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# INTHUSATHANAM

## (THE HINDU ORGAN)

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X

JAFFNA, FRIDAY, SEPTEMBER 22, 1972

X

### Trincomalee District

BY J. R. SINNATAMBY

As the British have finally severed their connection with Ceylon, it is of interest to note, that, the district of Trincomalee, so also other Tamil territories of Ceylon, have now regained their sovereignty, after nearly 350 years, as Sankily, King of Jaffna, was captured and executed in about 1616 AD and the Trincomalee temple destroyed thereafter by the Portuguese so as to build a fort at Trincomalee. It is of much significance that Azvedo walked all the way to Jaffna from Trincomalee to apprise the King of Jaffna of his intention to build a fort at Trincomalee as it definitely established the King of Jaffna's jurisdiction over Trincomalee Temple, the Rome of the Gentiles.

This fact is referred to in the Annual letter of 1613 quoted by Fr. S. G. Perera in his article on "Jesuits of Ceylon" (Ceylon Antiquary, Vol. 2 P 11). The reference is as follows, "The army finally reached the famous temple of Trincomalee, a massive structure of singular workmanship. It was of great height and was built of blackish granite on a rock projecting into the sea. Intent on building a fort on this rock, the General summoned the King of Jaffnapatam, but as he delayed to come, the General marched to Jaffna and made it clear to the King that he intended to build a fort there.

The fish sign, which is the emblem of Pandyans can still be seen at the entrance to Fort Frederick. Undoubtedly this port had much to do with the Pandyans of South India from at least about 6th century BC., and who provided Ceylon with her first Queen about 500 BC (Sinnatamby, "Tamil Nad of Ceylon" Article "Pandyans") see also Foulkes,

(Indian Antiquary, Vol 6, P 10) quoted in my work 'Ceylon in Retrospect.'

It will appear that Pandyan influence extended even as far as Java. This can be inferred from what Sarkar has pointed out in respect of inscriptions in Java, (Proceedings International Conference on Tamil Studies, 1968, Vol 2 p 362) He says "Another surprising thing is that the seal mark of the king was *Ninadvaya* or two fishes, which was also a Pandyan custom. At the present state of our knowledge it would be too much to read any political implication into the matter, but one may perhaps admit that the phenomenon demonstrates close contact, be it cultural or commercial, with Southern India".

The great antiquity of the Tamil race and their language, which according to the Mahawamsa, would have been the language of the large retinue who accompanied the Pandyan Princess from South India to Ceylon, can be gauged from what Rabin, Professor in the Hebrew University of Israel, has pointed out in a paper, read by him at the International Conference Seminar of Tamil Studies, Madras, 1968, where he says "The linguistic evidence points on the whole to contact with Dravidian or even more specifically, Tamil speakers on the coast of South India. The Western Asian names for Indian products here discussed would show Dravidian occupation of the sea coast to have taken place at least before the beginning of the 6th century for which Biblical evidence is generally accepted by bible scholars as genuinely contemporary. If we accept Solomon's expedition, and especially if we believe the 'Song of Songs' to represent substantially early conditions, the

evidence for Dravidians in South India is advanced as far as the tenth century BC....." While Ellawala (Social History of Early Ceylon, PP 155, 158), has pointed out "Brahminism was the earliest civilised religion in Ceylon", and in reference to Tamils of India "It is also believed that in the pre Aryan period only country beyond the sea known to the people of Tamil land was Ceylon. It is therefore justifiable to suppose that South India had a strong influence on Ceylon both culturally and socially"

That Brahminism was the earliest civilised religion in Ceylon is also attested by Malalasekera, Harischandra, W. A. de Silva, Paranavitana, as according to these scholars Brahminism was the religion at Anuradhapura before the advent of Buddhism (Sinnatamby, "Tamil Nad of Ceylon", article "Anuradhapura First Hindu City")

The connection of Tamil people of Ceylon with South India, as well as the original temple of Trincomalee, would have been maintained to this day, were it not for the arrival of the Western powers, Portuguese, Dutch and then the British, and, the destruction of the temple of Trincomalee by the Portuguese.

Now that the connection with the British has been totally severed what is more natural than a renewal of a contact which lasted for over 2000 years, at least, (500 BC to 1500 AD).

In this context the following inspection notes of a Dutch Governor, Van Sanden, of Trincomalee, recorded nearly 190 years ago, when Trincomalee District was administered by the Dutch is of interest. These notes are of considerable importance to the citizens of Tamil Nad in view of the stress laid by the Governor himself of dealing with the people in their (people's) language. This policy was also observed by the British government who

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### SAIVA-SIDDHANTA

(SIVAGNANA SIDDHIYAR)

BY

V. SUBRAMANIAM

Saiva - Palavar

(Continued from last issue)

Pathi Gnana which alone is perfect Gnana is obtained by practising the Sadhana which the Guru has shown.

The question may be asked whether the continued possession of its human body may not prove to be a hindrance to a soul in the said state of merger in Sivam. If only such a soul leaves off all acts concerning its body and clings only to Sivam, and if it realises that all the activities of all things and all sentient creatures are really the activities of God, it stands one with God. It will pass the danger of invasion by its body-consciousness and of attack of Anava Mala. Its very body and its physical and mental apparatus will be transformed into body and instruments of God. When thus Anava becomes powerless to attack, Maya and Karma will also become incapable of disturbing the purified soul. The freed soul will have neither likes nor dislikes. Hence the past Karma cannot touch the purified soul, but only its body. Nor can any Karma accumulate for the future. When in this manner the soul has got rid of the influence of Anava, Karma and Maya, the vision of the Grace of God will dawn followed by the vision of Sivam. In this vision the soul sees the infinite compassion of the Lord and the manner in which He has been helping the soul all through its stages of evolution — from its Kevala Avasta right up to the Suddha Avastai-by ever remaining in union with it, by helping the soul to see and by seeing Himself as well and by promoting activity calculated to wear out the bonds of Pasa. The realisation of this infinite compassion and love of the Supreme melts the heart of

the soul freed from Pasa. Overwhelmed by a sense of gratitude it loves the Lord intensely. This may be called Siva-nishta—reaching the Holy Feet of Siva. When a soul still inhabiting its human body reaches this state, it is known as a Jivan-Mukta—one who has attained mukti (freedom) while still in the body. Only such active and intense love born of immense gratitude for the Lord will fructify in Infinite Bliss, Siva-Bhoga Sivananda. Without such love for God, there can be no Ananda. Love leads to Ananda. The great spiritual Seer St. Manickavasaga addresses the Lord in one hymn as "Oh Bliss, Oh my Love."

Such given mukta merged in the love for, and bliss of the Supreme Being (as nothing but God in all things around them. They have no likes or dislikes. They are not mindful of social etiquette, nor of tapas, nor of asramic rules. They are beyond the control of their body and mind. They have no caste or creed. They behave like children and may act sometimes like mad men or those possessed by spirits. They may be found singing and dancing in ecstasy. They stand fixed in union with the Supreme and nothing in the world can effectively drag them down. They are freed finally from birth in the world. They will be enjoying the vision and Bliss of the Supreme even when they are in the waking state. According to the Siddhanta conception of mukti, salvation consists in becoming united to the feet of the Lord. The soul is entitled only to the full enjoyment of the Ananda of the Supreme. But it does not become the equal of Siva and cannot perform His Panchakritiyas. Its separate exist-

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THOUGHTS TO BE TREASURED

வேண்டத் தக்கது அறிவோய நீ, வேண்டமுதும் தருவோய நீ: It is Thou, Oh, Lord, that knowest what I should wish for. It is Thou that grantest all such wishes



சென்னை நகரில் உள்ள ஹிந்து ஆர்வணம் கல்விப்பள்ளம்  
சென்னை நகரில் உள்ள ஹிந்து ஆர்வணம் கல்விப்பள்ளம்  
சென்னை நகரில் உள்ள ஹிந்து ஆர்வணம் கல்விப்பள்ளம்  
சென்னை நகரில் உள்ள ஹிந்து ஆர்வணம் கல்விப்பள்ளம்

Hindu Organ

FRIDAY, SEPTEMBER 22, 1972

IRONY OF FATE

As uncompromising critics of the use of the double-edged weapon of strike by employees in the matter of getting their grievances redressed by the authorities, we cannot but condemn the Bank men's stoppage of work. Even if there be universal acceptance of the method of striking work as a legitimate way of obtaining relief for workers, the soundness and the fairness of such tactics still remain to be proved. Hence our opposition to any form of 'strike'.

But we are compelled to make certain comments on this subject in the context of the Bank men's strike for the one reason that vicious rumour mongers have made a desperate and despicable attempt to give a communal colouring to the present movement. The only relieving factor is that the people as a whole refuse to be trapped by this malicious move.

Recently there has been a sustained effort by interested parties to paint every political or social or economic agitation black by bringing across the track the red herring of communalism. It is common knowledge that communalism cannot be confined to one community alone. If there is the canker of communalism in the body politic, it is a disease common to all communities. Hence it must be the duty of every patriotic citizen of this country to defeat all attempts by disturbing elements that aim at raising communal cries when there do not exist any valid symptom of such demoralising activities. All that we can say is that the strikers themselves must not allow room for sinister propaganda to be spread.

Sir W. Duraisamy — A distinguished Son of Lanka

J. H C Exhibits Portrait of Former Manager

Paying a glorious tribute to Sir Waitilingam Duraisamy whose portrait was unveiled at the Prize Day function of the Jaffna Hindu College, Mr. T. S Fernando, President, Appeal Court, said:

It is an unusual but very great honour to me to be in your midst this evening on so auspicious an occasion as that of the annual Prize-day of this College which occupies a prominent place in the educational world of North Ceylon. I am deeply conscious of the privilege of having been invited to unveil on this auspicious occasion in the presence of his progeny, the portrait of a man who in one capacity or another served the educational establishment known throughout our country as Jaffna Hindu College during a period that lasted nearly half a century. My I, therefore, tender in this way my thanks for the invitation of the Principal and the Staff of this College that has brought me here this evening.

Sir. Waithialingam Duraiswamy whom we are honouring today did not himself receive his education at this College for the very good reason that it had not been established at the time of his schooling. He was educated at Jaffna College in Vadducodai.

Posterity will always recall Sir Waithialingam as the Speaker of the former Legislature of this country, the State Council, for the last eleven out of the sixteen years of its existence. He was among the most outstanding personalities this country has produced during the last hundred years. A man of intense patriotism and nationalism, he was free from sectarianism and devoted to the ideal of a united Ceylonese nation. Blessed by nature with a graceful appearance, he had cultivated a dignified deportment and was gifted with a shrewd intellect.

Born to a well-known Jaffna family just two years short of a century ago, and being heir to a cultured tradition, he had the good fortune to receive his education in Jaffna itself at the seat of learning I have already mentioned. Following another Jaffna tradition which persists to some degree to this day he went over to India, and there graduated at Presidency College of the Uni-

versity of Calcutta, and obtained honours in Science and Mathematics. The early training he received in these two subjects were put to good use by the young Duraiswamy when he turned his attention to the study of law at the Ceylon Law College. He soon found himself admitted as an Advocate of the Supreme Court, and then began a law practise at Jaffna which would have enabled him to scale all the heights, the profession of the Law offers, had he chosen to continue to devote his skill, talent and energies solely to the Law.

As an advocate he made sufficient headway to be appointed Crown Advocate at Jaffna, always a coveted position, and was thereafter the leader of the Jaffna Bar. The Law is traditionally a jealous mistress, and he had to make the choice between the law which held so much promise for him and politics with its saw of ups and downs and the uncertainty of falls. Like many other leaders he chose politics, and we now know that politics did not let him down. His family of four sons and four daughters can have the satisfaction that he carved out for himself a name in history as one of the makers of the modern Ceylon that is now Sri Lanka. He worked for national independence, national unity and communal harmony. A belief in the fundamentals of religion and the Omni-potence of God guided his life and conduct.

Destiny, however, had ordained a political career for him. The educated intelligentsia of this country at that time were much affected by certain oppressions that had built up under colonial rule. These were brought to a head by the riots of 1915 and the dark days of military rule that followed. It is right to recall on an occasion like this that it was another Tamil, the illustrious Ponnampalam Ramanathan, who espoused the cause of the harassed Sinhalese whose accredited leaders, almost all of them, were in military jails. Ramanathan made the journey to Whitehall, before Wor-

War I was over, to bare to the Authorities there the atrocities indulged in by the local British Military Force in Ceylon. His advocacy was successful in bringing about a change of Governors, from Sir Robert Chalmers to the liberal-minded Sir John Anderson. This was the real beginning of the movement for political reform in this country, and in those days Ceylonese of all classes and races united in demanding an increasing share in the management of the administration of their own country.

That demand appealed to Waithialingam Duraiswamy the in then prime of his life. He began that aspect of his public work with membership of the now defunct Jaffna Association, one of the objects of which was the attainment of independence for Sri Lanka by democratic means. There was no public or political movement in the North in which he declined to participate.

It is to his eternal credit that participation in political activity did not remove him from a support to educational and religious work. Blessed with a robust constitution during his younger days which he developed by physical exercise, the desire in him to lead a religious life was strongly evident. He served as acting President of the Board of Jaffna Hindu College from 1907-1908; and was the Manager of the College for twelve years (1931 to 1943). Then he became President of the Board of Directors of the College and its affiliated institutions in 1951 and continued in that capacity till 1955, and his stewardship is said to have been marked by efficiency and impartiality. It is worth recalling also that he was President of the Jaffna Saiva Paripalana Sabha that was responsible for the publication of two Hindu newspapers. And above all, with the encouragement of other Hindu leaders, he helped to found the important and powerful Hindu Board of Education and became its President after Sir Ponnampalam Ramanathan had held that office. He therefore held a trinity of the highest offices that any Hindu educationist and public man could be called upon to grace in this country.

Sir Waitialingam Duraiswamy was a leading member of what was then called the Liberal Party, and counted among his close friends acknowledged leaders like Sir

Baron Jayatilaka, Mr. D. S. Senanaysake, Mr. E. W. Perera, Mr. Justice M. T. Akber, Mr. C. E. Corea, Mr. S. W. R. D. Bandaranaike, Mr. C. W. Kannangara and Mr. T. B. Jayah, all of whom predeceased him.

When the elective principle was introduced in respect of representation in the Ceylon Legislature, Sir Waitalingam had the unique honour of representing the whole of the Northern Province in our Legislature, an area now represented by some 13 members of Parliament. It is an accepted fact that his work in the Legislative Council and in the State Council was characterised by dignity, constructive labour and a devotion to the cause of national independence. His friendships and loyalties were not sectional, and it is true to say that he looked at problems from a national viewpoint, but not forgetful of the welfare of his Tamil brethren and of his Hindu community. His life may be said to have been characterised by an endeavour to reconcile disputes and differences, both personal and public.

I should add that he was a member of the University Commission that recommended that the University be sited at Peradeniya. In the year 1956, when he had been returned uncontested to represent the Kayts Constituency, his colleagues in the state Council where there was a Sinhalese majority elected him Speaker, after a contest with the redoubtable liberal leader, Mr. Francis de Zoysa, King's Counsel. On that occasion Sir Waitialingam said:

"If there is one thing more than any other needed in Ceylon at this point of her political history, it is co-operation on the part of all communities." Sir Waitialingam remained Speaker through the life of the State Council's second term which, as a result of the outbreak of World War II, lasted eleven years. As the present Speaker of the National State Assembly said at the unveiling of his picture at the Assembly House barely three months ago, Sir Waitialingam Duraiswamy was therefore for some eleven years the first Ceylonese citizen of this country. It is said of him that when ruling on matters of procedure, he often quoted from the Mahabharata, the Ramayana, and from the Thukural. He was one of the two official representatives of Ceylon at

the Coronation of King George VI in 1937. He received from the Sovereign the honour of knighthood. As might have been expected, he also represented the Ceylon Legislature at Conferences of the then Empire Parliamentary Association.

Above all these things, he was a diligent devotee of that venerable figure known to us all as Yogaswami and enjoyed to the full the blessings of that wise man and sage of the North. He lived long and he was nearly 94 years of age when he departed this life. He was blessed with a remarkable retention of his faculties to the end of his life.

Even after he had retired from active Politics, Sir Wathialingam Duraiswamy continued, during the 13 years that remained to him, a firm believer in Sinhala-Tamil unity and Hindu-Buddhist Co-operation. It was after his retirement that I myself was privileged to come to know him well in the course of his exertion to maintain that unity. This aspect of his life was referred to by Dr. N. M. Perera in the House of Representatives in 1966 in the course of a tribute to Sir Wathialingam when he stated:-

'It used to be a common theme of discussion between him and me as to how best the problem of communal tension that seemed to prevail in the last decade or so could be solved. I always maintained - I think he agreed - that this was a passing phase.'

All right - thinking, far-seeing persons, interested in the future of Sri Lanka would like to think the same.

This short account of the activities of the late Sir Wathialingam Duraiswamy, I hope, will help to show what a full life this gentle leader from the North lived and the contribution he made to the building up of the modern State that is Sri Lanka. It has been said that there is no employment in the world so laborious as that of making to one-self a great name. That great name Sir Wathialingam Duraiswamy has secured for himself. I hope his work and his example will serve as a beacon to the students who will pass through the portals of this College, and indeed to all the younger men of our country to follow his example of duty and detachment.

Dealing with the problem of the youth, Mr. Yogendra Duraisamy, Director, Foreign Relations, observed in the course of his Prize-day address that the multifarious changes that are fast changing the course of history in all spheres, social, political and economic, have influenced the trend of thought of the youth who seem to be thoroughly disappointed about their prospects. Hence the only way to solve this problem would be for society to become able to meet this challenge of the times without prejudice to the practice of truths that could not change in any circumstances. He paid a deserving tribute to the Jaffna Hindu College which he was proud to state had inherited a glorious tradition wholly maintained by the acceptance of moral and spiritual values and concluded that such a precious past must necessarily influence the present and the future which he was confident could not be anything but pleasing and promising.

Continuation (Principal's welcome address) in next issue

**ORDER NISI**

In the District Court of VAVUNIA.

Testamentary Jurisdiction No. 500

In the matter of the Intestate estate of Thomaiya Hakkura Nanassena of Keenagashatota, Karandeniya. Deceased Thomaiya Hakkura Migel of Keenagashatota, Karandeniya. Petitioner

vs Handari Dewa Rosalin of Keenagashatota, Karandeniya. Respondent

This matter coming for disposal before S. Anandaamayaram Egr. District Judge Vavuniya on the 31st day of August, 1972 in the presence of Mr. S. Ramachandran, Proctor on the part of the Petitioner and the Petitioner and affidavit 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 said deceased and that Letters of Administration be issued to him accordingly unless the respondent above named or any other person or persons shall on or before the 4th day of October, 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 31st day of August, 1972  
Sgd. S. Anandaamayaram  
District Judge.

**Trincomalee.....**

( From page 5 )

made it compulsory for their own (British) officers, who work in Tamil Districts, to learn Tamil.

The inspection notes, which appear in the gazette of October,

'16-5-1786 - In the afternoon the Thombo having been prepared in the Malabar Dialect. I sent for the wanni and inhabitants of the village Moedoer (Matur) and found them to be composed as follows...

24-5-1786 - about 3 p.m. left for Canguelmeti (Kankuveli) Here I found ten vellales and two children. The paddy fields had been lying waste for many years, the Wannia told me, from want of water, but that this had not always been the case appeared from a remarkable stone, which stood upright in front of a decayed pagoda. It was of granite 1 foot 11 1/2 inches high, broad from W to N and E to S 9 1/2 inches and from N to E and S to W 19 1/2 inches. On the east side was a figure sculptured which the Malabars say is the Weapon of God of War Waireven who had authority over the sea and sea coast, and, as it is in some respects similar to Neptune's Trident it may serve as further proof of Appegyar and M. de Sommerat's assertion that the Greeks derived their system of mythology from India. And on the West and South sides were inscriptions in Malabar but the north was vacant.

( To be continued )

**Interview with Sri P. A. S. Rajasegaran**

The Ceylon Broadcasting Corporation will broadcast on Sunday 24-9-72 from 8-15 a.m. to 8-30 a.m. in its Tamil Service (one) a recorded interview it has had with Pannisai Pulavar P. A. S. Rajasegaran. Mr. Arul Tyagarajah, Programme Organiser did the interview.

It will be remembered that Pannisai Pulavar was teaching Devara hymns according to the ancient Pan system in special classes for the students in Ceylon for about 5 years or so

**Saiva - Siddhanta (Sivagnana Siddhiyar)**

( From page 5 )

tence continues, through its nature is transformed, Pasa alone continues to exist, though its power to bind the released souls has become extinct.

( To be continued )

**THE FIRST BHARATA NATYA ARANGETRAM IN LONDON**

"SIKAMANI"

The first Bharata Natya arangetram in London took place at the Theatre Royal Stratford, London E 15 on September 10, Sunday at 6-30 p.m. The performance was by Selvi Puspa Thillai Varahini Sivajoti (the first pupil in London of Srimati Jeyalaksbmi Kandiah to do so) daughter of Mr. and Mrs. K. V. Sivaraj, 156 Balfour Road, Ilford, Essex, and grand-daughter of the late K. Vythilingam F. M. S. Pensioner and Proprietor, Navalar Press, Jaffna, Ceylon). Mr. J. J. G. Amirthavayagam, the Deputy High Commissioner of Sri Lanka and his wife and Mr. John Gordon, the Deputy Chairman of Community Relations Council, Ealing and Mr. Jim Sharman, Director of the London Production 'Jesus Christ Super-stars' were the chief guest.

Pushpa's performances of the first four items (i) Alarippu, (ii) Jatheeswaram, (iii) Saltham and (iv) Varnam were elegant. In the fifth item, in describing the music of Lord Krishna enchanting the cows, deers, birds and peacocks, the dancer manifested her real ability in 'almsaya'. During item No. 6 when Thillawarabini interpreted the dance of siva, flowers were thrown by the near on-lookers - this was well impressive. In item No. 7, Pushpa with her movement of the eyes, hands and feet described Lord Murugan who came to woo her as an old man - this was splendidly performed. Item No. 8 Thillana was the climax of the evening's performance in which Pushpa displayed all her mastery of the art. Item No. 9 was a humorous account of the episode between Lord Ganapathy and Lord Murugan which Pushpa rendered very well.

All the dances of Pushpa Thillawarabini created a Hindu religious atmosphere. She was awarded a Diploma in Bharata Natyam by the Head of the Natanalaya, Mrs. Jayalaksbmi Kandiah, who also made a short speech after presenting the same.

The following members of the Orchestra helped to make the performance a success.

Vocal- Shrimathy Rajamany Ganeshavathan  
Violin: Shrimathy Punitham Perinpanaja.  
Mridangam:- Sri Gopal

Ramani.  
Flute:- Sri R. Suthanthirarajah.

Vocal and Nattuvangam:- Srimathy Jayalaksbmi Kandiah

Mr. J. J. L. Amirthavayagam the principal guest congratulated Selvi Puspa Thillawarabini Sivajoti and remarked that the British were very receptive to such Eastern dances. Mr. Gordon also spoke. Mr. S. Thanikumar thanked the guests, the artistes etc.

Over five hundred Asians, a majority of Ceylonese, Indians, Malaysians and also representatives from U.K. attended this Indian classical dance debut.

**Religious Classes in Schools**

A certain newspaper carried the report that arrangements would soon be made to have the religious class in schools extended to the teaching of religions other than the one for which the class was meant. The idea seems to have originated in the mind of someone who thinks that state schools should teach all religions to all students. This may be possible in a class on General Knowledge. But in a class set apart for the teaching of a specified religion the purpose is two-fold, one to enable the student gather religious knowledge and the other to make him practice that religion. Hence it would be contrary to the purpose of a religious class if students are required to study other religions during that period.

It cannot be denied, however, that a student should know about all the religions of the world as such a knowledge would enable him have a keen insight into a spiritual outlook. Comparative study of religions is generally for the student of the higher classes.

The Educational Authorities should not attempt to alter the traditional system of the study of religions - Saivism, Christianity, Mohammedanism and Buddhism.

ORDER NISI

Letter to the Editor

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 2853/T

In the matter of the Last Will and Testament of the late Ratnamah widow of Charles Jebaratnasingham Joseph of Kondavil Deceased

Prince George Jabaratnasingham Joseph of No. 680 Kankesanturai Road, Jaffna

Vs. Petitioner

- 1 Earl Reginald Athisayingham Joseph presently of Malaysia
2 James Albert Navaratnam and wife
3 Beatrice Violet Subuthamalar Navaratnam of 'Violet Cottage', Kondavil
4 Duke Albert Thirunesasingham Joseph
5 King Edward Basil Navanesasingham Joseph
6 Julius Ernest Jayanesasingham Joseph all of Kondavil

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 15th day of June, 1972 in the presence of Mr. P. Kangeyan, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 25th day of May 1972 and the affidavit of the Notary and the attesting witnesses to the Last Will and Testament, having been read.

It is ordered and declared that the Last Will and Testament dated 20th January, 1969 and attested by M. Sittampalam Notary Public, under No 290 be and the same is hereby declared proved and that the petitioner be and he is hereby declared entitled to have the probate issued to him accordingly unless the respondents abovenamed or others whomsoever shall on or before the 28th day of September, 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 15th day of June, 1972

Sgd. A. Vythilingam District Judge, Jaffna

Drawn by Sgd. P. Kangeyan Proctor for Petitioner 85 15 & 22

The Decimal and Sexagesimal Systems

Sir. Reference the interesting question of 'why are there 24 hours to a day and night, 60 minutes to an hour and 60 seconds to a minute' raised in the Press of 22.8.1972, I think the following extract from my work 'Ceylon in Retrospect' will interest your readers.

'Regarding the grid system, it is observed in the Encyclopaedia Britannica Volume 14, 'Hipparchus first to propose a grid scheme of 360° latitude and longitude based solely on astronomical observation. But precise determinations depended on precise instruments and could not be successfully applied till modern times.'

Geographical and astronomical study reach apex in antiquity in work of Ptolemy and whose work culminated the researches of predecessor and appeared to put Hipparchus's scheme of constructing a map into practice, which practice was unsatisfactory as he actually almost had no scientific cartographic data and depended on report of travellers.'

This clearly indicates how far the scientific approach of the Greeks was ahead of technological achievement at that time, nearly 1300 years ahead; I can do no better than draw a parallel between this and space science today, in that technological perfection lags behind scientific reasoning. The big lag in the technical development in the cartographical world was doubt due to the Dark Ages that intervened between Ptolemy and the Renaissance.

The above reference to Hipparchus and the grid scheme of 360° latitude and longitude reminds me of some interesting observations of Max Muller referred to by Madder in the Journal (J.R.A.S.C.B. 1891-94), 'why is our hour divided into sixty minutes, each minute into sixty seconds and etc?' Simple and solely, replies Max Muller in the fortnightly Review, because in Babylon there existed by the side of the decimal systems, the sexagesimal,

which counted by sixties. Why that number should have been chosen is clear enough, and it speaks well for the practical sense of those ancient Babylonian merchants. There no number which has so many divisions as sixty; it being divided without a remainder by 2, 3, 4, 5, 6, 10, 12, 15, 20 and 30.

And referring to their fixing the whole course of the sun at 360 degrees he says 'This system was handed on to the Greeks and Hipparchus the Greek philosopher, who lived about 150 BC introduced the Babylonian hour into Europe. Ptolemy who wrote about 140 AD and whose name still lives in that Ptolemaic system of astronomy, gave still wider currency to the Babylonian reckoning of time. It was carried along on the quiet strain of traditional knowledge through the middle ages and strange to say it sailed down safely over the Niagara of the French Revolution. For the French, when revolutionising weights... and subjected all to decimal system of reckoning, were induced by some unexplained motives to respect our clocks and watches and allowed our dial to remain sexagesimal - that is Babylonian - each hour consisting of sixty minutes'

J. R. Sinnatamby,

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IN THE DISTRICT COURT OF POINT PEDRO

IN THE DISTRICT COURT OF POINT PEDRO

No. 1013 / Testy

Testamentary Jurisdiction No. 1015

In the matter of the intestate estate of Selvaratnam wife of K. Kanapathipillai Aiyadurai of Karaveddy North. Deceased

In the matter of the Last Will and Testament of Rasammah widow of N. Ponniah of Valvettiturai Deceased

V. Kanapathipillai Aiyadurai of Karaveddy North.

- 1 Chelliah Kanohimavadi-velu and wife
2 Saundariamamah of Mailiathanai

Vs. Petitioner

Vs. Petitioners

- 1 Pathmansayagi daughter of Aiyadurai.
2 Kamalanayagi daughter of Aiyadurai.
3 Gowri daughter of Aiyadurai.
4 Komaleswary daughter of Aiyadurai.
5 Aiyadurai Nadesan.
6 Aiyadurai Thevarajah.
7 Aiyadurai Sivanathan.
8 Nagnathar Sathasivam all of Karaveddy North

Chelliah Maniccam of Kailikoviladdy, Valvettiturai Respondent

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 11th day of August 1972 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the petitioner dated 10th August 1972 having been read.

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 2nd day of September 1972 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioners and the Petition and affidavit of the Petitioners and the affidavit of the Notary who attested the Last Will No. 497 dated 1st January 1950 having been read.

It is ordered that the 6th respondent should be appointed Guardian - ad-Litem of the 3, 4, 5; 6 and 7 respondents minors abovenamed for the purpose of these proceedings.

It is ordered that the Last Will No. 497 dated 1st January 1950 and attested by A. N. Velautham N. P. and now produced and deposited in Court be declared proved, that the Petitioners be declared entitled to Probate thereof as Executors appointed thereunder and that Probate thereof be accordingly issued to the Petitioners unless the Respondents or any other person or persons appear before this Court on the 23rd day of October 1972 at 10 O'Clock in the forenoon and show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the Petitioner abovenamed be and he is hereby declared entitled as the husband of the deceased abovenamed to have Letters of Administration to the Estate of the said deceased issued to him accordingly, unless the respondents abovenamed or any other person or persons interested shall on or before the 4th day of October 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of September 1972

Sgd. K. J. