the guests and the Venerable J. A. R Navaratnam, Archdeacon, Jaffna, responded to it.

K. KUMARASAMY,
Hon. Secy.

II—TERMINAL REPORT

President :	M. A. Mahendran
Vice-President :	W. A. Mather
Secretary :	M. A Veluppillai
Treasurer :	K. Kandiah

This term we did not have many meetings, since we were occupied during the first sextant of this term with the getting up of the Play, Poothatamby. After much hard work and training we staged the Play on the 27th September, in Ottley Hall under the distinguished patronage of Mr. M. Prasad-Government Agent, Northern Province, and Mrs. M. Prasad.

The Play was written by Mr J. V. Chelliah, M. A., J. P., retired Vice-Principal and an ex-Patron of the Brotherhood. It was fitting that the Brotherhood to which Mr. J. V Chelliah had done much staged his play.

The Dramatic Club of the Brotherhood was responsible for the staging of the Play. All the actors did their best and R. C. Thavarajah's acting in particular was brilliant. The hall was fully packed and reserved seats all occupied. The Play was a very great success. In the course of the Play Mr. Prasad offered his remarks. He praised us for our "excellent performance" During the course of his laudatory remarks he said, "I hope you will not deny this previlege to your friends in town." Then our Patron and producer Mr L. S. Kulathungam replied thanking Mr. Prasad for his very encouraging remarks. Acting on the hint of Mr. Prasad we wanted to stage the Play in the Jaffna Town Hall early in October, but due to unavoid-

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able circumstances we decided not to do so. Now we are going to stage it in the Jaffna Town Hall on the 8th December under the distinguished patronage of Mr. C. Coomarasamy District Judge of Jaffna, and Mrs. Coomaraswamy, and under the auspices of the Uduvil Y. M. C. A.

Our friends at Colombo, the Old Boys' Association, heard of our performance and wanted us to stage the Play at Colombo on the 1st November. The Play was in aid of the Bicknell Memorial Fund. This was the first time in the history of Jaffna College when a Dramatic Troupe staged a play in Colombo. We staged it at St. Peter's College, Wellawatte, under the auspices of the Old Boys' Association, Colombo Branch, and under the distinguished patronage of Sir John and Lady Tarbat. There was a good gathering and if not for the unwanted rains the hall would have been fully packed. During the course of his remarks, Sir John Tarbat said, "I must congratulate you on your extraordinarily good production" Mr J. V. Chelliah replied and thanked Sir John Tarbat. About this staging 'Capper' writes in *the Ramanathan* under the caption of Poothathamby, "The cynic who went to criticise on a free ticket opened his eyes and ears wide to witness the best acting he had seen in his life by boys of that age." It was very appropriate that the Brotherhood staged the Play in aid of the Bicknell Memorial Fund, for was not Mr. Bicknell the most loved Principal of Jaffna College and one who had enabled the fame of our College to spread to other parts of Ceylon.

This term we had two meetings and two public lectures. Mr. T. Venayagamoorthy, an Old Member of the Brotherhood, gave an interesting, brief and humorous talk on "Wit and Humour." Mr. N. Sanmugathasan, President of the Union Society, University College and President elect of the All Ceylon Students' Conference, made an inspiring speech on "The New University." We are very much indebted to both speakers. In our ordinary meetings we had an interesting debate on "The medium of instruction should be the mother toungue" and speeches on 'Love", "The University should not be both unitary and residential," and on the "Economics of Japan"

In response to the request by the University College Students' Association to send a representative to the All Ceylon Students' Conferenee we elected W. A. Mather as our delegate to the Conference. We also sent them two resolutions pledging our support to the Conference. The resolutions were as follows:—

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I. "That the members of the Jaffna College Brotherhood are totally opposed to the new University Scheme of the University being unitary and residential."

II. " That the members of the above association pledge their whole hearted support to the Students' Conference organised by the University College Students' Association and express their agreement with regard to the motive of the Conference. We wish them all success.',

We are very much indebted to our Patron, Mr. L. S. Kulathungam, for it is he who has given new life to the Brotherhood. The Celebrations and Dinner were a grand success and the Play was a still greater success. The staging of the Play not only earned a good name for the Brotherhood and College but also helped to realise a good sum for the Bicknell Memorial Fund. We are also very much thankful to Mr. J V. Chelliah, who helped us very much in our rehearsals, Mr. C. R. Wadsworth, Mr. C. S. Ponnudurai and Mr. and Mrs P. W. Ariaratnam who were mainly responsible for the success of the Play at Vaddukoddai, Colombo and Jaffna. Our sincere thanks are also due to Mr. K Kanagaratnam, Deputy Auditor General and Vice-President of the Colombo Old Boys' Association and to Mr. M. Ramalingam, the Secretary of the Old Boys' Association for their great help in making the Play at Colombo a success. I wish also to thank our Dramatic Club Secretary, S. Arulrajasingham, for his great efforts in getting up the Play. Lastly I must express our thanks to M. Ambalawanar the energetic and vigorous treasurer (for the period of the Play) for his great help in financial matters and in advertising the Play.

