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## LANKA

BY J. R. SINNATAMBY

The interest now evinced concerning one of the names by which Ceylon has been known from ancient times, namely Lanka, it would appear that the following extract from my work "Ceylon in Retrospect" may interest your readers. In the chapter dealing with some names of Ceylon I have referred to this as follows

"According to investigations made by me this word 'Lanka' is not a name of Ceylon as such but a name which is synonymous with the word 'island'. This is a word that appears to have been applied to small islands formed in the estuaries and mouths of rivers and in large marshy areas.

My reasons and authorities for the above statement are as follows.

Kiepert (Ancient Geography) has pointed out that the word 'Lanka' is not an Aryan name. The inference is that it is a word given to the island by the people of South India which adjoins Ceylon, but actually Ceylon is referred to in most inscriptions in South India as Ilam, Elam.

Abreu (The Indian Antiquary, 1884, Buddhist Legends) has pointed out Lanka as name first known to Aryans who went there.

Mendis has pointed out (Early History of Ceylon, P 7) that Lanka means island by which he presumably means it is synonymous with the word island.

That different islands in the Maldives were also called Lanka is clear from the following extracts from an article "Excerpts Maldiviana" by Bell (JRASC, Vol. 31, 1930, P 555). It would appear, in this article also, that, Ceylon is also referred to as Lanka. As there were several islands, they had to be distinguished by various distinguishing descriptions as "Here", "There", as in the case of the Lankas

in the delta of the river Godavery, dealt with in the sequel.

The extract is as follows "The employment in Lomafana No. 2 of the term "Lakka", as synonymous with "Divehi Rajje" of a later period, to denominate the "Maldiva Realm", finds valuable collateral support in the Bodugala Miskit Lomafanu; in which distinct reference is made to more than one "Lakka" — "Aahilakka Mahilakka", Lanka the "Far" (literally there) and the "Near" (literally "H-re").

These terms may cover the Lakkadives and Maldives Island Group unless (not impossibly) "Aahilakka" denoted Ceylon itself".

Further evidence pointing to the use of the word 'Lanka' meaning an island in general is provided in an article on "Baadar-Maha-Lanka", (The Ceylon Antiquary and Literary Register, Vol. IV, P 227), an extract from which reads as follows 'Burnouf speaks also of Bandar Mahalanka. Discussing the situation of Nagadvipa he says that there is a Nagalanka, a Pootalanka, and a Baar Mahalanka not far from each other at the mouths of the Godavary and the Krishna, and concludes from it that the name Lanka (which is the name of Ceylon), with or without Naga is of frequent use on that coast, and direct communication with Ceylon in ancient times'

Burnouf says he found these names in a very detailed map in which one of the Mouths of the Godavary is marked "Bandermalanka River"; only it is Bandermalanka and not Bander Mahalanka.

If now to complete our research we look up the Imperial Gazetteer of India, xii, we find the following; "once through the hills the river (Godavary) again opens out and forms a series of broad reaches dotted with low alluvial

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## Thirsty Man Goes To Water

( By M. K. S. )

For those who can compare the Tamils under the Western Monarch and the Tamils of the present day, it is quite clear that the present day is undergoing a cultural revolution. In fact it is a period of acceptance and practice of the almost forgotten cultural heritage Iyal, Issai and Nadagam.

Present day society demands a knowledge of these three, possession of which is an asset in society. This is quite a good symptom, of which the whole community can be proud of

To encourage this activity, scholars from the land of great cultural heritage — India, have done splendid service. Mr P. A. S. Rajasekaran is one among them who is a competent man to teach "Pannisai" (பன்னிசை)

He has been doing the service of teaching this sweet-to-the-ear subject, for the last five years in this Island. Under him, a variety of students comprising of not-so-proud Sangeetha Pooshanams, teachers, etc. etc., learnt the subject. They have not all turned into great musicians as such. But they have managed to pluck some of the fruits of the tree of his musical wisdom.

To help him do this service his dutiful wife with the two little beautiful and talented daughters has done a good deal of work, which indirectly influenced his work. We must all thank her and the little girls, when we thank Mr. P. A. S. Rajasekaran.

