

For Your Printing

Price 15 Cts.

INTHUSATHANAM

(THE HINDU ORGAN)

SAIVA
PRAKASA
PRESS

FOR YOUR
BOOKS
CONTACT
Saiva Prakasa
Book Depot

Estd. Sept. 11, 1889

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAY

PHONE No. 356

X

JAFFNA, FRIDAY JANUARY 14, 1972

X

THE PANDYANS

BY J. R. SINNATAMBY

(Continued from last issue)

The Jaina legends connect the sons of Pandu with the Pandya country of the south with Mathura (modera Modoura) as its capital. Dr. Barnett rightly observes the Pandiyans, however, were not Pandavas, and the Jaina identification of the two dynasties is probably based on popular etymology. A like attempt to connect the two families occurs in the Tamil chronicle given in Taylor's *Oriental Historical MSS* (Vol. I, PP 195 ff) which states that Madura at the time of the Bharata war was ruled by Babhravahana, the son of Arjuna by the daughter of the Pandyan king of Madura. The Mahabharata on the other hand makes Babhravana the son of Arjuna by Citrangada, the daughter of Citravahana, the king of Manipura.

The association of the Pandyas of the south with the Surasenas of Mathura and the Pandus of northern India is probably alluded to in the confused statement of Megasthenes (Tribes in Ancient India, P. 190; Raychandhuri, *Political History of Ancient India*, 4th ed., P. 272; McCrindle, *Ancient India* (Megasthenes and Arrian), P. P. 163—164). In the *Palie Chronicles of Ceylon* the Pandiyas are invariably represented as Pandus or Pando (Mahavamsa, Ch. VII, V. 50; Dipavamsa, Ch. IV, V. 41).

The distinction between the Pandya and the Cola divisions of the Tamil country is well known. Damila mentioned in the Nagarjunikanda Inscriptions of Virapurushadatta, is the Tamil country. According to the Mahavamsa, Vijaya married a daughter of the Pandu king whose capital was Madhura in South India. Madhura is Madura in the south of the Madras Presidency. Another capital was probably at Kolar. The rivers Tamra-

parni and Kritamala or Vaigai flowed through it".

In this connection it is of interest and relevance to note that Parakramabahu one of Ceylon's greatest kings is also of Pandyan descent. Geiger, (*Culture of Ceylon in Medieval Times*, P. 20), says "Vijayabahu I, 1059-114, wedded his younger sister Mitta to Panduraja 59.41". The name shows that the husband was an offspring of the royal family of the Pandu king dom. Manabharana was the son of Panduraja and Mitta, and Manabharana's son was Parakkramabahu the Great, who therefore on his grandfather's side had Dravidian blood in his veins." And at page 19 in reference to Vijaya's marriage he says "we also learn from the chronicle (Mhvs 7, 48 sq) that messengers were sent to Vijaya to Madhura, the capital of the Dravidian Pandu kingdom, South India, to woo a daughter of the king for himself and other girls as wives for his companions, and we are told that they came to the Island, and together with them craftsmen and members of the various guilds. This is an interesting fact, and it is not improbable that there is some truth in it. For the new colony was no doubt in want of such help and it is easy to understand that they were fetched from South India which geographically was the nearest civilized country." In this connection please see the reference by Fernando, to the early contact between this Pandyan country and Anuradhapura, already quoted by me.

The word Tamraparni which has been mentioned above as referring to a river in Tinnevely in India is of interest. It would appear to me that this river has not been known locally as Tamraparni. I have not seen this name given to this river in the maps except, as far as, I am aware in

Subscription Reminder

Those who have not paid the subscription for the "Hindu Organ" and "Intthusathanam" for the year 1971 are kindly requested to remit at an early date their arrears of subscription. Reminders by post have already been sent. The increase in the cost of printing materials and postage is an additional burden on us.

Please send M O or Cheque in favour of

The Manager,

Saiva Prakasa Press,
450, K. K. S. Road,
Jaffna.

