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X

JAFFNA, FRIDAY OCTOBER 30, 1970

X

Pre - Wijeyan Dravidians and Ceylon

By
J. R. SINNATAMBY

The following historical references attest to the existence of Dravidians in Ceylon prior to the arrival of Wijeya about 500 B. C.

They also include those that attest to the presence of Hinduism and Hindu temples in Anuradhapura prior to the advent of Buddhism. In fact one of the Dagobas stands on a site on which a Hindu temple stood before the Dagoba was constructed.

Chatterji, (Tamil Culture, Vol. 8, 1959, p. 301, 309, 210) says, "anthropological, ethnological and cultural as well as religious considerations have all suggested the Proto Dravidians of India were an Asiatic and East Mediterranean people, we may regard the pre-aryan builders of the Sindh and Punjab culture as being of Dravidian speech.....Dravidian was the speech of the entire north west, when the Aryans first entered India about 1500 B. C."

This means whole of India from the very North to the very South was Dravidian in 1500 B. C. Also according to Burrows ("Sanskrit"), Nehru ("Glimpses of World History"), Mendis ("Early History of Ceylon"), not only South India but North India also was occupied by Dravidians before Aryans entered India in 1500 B. C. This means Dravidians were in South India and its environments 1000 years before Vijaya came to Ceylon in about 500 B. C.

Paul Pieris (RASC B, 28, No. 72) 1919, p. 65), "It stands to reason that a country which is only thirty miles from India, and which would have been seen by fisherman every morning as they sailed to catch their fish would have been occupied as soon as the conti-

nent was peopled by men who understood how to sail.

I suggest that the North of Ceylon was a flourishing settlement centuries before Wijeya was born. I consider it proved that at any rate such was its condition before the commencement of the Christian Era.

Brohier, ("Ancient Irrigation" pt. 3, pp. 18, 19), says, "The extraordinary ancient irrigation system in the littoral district of Mantai, Musali, and Naddan comprising the whole of the Mannar plain, offers indubitable evidence of the boldness of conception which characterised the more ancient practice of tank building in ancient times and of the fact that there must have been an immense population congregated for commercial and agricultural purposes, in a part of the Island which is now desert.

Sir Emmerson Tennent's very elaborate work establishes, beyond all doubt by reference to specific authorities, that Ceylon was a great mart in very ancient times for the interchange of traffic between the Eastern and Western World. Eminent authorities demonstrate that the entrepot of this early trade was confined to the North Western shores of the Island. This part of Ceylon cannot but have been known to enterprising inhabitants of South India long before the Prince and his men from the Ganges accomplished a voyage to the Island.

The extensive ruins at Mantota must therefore have been the work of remotest times, constructed, may be by the ancient Nagas or by early South Indian immigrants."

Law, (Pali Literature, OXX) says, "According to

Edward Muller in early times it was North West of Ceylon which was the seat of culture pointing to influence of South India and not to Aryan immigration from the Gange Valley".

Mudaliyar Gunawardena, (RASC B, 1921, Vol. 28, No. 74 p. 57), says in reference to Wijeya and his men, "Be that as it may, we have but one assumption possible with regard to their race, that they were Dravidians of the branch kols or kohls.

But it is claimed that Wijeya and his band were Bengalese. Even if the claim be allowed for what it is worth, Wijeyan contingent would still be mainly Dravidian, with a slight admixture of Mongoloid and Aryan elements".

This is in agreement with Chatterji's view referred to above, as even North West of India was Dravidian when the Aryans entered India.

The following extract from the Imperial Gazetteer of India, Vol. 1 p. 304) confirms fully the views expressed above, "when we leave Bihar and pass eastward into the steamy rice fields of Bengal, the Indo-Aryan element thins out rapidly and appears only in sporadic forms. The bulk of the population is Dravidian."

