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JAFFNA, FRIDAY SEPTEMBER 18, 1970

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## TAMIL AND CEYLON

By  
J. R. SINNATAMBY

In view of the endeavour made by the administration of the country, in recent years, since 1958 to ignore the Tamil language in Ceylon, I think the following historical references to the position occupied by the Tamil language in Ceylon for many centuries will interest your readers. That it occupied an important position not only in Ceylon and South India but also in South East Asia also can be inferred from these historical references.

Geiger, Culture of Ceylon in Mediaeval Times, p 67, knowledge of the various languages and dialects spoken in Ceylon and South India was highly appreciated. The sons of distinguished families who were brought up by Parakkamabahu in his own palace were also instructed in the use of foreign languages (desabha sari-tareka, 6-9 22). A Grand Thera from the Cola country who was made Royal Teacher at the court of Parakkamabahu IV 14th cent. is praised as a man intimate with philosophic works and well versed in various tongues (nana-bhasa-visa-rada, 90.80) (The four languages to be studied in ancient Ceylon were Sanskrit, Pali, Sinhalese and Tamil: saku magada, ela damala, Siri sandesa, 15th cent., and Mamudasa Kambarastunga, v. 231 of Sambhastita, 17th cent. v. 5. (187) )

De Quarez, (conquest of Ceylon, pp 114-115), "Changataree or Ganczes are the religions of the sect, for those of the Vedas are everywhere Bra-manas. No one else save Apramiz or their gentle folk can be such, nor is it enough to be on the side of the father.....The Ganczes go out of their convents on certain days of the week to beg alms from door to door.....Among them are the teachers of

reading and writing, and they teach the Malavar language, which they call Tamil, esteemed by the nations who sail to the Cape of Comoy and the coast of Choromandel...."

The reference to Ganczes teaching the Tamil language is a reference to the fact that Tamil was taught in the Pirivena. Apparently the Tamil language according to this and other authorities quoted in this article, formed the link language in South Ceylon and also South East Asia but ceased to function as such with the advent of the European powers particularly the British, as they eventually ruled over the whole of India and Ceylon and a great part of South East Asia.

The reference to only APUMIZ (Apuhamiz) being eligible to ordination as a Buddhist priest is of interest. This is a reference to a rule of the Siamese sect that only a Vellala caste man is eligible to be considered for ordination as a Buddhist priest. By this rule thousands of Buddhists are not even eligible to be considered for ordination as Buddhist priests only because of their caste. This caste discrimination has the sanction of the laws of the land. In a judgment on this question which involved the Asgiriya temple the Supreme Court while upholding the right of a religious body to observe these rules, says "But the Court would not have it understood that by this decision it in anyway infringes, the acknowledged principles of religious toleration, there is nothing in its decree or on the reasons on which it is founded to prevent the Amerapoora sect from propagating their sentiments, from buying, from building, from occupying Panuelha and Vihates within the Kandyan territories. The Court merely

determines that they cannot usurp the property of others, and turn it to purposes evidently opposed to the religious wishes of the holders of such property".

Valentyn. (History of Ceylon, Vol. 2 pp 236, 237, while referring to the importance of the clergy learning the native languages says, "it has been resolved in council of Ceylon that no clergyman although having served for ten or twelve years in the island shall receive any increment of pay or emolument unless they make themselves capable in the different native languages....."

He goes on to say further at page 238, "The Law Majores must also pay attention at Home not to allow any increment of pay or allowances to the clergy in India before they could speak the Malabar and Malay languages etc., at least so far as to be able to address themselves in the same to the natives, whereas with these two languages one might go through the large and small islands till the Moloccut....."

It should be noted in this context that the Tamil language is even today recognized as an official language in Malaya and Singapore.

The Epigraphica Zelanica refers at page 354 to a trilingual inscription sent to Ceylon by a Chinese Emperor early in the 15th century. This was discovered at Galle and can now be seen at the Colombo Museum. The inscriptions would appear to refer to a Hindu deity, Buddha, and an Islamic saint or shrine.