McGraw — Hill atlas. Even where a map shows this name, it would appear to have been given from information obtained otherwise than on the ground.

I am inclined to agree with the *Manual of Madras Presidency*, Vol. 1, Page 1, where in a footnote it is pointed out "The Tamraparna division of the Navakhandas and the Taprobane of the Greeks are one and the same indicating Ceylon. The name meaning in the Sanskrit (copper leaved) is again in all probability a corruption by Sanskrit Travellers of Perun which also means toddy. The river in Tinnevely called by the Sanskrit authors Tamraparna, like the Ceylon island, is named to this day by the Tamuls Pernai or the toddy river; which appears decisive of the point. Tamraparna is not known to the real Tamuls of Tinnevely. The Greeks called this river selen or chank river but not Taprobane. Later Sanskrit authors have erroneously derived the division of the Navakhandas from this small river instead of this island. The latter was its true derivation". Apparently the confusion has been the creation of some Sanskrit writers who had

(Over to page 8)

Sir Ponnambalam Ramanathan

By

V. MUTTUCUMARASWAMY, B. A.

(Continued from last issue)

The chief aim of the Parameshvara College was to save our boys in this way and to make good citizens of them.

Sir Ponnambalam Ramanathan was the chief force behind the Hindu Board of Education which was founded on 9th December 1921.

The Buddhist Renaissance had started by 8th Col Olcott and Madam Blavatsky came in 12th to Ceylon & electrified the Buddhist masses and stemmed the tide of Christianity. Col. Olcott had such great confidence in Sir P. Ramanathan that he was made an Educational Trustee of the Buddhists.

Sir P. Ramanathan says in his memorandum to the Denoughmore Commission:-

"I had retired in 1905 from the Solicitor-Generalship of Ceylon and was busily engaged on educational work, which had for its object the conversion of the people from denationalisation and from the consequences of too slavishly following the ideals of modern times which were being inculcated in almost all the schools of the island, to the exclusion of faith in God, ethical conduct, loyalty to the King and respect for elders. Irreligion, unrestrained indulgence in the pleasures of the senses, ridicule of ancient traditions and constant cultivation of the spirit of controversy had gradually undermined the sanctity of home and society to such an extent that lectures on the higher aspects of life ***"

Ramanathan said:-

The establishment schools and Colleges, equipped with responsible teachers sufficiently able to stem the current of materialism, agnosticism and atheism became virtually necessary. All my time and resources were devoted to this work."

The establishment of a Hindu University utilising Ramanathan College and Parameshvara College and the buildings and resources would be a fitting tribute to the services rendered by Sir Ponnambalam Ramanathan.

Not also was he responsible for founding institutions for the education of the Hindu students, but also he took a leading part in the proposals for the establishment of the University of Ceylon, being a member of the Riddell University Commission

Professor R. Marrs, who was Principal of the Ceylon University College for ten years preparing the Ceylon University, wrote of Sir Ponnambalam Ramanathan's services as an Educationist as follows:-

"All educationists had special reason for deploring the absence of his noble and inspiring personality because of his life long splendid advocacy of the cause of education and he ventured to believe his services to education were among his most enduring gifts to the people of Ceylon."

"We belonged to that noble band of educational founders who were the greatest benefactors of the countries in any part of the world. What would England be but

(Over to page 7)

THOUGHTS TO BE TREASURED

மென் அவன் திரு அடி குணத் தால் சேர்ச் செப்புவது, செயல் வாக்குச் சிந்தை எல்லாம் அவன் அணுகா என்றும் ஆதலால் ... (Siddhiyar)

We say that God has to be realized through His Foot Guanam (or Grace) as He is beyond the reach of our mind, speech and action.



மென் அவன் திரு அடி குணத் தால் சேர்ச் செப்புவது, செயல் வாக்குச் சிந்தை எல்லாம் அவன் அணுகா என்றும் ஆதலால் ...