Pieris, (Ceylon Daily News; 22-2-1919, pp. 1-6). "Every one must concede that the chief influence which has been exercised on the Sinhalese Court throughout its history was the Dravidian interest of South India. I am of opinion that long before the arrival of Wijeya, the country has been fully occupied by Dravidian Races. Do we realise that only thirty

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THE WORSHIP OF GOD MURUGA

BY V. SUBRAMANIAM
Saiva - Pulavar

(Continued from last issue)

Skanda - Puranam, an epic poem which, in its present Sanskrit form dates from about the fifth century and in its Tamil verse from the eighth.

The Tamil poem by Kachchiappa Sivachariar is said to be based on the first six Kandas of the Sivarahasya Kanda, the first of twelve sections of the Sankara Mahatmya of the Sanskrit epic, and is a work of high literary merit, Wordsworthian in chaste simplicity of style, but with an elevation and dignity rarely attained by him.

God Murugar's worship prevails chiefly among the Tamils. He appears to have been the primitive God of the Tamils and to have passed with them to the South from their supposed early settlements in North India.

Skanda had a great vogue in the North for centuries among the Aryan, Lythian, Mongolian, Hun and other invaders who succeeded the Dravidian, and intermarrying with them became the ancestors of the present inhabitants.

In an Upanishad of about the 9th century B. C., He is described as giving spiritual instruction to the Rishi Narada and is identified with the great sage Sanatkomara (Chandogya - Upanishad vii - 262)

The image of God Skanda appears in the coin of King Hunishka (Vincent Smith Early History of India p. 211) who in the beginning of the second century of the Christian Era ruled over an empire extending from the Central Himalayas and the River Jumna to Bactria and the river Oxus. In the 3rd century the great Sanskrit poet Kalidasa wrote his classic poem on the God's birth (Kumara Sambhavam -

Birth of Kumara) In the Megaduta cloud messenger) of the same poet, the hero, an exile from home in sending a message to his sorrowing wife bids the cloud halt at the God's Shrine on Mt. Devagiri (Near Ujjain).

In an interesting Sanskrit drama of the 1st century (attributed to King Shudraka and known as Mrichhaka, Kattika 'The little clay cart' in which the scene is laid in Ujjain), the God is invoked by a Brahmin burglar as the patron of his tribe, for, He is the God of War and they are soldiers of fortune waging war against society by operations akin to mining and sapping in war.

At the present day in Bengal, He is worshipped one day in the year, during the Durga puja festival and especially by those desiring offspring. But wherever Tamil influence prevails, He is held in pre-eminent honour and dignity. The Tamils regard him as the guardian of their race, language and literature, and are bound to Him by special ties.

His appearance in (Lanka) is said to be in a remote age, when it was a vast continent - the Lemuria of the zoologists stretching from Madagascar to near Australia, and was ruled by a Titan, the terror of the celestials (Surapadman). In answer to their prayer the God was incarnated as the Son of the Supreme God (Siva). He led their hosts to Lanka, destroyed the Titan and after mighty battle, His lance (Vel) seeking the foe out in his hiding in the ocean. The Titan was granted forgiveness for his sins and was changed into a cock a pea-cock, the former becoming the

(Continued from page 8)

THOUGHTS TO BE TREASURED

வேண்டத் தக்கது அறிவோய் நீ, வேண்ட முழுதும் தருவோய் நீ, வேண்டும் அயன்மாந்தகு அரியோ நீ வேண்டி என்னைப்பணி கொண்டாய், வேண்டி யரது அருள்சேய்தாய், யானும் அதுவே வேண்டின் அல்லால், வேண்டும் பரிசு ஒன்று உண்டு என்னில், அதுவும் உன் தன் விருப்பு அன்றே

It is Thou, Oh, Lord that knowest what I should wish for, It is Thou that grantest all such wishes It is Thou that wast beyond the reach of Brahma and Vishnu who in vain sought for Thee (in their egotism), But thou didst come and enslave me of Thy own accord. Whatever Thou, dost grant, even they constitute my wishes and nothing else. If there be anything else for me to wish for, that too depends on Thy will.