What is of special interest is that the inscription is recorded in three languages namely Tamil, Chinese and Persian and

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## Mahalaya Amavasai

(மஹாலய அமாவாசை)

BY V. SUBRAMANIAM  
Saiva - Pulavar

The term Mahalaya Amavasai literally means the New Moon of the 'Great Say'. It is the belief of the Hindus that during the solar month of Kanya (Tamil Puratasi) and the lunar month of Badrapada corresponding to September and early October, the ancestors of a person leave their celestial abodes (the Preta Loka) and make their sojourn in the homes of their descendants on earth. They make this migration and settlement in the beginning of the period of fifteen days, technically called by the name of Mahalaya Paksha, preceding the new moon day of the month of Kanya. They stay, of course, unobserved and invisible in the "house of their descendants for the space of a month till the sun enters the Vrihika (the Scorpio) fifteen days after the new moon. The reason for their advent and stay will be well appreciated by the Hindu whose religion always guided by Sacerdotalism consists largely of ceremonialism. It is well known that on every Amavasa day (ie) on every occasion when the conjunction of the sun and moon takes place, the spirits of ancestors are believed to be satisfied by the offering of oblations and the performance by their descendants. But the Kanya Amavasa is deemed so sacred as to impart sanctity to the lunar fortnight immediately preceding, and following it. That is why the Pitris (manas) do not come there for the moment alone, which in other new moon days they do and return to Yama's region soon after the receipt of the oblations; but they, as has been already mentioned, voluntarily take their abode for a month in the midst of their descendants. They are as it were in the position of guests and must be grati-

fied—by special rites and offerings in the form of milk and sugar, honey and ghee, curd and fruits, rice and sesamum. A man might be a beggar or a poor resourceless servant, even then it is said, he must perform the ceremony. He need not undergo any expense. It is enough if he bathes and offers, with a full heart, the Sesamum and water. The yearning and hungry spirits are then satisfied as much as though the libations were made in holy Gaya itself.

The performance of this ceremony confers a double blessing on the doer. In the first place, it gratifies the eager expectations of the ancestral spirits; facilitates their leaving the Preta Loka for the supreme felicity of the heaven. At the same time it showers rewards on the performer. He will, it is said, be blessed with children, wealth, health and all other items of happiness in this earth, while he will be also paving the way for the heavens. Homes without children will be filled with them and all reasons for mental discontent will vanish by the satisfaction of all desires. According to one writer, the performance of the Sradha during the first day will bring gain; during the second, children; during the third, the accomplishment of one's ambitions; during the fourth, the destruction of the performer's enemies; during the fifth, wealth; the sixth, honour and reputation; the seventh, influence and authority over other men; the eighth, supreme intelligence; the ninth, good wives; the tenth, the satisfaction of one's cherished views; the eleventh, erudition in Vedic and other sacred lore. The 12th & 13th days' ceremonies are believed to be singularly

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THOUGHTS TO BE TREASURED

சாஸ்திரம் வெகுநி மயக்கம் இவை மூன்றின் சாஸ்திரம் கெடக் கெடும் கோயி. -Kural

Desire, wrath and ignorance when the names i. e., all traces of these disappear, disease (bondage) too will disappear.



மலர்சுவாசியை மூலமுடைய கவிஞர் மலர்சுவாசியை நானறி விக்கையம் மலர்சுவாசியை நானறி நேத்துமே மலர்சுவாசியை நானறி கட்டுமே மலர்சுவாசியை.

Hindu Organ

FRIDAY, SEPTEMBER 18, 1970

COMMON SENSE COMES OUT WITH THE CALL

Necessity naturally compels creative thought. The Tamil speaking people who during the past few decades have been thrown into a confusing political plight and have been at their wits' end now realise the gravity of the situation. They have been compulsorily awakened to the need for summoning enough mental courage to sit down together and scan the confronting circumstances with a view to formulating a formula for a unified and united effort in the matter of being heard on a very vital problem: namely the evolving of a new Constitution for Lanka. Commonsense has at last come to the fore in the cause of common weal. The call to the people has been comprehensively made in the name of the general feeling of the community for the patriotic purpose of preserving their inalienable birth right.