This family came to Ceylon and is leaving Sri-Lanka within a few days.

We wish them all good luck

We are sure that Mr. P. A. S. Rajasekaran will come in the near future to complete the work he had started. After all, it is not the water that goes to a thirsty man.

## THE CONSTITUTION AND TAMIL LANGUAGE

BY S. SIVASUBRAMANIAM

The position of the Tamil Language is referred to in the Constitution of Sri Lanka as enacted on 24th May, 1972 as well as in the Tamil Language (Special Provisions) Act No 28 of 1958. The law as it stands requires clarification. It would also require amendments and amplification—under prevailing circumstances, it is best that clarification, amplification and amendments take place when the Constitution and its various clauses are attempted to be put into operation. In this connection, it is gratifying that Government already contemplates legislation to make Tamil also the language of court record in certain areas.

The following sections of the Constitution appear to be relevant viz Section 8 (1 & 2), Section 9 (1 & 2), Section 10 (1), Section 11 in its entirety, (this section being divided into into six sub-clauses) and section 46. The above Sections, however, are not exhaustive of the position of Tamil Language, which position is both expressed and implied.

The provisions referred to above including the Tamil Language (Special Provisions) Act No. 28 of 1958 ought to be read along with Sections 16, 17, 18 of the Constitution. Section 16 refers to the Principles of State Policy. 16 (1) runs as follows:

"the principles of State Policy contained in the sub sections which follow shall guide the making of laws and the governance of Sri Lanka".

The key words in the section are underlined. Sub section 2 of the same section (section 16) refers to the objectives of the State in the following terms:-

a) Full realisation of all rights and freedoms of citizens including Group Rights.

f) Raising the moral and cultural standards of the people.

Sub section 4 of section 16 runs as follows:

The State shall endeavour to strengthen national unity by promoting co-operation and mutual confidence between all sections of the people of Sri Lanka including the racial, religious, and other groups. Sub Section (5) of section 16 runs as follows:

5) "The State shall endeavour to eliminate economic and social privilege, disparity and exploitation and ensure equality of opportunity to all citizens.

Sub Section (6) of the 16 runs as follows:

6) "The State shall strengthen and broaden the democratic structure of Government and democratic rights of the people by affording all possible opportunities to the people to participate at every level in national life and in Government, including the civil administration and the administration of justice.

Sub Section (7) of section 16 runs as follows:

7) "The State shall assist the development of the cultures and the languages of the people.

Though according to section 17, the provisions of Section 16 are said not to confer legal rights and not enforceable in any court of law, the fact remains that constitutionally, politically and morally, due regard should be given to the purport of section 16 by the State when administering the affairs of Government. In the long run, constitutional, political and moral consideration count.

The Constitution itself at the very beginning states that it becomes the fundamental law of Sri Lanka.

It is within the power of the National State Assembly and the Cabinet and various Ministries to pass regulations and establish conventions to give effect to the aims and objects of the Republic. It is a political, adminis-

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THOUGHTS TO BE TREASURED

தொண்டர்கள் தூசிசெல்லீர் ... அண்டர் நாடாள்வேம் நாம் அல்லற்படைவாராமே (Thiruvachakam)

Oh! Ye devotees, march as the front ranks of the army, ... we shall rule over Andar Nadu (God's World) so that the afflicting hosts may not approach us.



மகாசகாயவே ஞானமும் அவிஷயம் மகாசிவாயவே நானறி விஞ்ஞாயும் மகாசிவாயவே நானறி நேத்துமே மகாசிவாயவே நானறி வடகுமே

Hindu Organ

FRIDAY, JUNE 23, 1972

EMINENT EDUCATIONIST

The sky scraping two storeyed building towering against the green foliage of tall trees, receiving the lashing of the cool winds from the agricultural areas of rural Tellipallai denotes many things that require to be remembered by generation after generation. Indicating the excellence of indigenous effort in the direction of educational advancement, Mahajana College stands as a majestic monument to the memory of Thiru T. A. Thuraiappapillai the Founder of this first rate Institution reminding parents and pupils past and present of the significance of single minded devotion to patriotic duty.