திருச்சிற்றம்பலம்

மமச்சிவாயவே ஞானமுய் கலவியும் மமச்சிவாயவே நானறி விக்கையும் மமச்சிவாயவே நானறிந் நேத்துமே மமச்சிவாயவே நன்னெறி காட்டுமே திருச்சிற்றம்பலம்

Hindu Organ

FRIDAY, OCTOBER 30, 1970

BOLD BUDGET

Hoarders who have been causing heavy headaches to every Minister of Finance have now been forced to bear with a big grin not merely pain in their heads but also heartaches. Hoarding is by itself no offence. It becomes a transgression only when something that is urgently needed for immediate use by the people is stored or stocked underground with selfish and uncharitable intentions. In times of war, famine or economic depression hoarding of necessities of life becomes illegal. Where a country is economically in evil days the stifling of circulation of money is an act against the welfare of the people. Hence hoarding of money becomes illegal.

Dr. N. M. Perera who has been a consistent critic of Budgets must have during the three decades of his parliamentary career graphically analysed the economy of this country and found out for himself the resources that lie hidden

Decorative header for 'Deepavali Day Devotion' with two oil lamps. Text: Purity of thought, Prayer for prosperity, Elimination of evil, Illumination of the Inner Self, OUR WISHES FOR OUR READERS AND OTHERS

and cause embarrassment to the Government. Though hoarding is not embezzlement yet it is diversion of money from its proper use. Hence his decision to hunt the hoarders and eventually to hound them out of public life.

The Minister of Finance has expressed the high hope that when the hoarders are hunted out and hunted down the baring of assets will be such as to bridge the big gap between estimated expenditure and income. This is certainly a very bold step. But in the blitzkrieg may be caught small fry who store and stock providing against a rainy day. They, however, will earn release on their credentials being proved.

The upgrading of prices of certain articles may be called for: but the common man will once again have to bear this additional brunt. To deal with one particular item, let us examine the implication of the increase in the cost of petrol per gallon by twentyfive cents. With the C T B. service at its lowest level of efficiency, the use of the hiring car has become a certain necessity. To the owner of the hiring car the increase of twenty five cents in the price of petrol per gallon will unfold ways and means of making additional rupees on every gallon of petrol that is used. Though cars are hired on the sly yet the practice of private cars plying for hire has come to stay.

Dr Perera has very appropriately placed the accent on austerity. But the scope and the significance of austerity have to be explained. The officers and officials of the Government in the exercise of their public duties must observe austerity in the same sense as the common man is called upon to bear with a smile sacrifices that are necessary to help the country regain economic stability. Austerity like charity must begin at home. We mean in the House of Government!

Letter to the Editor

Merit or Racial Basis

Dear Sir,

In a communication to the press by me headed, 'The delay is ominous' pertaining to the subject of admitting students who have qualified to enter the University of Ceylon, Peradeniya, I pointed out "It is ironical that the only field where a member of the minority community can do himself justice is in the field of examinations where issues are decided not by a majority vote but only on merit. But even here it would now appear that he is to be denied the fruits of his labour won by sheer merit and industry, and that he will have to wait till the majority community has had its fill, deserving or not".

According to a press report "Some of the candidates selected for Engineering in the University of Ceylon are now likely to be sent to Katubedde". This means some engineering students who have qualified and also selected already to be admitted to the University of Ceylon at Peradeniya are to be sent to the College of Technology at Katubedde.

The question that arises is why should students already eligible and selected for admission to the University of Ceylon at Peradeniya be sent to a College of Technology at Katubedde.

In any event I hope, that the selection and preference given, is made according to order of merit as already done this year and in previous years and not on racial grounds

A press communique on this issue by the Ministry of Education or the National Council of Higher Education will be useful. Any delay in the issue of a communique can only reflect adversely on the Ministry and the National Council of Higher Education.