Periods of panic and passion there have been in the history of our people. But the present calls for sober and solemn deliberation in an atmosphere of tolerant temper. Hence the significance of the Conference of Tamils that was held at the Town Hall this week. The earlier Conference that met in the Committee Room of the Municipal Council and the deliberations that were successfully conducted in Colombo still earlier have all paved the way and set the pace for a new approach to solve pressing problems.

The Tamil speaking people have all along been reputed to enjoy the enlightenment of a truly cultural literature regarding intelligence as a social force. The richness of this high heritage they must make full use of when confronted with intriguing problems and declare their ideas of a Constitution for Lanka. The resolutions that were unanimously formulated at these Conferences have established a new tradition in political thinking, the capability to concur with others and the capacity to contribute to the common good. These decisions are but the sum total of the basic requirements of a democratic nation, the fundamental facts of the manifold freedoms which are the ingredients of the culture of a country. They endorse the old opinion of democracy - inerrancy.

In Conference met, the Tamil speaking people, in other words, are determined (a) to save succeeding generations from the scourge of schism, (b) to preserve 'the faith in fundamental human rights' and to promote the above decision 'to continue to practise tolerance and live together in peace with one another as children of a common mother-land.'

The Tamil speaking people have been able to express with one symphonic voice their conception of a Constitution that would be suitable to this country. Collective commonsense has truly triumphed.

TAMIL AND CEYLON

(Continued from page 5)

would appear to reflect the position occupied by the three languages in the world of commerce.

For several centuries Persia, India, China and Arabia played a dominant role in the trade in South Asia. South India and Ceylon by virtue of their geographical position and the epics for which they have been famous through the Ages. This fact received due recognition in the treaty between Charles II of Great Britain and Alfonso VI of Portugal where it is stated, "The object of this measure is to revive the trade which formerly prevailed between every

(Continued on page 7)

BASIC RESOLUTIONS AS BASIS OF MEMORANDUM

Common Ground For New Constitution

At a Conference of Tamils that was held at the Committee Room of the Jaffna Municipal Council on September 6 1970 Mr. G. G. Ponnambalam Q. C. who was elected Chairman made a moving appeal to the members to achieve unanimity of opinion and to present to the Constituent Assembly agreed proposals.

The following resolutions were passed without any dissent.

- 1. The State of Sri Lanka is a free, sovereign and independent democratic socialist Republic.
2. The national languages of the Republic are Sinhala and Tamil.
3. The official languages of the Republic shall be Sinhala and Tamil.
4. The English language may be continued for such purposes and for such time as the President may determine.
5. The State shall consist of the President, the Executive, the Legislature and the Judiciary functioning independent of one another.
6. The Executive power of the State shall vest in the President and the Cabinet of Ministers.
7. The Legislature shall be bicameral.
8. The Legislative power shall be exercised by both the Houses.
9. Election to the House of Representatives shall be by proportional representation based on universal suffrage and secret ballot.
10. The House of Representatives shall stand dissolved at the end of five years unless dissolved by the President earlier.
11. The Judicial power of the State shall be vested only in the Courts established by law.
12. (i) The Chief Justice and the Associate Judges of the Supreme Court shall be appointed by the President on the advice of the Chief Justice and the Associate Judges of the Supreme Court.
(ii) Every Judge of the Supreme Court shall hold office during good behaviour and shall not be removable except for proved misconduct and by order of the President after an address by both Houses supported by a majority of not less than three-fourths of the total members of each House (including those not present).

13. (i) A chapter on fundamental rights shall form part of the Constitution.
(ii) All such rights as are comprised in this chapter shall be justiciable.
(iii) The chapter shall consist of two parts - one part shall not be alterable and the other alterable only by a special procedure but subject to certain qualifications.
14. There shall be an Ombudsman.
15. The Constitution shall be the Supreme law of the Republic.
16. No law or decision of the Legislature and no act or decision of any organ, authority or person in the Republic exercising executive power or any administrative function shall in any way be repugnant to, or inconsistent with any of the provisions of the Constitution.
17. No ordinary article of the Constitution shall be amended or repealed except by a two-thirds majority of the total number of members of both Houses (including those not present) voting in favour of such amendment or repeal.

Article 1

1. All Citizens irrespective of religion, sex, race, caste or language shall be equal before the law, the administration and justice and shall be entitled to equal protection thereof and treatment thereby.
2. Every citizen shall enjoy without any discrimination direct or indirect all the rights free-

doms provided for by this constitution.

Article 2

A citizen belonging to a particular race or speaking a particular language or professing a particular religion shall not, by reason only that he is such a citizen.

(a) be subjected either expressly by, or in the practical application of any law or any executive or administrative action of the State to disabilities or restrictions to which citizens belonging to other races or speaking other languages or professing other religions are not made subject; or.

(b) be accorded either expressly by, or in the practical application of any law such executive or administrative action, any privilege or advantage that is not conferred on citizens belonging to other races or speaking other languages or professing other religions.

Article 3

There shall be equality of opportunity for all citizens irrespective of religion, sex, race, caste or language in matters of public employment.

Article 4

No citizen shall on the ground only of caste be denied access to any temple or place of public worship, hostel, restaurant, shop, place of public entertainment or any other place of public resort or be discriminated against in the provision of the facilities amenities or services provided therein.

Article 5

All citizen shall have the right -
(a) to freedom of speech and expression;
(b) to assemble peaceably and without arms;
(c) to form associations or unions; and
(d) to move freely throughout the territory of the Republic.

Provided that the exercise of the rights enumerated in this article may be subject to such conditions or restrictions as are prescribed by law and are necessary only in the interests of the security of the Republic or the public safety or the public health or the public morals or for the protection of the rights of others or for maintaining the authority and impartiality of the judiciary.

Article 1

1. All Citizens irrespective of religion, sex, race, caste or language shall be equal before the law, the administration and justice and shall be entitled to equal protection thereof and treatment thereby.
2. Every citizen shall enjoy without any discrimination direct or indirect all the rights free-

(To be continued)

# Constitution-Making Considered at Tamils' Conference

## Consensus of Opinion on Fundamental Concepts

Mr. V. Manickavasagar, Retired Judge of the Supreme Court, presiding over a Conference of Tamils which was held at the Jaffna Town Hall on Tuesday last at 9 A. M. in the course of his presidential address laid emphasis on the need for unified and united action to preserve and protect the rights of the Tamil speaking people in the new constitution and appealed to all political parties to get together for the patriotic work of presenting an agreed draft memorandum to the Constituent Assembly.

The following resolutions were unanimously passed at the Conference.

### This Conference

1. makes an earnest appeal to the Minister of Constitutional Affairs and members of the Constituent Assembly, who are engaged in the historic task of evolving a new Constitution for Ceylon to set before themselves the ideal of making decisions on all major issues by consensus rather than by majority vote. Such an approach to Constitution making is likely to secure the spontaneous acceptance of the Constitution by all sections of the nation.

2. urges that guaranteed Fundamental Rights, which should be justiciable be incorporated in the Constitution both to ensure the stability of the nation and to give an enduring character to the Constitution itself. Such fundamental rights shall include Articles 1-20 of the document attached.

3. urges that, while on the one hand fundamental rights assert the equality of individual citizens in the matter of civil and political rights, they should also provide for the equality of groups in the matter of their religious, cultural and language rights.

The mother tongue has, therefore, to be not merely the medium of instruction at educational institutions but also the means of each linguistic group making its distinctive contribution to enrich the national life.

The use of both Sinhala and Tamil in public administration and civic life will not only secure equality for all citizens, but also ensure national unity.

4. asks that the right to personal liberty, which includes the freedom of speech and expression, the freedom of the press, the right of assembly and association, freedom of religion, and other connected freedoms, be specially embodied in the chapter on fundamental rights.

5. requests that provision be made in the Constitution to abolish caste and untouchability.

6. urges the embodiment in the Constitution of Directive Principles which may be looked upon as the draft manifesto for State Policy for the seventies and subsequent decades. They should include a time-set programme for the upliftment of the underprivileged; the attainment of a Socialist State through Democratic Socialism; the use of the Co-operative Movement on a nation-wide scale both to decentralise the economy as well as to achieve participatory democracy; the reformulation of the goals and structures of education to create the new society.

7. urges that stemming from her ancient political genius, Sri Lanka may be able to make an original contribution to the art of government, in an age where there is demand for participatory rather than voting democracy, by restructuring government on a village base and building other democratic institutions on that base.