Breaking away from the bondage of alien Cultural domination, Thiru Thuraiappapillai enterprisingly embarked on a mission of service to religion and language by starting a school that, unaided by governmental grant, could enable children of the soil enjoy education on a traditional basis of religious culture. It was a Herculean adventure. But the sincerity of purpose and steadfast devotion to the holy cause enabled the small school evolve into a super structure efficiently catering for the educational needs of the rural North. The cause was certainly noble for there Thuraiappapillai was able to bring up not only the children of Mahajana (the people) in the true Tamil tradition but also his own children to dedicate their

services to the Alma Mater. On Thiru Jayaratnam was thrust greatness when the responsibility of maintaining the reputation of Mahajana College was saddled on him. Realization of this responsibility made him rise equal to the occasion. Mahajana thus has become a permanent monument to patriotic duty.

The Centenary of the birth of a patriot is certainly a great occasion for the people to celebrate. We for ourselves feel it a pleasant duty remembering the fact that Thiru Thuraiappapillai served not merely the educational needs of his area; he also contributed to the cultural and religious advancement of the people by his journalistic assistance to the Hindu Organ. His name will live for ever; he was poet, patriot, philanthropist and pioneer in educational service.

Mahajana College Founder's Centenary Celebrations

The Centenary of the birth of Mr. T. A. Thuraiappapillai founder and former Principal of Mahajana College is being celebrated this week.

Yesterday the celebrations commenced at the Thuraiappapillai Hall at 6 p. m. with Mr. P. S. Coomaraswamy B. A. Dip-in-Ed in the Chair.

Dr. S. Vithiyananthan, M. A., Ph. D. Professor of the Ceylon University was the Chief Guest

Sithantha Sageram Pandithamani S. Kanapathipillai blessed the celebrations after the Principal delivered the presidential address.

The address of the chief Guest was followed by a forum in which several poets participated.

An Act in the drama entitled 'Sakala Guna Sampannan' written by the late Thuraiappapillai was staged.

Mr. A. Ramasamy B. A., Dip-in-Ed. Vice-Principal, proposed a vote of thanks.

Program for 23 & 24-6-72 Chairman Mr. P. S. Coomaraswamy B. A., Dip-in-Ed.

Welcome Address: Mr. M. Mahadevan B. A. Hons Dip-in-Ed. Principal Kokkuvil Hindu College and

Pandit S. Kathiripillai Mr. R. N. Sivapirakasam Editor 'Hindu Organ' chief Guest

Forum Discussion: Concluding Address by Pular N. Sivapathasundaram.

Vote of thanks: Mr. S. Vinayagaratnam O. B. A. Secretary.

LANKA

(From page 5)

islands (Lankas), which are famous for the tobacco they produce' P298. It would appear that Lanka, as found in Nagalanka, Potalanka, Bander Mahalanka, has nothing to do with Sri Lanka As regards Bandar Maha Lanka there is only this:

Discussing further the history of the word Bander Maha Lanka the article says "This is, however, not the only occasion in which Burnouf and Tennent were both misled by the name Lanka. Tennent said that 'the Hindus, in their system of the universe, had given prominent importance to Ceylon, their first meridian, 'the Meridian of Lanka' being supposed to pass over the island. And Burnouf wrote: 'Less geographers indients..... font pasur leur premier meridien a Langka. This however created difficulty for the Meridien passes through Ujjein and if it passed through Ceylon the ancient Lanka must either have been further to the West, or it extended Westwards, both of which Burnouf discusses at [earned length.

But a modern and very reliable authority on Indian Chronology, Dewan Bahadur L. D. Swamikanon Pillai, says very explicitly that the Lanka of the ancient geographers was not Ceylon but an imaginary island. For purposes of calculation they imagined an island to be on the equator at the same longitude as Ujjein and named it Lanka."

The reference to Lanka as being an imaginary island is of interest, as in point of fact there is a place by the name of Lanka-furi in the Maldives which also interesting enough has the longitude of about 75° 20' passing through it in close approximation to that of Ujjein (about 75° 50').