Yours etc,

J. R. Sinnatamby

288 Bullers Road, Colombo 7. 21-10-70

THE ART OF LIVING

BY C. SINNATHURAI

There is an art in the way of living a healthy, peaceful, contented and happy life. Although there are certain circumstances beyond human control and although the joys and sorrows of a person's life are pre-destined in the womb of the mother, yet it is the duty of all human beings to adhere to certain salient principles of self-discipline, behaviour and conduct a child develops according to the environment in which it is brought up good and healthy ideas can be cultivated by reading good books of elevated thoughts and devotional and ethical literature and by the association with good men of light and character.

First and foremost every individual should try to invoke the Grace, and the help of the Almighty God who has Eyes, Ears and Hands everywhere and whose Divine Will rules every movement of every atom in the Universe. We must try to have an unshakable faith in God get His Grace in and an abundant measure. Then only life will have a steady and smooth sailing. Without His Grace no act of ours will have a lasting benefit. We are mere puppets in the Hands of the Great Creator. It is only His Grace which can equip an individual to fight the battle of life victoriously and meritoriously. Prayer to God, devotion to Him, self discipline and dedicated service to himself and fellow beings should form the cornerstone of the art of living of any person.

Character forms the most important factor in any man's life. Good character is a bundle of good habits. Although it is very difficult to find persons, without weaknesses yet all persons should as far as possible endeavour and be vigilant to inculcate good habits. Good character is a passport to any society be it socialistic or democratic. It is that ingredient which goes to bring success and respect in the long run. Honesty, integrity, self-discipline and respect to others are very essential qualities that make a man. "manners make a man" is an age-long proverb. All persons should conform to the traditions of

their race in the field of religion and culture. Any person who breaks the fundamental traditions will not command respect, however educated he may be in various branches of science and technology. There are regions where even angels fear to tread. Only fools rush in and come to a hasty conclusion "Art is long and life is fleeting" says H. W. Longfellow. Whatever knowledge a person acquires is very negligible and limited when compared to the vast ocean of knowledge. The more a person advances in knowledge, the more he realises, "I do not know." As a person grows more in knowledge he must become humbler and humbler. Another important aspect in the art of living is looking to the other man's point of view. Whatever a person does, or thinks or speaks, he must look to the other man's point of view. A person must sink his selfish interest and look to the other man's point of view. This important aspect should necessarily be found in kings, rulers, premiers, administrators, directors, principals of schools, teachers, parents and children. This thought must prevail in the minds of buyers and sellers of articles. If this thought predominates in a person's mind, there will be harmony and smooth sailing in all places. There will be less or no room for grievance or vengeance, heart-burning and discontent. By looking to the other man's point of view, a person learns tolerance and in the long run he acquires an important aspect - love to all fellow-beings and creatures. Every master or superior should put himself in the position of the sub-ordinate and the sub-ordinate officer or worker should put himself in the position of the administrator, or manager or chief. If a person realises this, there will be good work done in all places and there will be no room for injustice. The greatest good that a person can do is not to do any harm to others and he must be good to himself; such a person will not squander his money in alcoholic drinks or while away the time in idle talk. Health is an important factor. Health is wealth. A person should not only adhere to hygienic principles but also he should

Cultural Centre for Ceylon Hindu Congress

Foundation Stone Laid in Big Function

Monday October 19, 1970 would be remembered for all time as a great occasion for the Hindu Public of Lanka. A Cultural Centre in the modern context has been a great need for the Hindus of this country. Though the Jaffna Saiva Paripalana Sabha, Vivekananda Society; the All Ceylon Hindu Congress, the Siva Thondan Nilayam and other associations of similar stature have been looking after the cultural needs of Hindus yet a central Establishment capable of meeting all demands at one place could not be had. The efforts of leading Hindus under the able guidance of Shri V. Sivabramaniam, retired Judge of the Supreme Court, had the desired effect and the initial step of obtaining a central site was successful; a further step was taken when the foundation stone was laid for the Cultural Centre at the selected site - in the commanding space just opposite the Lake House Book shop at (Parsons Road) Sir Chittampalam Gardiner Mawatte.

The Hindus are all grateful to the organizers for their indefatigable efforts in making the Cultural Centre scheme a reality.

Below we publish an appeal by the President and the Secretary of the Congress for co-operation of all Hindus in making the undertaking a full success.

"The need for a building in the Colombo Fort area to serve as a centre for the religious, cultural educational and other activities of the Hindus of Ceylon has been felt for some time

With a view to fulfill-

cultivate a yogic attitude in life in regard to food, dress and thought as the eye and voice. He should cultivate good thoughts which purify the nerves and blood vessels.

(To be continued)

ing this need, efforts were made to obtain a piece of land in the Colombo Fort area from the Government of Ceylon and the Government has kindly granted a piece of land in extent 40 perches at Sir Chittampalam Gardiner Mawatte (Parsons Road) Colombo for the purpose of constructing a building on that site.

The all Ceylon Hindu Congress on behalf of the Hindu Public of Ceylon has taken over possessions of this piece of land and has been taking steps to commence the construction of a building on this site, to be named Hindu Cultural centre.

A Plan has been prepared for the construction of a multi-storeyed building which will serve all requirements.

It is proposed to proceed with the construction of the buildings in stages on a five-year plan. The first two stories are expected to cost about ten lakhs

It will be appreciated that for this successful completion of the scheme the unstinted support, help and assistance of all Hindus are required. Herein lies an opportunity for every Hindu to participate in an undertaking which will not only serve the present generation, but also the future generations as well.

Contributions, large and small, whether in a lump sum or in instalments are earnestly solicited. Those who are blessed with wealth can have no worthier cause as the object of their bounty. If one undertaker to meet the cost of a portion or section of the building, a tablet inscribed with his name will be affixed in that portion or section,

Please give freely, generously, as early as possible to make this undertaking a reality - a building worthy of the Hindus of Ceylon.

The Govt has authorized contributions to this fund to be treated as an approved charity.

Pre-Wijeyan Dravidians and Ceylon

(Continued from page 5)

miles separate Point Pedro from the Indian Coast, and what in the nature of things can be more reasonable to expect than that the teeming population of India crossed over in the earliest times and occupied the country. Take the case of Vijaya himself, when he desired to establish a Royal line, it was to Madura he turned for a consort. The horde of invasion swept over the country in succession, but throughout and till the very last that Dravidian influence made itself felt in the Island".

"It is very difficult to think that anyone today invites us to accept the story of that old inter-player, for 2000 years ago, long before that inter-player was heard of, Jaffna was an important and flourishing district. Coins in abundance are being discovered indicating a flourishing condition of commerce not only in Roman times, but far anterior to that, I hope the Tamil people will realise that in truth there is buried in their sands the story of much more fascinating development than they had hitherto dreamed".

The force of what Peiris has stated above about Dravidians from South India coming to Ceylon long before Vijaya, can be appreciated from what Mendis and other authorities, referred to by me, have pointed out, namely that Dravidians occupied not only Southern India but were also in North India before the Indo Aryans entered India, which is about 1500 B. C. This means Dravidians were in South India for a thousand years before Vijaya is supposed to have arrived in Ceylon about 400 B. C.

Mendis (The Early History of Ceylon, p 9) "At the time Aryans entered India, the Dravidians occupied not only South India but also greater part of North India It is difficult to gauge the extent of Tamil blood among the Sinhalese but there is no doubt that it is considerable. Otherwise it is difficult to explain why the Sinhalese language not only in its vocabulary but also in its

structure shows the influence of Tamil so strongly and why the Sinhalese caste system is so similar to the caste system of South India".

Ariyapala, (Society in Medieval Ceylon, p 47), has pointed out that, Purohita wielded great influence in King's court. Institution of Purohita maintained to the last phases of Sinhalese kingdom - First chaplain mentioned is Canda in time of Pandukabhaya - Appointment of a Brahmin par excellence in keeping with Indian traditions", while Nicholas (University of Ceylon Review, p 259), has observed, "According to Paranavitana - Brahmanas held an honourable place in Society in those early days and some of them were in sympathy with Buddhist movement - Vijaya Pandukabhaya, Devanampiya Tissa, had Brahmin purohitas - kings endowed Brahmin shrines in city and Brahmanas were a generally people of influence and wealth".

According to the following authorities Hinduism and Hindu temples existed at Anuradhapura before the advent of Buddhism

Mallalasekera (Pali literature of Ceylon), "Halls for Brahmins Tittharama, (Monastery for foreign religions), built by Pandukabhaya where abhayagiri now stands".

Harischandra (Sacred City, Anuradhapura), points out, Abhayagiri dagoba stands on the site of a Hindu temple.

W. A. de Silva, (JRA SCB, vol. 28, 1919=21, p 24) says, first Buddhist shrine founded in Anuradhapura is Isurumuniya Rock Temple. Before it was converted to a vihar it was a temple of Gods.

Paranavitana, (JRA SCB, vol. 31, No. 82, 1929, "Mahavamsa in its account of the foundation of Anuradhapura by Pandukabhaya in 4th century B. C. mentions members of religious and public institutions established there by the monarch. The earliest inscriptions too, bear testimony, to the presence of Brahmanas in Ceylon just after the introduction of

Buddhism. They must therefore have been living in pre-Buddhist Ceylon too and the presence of the Bramanas in evidence of the prevalence of their religious beliefs."

Chapman, (Transactions, RASGB, Vol. 3, p 472), has pointed out, "Similarity exists between these 1000 pillars and those which form part of some of the most important Hindu temples on the opposite coast.

Lowa-Maha-Paya being the only one only one of its kind in the island coupled with striking dissimilarity to general character of Baudha temples afford fair ground to believe that Lowa-Maha-Paya is rather of Hindu than of Baudha origin".

Ferguson, (RASGB, Vol. vi; p 259) referring to temples in South India, says, "The form of the temples in 5 storeys each 1/5th less than one below it is what we find in 7 pagodas and in all temples of South India and more especially in description of contemporary Maha-Lowa-Paya at Anuradhapura in Ceylon. It however had 9 storeys but diminishing in same ration."

The following extract from the views expressed by Geiger. (Ceylon in Mediaeval Times, pp 164, 166, 177) also clearly indicates that the Hindu religion was recognised and honoured by the rulers of Ceylon from the very beginning to the very end, "the Brahmanas coming from Kalinga and Bengal imported Visnuism and Sivaism and in the 3rd century B. C. Buddhism was preached in the island and soon became predominant since it was embraced by the ruling monarch as the official religion of the state in the Mahavamsa we shall see below, frequently controversies are reported between different Buddhist sects, but hardly any serious conflict between Brahmanism and Buddhism up to the beginning of the modern era we know moreover that Brahmanas and Samanas were equally supported by the ruler and it is a Buddhist priest by whom this is acknowledged and praised as a pious and meritorious work".

The Worship of God Muruga

(Continued from page 5)

God's banner and the latter His charger.

The lance (Vel), the instrument of chastisement and salvation is understood to typify this energy of wisdom (ஞான சக்தி) (somewhat corresponding to the Christian sophia) and is often the only symbol by which He is worshipped in the Temples. In some great temples He is represented with six faces or aspects of His activities and riding on a peacock with His consorts Theivayana (Sanskrit Devasena) and Valli who are regarded as His energies of action and desire respectively (கிரியாசக்தி and இச்சாசக்தி).

He designed, according to theologians, to set the world a pattern of married life; for, the due discharge of its duties leads to God no less surely than a life of renunciation.

Cf. கந்தபுராணம் வள்ளியம்மை திருமணப்படலம் கோடிலர் நெடுவரைக்குறவர் மரதுநீயாடிய சுனையதா வணியுஞ்சாந்தமாய்ச்சூடிய மலர்களாய்த் தோய்ப்பெற்றிலேன் வரமுன்னினிச் செயும் வண்ணம் யாவதே.

Highland maid of Kurava clan, could that I were the pool in which thou bathest, the perfumed unguents thou usest, the flowers thou wearest.

It recalls Anakreon's lover:—

"I would be a mirror that you would always look at me

I would be your dress so that you would always wear me

I would like to be water so that I could bathe your flesh

I would be a perfume, dear, so that I could touch you

And I would be the riband at your breast and the pearls about your throat

and I would be your sandal that I might be trodden by your feet."

Some narrations about Skand seem to have travelled far West and left traces in the religion and literature of ancient Greece.

Kankasanturai where His sacred image is said to have been landed in the 9th century

—பாழ்ப்பாணலைபவமாதே

His Names
Tamil Pinkalanthai gives 37 names.

1. Agnibhu - Fire-born
2. Ganga-ja or Gangesan - From association with the Ganges
3. Saravabhadra - born

4. in Saravana, a Himalayan lake
 5. Saravansmuttu - Pearl of Saravana
 6. Karthikeya - From His foster-mothers Kritikas (the Pleiades)
 7. Skanda - The United one
 8. Shanmuka or Arumugan
 9. Kanthali (கந்தழி) - One and only Reality
- Reality transcending all categories without attachment, without form, standing alone as the Self.

"ஒருபற்றுக் கோடின்றி, அருவாகி தானே நீற்றுப தத்துவக் கடந்த பொருள்" - நச்சினூர்க்கிணியார்

It is as such that He is adored at Kataragama; no image, form or symbol being used; hence a unique place among His numerous places of worship in India and Ceylon

(From 'Religious & Philosophical Essays' by Sir P. Arunachalam M. A.) (To be continued)

ORDER NISI

IN THE DISTRICT COURT OF VAVUNIYA

held at Mullaitivu

D. C. Case No. 490

In the matter of the intestate estate of the late Visvalingam Senthilvel of Mulliyawalai

Deceased

Visvalingam Ratnasingam of Mulliyawalai

Vs. Petitioner

- 1 Velupillai Visvalingam
- 2 and wife Theivanai both of Mulliyawalai

Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before M. B. G. Dissanayake, Esq. District Judge of Vavuniya on the 4th day of July 1970 in the presence of Mr. I. W. A. Samuel Proctor on the part of the petitioner and affidavit of the petitioner dated 22nd day of June 1970 and the petition of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the late Visvalingam Senthilvel as his brother and directing such letters of administration issued to him accordingly unless any other person or persons shall on or before the 16th day of October 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of July 1970
Sgd. M. B. G. Dissanayake
District Judge

Drawn by
Sgd. I. W. A. Samuel
Proctor for Petitioner
Time to show cause extended till 29. 12 - 70
16-0-70

Sgd. M. B. G. Dissanayake
District Judge
127 23 & 30

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No. 990

In the matter of an application for the issue of Letters of Administration de Bonis non.

- 1 Christophillai Joseph and wife
- 2 Saveriaschey both of Naranthanai North, Kayts.

Vs. Petitioners

1 Bastiampillai Mariampillai of No. 9, Temple Road Lane Jaffna

2 Mariampillai Panorstious of Periyavilan, Ilavalsi.

3 Regina Christian daughter of Ponnusamy Christian

4 Anton Christian son of Ponnusamy Christian

5 Ponnusamy Christian, all of Towa Council, Chavakachcheri

Respondents

This action coming on for disposal before I. M. Ismail Esquire District Judge Jaffna on the 21st day of September 1970, in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioners and the affidavit of the petitioners dated the 7th day of September 1970 and the petition dated the 18th day of September 1970 having been read.

It is hereby ordered that the petitioners be and they are hereby added to these proceedings and that they be granted letters of Administration de Bonis non to complete these proceedings unless the respondents or any other person or persons interested shall on the 16 day of November 1970 at 10 a. m. show sufficient cause if any to the contrary

This 21st day of September 1970.