M. A. VELUPILLAI,
Hony. Secy.

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POOTHATAMBY

An Appreciation

By A. W. Nadarajah, Esq.

The first splendid production of the Play by the members of the Brotherhood — the London Matriculation students of Jaffna College—has revealed more virtues in the play than is visible by reading it The central motive of the Play — the motive of revenge—is experienced only once when the Play is staged. In the theatre one sees more of the Play than in the most sympathetic reading of the same.

The parts of the three major characters, the chief Mudaliyar Poothatamby, his chaste wife Alagavalli and Andrado, the Sinhalese Captain of the guard, are well played by those members who took these parts. As the story begins, we find Poothathamby having a large and full measure of those things which we usually associate with worldly success, a handsome and loving wife, high office and royal favour. Yet in the opening scenes of the play, Poothatamby by his acting did not convey the atmosphere of success and contentment about him. One would wish the Tamil Mudaliyar to look a bit more cheerful and to act more vivaciously in the early scenes of the play. In the closing scenes he did warm up and act his part well. Alagavalli was just what she should be. A little less of her mannerisms to indicate she is a woman would have been more becoming of her. Also in the parts where she expresses well her anguish without that abrupt and jerky shaking of her head, would have made the young man who played this difficult part, superb in his acting. He does certainly contribute much by his acting for the dramatic tension of the play.

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But the success of the whole play is due to the impression created by the brilliant acting by Andrado. The vital and exciting parts of the Captain were well in play and the tremendous drama in the situation is kept alive and effectively portrayed by the dashing young man who took the part of Andrado. This remarkably good piece of acting results in that, on the foot lights the character that strangely conjures up a response from the audience is Andrado.

The Dutch Commandeur of Jaffnapatnam acts with much dignity and acceptance his part. He speaks very well with good intonation, but some of it is lost as he is seated too far into the stage in rather poorly illuminated setting.

The two clergymen who appear in this play act their parts tolerably well. The Dutch Chaplain Baldaeus presents himself well and should portray, with a little more fervour, his passion for conversion. Caldero, the Roman priest, should control his shivering limbs and speak a bit more audibly. The little son of Poothatamby, Sothinathan, acts quite acceptably and does speak his parts well for his age. One would like to see Andrado's trusted guardsman discard his incongruous hat and his occasional comic pose. The two ubiquitous inhabitants, Perumal and Kandasamy, are rather ill-paired because of their unequal acting and delivery of speech.

The production of the whole play is strikingly showy. The costumes are smartly and thoughtfully designed and the make-up is refined and modern. The back ground of a Hindu home is well set on the boards. The Patron of the Brotherhood, Mr. L. S. Kulathungam, who is responsible for the production of the play deserves unreserved applause for the very skilful and eminently successful handling of the material employed in the production of the play.

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THE CAST

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POOTHATHAMBY

DRAMATIS PERSONAE

POOTHATHAMBY Chief Mudaliyar	—	Selvadurai Rajaratnam
ALAGAVALLI Wife of Poothathamby	—	Kanagaratnam Chelvarajan
ANDRADO Captain of the guard and Mudaliyar	—	Ragunathan Thavaraja
COMMANDEUR The Dutch Commanding Officer in Jaffna	—	Sanders Arulrajasingham
BALDAEUS The Dutch Chaplain	—	George Joseph
SOTHINATHAN Son of Poothathamy	—	Raman Amarasingham
KANDASWAMI AND	—	K. Tharmaratnam
PERUMAL Two inhabitants	—	V. Buvanasundram
CALDERO Roman Priest	—	Hartley Thambyah
SANTHAN Domestic Servant	—	K. Kumaraswamy
GOVINDAN A Servant	—	P. Ratnasabapathy
SECRETARY —To Andrado	—	C. W. Paramsothy
GUARDSMAN	—	Thomas Kuruvilla
SPY	—	C. S. Nagalingam
SOLDIERS	—	M. A. Mahendran C. E. Gunaratnam
WAITING WOMEN	—	M. A. Velupillai R. Kanagasabapathy
ORDERLY and MESSENGER		K. Kandiah

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"POOTHATHAMBY" IN COLOMBO

By

K. Kanagaratnam. Esq.

The welcome news of the Jaffna College Brotherhood sending its amateur actors to stage the well-known historical play "Poothathamby" in Colombo revived in me old time memories of my College days. I anxiously awaited their arrival to see if these modern representatives of my college were in any way different to the old brigade. I met the gallant band in charge of Mr. L. S. Kulathungam who looked, every inch, a leader of the right type to guide and control his wards in their romantic journey to Colombo to show to their urban friends their prowess in the art of acting and speaking. I felt I was receiving my own children who had come to see the city on a holiday. They were a sprightly set. I fell immediately into intimate conversation with them. They took to me very kindly and answered freely even my irrelevant questions as to their parentage, village, home etc., I recognised in some of them the links with some of my own contemporaries in College 32 years ago and also of friends and associates in my later life. In manners, adaptability and sociability, they gave every sign of the elevated surroundings in which they are brought up in their college arena, I have lived and moved in every grade of society in the city for the last 30 years and it is my considered view that every boy should be given at some stage or other of his educational life an opportunity to live and move in rural surroundings and to be imbued with the spirit of the simple and natural village life. It is impossible to acquire this in his later life. Jaffna College boys who occupy various positions in Colombo have not suffered one bit by their early rural train-

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ing and surroundings. It was, therefore, no surprise to me to see these boys move about as if they were all the time living in Colombo. Their appearance later on the stage gave a thrill to the audience that they can be ordinary villagers as well as commanders of a refined type. On the whole, the boys have conducted themselves very honourably, thus maintaining the great and noble traditions of their College.

As for the play, it is needless for me to say that it was a glorious success. "Poothathamby" was the talk of the town for many days after the play was over and from all sides I had complimentary references to the manner in which it has been acted. I had my own qualms as to whether the Jaffna boy particularly is capable of portraying a character in all its full and perfect form in a foreign tongue. All my misgivings vanished when I heard Andrado speak "English." His acting too was superb. There was not the slightest trace of any stage fright in him — not even the inevitable consciousness that he was before a Colombo audience. Poothathamby was after my liking — a typical, deliberative Mudaliar, both of the old and modern type. He lived his part very well indeed Alagavally was simply charming. I had tried to identify her with Chelvarajan when she resumed her normal state but had failed. It revealed the mystery that a mother alone can shape her child in the manner she wants. Alagavally also revealed that she was the proud inheriter of the Shakespearean talents of her illustrious grandfather. Nothing would have given J. V. C., the author of the play, greater joy than to see his own blood run in one of the principal actors of the play. I was particularly delighted to see my old friend and colleague Sanders' son in the role

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of the Commandeur. I little suspected that there was such military valour in the family, as was displayed by this young and promising actor. It is not possible to detail every other character in the play, but I must not fail to appreciate the real acting of Sothinathan who well represented the Amarasingham family; I saw the father in him in all phases.

I have made the above comments as one of the large family of Jaffna College Brotherhood, which draws Old Boys together in a spirit of mutual appreciation and glorification. It may not be possible in the circumstances to make a detached review of the play. For that, I enclose a letter addressed to me by Mr. M. S. Thiruvilangam, the Chairman of the Dramatic Section of the Wellawatte Recreation and Dramatic Club of which I have the honour to be President. His views are authoritative, in that he has been associated with the stage for many years and still continues to be the star actor of the club.

'St. Andrew's,
Rajasingha Road,
Wellawatte,
1st December, 1941.

K. Kanagaratnam, Esq.

My dear Sir,

You asked me to write to you what I thought of the play "Poothathamby" as produced by the Jaffna College Brotherhood at Wellawatte on 1-11-41. Please excuse me for the delay in complying with your request, but I may assure you that,

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although I write this one month after the performance, it is as fresh in my mind as though I saw it only last night.

As you know, owing to our own dramatic activities, I was able to go to the Hall only after the first part of the play was over and the first thing I saw and heard was Miss Ranjitham Suntharampillai giving a song recital. I appreciated it very greatly and was sorry that I was not in time to hear more of it. A good first impression having thus been created, I sat down to see the second part of the play. I saw Andrado discussing with the spy and was astonished at the manner Andrado spoke and acted. His deportment still further attracted my attention in the next scene where he meets the Commander who was himself equal to the occasion. I was so much taken up by Andrado that I watched him more and more and was amply rewarded especially in the scene where he threatens to relinquish his post.

Poothathamby gave the correct impression which he should have created in the minds of the audience — as a "mild Hindu". This young actor, as a son of Jaffna, would not have required much training to portray the character of Poothathamby as beautifully as he did.

Thus far I had not seen the chief female character in the play, and naturally I was earnestly watching the curtain open to introduce that character. For a few seconds I could not believe that it was a boy who was taking that part. Even the voice would not betray his identity. The way "she" stood, the way "she" spoke and the way "she" acted thrilled me. I was not prepared beforehand to expect this masterpiece of characterisation.

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The other characters (though I consider no character is unimportant) helped the principal characters to rise to the high level they reached. The priests deserve special mention, particularly the one who defied the Commander.

One may perhaps find little flaws here and there, if one's sole purpose were to discover faults to criticise for the sake of criticising. Nothing can be perfect. But in my opinion there were no glaring faults and the play was a splendid success.

As one who understands the many and varied difficulties that have to be overcome before a play can be successfully produced, I must congratulate the producer, Mr. L. S. Kulathungam, on his great achievement.

I was sorry the play ended so soon, and more so as I could not see the first part, but I was informed that it was equally good, if not better. It could not have been otherwise. I liked the performance because it was *our* boys, who had come and given a good account of themselves, thereby maintaining the reputation of Jaffna. I loved it because, if there was anybody who had any doubt about the Jaffna man's ability as an actor, this performance would have opened his eyes. To those who have any doubt as to the capacity of the Jaffna boy in speech-making the play was a lesson in elocution.

Yours truly,
M. S. THIRUVILANGAM.

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ALUMNI ASSOCIATION ANNOUNCEMENTS

Our first Representative on the Board of Directors:

It gives us much pleasure to announce that Mr. A. W. Nadarajah has been declared elected the first Representative of our Association (Jaffna and Colombo Branch) to serve on the College Board of Directors for a period of three years from 1942. In pursuance of nominations being called for the election of a Representative, the Executive Committee of our Association met yesterday to look into the nominations which closed on 1st December. The two Representatives nominated by the Colombo Branch to serve on the Election Committee were also present. When the nomination papers were scrutinised, it was found that Mr. Nadarajah's name was the only nomination that could have been accepted and he was declared duly elected. Our sincere congratulations to him.

Mr. Nadarajah, we all know, has been a staunch Alumnus whose character and integrity no one can doubt. His service to our Association, especially in connection with securing this right to have ourselves represented on the Board is still fresh in the minds of all Old Boys and it is in the fitness of things that he should be elected uncontested. It is also a tribute to the College Alumni that the Associations both in Colombo and Jaffna should have spoken with one voice and spoken so truly. We hope that due weight will be attached to this unique fact. Our thanks are due to the officers of the Colombo Branch, nay to every member of that Branch, for their whole-hearted co-operation and support in this matter.

It will not be out of place for us to remember at this juncture that the Colombo Branch is a pow-

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erful body doing useful service in its own way to the Alumni and the College. We still feel that our demand for two Representatives, one for Jaffna and one for Colombo, is a very legitimate and reasonable one. We are confident that Mr. Nadarajah is alive to this fact and his election will only spur him on and that very soon provision will be made for this. We also feel that the other members of the Board will now give him the necessary co-operation and support.

* * *

Bicknell Memorial:—

The Bicknell Memorial Committee both here and in Colombo are at work and we are happy to record that Mr. J. V. Chelliah's play "Poothathamby" was successfully staged in Colombo recently by the Brotherhood in aid of this Fund.

We hope to start an active collection campaign early next year for this Fund. In the meantime Mr. Bunker is getting the plans for the Memorial Pavilion ready. We do know that the Alumni of the College will enthusiastically and readily respond to our appeal.

* * *

Finance:—

In view of the fact that the members who paid their subscriptions this year will get their copies of the *Miscellany* only from March 1942 onwards the Hony. Treasurer of the Association will publish a complete statement of accounts in the March 1942 issue of the *Miscellany.*

"Thyapathi"
Jaffna,
5th Dec. 1941.

J. F. PONNAMBALAM,
Hony. Secy, J. C.A. A.

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ANNUAL TEA, COLOMBO O. B. A.

Young men in Colombo have very little personal restraint; they are a little too independent; they think they are wiser than everybody else; as for the young women they have absolutely no modesty; in their attempts to gain degrees they have lost their womanly qualities; these attempts have led to elopements and divorces.

These were some of the views expressed by Mr. Francis de Zoysa, K. C., about the rising generation at the Central Y. M. C. A. before a gathering of Old Boys of Jaffna College.

The occasion was the annual tea to the Jaffna College Alumni Association (Colombo Branch) by the College Principal, the Rev. Sydney K. Bunker.

Mr. de Zoysa said that the two most prominent characteristics of Jaffna people were their industry and their intellectuality. Those two qualities together were capable of producing any results.

Colombo Young Men

The young men here in Colombo had very little personal restraint. They did just what they liked for the moment.

They thought they were wiser than everybody else. Their parents, according to them, were very stupid and old-fashioned.

When they, the older men, were young they had always tried to learn something—to gain a little knowledge, a little wisdom and a little experience.

Until they were old enough to think for themselves they respected and heeded their parents. Their parents did not know Latin or Geography or History, but they had some common-sense.

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The gentlemen of the rising generation in Colombo were a little too independent. It was particularly bad in the case of young women.

The two greatest qualities the Tamil and Sinhalese women had in the olden days were chastity and modesty.

He did not wish to say anything about the chastity of the young women of today.

"No Modesty."

But they absolutely had no modesty. In their attempt to gain degrees they had lost their womanly qualities.

These attempts to gain degrees among young women resulted generally in elopements and divorces. The elopement and divorce cases were increasing.

If they studied the divorce cases they would find that the bulk of them were the result of love marriages.

He expresed his hope that this lack of restraint in the rising generation had not spread to Jaffna.

Mr. de Zoysa suggested that one thing that Jaffna College ought to try to do was to make the people of Jaffna develop a broader outlook.

"They are inclined to be a little insular—or shall I say peninsular," he said.

Smaller communities naturally were a little more communal than others. But the Tamils were not such a small community.

Become Aggressive

They ought to try to be a little more non-communal. The communalism of the Tamils in recent times had become so aggressive that even some

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Sinhalese people had become equally communal and had formed communal associations.

Mr. M. Balasundram opposed the decision to make the Ceylon University a residential university, contending that such a university implied that higher education was to be restricted to "the curled darlings of the leisured class."

Unfortunately brains were not the monopoly of "curled darlings."

Affiliated Colleges

He suggested that even if a residential university were erected at Peradeniya there should be affiliated colleges all over the Island.

The Rev. Bunker said that the trouble about this communal problem was that they had got into a vicious circle. Each side said that the blame was on the other fellow.

"We will never break this vicious circle unless we are willing to take the chances and are willing to break the circle", he added.

He then proceeded to speak of the work of Jaffna College and announced that the Bicknell Memorial Fund was to be devoted to the erection of a pavilion on their playing field.

He also announced that the Board of Directors had decided to give the Old Boys the right to elect a member to the Board.

(*The Ceylon Observer.*)

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OLD BOYS' NOTES

(Gathered by Alumnus)

General

—*Mr. A. W. Nadarajah,* Advocate, Jaffna, has been elected as the representative of the Alumni Association of Jaffna College on the Board of Directors of the College.

—*Mr. James T. Thambiah,* of the Revenue Survey Office, Taiping, Perak, F. M. S., has retired from his work after many years of service.

—*Mr. A. T Vethaparanam,* of the Staff of Jaffna College, has been elected the Chairman of the Village Committee of Vaddukoddai.

—*Mr. D. S. Devasagayam,* B. A., of the Staff of Jaffna College, has been elected a Fellow of the Royal Economic Society of London.

—*Mr. M. Kathiravelu,* Proctor S. C., Vaddukoddai, has been appointed Acting Additional President of the Village Tribunal of the Islands' Division.

Examination Success

Our heartiest congratulations to the following on their success at their respective examinations:

Mr. K. Jayakody—Advocates' Second.
Mr. K. S. Rajah—Advocates' First.
Mr. A. Mahesan—Proctors' Second.
Mr. K. Kanagasabai—Proctors' First.
Mr. R. Rajasingam—Part 1. A. M. I. C. E.

Matrimonial

Our heartiest congratulations to the following newly married couples:

Mr. S. C. J. Hensman and *Miss Yogaratnam Cooke.*

Mr J. N. Arasaratnam and *Miss Daisy Thavamanie Kanagaratnam.*

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Mr. P. R. Rajendra and *Miss Daisy Gnanamalar Sabapathippillai.*

Mr. S. J. Ariaratnam and *Miss Violet Chinniah.*

Mr. D W. Chelvaratnam and *Miss R. Kunaratnam.*

Mr. M. Rajasundaram and *Miss Winnie Rasamany Rasiah.*

Mr. S. Alfred Chellathurai and *Miss Caroline Rasammah Richards.*

Mr. N. Ayadurai and *Miss Namasivayagam.*

Our heartiest congratulations to the following newly engaged couple:

Mr. S. K. Sabaratnam and *Miss Punithavathi Sivaratnam.*

R. I. P.

Dr. T. Ramasamy died on the 21st August.

Mr. S. A. Thiagarajah died on the 29th September.

Mr. Muttappu Buell died on the 8th November.

A Correction

Mr. N. Narendra is posted at Polonnaruwa not as Agricultural Officer, but as Probationer Agricultural Instructor.

Old Girls' News

Miss Victoria Joseph has joined the Staff of A. M. Atchuvely English School.

Miss Lily Chelliah has joined the Staff of the Holy Trinity School, Newara Eliya.

Our heartiest congratulations to Miss Jayasothy Duraiswamy on her marriage to Dr. Joseph Thevathasan.

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Mr. S. R. Beadle

After twenty years of most faithful service, Mr. Beadle has retired from his work of Superintendent of Buildings and Grounds. I wonder if any single person in the College had such unremitting work to do. In charge of workmen, in charge of catering and all physical provisions for the boarding department, in charge of much of our building, he got little, if any, irritation, and at any hour of the day or night he might get a call for action. He seemed omni-present, yet he was always patient, always willing, always tactful. I owe him a special debt of gratitude for initiating me into my duites in regard to the physical plant of the College. We wish him a long and pleasant retirement after his years of arduous work so well and faithfully done. His duites are now divided among two present members of the staff, Mr. Thurairajah and Miss Perumal who are in charge of buildings and grounds and of catering respectively.

The Principal

Some More Old Boys News.

—*Mr. A. S. Ponnambalam*, Advocate, Colombo, has been appointed to act as Crown Council.

—*Dr A. W. Rasiah* has been transferred from Kandy to Colombo as M. O. H. in charge of the class for Sanitary Learners.

—*Mr. Wijayaratnam Winslow*, Labour Inspector, Kandy, has been transferred to Ratnapura.

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EDITORIAL NOTES

Old Boys' Representative on the Board of Directors

We hasten to offer our warmest congratulations to Mr. A. W. Nadarajah on his being elected as the representative of the Old Boys on the Board of Directors. We are happy that the Board has finally agreed to give at least one representative to the Old Boys, in response to the request which the Old Boys have now been making for sometime. And we are particularly happy that the choice of the Old Boys has fallen on Mr. Nadarajah. Mr. Nadarajah has been chiefly responsible for pressing on the authorities the desirability and urgency of such an election to the Board. That he was on the forefront of this fight of the Old Boys is not the only qualification for Mr. Nadarajah. That the Old Boys both in Jaffna and the outstations have with one voice nominated him as their representative bespeaks a volume about his qualification to represent them. Knowing him as intimately as we do, we have the fullest confidence that Mr. Nadarajah will be a very valuable asset to the Board. Mr. Nadarajah today enjoys the unique privilege of the first elected representative of the Old Boys on the Board and the only elected member of it. We wish him many years of useful service on the Board.

Our Contributors

Rev. F. A. J. Utting, who writes our brief but pointed Christmas message, is the present Principal of Kingswood College, Kandy. Perhaps it is good for us to tell him that as a rule those who write for us once write again.

Mrs. Minnie H. Harrison, of Bangalore, is well-known to our readers. Her long and vital associations with Jaffna College in her own person

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and in those of her father, grand-father and her husband cannot be easily forgotten. Besides what time she lived at Vaddukoddai, she edited the Miscellany in addition to filling many another niche in the life of the College. We are thankful to her for this contribution and are confidently looking forward to many others from her.

Dr. S. C. Paul of whom we have already spoken in our last issue continues in the present number his learned thesis on King Gajabahu and his Times.

Dr. K. Kanapathipillai, M. A., PH. D.

க. கணபதிப்பின்னைப் பேராசிரியரைப்பற்றிக்கேள்விப்படாத தமிழர்யாரும் இருக்கமாட்டார்கள். அவர்களது அறியாமைக்குக் காரணங்கூற எம்மால் இயலாது. இலங்கைச் சர்வகலாசாலைக் கல்லூரியிற் கல்வி கற்று, அரசினர் வெகுமதிபெற்று, இந்தியாவிலும் இங்கிலாந்திலும் உயர்தரக்கல்விபெற்றுப் பட்டங்களும் பெற்று, இப்போ இலங்கைச் சர்வகலாசாலைக்கல்லூரியில் தமிழ்ப்பேராசிரியராகக் கடமை பார்க்கிறார். எமதுவேண்டுகோட்படி கட்டுரை எழுதி யுதவியதற்குப் பெரிதும் கன்றி கூறுகிறோம். எனைன் கல்லூரியைத் தமிழின் மூதாதையான குறுமுனிக் கறிமுகப்படுத்திய கன்றியை என்றும் மறவோம்.

We are grateful to *Mr. K. Kanagaratnam*, Deputy Auditor General, Ceylon, and to *Mr. A. W. Nadarajah*, Advocate, Jaffna, for their appreciations of "Poothathamby", acted at Colombo and Vaddukoddai respectively. They need no introduction to our readers. We are also obliged to *Mr M. S. Thiruvilangam* for permitting Mr. Kanagaratnam to publish in our pages his letter to him on "Poothathamby."

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FROM A COLLEGE DIARY

Tuesday, 16th Sept.

—College re-opens after the long mid-summer holidays.

—Dr. J. J. Banninga, the Principal of the Theological Seminary, Pasumalai, speaks at the morning assembly.

Sunday, 21st September.

—Rev. Sydney K. Bunker speaks at the Vespers.

Wednesday, 24th Sept.

—Mr. S. G. de Zoysa, the A. S. P., Jaffna, speaks in Ottley Hall on "Social work and Crime" under the joint auspices of the Vaddukoddai Youth Social Service League and the Village Committee.

Saturday, 27th Sept.

—The College Brotherhood Dramatic Society stages Mr. J. V. Chelliah's "Poothathamby" in the College hall under the patronage of Mr. M. Prasad, C. C. S., G A., N. P., and Mrs Prasad.

—The Jaffna Boy Scout Association celebrates its Silver Jubilee with a grand rally at the Old Park. Some of our Scouts take part in it.

Monday, 29th Sept.

—Mr. A. M. Brodie of the staff speaks to the civics students on the "Government of Ceylon".

Tuesday, 30th Sept.

—We hear of the sad news of the tragic death of K. Nadarajah of the Third Form who died of snake bite.

Wednesday, 1st Oct.

—We hear of Mr. S. R. Beadle's retirement from active service in College.

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We shall certainly miss his genial presence and willing service.

—Miss N. Perumal takes over the charge of the boarding meals.

—Mr R. J. Thurairajah is appointed Superintendent of Buildings and Grounds.

Thursday, 2nd Oct.

Our College 'Academy' celebrates the birthday of Gandhiji by a public meeting. Mr. K. Nesiah of St. John's College and Miss A. Hudson Paramasamy of Uduvil Girls' School speak at the celebrations.

Saturday, 4th Oct.

—Our first inter-collegiate soccer encounter comes off. We defeat Victoria College two to nil. A good start.

Sunday, 5th Oct.

—Mrs. E. C. Lockwood conducts the Vespers and speaks on "Initiative and opportunism."

Monday, 6th Oct.

—Mr. A. M. Brodie continues his series of talks to the civics students.

Wednesday, 8th Oct.

—Rev. S. M. Thevathasan, M. A., L. T., of Singapore, formerly on the staff of our College, pays a visit to the College.

—Mr. E. J. J. Niles of the staff conducts a devotional in the Y. M. C. A. room.

Thursday, 9th Oct.

—Mrs. G. Renfrew, a social worker, speaks on "Youth Movements" in the College hall under the auspices of the Vaddukoddai Youth Social Service League.

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Friday, 10th Oct.

—The Geographical Association entertains its Patron, Mr. A. T. Vethaparanam, on his election as the Chairman of the Vaddukoddai Village Committee, at a tea-party.

Monday, 13th Oct.

—Rev. S. M. Thevathasan speaks at the morning assembly on "Thinking."

Thursday, 16th Oct.

- Mr. G H. Marsden, M. A., Principal of the Scott Christian College, Nagercoil and Moderator, South India United Church, speaks to the Round Table.

Friday, 17th Oct.

—J. C., S. I. U. C. Festival — Holiday.

Saturday, 18th Oct.

—We are defeated by the Jaffna Hindu College Soccer eleven one to nil.

Monday, 20th Oct.

- Holiday for Dipavali.

Wednesday, 22nd Oct.

—Mr. G. H. Marsden addresses the morning assembly.

—Mr. A. Caldera, Vice-Principal, Zahira College, speaks to the Geopraphical Association on 'The Economic conditions of Ceylon."

Saturday, 25th Oct.

—A large crowd witnesses St. Patrick's College emerging victorious over our College soccer eleven They defeat us four goals to nil.

Sunday, 26th Oct.

—Miss A. Hudson Paramasamy conducts the Vespers.

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Monday, 27th Oct.

—Some of our students attend a matinee show of Charles Chaplin's "The Great Dictator" at the Regal Theatre, Jaffna.

Wednesday, 29th Oct.

—Rev. E. E. White speaks at the morning assembly.

—The College second eleven soccer team lose to the Jaffna Hindu Second team.

Thursday, 30th Oct.

—The Brotherhood Dramatic Troupe leaves for Colombo at the invitation of the Colombo Branch of the Alumni Association to stage "Poothathamby" in aid of the Bicknell Memorial Fund.

Friday, 31st Oct.

—Sextant break.

Saturday, 1st Nov.

—A few of our Scouts go for a camp to Velanai.

—The Brotherhood stages "Poothathamby" at the St. Peter's College Hall, Wellawatte, and takes the audience by storm. Sir John and Lady Tarbat were the chief patrons. Our Congratulations to the Brotherhood for bringing the College so much of fame by their splendid peformance.

Monday, 3rd Nov.

—Sextant Holiday.

Tuesday, 4th Nov.

—Back to school after the sextant break. The "Poothathamby" troupe returns from Colombo.

Wednesday, 5th Nov.

—Mr. K. Nesiah, M. A., of St. John's College speaks to the civics students on "The British Constitution."

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Thursday, 6th Nov.

—The Y. W. C. A. attracts many teachers and students to its annual fair held in the Y. W. C. A. building.

Tuesday, 11th Nov.

Mr. K. Nesiah continues his talk to the civics students.

Friday, 14th Nov.

—Mrs. E. C. Lockwood, M. A., gives an interesting talk to the boarders on "Some Old Letters.'. These old letters which Mrs. Lockwood found in an old cupboard when she went over to their present bungalow are ones written to American Missionaries who came to settle at Vaddukoddai a hundred and twenty-five years ago, by their friends in Ceylon and abroad.

Monday, 17th Nov.

—Mr. K. Nesiah gives the last of his series of talks to the civics students on the British Constitution.

Thursday, 20th Nov.

—Mr. P. I Mathai, M. A., of St. John's College speaks to the civics students on the Indian Constitution.

Friday, 21st Nov.

—Our second eleven soccer team meets the Central College second eleven in our grounds. Our team defeats them by two goals to nil.

—Mr. N. Shanmuganathan, President, Union Society, University College, gives a public lecture under the auspices of the Brotherhood on "The Ceylon University".

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Saturday, 22nd Nov.

—The football match against Central College is postponed owing to bad weather.

Sunday, 23rd Nov.

—The Y. W. C. A. and the Y. M. C. A. jointly organize an indigenous form of worship at the Vaddukoddai Church. The first of its kind in the history of this church.

Wednesday, 26th Nov.

—Mr. S. J. Gunasegaram, M. A., speaks to the Round Table on "Good and Evil."

—Mr. P. I. Mathai continues his talk to the civics students on the Indian Constitution.

—Mr. K. Kularatnam, B. Sc., Assitant Field Geologist, speaks to the Geographical Association on "The Mineral Wealth of Ceylon."

Friday, 28th Nov.

Acting Captain R. Kanagasabapathy leads our football eleven against St. Henry's eleven to victory. 3 goals to nil.

Monday, 1st Dec.

—The S. S. C. (Special) Examination commences and goes on for the rest of the week.

Friday, 5th Dec.

—Mr. A. J. R. Vethavanam, B A., speaks before the Parent-Teachers' Association on "The Home and the School."

—The Lower School holds its year-end concert in Ottley Hall.

Monday, 8th Dec.

—Yet another performance of "Poothathamby." This time at the Jaffna Town Hall under the aus-

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pices of the Uduvil Y. M. C. A. and the patronage of Mr. C. Coomarasamy, C. C. S., D. J., Jaffna and Mrs. C. Coomarasamy.

Thursday, 11th Dec.

Term examinations commence.

—The June Matriculation results are out. Eight pass and one gets referred out of thirteen.

Sunday, 14th Dec.

—The Uduvil Girls' School and Jaffna College choirs jointly conduct a carol service at the Vaddukoddai Church.

Tuesday, 16th Dec.

Our Scouts put up a concert in aid of the Scout Fund in Ottley Hall. Mr. and Mrs. M. Prasad are the chief patrons.

Wednesday, 17th Dec.

—College closes for the Christmas holidays.

—A happy Christmas and a Bright New Year to our readers.

S. RAJARATNAM.

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OUR EXAMINATION RESULTS

June Matriculation

1. W. A. Mather
2. R. B. Rajathurai
3. C. E. Gunaratnam
5. K. Tharmaratnam
6. S. Kumarasamy
7. Miss F. S. Rajanayagam
8. Miss P. Kandiahpillai

C. W. Paramasothy referred in English Literature.

Sanitary Learners

K. Rajaratnam

General Clerical

R. Thavarajah (Railway Clerical also.)
M. Kantharatnam
J. Pathirana

THANKS

To all the schools and Colleges who sent us their Magazines during this term our grateful thanks.

The Editors.

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