Mindu Organ

FRIDAY, JANUARY 14, 1972

PEOPLE'S PONGAL

The traditional Pongal on the first day of the majestic month of Thai besides being an essential religious performance has also a grand cultural significance of special import to the East.

The month of Markali that is moving out has been entirely devoted to prayers and pujas invoking the Grace of Lord Ganesha and to the special worship of Lord Nataraja during the Thiruvembai festivals leading to Nadesar Aruthra Tharshanam.

The advent of the resplendant month of Thai signifying the sun's occupation of Mahara Rasi heralds humble prayers for pleasing prospects during the next twelve months. Pongal is then a positive appeal to the Almighty for a bright future for the people. Peasants, workers and all others who follow different professional duties feel that this offering of rice boiled in milk, honey, ghee spiced with specially selected nuts is an act of homage to the Supreme Authority in humble prayer and expression of gratitude.

Hence the greatness of the occasion that is popularly known as Thai Pongal. Here is a ceremony where the individual becomes conscious of his or her incapacity to set anything in motion except through the Grace of God. The people as a whole submit themselves to spontaneous prayers for they realise that more things are wrought by

prayer than this world dreams of.

The solemnity of the rituals and the serenity of the situation create in the human being a sense of courage that leads to dutiful dedication, the children to the parents, the house-wife to the house-holder, the common man to every body else and all eventually derive a sense of spiritual satisfaction and moral might in the Pongal—in which everything pleases.

This marks by its meaningful celebrat on the cultural fraternity of mankind.

Arunachalam Day

Remembering the achievements of the past leaders of Lanka creates in the present generation a sense of patriotic responsibility that is greatly needed. The life history of each of the great patriots who had selflessly worked for the welfare of their country is a lesson in the art of living. The young generation would do well to learn these lessons in the proper context endeavouring to emulate the exemplary living of the departed leaders.

Sir P. Arunachalam's contribution to the general welfare of the country may be classified under several aspects, — educational, religious, cultural and national. As a first rate administrator in the Public Service his devotion to duty and his scholastic eminence remain as hall-marks of efficiency. As a politician, he belonged to the highest grade of patriots who did everything for the good of the country. His books on law and religion are of a rare achievement.

In every aspect of life Sir Arunachalam had exhibited his love of religion, literature, law and country

Here is a name that will remain for ever in the history of Lanka written in letters of gold.

Maha Sivarathiri At Thiruketheeswaram

The Thevasthanam of the Thiruketheeswaram Temple has arranged for the observance of Maha Sivarathiri on February 13, 1972.

Special arrangements for transport by rail and bus have been made as usual.

PERSONAL HYGIENE

V. SUBRAMANIAM

Saiva - Pulavar

This denotes the welfare of an individual, his mental and bodily well-being.

The harmonious welfare of the several individuals, of the several families, of the several sects or tribes of the nations forms what is called "Public Health."

It is personal hygiene worked up with the consciousness of the duality of an individual and the existence of several individuals or units in this universe

The end and aim of mankind in this universe is health and happiness. Happiness depends upon a healthy and harmonious working of the mind and body of the several individuals in this universe.

The end and aim of the Hindu (Saiva) religion is contained in the following:

May all people be happy May all having existence Acquire happy aspect

Duality is the rule of the universe; the universe itself; and harmony in duality is the essence of the universe and of everything that can be seen, heard, felt, conceived of or argued — male and female, light and darkness, pleasure and pain, music and disturbance, heat and cold, good and bad (or evil).

Man — rational Being is an individual by reason of his rationality which causes a harmonious working of his duality.

Bodily and mental health of an individual is not born with him, but is to be acquired and the aptitude for acquiring the same is inherited.

This inheritance is dependent on the essential qualities of the single ovum and of the single sperm which joined together at advantage or disadvantage.

The Hindus from time immemorial, knew the disadvantage of consanguinity in marriage and banned marriages of Sogotra individuals. They must have observed either by intuition or by experience that the defective tendencies in the ovum and sperm of a particular Gotra or descent would produce enhanced defects in the products of fertilisation, such as cleft palate

(a malformation), grave ocular defects, extra fingers or toes, or mal development in the brain or in other parts of the body.

The present day scientists require special apparatus for radio-transmission both at the place of production of the voice or sound and at the place of reception; but Naradha of the ancient Hindus was said to have tuned his own brain to hear and see as well what was taking place in the remote corners of the universe. Deeper still is the blind faith of the Brahmias in converting an early developing foetus into a male one by performing a memorising ceremonial called "Pumsavana" (புணர்வு) with an injunction that it should be done within the third month of foetal life. What a wonderful coincidence with the embryological knowledge of today! The embryologists have fixed that the sex distinction of the foetus begins to be perceptible about the 7th week of foetal life. At about this time either the ovary or the testis is said to develop from the Genital Ridge which must have contained the essence of both the ovary and the testis and the Hindu belief is that the one can be made to supersede and annihilate the other by will power. This much will suffice to prove the importance of inheritance and mind-control.

From the point of view of personal Hygiene we must develop a healthy mind and body. We must try to keep our body clean, and everything about us must have a decent aspect. This predisposes to cleanly habits of thinking; on himself and upon others.

Regularity in bathing and dressing to keep our body clean and beautiful and in eating proper food at the proper time to make our body grow to a beautiful personality enables us to be conscious of our own existence and the existence of others with whom we have to associate with great pleasure

We have to give training to our mind by regularly praying to God and wondering at His greatness and at our own

Release of the Biography of Sir P. Ramanathan

A function will be held tomorrow at the Jaffna Town Hall at 6 p.m. to release the biography of Sir Ponnambalam Ramanathan written by Mr. M. Vythilingam, former Principal of Chavakachcheri Hindu College.

Sri M. SriKantha O. B. E will preside over the public meeting

insignificance. This reverence goes a long way to respect our fellow beings and feel with them.

We must take sufficient exercises to keep our body fit and our mind healthy, and must wish the same with others. Our body requires regularity in exercise and rest as well, in food and drink and in sleep in keeping our body clean and well-dressed and above all, in keeping ourselves agreeable to our surrounding. Waywardness will prove a shortcoming in the maintenance of our bodily health and of our daily social life.

The idea of Personal Hygiene will be imperfect if we do not consider the sex and sex instinct in the individual. About the age of 16 or 17 a boy acquires peculiar characteristics. Sexual impulses begin to tell upon his system, and his mind and body are kept in a state of nervous tension. His voice becomes hoarse and loud and manly. His body develops at unusually rapid state. The external genitalia assume their peculiar development. The public hair, the moustache, the beard and the axillary hair make their appearance. He develops to a young man.

In the case of a girl she attains maturity between the ages of about 13 and 16, and like the boy she is in a state of nerve tension, and is influenced by sex impulses. She begins to menstruate; her voice gets hoarse, her external genitalia develop, her mammary glands begin to grow rapidly and give an attractive shape to the breast. Public and axillary hairs make their appearance, but peculiar to her sex, she develops no moustache or beard (except under special circumstances of mal development of sex glands), and in every way she appears a counter-part to the young man.

(To be continued)

Sir Ponnambalam Ramanathan

(From page 51)

for its Wykhams? What would Ceylon be without its similar array of educational missionaries and benefactors?

It was Sir Ponnambalam Ramanathan who founded the "Ceylonese", an English Journal in 1911 which was later bought by the late Sr. D. R. Wjawardena and was published as the "Ceylon Daily News".

The Temple of Siva

The Kochchikadde Sivan Temple built in brick by his father, Ponnambala Mudaliyar, was transformed by Ramanathan into a grand edifice of granite, perhaps the most splendid temple in Ceylon. This temple is popularly known as "Ramanathan Sivan Temple," although its correct name is Ponnambalavanesvarar Kovil.

Its monolithic pillars remind one of the massive pillars in the corridors of the great Ramanatheesvara Temple at Ramesvaram in South India. Thousands of devotees can be accommodated on a day of festival in the outer corridors of this temple.

Ramanathan also organised a Saiva Tamil School in the premises of this temple in 1909. This was known as the Ponnambalavanesvarar Tamil School. But this was closed after a few years. He also started a School for the training of Hindu Priests.

Tamil Scholar

Ramanathan's commentary on the "Bhagavat Gita" affords the reader with a glimpse into his many-sided intellect. Although it may be criticised by the purists for the preponderance of sanskrit expressions, the exposition of the philosophy is masterly.

His editions of "Senthamil Ilakkanam and Attiaridi mantra vilakkam" are examples of the literary heritage he has left to posterity.

He presided for the second time at the Saiva Siddhanta Samaj held at Madras in 1922

When Sir Ponnambalam Ramanathan died on November 26, 1930, his embalmed body was placed in a carriage which was drawn along the streets of Colombo by people of all nationalities.

The mortal remains were laid to rest in "Samadhi" in the precincts of the Ramanathan College, Chunnakam. A Sivan Temple has been built to mark this place.

A grateful public erected the statue of Sir Ponnambalam Ramanathan which stands in the grounds of the Parliament House in Ceylon. This was the second statue to be erected there; the first having been that of his younger brother, Sir Ponnambalam Arunachalam.

On the anniversary of his death each year on November 26, Ramanathan's admirers gather to garland the statue.

At Ramanathan College, Chunnakam, distinguished men are invited to deliver lectures to commemorate his memory.

An oil painting of Sir Ponnambalam Ramanathan, painted by that doyen of Ceylon painters, Mudalaiyar A. C. G. S. Amarasekara and presented by the public was unveiled at Parliament House on November 26, 1951 by H. E. Governor Thompson.

An oil painting of Sir Ponnambalam Ramanathan painted by Mr. de Niese was unveiled at Parameshwara College by Adigar Meedniya.

Long may live the Ramanathan tradition! The best way of remembering him is to establish a Hindu University in Jaffna. The Government should make his anniversary a National Holiday in Ceylon.

(To be continued)

JAFFNA COLLEGE VADDUKODDAI BUNKER MEMORIAL LECTURES

1972

"Tamil Humanism— The Classical Period"

"சங்ககாலத்தில் மனித இனநலக்கொள்கை"

by

Rev. Fr. Xavier S. Thani Nayagam

on

27th, 28th (Tamil), 29th January

at

VEERASINGHAM HALL, JAFFNA,
beginning at 6-15 p. m. each day

ALL ARE CORDIALLY INVITED.

143 14

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2776

In the matter of the intestate estate of the late Murugesu Sinniah of Kadduvan Tellippalai

Deceased

Rasammah widow of Murugesu Sinniah of Kadduvan Tellippalai

vs. Petitioner

Minors 1. Rajeswary daughter of Sinniah
2. Raja Gowry daughter of Sinniah
3. Raja Sulochana daughter of Sinniah
4. Raja Malini daughter of Sinniah all of Kadduvan Tellippalai

The 1st to 4th respondents are minors appearing by their Guardian ad litem

5. Subramaniam Thambirajah of Kadduvan Tellippalai

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 22nd day of October 1971 in the presence of Mr. Thilliar Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read

It is ordered that the 5th respondent be and he is hereby appointed Guardian ad litem over the minors the 1st to 4th respondents and that the petitioner be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 9th day of February 1972 appear before this court and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the guardian-ad litem produce the minors in court on the 9th day of February 1972 at 9 a.m. the 22nd day of October 1971

Sgd. A. Vythilingam
District Judge

Drawn by
Sgd. S. Thilliar
Proctor for Petitioner
126 26 & 3

NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. 11424

1. Veluppillai Ramalingam and
2. wife Packiam both of Kovitkadavai Thunnalai South

vs. Plaintiffs

1. Suppar Ponniah
2. Suppar Chelliah
3. Murugesar Kanapathippillai and
4. wife Sinnavallippillai
5. Kanapathippillai Ponnambalam and
6. wife Sivapakiam
7. Vallipuram Arambu
8. Vallipuram Thiagarajah
9. Ampalavy Velautham and
10. wife Parupathy
11. Swaminathar Kandiah all of Thunnalai South
12. Sithambarappillai Velautham and
13. wife Theivanai of Alvai South

Defendants

It is hereby notified that Action No P 11424 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition/sale of the land called Kalingarayan Thoddam in extent 9½ Lms. V. C. and situated in Thunnalai Sekatkodithevankurichy in the Parish of Kaddaively Vadamarachy Division Jaffna District Northern Province. The defendants in the aforesaid action are summoned to appear in Court on the 25th day of January 1972 at 9 O'clock of the forenoon

By order of Court
M. Nadarajah
Secretary

This 10th day of
January 1972
Drawn by
V. Chelliah
Proctor for Plaintiff
144 21

ORDER NISI

In the District Court of
Jaffna

Testamentary Jurisdiction
No. 2713

In the matter of the intestate estate of the late Mooththathamby Ratnam of Myliddy, Kankesanturai.

Deceased

Mahalaxshmy widow of Mooththathamby Ratnam of Yarmai, Myliddi North, Kankesanturai.

Vs. Petitioner

Minors 1. Ratnam Thiagarajah and
2. Ratnam Kanagarajah
3. Mailu Krishnapilai and wife
4. Neechanpillai all of Yarmai, Myliddy North, Kankesanturai (the 1st and 2nd Respondents are Minors appearing by their G. A. L. the 4th respondent.)
Respondents

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on this 19th day of March, 1971 in the presence of Mr. K. Somaskaodan, Proctor on the part of petitioner and the affidavit of the petitioner dated 2nd March, 1971 having been read.

It is ordered and declared that the 4th respondent be and she is hereby appointed guardian ad litem over the 1st and 2nd minor respondents and that the Letters of administration be and the same is hereby granted to the petitioner accordingly, unless the respondents abovenamed or others whomsoever shall on or before the 4th day of July, 1971 show sufficient cause to the satisfaction of this court to the contrary.

It is also ordered that the petitioner do produce the 1st and 2nd minor respondents in this court on that day.

Jaffna this 19th day of March, 1971

(Sgd) A. Vythilingam
District Judge, Jaffna

Drawn by:-
(Sgd) K. Somaskandan
Proctor for Petitioner
Extended and reissued for
7 10 1971

(Sgd) A. Vythilingam
District Judge, Jaffna
Extended and reissued for
8 12- 1971

(Sgd) A. Vythilingam
District Judge, Jaffna
Extended and reissued for
9- 2- 1972

(Sgd) A. Vythilingam
District Judge, Jaffna
134 7 & 14

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction
No/T 2763

In the matter of the intestate estate of the late Kulanthaivelu Duraisingam of Nallur Jaffna Deceased Duraisingam Sadadharan of Naval, Manipay Vs. Petitioner

Duraisingam Pathmanathan of Irupalai, Kopay Respondent

This matter coming on for disposal before A. Vaithalingam Esquire, District Judge, Jaffna on this 4th day of November, 1971 in the presence of Mr. A. K. Somaskanda, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 23rd November 1971 having been read

It is ordered and declared that the Letters of Administration be and the same is hereby granted to the petitioner unless the respondent above-named or any others whomsoever shall on or before the 2nd day of February 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 24th day of November, 1971.

Sgd. A. Vythialingam District Judge, Jaffna
Drawn by
A. K. Somaskandan Proctor for Petitioner
141 14 & 21

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction
No. 989/T.

In the matter of the Last Will and Testament of the late Veeragathipillai Selvamaniocam of Puloly East, Point Pedro Deceased

P. Rameswary widow of Veeragathipillai Selvamaniocam of Puloly East, Point Pedro Vs. Petitioner

Chellammsh widow of Alvapillai Kathirgammur of Puloly East Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 24th day of February 1971 in the presence of M. Velumnyllam Proctor on the part of the Petitioner and the affidavit of the petitioner dated 27th day of February 1971 having been read.

It is ordered that the Will of the late Veeragathipillai Selvamaniocam of Puloly East, Point Pedro, deceased dated 3rd day of February 1965 and now deposited in

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. 1352 P

Ramanathan Chelvarajan Manavarajan of Malaysia presently of Lawton Road, Manipay Vs. Plaintiff

- 1 Ramanathan Chelvarajan Manmatherayan of 241, Naval Road, Jaffna
- 2 Muthiah Muthubalasuriya and wife
- 3 Katpakam both of 34, Castle Lane, Colombo 15
- 4 Ramanathan Chelvarayan Mahadevarayan of 37, Hale Street, Ipoh, Perak, Malaysia
- 5 Selliah Vivekanandarejah and wife
- 6 Meheswary both of Co-operative Hospital, Baian-Soda
- 7 Ramanathan Chelvarayan Rajarayan of 19, Elphindhal Avenue, Colombo 13
- 8 Suppliah Kanagalingam and wife
- 9 Pavalam both of No. 40, 36th Lane, Wellawatte, Colombo
- 10 Sornalingam Ganeshanathan, D. E. O. and wife
- 11 Ruparance both of Mullaitivu Defendants

It is hereby notified that action No P/1352 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition of the land called 'Navatkuli Coconut Estate' in extent 48 Acres 8 Roods 13 Perches and situated at Navatkuli in the Parish of Navatkuli in the Division of Tenmaradehy in the District of Jaffna, Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 15th day of May 1971 at 10 O'clock of the forenoon.

By order of Court
Sgd. Chief Clerk
22-10-71
Extended and reissued for 21 - 1 - 1972

By order of Court
Sgd. Chief Clerk
143 14

this Court be and the same is hereby declared proved unless the respondent above-named or any other person or persons shall on or before the 11th day of May 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further declared that the said petitioner is the executrix named in the said Will and that she is entitled to have probate of the same issued to her accordingly.

This 28th day of February 1971

Sgd. T. J. Rajaratnam District Judge

Drawn by
Proctor for Petitioner

14-12-71
Time to show cause extended for 15 - 2 - 1972

Sgd. T. J. Rajaratnam D. J.

143 14 & 21

The Pandyans

(From page 5)

no knowledge of the local geography.

The reference to the Greeks calling this river Solon is apparently to Ptolemy's Geography of India which is a remarkably accurate document, a subject I have dealt with in my work "Ceylon in Ptolemy's Geography". This river has been described by Ptolemy as Solon, even though he has given one of the ancient names of Ceylon as Taprobane which is supposed to be derived from Tambaparni. I have dealt with this point in detail in my work "Ceylon in Retrospect".

However, the Manual Madras Presidency, has stated that this river is actually called 'Chank' river. Investigation of this point has now revealed that Ptolemy is correct and has also solved the question raised about 80 years ago by McCrindle, (Ancient India, Ptolemy, P 69) "The Tambaparni is the chief river of Tinneveli... In Tamil poetry it is called Porunnai. Its Pali form is Tambapanai. How it came to be called Solon remains as yet unexplained."

That Solon actually means "Chank" as pointed in Manual Madras Presidency is confirmed by the fact that according to The Oxford English Dictionary, (Vol. 10, P 393), Latin Solon means shell fish. It is also pointed out that it is cylindrically elongated. The fact that the mouth of this river has been famous for Chanks accounts for the fact that it is called Chank river and the description of the river as Solon by Ptolemy, according to geographical information obtained locally.

Further evidence to support the view that this river was not known as Tambaparni would appear to be provided by Asoka in Rock Ed etc. Law has pointed out, (Indological studies, Part 1, Second Edition, P 48, in reference to the word Tambaparni, "Vincent Smith thinks that the term does not denote Ceylon but merely indicates the river Tamraparni in Tinnevely. He refers to the Girnar text "a Tambapani" in Rock Edict II comes after "Ketalaputte as far as the Tamraparni" is hardly appropriate because the Tamraparni is a Pandy river. In R. E. XII the

people of Tamraparni are expressly mentioned as Tambapanniya i. e. Tamraparnyas. In this edict Tamraparni or the country of the Tamraparnyas is placed below Pandya. In the great epic too the country of Tamraparni is placed below Pandya or Dravida and Mount Vaiduryaka is mentioned as its rocky landmark. The ashramas of Agastya and his disciple and the Gokarna tirtha are located in it. These facts enable us to identify Tamraparni with Hinen Tsangis Malayakuta also placed below Dravida with Mount Potalaka (Vaiduryaka) as its landmark. By Tamraparni or Taprobane Ceylon is meant, the word dvipa or island is associated with it. In one of the Nagarjunikonda inscriptions Tamba-

parna is clearly distinguished from the island of Tambapanai" If we accept that this river was never known as Tamraparni except by some writers based on a misconception, the question raised by Vincent Smith would not have arisen at all.

Reverting to the subject of the Pandyans, it is of interest and relevance to note that Caldwell, (A Comparative Grammar of the Dravidian, P 111) has pointed out that the Aryan immigrants to the south appear to have been generally Brahmanical priests and instructors, rather than Kshatriya soldiers, and, that the kings of the Pandyas, Cholas, Kalingas and other Dravidians to have been Dravidian chieftains.

Saiva Paripalana Sabhai Jaffna

BOOKS FOR SALE

In Tamil Language

	Rs.	cts.
THIRUCHENDUR PURANAM...	10	00
THANCHAI VANAN KOVAI ...	6	00
PULIYOOR ANTHATHY ...	2	00
SAIVA THIRUNERITH THIRADDU ...	75	
SAMAYA KURAVAR SANTHANA KURAVAR ...	75	
THIRUKURAL CHAPTERS I-10 ...	75	
NALAV-NBA KALINEENGU KANDAM ...	75	
A SHORT HISTORY OF SAMAJAKURAVAR SANTHANAKURAVAR ...	75	
SAIVAPOTHAM Vol. 1 ...	60	
SAIVAPOTHAM Vol. 2 ...	60	
NAVALAR AUNCHALI ...	50	
VINAJAGAR ...	40	
MALAYA PADCHAM ...	25	

In English Language

THE ANALYSIS OF THE THIRUMANTIRAM ...	3	00
TAMIL: ANCIENT AND MODERN ...	2	00
VEDANTA MOOLA SARAM ...	2	00
GLORIES OF SHIVISM ...	1	50
THE ELEMENTS OF SAIVA SIDDHANTAM ...	1	50
C. W. THAMOTHARAMPILLAI (1832 - 1901) ...	1	25
THE GENESIS OF THE SIVAGNANABODHAM Part II ...	1	25
AN OUTLINE OF SIVAGNANABODHAM ...	1	25
DAKSHINAMURTHI (His Life and Teachings) ...	1	00
A STUDY OF THE SVETASVATARA UPANISHAD ...	1	00
AN ELUCIDATION OF THE TIRUPPASURAM ...	1	00
TAMIL SAGES AND SEERS OF CEYLON ...	1	00
NAVALAR AUNCHALI ...	50	

Apply to:

The Manager,
SAIVA PRAKASA PRESS,
Jaffna.

சாிவா பரிபலா னா சபாை ஜா஑்னா
சாிவா பரிபலா னா சபாை ஜா஑்னா
சாிவா பரிபலா னா சபாை ஜா஑்னா
சாிவா பரிபலா னா சபாை ஜா஑்னா

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press the Saiva Prakasa Press, 650 K. K. S. Road Vannerppanai, Jaffna, on Friday January 14, 1972

Editor: E. N. SIVAPRASANAM