Sgd. A. Vythialingam
District Judge, Jaffna

Drawn by,
Sgd. C. Mahesan
Proctor for Petitioners,
129 23 & 30

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 982

In the matter of the Last Will and Testament of the late Pakkiam wife of Subramaniam Kandaiya of Valveddy

Deceased

- 1 Sinnathamby Sinnadurai
- 2 Mailvaganam Sivacolunthu both of Valveddy

Petitioners

Vs.

1 Kandiah Panchadcharanthan

2 Kandiah Thangarajah both of Valveddy

Respondents

This matter coming on for disposal before A. Sivanandan, Esquire, Actd District Judge

Point Pedro on the 2nd day of October 1970 in the presence of Messrs Ratnasingam and Subramaniam Proctors on the part of the Petitioners and the petition and affidavit of the Petitioners and affidavits of the attesting witnesses to the Last Will having been read:

It is ordered that the Last Will and Testament of the late Pakkiam wife of Subramaniam Kandaiya dated the 2nd day of June 1970 now deposited in court be and the same is hereby declared proved that the petitioners as Joint Executors of the said Last Will be declared entitled to have Probate to the said Last Will and that Probate to the said Petitioners unless the respondents or any other person interested shall at 10 O'Clock in the forenoon on the 9th day of November 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary

The 2nd day of October 1970
Sgd. A. Sivanandan
District Judge,
131 30 & 6

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 983

In the matter of the Intestate Estate and Effects of the late Podian Velan of Karanavai North

Deceased

Velan Ratnam of Karanavai North

Vs. Petitioner

- 1 Kachiran Chelliah
- 2 wife Asuvaththammah
- 3 Chitampari A/vappillai
- 4 wife Vellaiyammah alias Anusammah
- 5 Velan Mahesan all of Karanavai North

Respondents

This matter coming on for disposal before A. Sivanandan Esquire Actd District Judge, Point Pedro, on the 2nd day of October 1970, in the presence of Messrs Ratnasingam and Subramaniam Proctors on the part of the Petitioner and the petition and Affidavit of the Petitioner having been read:

It is ordered that the petitioner as an heir of the said deceased be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents abovenamed or any other person interested shall at 10 O'Clock in the forenoon on the 8th day of November 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary

The 2nd day of October 1970
Sgd. A. Sivanandan
District Judge
132 30 & 6

சாஸ்திரம் பற்றி யெல்லாம் மனிதர்களுக்கு அறிவு மிக்கவர்களை
கோடுகொடுத்தவர்களை குறைவின்றி நினைக்க வேண்டும்
என்றும் யாவரும் கோரும் அன்பும் கோர்வியும்
கோர்வியுடன் யாவரும் சேர்ந்து விடும்படியும் செய்ய வேண்டும்.

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Editor: B. N. SIVAPRABHAKAM

IN THE DISTRICT COURT OF JAFFNA

ORDER NISI

No. T/2640

In the matter of the intestate estate and effects of Sinnappu Nagalingam of Tirunelveli South, Jaffna

Deceased

Nagalingam Shanmugalingam of Tirunelveli South, Jaffna

Vs. Petitioner

1 Pooranam widow of Sinnappu Nagalingam

2 Nagalingam Rajaratnam

3 Nagalingam Kanaganeyagam

4 Nagalingam Ulaganathan and

5 Savithiridevi daughter of Nagalingam all of Tirunelveli South Jaffna

Respondents

This action coming on for disposal before I. M. Ismail, Esquire District Judge, Jaffna on this 19th day of September 1970 in the presence of Mr R. Sivasubramaniam, Proctor on the part of the Petitioner and the affidavit of the petition dated 7th day of September 1970 having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as an heir of the deceased to have Letters of Administration to the estate of the abovenamed deceased issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall show sufficient cause to the contrary to the satisfaction of this Court on or before the 8th day of November 1970.

This 19th day of September, 1970

Sgd. A. Vythialingam
District Judge, Jaffna.

Drawn by
Sgd. R. Sivasubramaniam
Proctor for Petitioner
128 23 & 30