This Conference is of opinion that people should be constituted into committee by a process of co-optation by elected Councils at various levels.

8. asks that the Constitution should lay down that the life of every Parliament should be five years, unless dissolved earlier parliament should stand dissolved at the end of five years.

9. urges that there shall be a Second Chamber in

the Legislature and that it shall be so constituted as to embody the principles of participatory democracy and functional representation.

10. insists that the Judiciary should be independent of the Legislative and the Executive. the Judge of the Supreme Court, including the Chief Justice, being appointed by the President in consultation with the Judges holding office at that time; and their salaries being fixed in the Constitution, and paid out of the Consolidated Fund.

The members of the Minor Judiciary shall be appointed by the Judicial Services Commission consisting of the Chief Justice and the other Judges of the Supreme Court.

11. urges that the integrity of the Public Service shall be guaranteed and protected by its members being recruited and controlled by an independent Public Service Commission. The Public Service Commission shall be appointed by the President, its members being appointed for a fixed period, and their salaries being paid out of the Consolidated Fund.

The members of the Commission shall not be removed except on an finding by the Supreme Court after due inquiry. When a member is removed, or when his period of office is over, he shall not be re-appointed to the Commission, or appointed to any other office in the State.

### ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2626

In the matter of the Intestate Estate of the late Murgesu Kathiravelu of Kantherodai Road, Chunnakam Deceased. Annammah widow of Murgesu Kathiravelu of Kantherodai Road, Chunnakam Wa. Petitioner

- 1 Kathiravelu Chandrabose
  - Minor 2 Kathiravelu Nagarathnam
  - 3 Kathiravelu Nandakumar
  - 4 Rohini daughter of Kathiravelu all of Kantherodai Road, Chunnakam
- The 2nd to 4th respondents are minors appearing by their Guardian-ad-litem the 1st Respondent

Respondents This matter coming on for disposal before K. E. Kathirgamalingam Esquire, Acting District Judge, Jaffna on the 26th day of August 1970 in the presence of Mr. A. Kumarguru Professor on the part of the Petitioner and the affidavit of the Petitioner dated

# TAMIL AND CEYLON

(Continued from page 6)

part of the Gulfs of Arabia and Persia and the Southern Peninsula of India, and which trade was directly the cause of a very considerable trade in those days between the southern peninsula of India and the Northern part of the island of Ceylon and indirectly the cause of the then improved state of the agriculture of that part of the island," (Ceylon Literary Register, 1931, 3rd series, p 91).

The trade with Persia had a particular significance for Ceylon as it appears to have been her main source of Foreign exchange. Valentyn says in Volume 1 page 679 of his book on "Ceylon", "The frequentation between Ceylon the Malabar with Persia is considerable not only for the consumption of Pepper, Cinnamon Cardamon, which are exported and produce great advantages, but also for the ready cash which Ceylon receives for the same from Persia—above all other hundreds of necessary things of which Ceylon is in want of, which you will perceive on looking over the annual invoices and it is therefore most essential to keep a strict and narrow correspondence with Persia".

The information on commerce provided by Valentyn would appear to indicate that Ceylon and South India formed a trade unit based on the barter system.

Mannar was the centre

21st day of July 1970 having been read.

It is ordered that the 1st respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 2nd to 4th minor respondents abovenamed for the purpose of these proceedings.

It is further ordered that the petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and the same be issued to her accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 2nd day of October 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said 1st respondent do produce the said minors in court on the said date.

This 4th day of August 1970

Sgd. I M Ismail District Judge, Jaffna.

## J. H. C. PRIZE DAY

Senator S. Nadesan Q. C. will deliver the Prize-day speech at the Prize-giving of the Jaffna Hindu College on Monday September 21, 1970 at 6 p. m.

Miss K. Saravanamuttu Principal Vadamarachy Hindu College will distribute the prizes.

of the commercial world from very ancient times till the arrival of the European powers in Ceylon. This pattern finally changed in the 19th century with the opening of the coffee and then tea estate in the central regions of Ceylon with Indian labour and Colombo became the main port of Ceylon and North Ceylon which was in a very developed state gradually declined with the decimation of the peoples in the Wannai areas due to wars of attrition between and with competing foreign powers, pestilence, introduced by the unlimited indenture of Indian labour to Ceylon through Mannar, and on which is founded the entire affluence of modern Ceylon. The inestimable value of indentured Indian labour to sustain the economy of Ceylon can be gauged from the fact that even till recently in 1937 a proposal by N. M. Perera in the State Council to prohibit indenture of Indian labour was opposed by our political leaders inclusive of four Prime Ministers of Ceylon (D. S. Senanayake, Dudley Senanayake, Kotelawala, and Bandaranaike).

A historic document of the greatest importance pertaining to the territory occupied by the Tamil language is the despatch sent by Brownrigg to the Government in England in 1813. This communication is today of the greatest significance to the Tamil language in Ceylon, as by this document is established, by the highest authority of the land, the territory of the Tamil people and their language and its parity with the other national language of Ceylon, namely the Sinhalese language.

(To be continued)

IN THE DISTRICT COURT OF JAFFNA

No P 1314

Subramaniam Kumarasekaram of Urumpirai North, Urumpirai Va. Plaintiff 1 Sabapathy Kandiah alias Kandasamy of Pallai, Tellipalai 2 Balasubramaniskurukkal Panchadharakurukkal and wife 3 Suppuluxumy both of Aiyankovilady, Vannarponnai 4 Sellappah Thurairajah and wife 6 Poomany both of Veemankamam presently of 15 Silva Lane, Bam palapitiya 6 Ponnammah widow of Sabapathy of Pallai Tellipalai Defendants

It is hereby notified that action No. P 1314 has been instituted in the District Court of Jaffna under the partition act for the partition/sale of the land called "Vevari" and situated in the village of Pallai, in the Parish of Tellipalai, Valigamam North Division, Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 20th day of September 1970 at 10 O'clock.

By Order Sgd. S. Veisuthar Secretary, D. C. Jaffna This 15th September 1970

Drawn by Sgd. S. Sithamparanathan Proctor for plaintiff 103 18

Mahalaya Amayasai

(Continued from page 5)

fruitful. For, they, it is supposed, will yield the manifold blessing of children, wisdom, cows, bodily strength, mental vigour independent power, long age, and material prosperity. The 14th day of the Mahalaya period is considered by more than one author to be particularly favourable for the gratification of souls that died unnatural deaths - by weapons, for example, by being drowned, and so on. The height of rewards is reached in the New Moon day, for it secures heaven itself.

While the performance of the Mahalaya ceremonial gratifies both the ancestral spirits and the performer, its non-performance means much misery to both the parties. It disappoints the expectations of one and blasts the hope of heavenward march. It also

leads to the misery of a man, for the spirits stay in his house for the space of a fortnight after the New moon, hoping that then at least he would satisfy them. If he does not propitiate them even then, they leave his home in disgust and in indignation for their world, pronouncing curses on their descendants for his indifference and ingratitude. The delinquent will then, it is believed suffer from a multitude of hardships and misfortunes, the loss of sons, of wealth, health and of happiness in general.

Such is the importance and significance of the Mahalaya Amayasai and its ceremonial and it will now be seen why the orthodox Hindu is so very eager to perform the Sraddha then. It is a time when he can easily satisfy his fore-fathers as well as himself. It is a time peculiarly suited for the display of his gratitude to his ancestors and the acquisition of blessings at their hands. And while the offerings of the simple oblations and libations will bring so much advantage, his parsimony or indifference will, it is sincerely believed, be a parent of manifold evils and misfortunes.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2627

In the matter of the Last Will and Testament of the late Ambalawanar Kanapathipillai of Vaddukoddai East Deceased

Visaladchippillai widow of Ambalawanar Kanapathipillai of Vaddukoddai East Petitioner 1 Ambalawanar Vaithilingam, 2 Kandiah Panchadharavel, both of Vaddukoddai East. Respondents

This matter coming on for disposal before I M. Ismail, Esquire District Judge, Jaffna, on the 30th day of July 1970 in the presence of Mr. S. V. Somasundram, Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner,

It is ordered that the Petitioner as the lawful widow of the deceased be declared entitled to probate to the estate of the said deceased and that probate be issued to her