This point is touched on by Bell in page 555 of the JRASCE vol. 31, 1900, where he said "A further curious point—may be purely accidental, but nonetheless not to be ignored even if a strange coincidence only in connection with 'Lanka Puri' as the presumed Capital of Ravana's 'Raksasa Dvipa' is the actual existence of an island at the present day..... now written and pronounced 'Lankafuri'

which lies on the Eastern Roof of North Male Atol". On this point Forbes makes this observation, which further confirms the existence then of a Lanka Pura in the Maldives and Laka - dive islands. He says (vol. 2, P 259), "It is no unnatural conjecture that the Maldives and Laka - dive islands were at one time dependencies on Lanka, when its capital of Sri Lanka pura was in longitude 75° 53' 15" E"

The confusion over the actual meanings of the Lankas in the Godavery delta and again of Ceylon with the Lanka of the ancient geographers, is readily clarified, if we accept that Lanka is simply a word which is synonymous with island and has therefore been applied to several islands. In fact even today there is an island off the Malay Peninsula which is Lankawi (Mc Craw's Atlas, 64-65, B 9).

That the word Lanka has been used for islands in deltas and marshy areas in a general sense even in Europe is confirmed by Lahovary (Dravidian Origins and the West, P 285), where he says "A related form, always with the meaning of a marshy ground, of an easily flooded valley, of low ground near a river, can be observed in the dialects of North Italy, with lanca; in Rum; with lunca (wrongly considered as of Slav origin). In Spain and chiefly in central Spain, we find various localities with the name of Lanka, considered as a pre-Roman denomination by Menandez Pidal ( prof: of Avila, Soria, Cuenca, Saragossa). In the Nearese dial; lenghuc is a marshy place. We meet with the same term, having the same meaning, in the Dravidian regions of the eastern shores of the Deccan, Lanka, for the low lands of the deltas of the coastal rivers (Nilakantha Sastri)."

It is of interest to note that Lanka is not given as a name of Ceylon, by any of the Hellenic geographers or historians (Winstedt, "Commas Indopleustes", P 352) This confirms not only that Lanka is not a name of Ceylon as such but also the accuracy and discernment with which Hellenic writers have prepared their records.

Since writing the above interesting evidence that Ceylon has been known as Lanka to the North Indians is provided by an

article written by Professor Imam of the University of Peradenia pertaining to Iran and Ceylon. He has stated that in the Hindi language the name for cardamon is Lanka. This drew my attention to an observation made by Professor Rabin, of the Hebrew University of Israel, when reading a paper on Tamil words in the Hebrew Bible, at the International Conference of Tamil Studies, at Madras, in January 1998, that the name Elam of Ceylon is associated with the name for Cardamon which is also Elam. Apparently Ceylon has been associated in various parts in India with cardamons for which Ceylon has been famous.

The Constitution ....

(From page 5)

trative and democratic method.

The weight of political and constitutional principles would support this contention and it could well be the object of all citizens desiring harmonious development of Constitutional and national matters to give support to this contention.

It is not proposed by me to embark on a fuller or further exposition of constitutional and legal principles—it is desirable to avoid controversy on matters where agreement is very vital and where detailed discussions could defeat the very objects many have in mind. In the past, public controversy out of turn has done more harm than good. Clever argumentation has generally been suicidal, specially in the case of the Tamils of Ceylon recently.

To those who disagree it is submitted with all deference that in legal as well as in constitutional matters as in most other things an argument might appear unsound to some at a certain stage but might turn out eventually to be the sheet anchor of the entire situation. There is an old saying that the brick that has been rejected shall be the corner stone of the edifice. There is yet another ancient saying which reminds individuals to think that at least once they may be mistaken. These two ancient sayings are humbly commended to our leaders, politicians, Jurists lawyers, and their followers.

It has been claimed that the movement started by a number of distinguished Tamil Leaders is following the principles of Satyagraha enunciated

(முற்றொடர் 9)

**திருக்குறள் THE GREAT KURAL**

பொருட்டால்

(யாழ்ப்பாணத்து, கல்லூர் சிவபக்தமாமணி திரு. ச. குரசங்கரன் L.L.B. Lond.) சிவாயதூர்தாரர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டவை

திருவள்ளுவர் அறிவுரைகள் எக்காலத்திற்கும் பொருத்தமானவை. இக்காலத்திற்கு கூட அரசியல் முதலிய பொதுக் காரியங்களில் நடுபடுபவர்கள் உட்பட காம அணுவும் ஒழுக்கவர வேண்டிய உயர்ந்த கருத்துக்கள் திருக்குறளில் அடங்கியுள்ளன என்பதை உரையாசிரியர் தரும் விளக்கங்கள் மேலும் தெளிவாக்கியுள்ள — ஆசிரியர்.

அதிகாரம் 78—படைச்சேருக்கு

குறள்—774

கைவேல் களிற்றோடு போக்கி வருபவன் மெய்வேல் பறியா நடுக

1 கையில் இருந்த வேலினைத் தன்னைத் தாக்கிய யானையின் உயிரைக் கவருமாறு எறிந்து வருகின்ற யானைக்கு வேல் நாடித் திரிகின்றவன் தன் மார்பில் தைத்திருந்த வேலைக்கண்டு படுங்க வேல் கிடைத்ததற்காக மகிழ்வான்.

1 The warrior had hurled his Javelin at an attacking elephant so as to kill it and was hurrying back in search of another Javelin with which to receive the next elephant. He then realises that a Javelin had pierced his breast and smiles with joy at finding the weapon as he plucks it out.

2 யானைக்கும் அஞ்சாது தன் கைக்கருவியாகிய வேலால் அதனைக்குத்தி யானையைத் தோல்வியுற்று வேலோடு ஓடச் செய்து திரும்பி வருகின்ற வீரன் வேறு யானையைத் தாக்கத் தன் உடலின்கண் தைத்து நின்று வேலைப்பிடுங்கிக் கருவி கிடைத்து விட்டதே என்று மகிழ்வான்.

2 The brave soldier who returns after having stabbed an elephant with a Javelin which is wielded by hand and made it run away in fear with the Javelin embedded in its body will smile with joy as he plucks the Javelin embedded in his body with a view to attack another elephant.

களிற்றோடு போக்கல் என்பதற்குக் களிற்றினது உயிரைக் கொடுப்போமாறு வடுதல என்றும் மகிழ்ச்சி தேடியது எய்தலான் என்றும், இதனுள் களிற்றையால் வது எறியான் என்பதும், சினயிக்குதயான வேலிடை போந்தது அறிந்தவன் என்பதும், பின்னும் போர்மேல் விடுப்பினன் என்பதும் பெறப்பட்டன என்று வளக்கம கூறுவர். பரிமேலழகர் நகும என்றது வெறுங்கையானனை எறிந்தவன் என்ன வீரனோ என்று ஒரு நகையும் வெறுங்கைக்கு அம்மா! ஒரு வேல் வந்தது என்று ஒரு நகையும் என அறிக என்று விளக்குவர் காலிங்கர்.

கைவேல் கொண்டு யானையோடு போராடும் போது வேரோடுவன அவன மீது வேலெறிந்தான் என்றும் யானையோடு போராடும் போது கொண்டசினத்தால் அதை அவன் அறிந்தவன் என்றும் கொள்ளும் பரிமேலழகர் கருத்து தருவதாகும். முதுகற் கட்டியிருந்த வேல் என்று உரை காண்பருமனர். முதுகில் வேலைக்கட்டி வைத்திருக்கும் வழக்கம் இல்லாதது எனும் ஆசிரியர் பறியா என்னுற வினையைக் கையாண்டிருந்தலாலும் அது பொருத்தாகு கயிவேல் என்று பாடக்கொண்டு, செய்யுட்கண் தொடை கேக்கி ஐகாரம் நின்ற நிலைக்களத்துப் போலி வந்தவாறு காண்க என்பர் சங்கர நமச்சுவாயர். (நன் 125) இது நூழி லாட்டு என்னும் பண்பைக் குறிப்பது. நூழிலாட்டு—களைத் தில் சேனைகெடத் தன் மார்பில் பாய்ந்த வேலைப் பறித்து எறிதல் பு. வே. மா துமபை 16 அதாவது, காயம் உற் றும் போரைத் தொடர்ந்து நடத்ததல். (வளரும்)

by Mahatma Gandhi. It would be useful to bear in mind in this context the following interpretation given to Mahatma Gandhi's philosophy by one of his eminent followers viz Shrimathi Indira Gandhi:-  
"The basic teaching of Gandhiji was that all men are brothers and differences among them should be settled non-violently. Non violence to Gandhiji did not mean the mere absence of violence. It was not a negative concept; it was a positive quality of always seeking friendship and recon-

oilation, of believing that people can evolve towards a higher level of living only in and through peace. This was how we fought the British, eschewing violence and believing completely in reconciliation and negotiation".  
The passage quoted speaks for itself. It is in this spirit that the procedure of personal contact between leaders of the Sinhalese and Tamil communities is considered most desirable at all times and especially under circumstances presently prevailing in Sri Lanka.

**GOD SKANDA**

V. SUBRAMANIAM (Saiva-Pulavar)

God Skanda or Shanmuga is a Muhoortha of Lord Shiva. He is a Pratyaksha Devan in this Kali yuga and is adored and worshipped with intense faith and devotion by the Hindus of India Ceylon and some other countries of the world such as the Straits settlements and South Africa. He is worshipped not only by the Hindus but also by the Tamils and Buddhists our Sinhalese brethren and others.

This Muhoortha is indicative of the five elements and this has been represented by one face, and the sixth face represents the life. Principle or the spirit. The holy form consists of six faces and twelve hands bearing different kinds of weapons of which the most important 'Vel' (or the Spear) is kept on the chest. The Lord rides on the Peacock and holds the banner of the Cock. On both sides right and left are His Sakthi Valli and Deivayanai. The Pea Cock stands on a black serpent. The entire picture is the form of Shanmuga or Subramaniya.

The esoteric meaning of His form is as follows:- The six faces indicate that His presence shines on the four directions and also above and below. They also represent the six attributes of the Lord viz, Gnana, Vairaggia, Bala, Kirti, Sri, Aisaniya and denote that He is the Virat - Purusha, the all-pervading. It is also hinted that He is the perfect Being sought after by the six means of knowledge. The six faces may also be taken to indicate the six chakras or the centres of energy in the human body which are known to Yogis.

The twelve arms show that He alone creates, preserves, destroys, hides and blesses—in fact does everything in the world. Valli Deivayanai and 'Vel' mean respectively Iobha Sakti, Kriya Sakti and Gnana Sakti viz the force of desire, the force of action and the force of knowledge. The fact that desire and action forces are kept on either side of Him and that Gnana Sakti is kept on His chest point out that knowledge is the most important of all and that it never gets separated from Him.

The Pea-cock on which the Lord rides shows the shape of the Pranava letter Om. When the Pea-cock spreads out its

**PARTITION NOTICE**

IN THE DISTRICT COURT OF JAFFNA

No. P 1139

Assaippillai Alagacone of Thirunelveli presently of No. 100 King's street, Matale

Plaintiff

- 1 Sattanather Shanmuganathan and
- 2 wife Sivapakkiam both of 54nd mile Post, Kandy Road, Kilinochchi
- 3 Murugesu Arumugam and
- 4 Baby widow of Sinnathamby both of Pandarakulam Road Nallur, Jaffna
- 5 Kandiah Somasundara kurukkal of Myliddy South presently of Kirampuvil Chavakachcheri North
- 6 Kandiah Gunaratna kurukkal of Myliddy South Tellipalai
- 7 Kandiah Rasiyah kurukkal of Mantbikai Amman Kovil Chavakachcheri
- 8 Somasundara kurukkal Sivasthampara kurukkal and
- 9 wife Poomaledobumy both of Puloly South Point Pedro

Defendants

To: The Defendants

It is hereby notified that Action No. P. 1139 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the lands called 'Mathappuli Valavu' in extent 8 Lms. V. C. but by survey plan No. 877 filed of record in extent 7 Lms. V.C. and 16.1 Kls. and situated at Nallur in the parish of Nallur in the Division and District of Jaffna Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 30th day of June 1972 at 10 O'clock of the forenoon

By order of Court, Sgd. V. Paebianathan Secretary

This 7th day of June 1972 27 23

tail, it has the round shape of the Pranava and within it is the Lord in the form of Subramaniya. The subordinated serpent kept in check by the Pea-cock's foot shows that impurity is completely subjugated by the power of Pranava. The Cock in the banner signifies the Sound form or Nada (நாதம்). It is the nature of the Cock to crow at the moment when the Sun is about to make himself visible in the horizon; similarly the chanting of the Mantram (Om) or (ultimate Truth) heralds the manifestation of the effulgent Atma.

**Thiru Murai Vila**

A three day program has been arranged for the Thiru Murai Vila for June 24—26. Messrs T. Somasundaram President of the Saiva Paripalana Sabhai, E. Sabalingam, Principal Hindu College, Jaffna T. Murugesapillai, A. G. A. Jaffna, M. Sri Kantha, President Sekkilar Manram will preside over the Sessions during the morning and afternoon of 24 and 25. Mr. Justice V Sivasubramaniam President of Hindu Mamanram will preside over the Session on June 26. when Pannisai Pulavar Sri Rajasekaran will be accorded a farewell by his students, the Hindu Mamanram and Saiva Paripalana Sabhai.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 282

In the matter of the Intestate estate of the late Sinnadurai Kathirgamanathan of Atohuvely North.

Deceased

Nagaratnam widow of Sinnadurai

vs, Petitioner

- 1 Sinnadurai Pathmanathan
- 2 Sinnadurai Rajendram
- 3 Sinnadurai Nengendran all of Atohuvely North

Respondents

This matter coming on for disposal before A. Vythialingam Esquire District Judge Jaffna on the 7th day of April 1972, in the presence of Mr. G. V. Balasingham Proctor on the part of the Petitioner and the affidavit of the Petitioner dated day of April 1972 having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled to as the mother 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 6th day of July 1972 show sufficient cause to the satisfaction of this court to the contrary.

This 5th day of April 1972.

Sgd A. Vythialingam District Judge, Jaffna

Drawn by Sgd) G. V. Balasinghom. Proctor for Petitioner.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T. 2826

In the matter of the Last Will and Testament of the late Karthigesu Vairavapillai of Karukampanai, Tellippalai Deceased

Vairavapillai Mahesan of Karukampanai, Tellippalai

Vs. Petitioner

Maheswary daughter of Vairavapillai of Karukampanai, Tellippalai

Respondent

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 17th day of April 1972 in the presence of Mr. S. Selvarajah Proctor on the part of the Petitioner and the petition dated 17-4-1972 and the affidavit of the Petitioner and the affidavit of the Notary and witnesses dated 12-3-1972 to the Last Will dated 2-7-1967 and attested by S. Selvarajah Notary Public under No. 2065 having been read.

It is ordered that the Last Will and Testament of the deceased bearing No. 2065 dated 2-7-1967 and attested by S. Selvarajah, Notary Public, and now deposited in this court be and the same is hereby declared proved, that the petitioner abovenamed as the Executor named in the said Last Will be and he is hereby declared entitled to obtain Probate thereof and the Probate be issued to him accordingly, unless the Respondent or any other person or persons interested in the subject matter of the application shall on or before the 27th day of July 1972 at 10 a.m. show sufficient cause to the contrary.

This 17th day of April 1972,

(Sgd.) A. Vythilingam District Judge, Jaffna.

Drawn by Sgd S. Selvarajah Proctor for Petitioner

35 23 & 30

ORDER NISI

In the District Court of Point Pedro

Testamentary Jurisdiction No 1006 T.

In the matter of the Intestate Estate and effects of the late Subramaniam Chelliah of Puloly West, Point Pedro

Deceased

Rasammah widow of Subramaniam Chelliah of Puloly West

Vs. Petitioner

1 Vathavanam Pasupathy and 2 wife Ratnam both of Puloly West

Respondents

This matter coming on for disposal before T. J. Rajaratnam, Esquire District Judge, Point Pedro on the 9th day of March 1972 in the presence of Mr. V. Chelliah Proctor on the part of the Petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the petitioner be and she is hereby granted Letters of Administration to the estate of the deceased Subramaniam Chelliah and that Letters of Administration be issued to the Petitioner as widow of the deceased unless the Respondents or any other persons interested shall appear before this Court on or before the 5th day of June 1972 and show sufficient cause to the satisfaction of this Court.

This 9th day of March 1972.

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. V. Chelliah Proctor for Petitioner

Time to show cause extended to 11-7-72.

T. J. Rajaratnam D. J.

34 23 & 30

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P 1447

Sivapiragasam Sivarajah of 66, Wasalar Road Kotahena

Vs. Plaintiff

1 N. Rammah widow of Mailvaganam Sivapiragasam of "Siva Vasa", Manipay

2 Sathasivam Kandasamy and wife

3 Charathamai alias Theivanayagi both of 529, Peradeniya Road, Kandy

4 Kanagasabai Chandran and wife

5 Kokila Pushparany both of "Siva Vasa" Manipay.

Defendants

It is hereby notified that action No. P. 1447 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the

ORDER NISI

In the District Court of Jaffna

Testamentary Jurisdiction No 2806

In the matter of the intestate estate of the late Kandiah Nagalingam of Alaveddi North

Deceased

Kandiah Nadarajah of Alaveddi North

Vs. Petitioner

Minor 1 Thilagawathy daughter of Nagalingam

Minor 2 Nagalingam Kasiyisuvanthan

" 3 Nagalingam Sanderasaram

" 4 Nagalingam Visuvalingam

" 5 Nagalingam Sivalingam

The 1st to 5th respondents are minors by their proposed Guardian-ad-Litem

6 Santhiravar Sithamparapillai all of Alaveddi North

Respondents

This matter coming on for disposal before A. Vaithilingam Esquire, District Judge, Jaffna on the 1st day of March, 1972, in the presence of Mr. R. N. Sivapiragasam Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 6th respondent be and he is hereby appointed Guardian-ad Litem over the minors the 1st to 5th respondents minors and that the petitioner be and he is hereby declared entitled to have Letters of Administration of the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the respondents or any other person or persons interested shall on or before the 29th day of June 1972, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary

The 1st day of March 1972 ( Sgd. A. Vythilingam District Judge, Jaffna

Deawn by R. N. Sivapiragasam Proctor for Petitioner

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partition of the land called Pallaya Anaiottai Valavu in extent 3 1/2 Lms. V. C. and situated at Manipay in Jaffna District.

The defendants in the aforesaid action are summoned to appear in Court on the 7th day of July 1972 at 10 O'clock of the forenoon.

By order of Court A. Sivasubramaniam Chief Clerk

This 5th day of June 1972

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ORDER NISI

Case No. T. 2813

In the matter of the intestate estate of the late Selladurai Rajalingam of Chulipuram

Deceased

Sellammah widow of Kandappan Sellappan of Tholpuram

Vs. Petitioner

Chellappan Senathirajah of Chulipuram

Respondent

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 15th day of March 1972 in the presence of Mr. T. Sangarapillai Proctor on the part of the Petitioner and the Affidavit and Petition of the

Petitioner having been read.

It is ordered that the petitioner abovenamed be and she is hereby declared entitled to have Letters of Administration to the estate of the deceased Selladurai Rajalingam and that Letters of Administration be issued to her, unless the Respondent abovenamed or any other person or persons interested shall appear before this Court on or before the 24th day of June 1972 and show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, this 15th day of March 1972.

Sgd. A. Vythilingam District Judge

Drawn by Sgd. T. Sangarapillai Proctor for Petitioner

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