Monument To A Man—Swami Vivekananda

"He was a fine figure of a man, imposing, full of poise and dignity, sure of himself and his ..... full of a dynamic and fiery energy and a passion to push India forward. He came as a tonic to the depressed and demoralised Hindu mind and gave it self-reliance and some roots in the past," said Jawaharlal Nehru of Swami Vivekananda (1865-1902). Rooted in the past Vivekananda was full of pride in India's heritage. Born as Narendranath Datta in a well-to-do family, he was at first holding a sceptic view about God. It was left to the prophet-Saint of the 19th century, Sri Ramakrishna Paramahansa to cast a tragic spell on Narendranath and convert him into a missionary monk of dynamic Hinduism into Vivekananda. After the death of his Master, Vivekananda travelled all over India, to learn about his motherland. And it was during the course of his wanderings that he came upon the twin rocks off the land's end. He climbed on to the taller of the two, and while meditating there decided to attend the Parliament of Religions in Chicago. In America he thrilled his Western audiences with his exposition of the Hindu view and the Hindu way of life. Vivekananda was not impressed by the manifestations of religion in the West. His faith in the Indian spiritual background became firmer. "India represented to him the Light." Hear his call to his countrymen: "Arise! Awake! And stop not till the goal is achieved." It marked the beginning of a great awakening. There was a new sense of pride among the Indians which helped enormously in giving them a faith in their nationhood. Many people thus trace India's independence directly to the movement begun after Swami Vivekananda.

-I S I.

accordingly unless the respondents abovenamed or anyone else interested in the estate appear before this Court on or before the 10th day of October 1970 and show sufficient cause to the satisfaction of this Court to the contrary.

Sgd. I. M. Ismail District Judge

100 11 & 18

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2617 T.

In the matter of the intestate estate of the late Neesamany wife of Kandiah Ramanathan of Sandilippai Deceased

Annam widow of Sivasampu of Aiyankovilady, Sandilippay

Va. Petitioner

- 1 Sivasampu Thanabalingam, 2 Sivasampu Gunaratnam 3 Sivasampu Navaratnam 4 Sivasampu Rajaratnam and 5 Sivasampu Selvaratnam all of Sandilippai Respondents

This matter coming on for disposal before I M. Ismail, Esquire District Judge, Jaffna on the 23rd day of July 1970 in the presence of Mr. S. Visuvalingam Proctor on the part of the Petitioner abovenamed and the affidavit of the petitioner dated 12th July 1970 having been read.

It is ordered that the Petitioner he and she is hereby declared entitled as the lawful mother of the deceased abovenamed to have Letters of Administration to the above estate issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 18th day of September 1970 show sufficient cause to the satisfaction of this Court to the contrary

This 23rd day of July 1970

Sgd. K. E. Kathirgamalingam District Judge, Jaffna

Drawn by Sgd S. Visuvalingam Proctor for Petitioner.

101 11 & 18

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2632

In the matter of the Last Will and Testament of the late Kumarasamy Kanagaratnam of Nallur Jaffna Deceased

Thangammah widow of Kumarasamy Kanagaratnam of Nallur, Jaffna Petitioner

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge, Jaffna on the 18th day of August, 1970 in the presence of Messrs M. K. and Anandam, Proctors on the part of the petitioner and the affidavit of the petitioner dated the 18th day of July 1970 and the affidavit of the Notary who attested the Last Will and that of the witness dated the 18th day of July 1970, having been read (The last witness to the Last Will is said to be dead).

It is ordered that the Last Will and Testament bearing No. 12245 made by the deceased abovenamed jointly with his wife the petitioner on the 29th day of August 1963 and attested by C. T. Kumarasamy of Jaffna Notary Public, the original of which has been produced and is now deposited in this Court be and the same same is hereby declared proved and that the Petitioner abovenamed is the Executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her payment of Estate Duty and taking Oath of Office.

This 18th day of August 1970.

Sgd. I. M. Ismail District Judge

Drawn by Sgd. M. K. & Anandam Proctor for Petitioner 102 18 & 25

சுவாமி விவேகானந்தர் அவர்களின் நினைவு நிகழ்ச்சி

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Editor - R. W. SIVAPRakasam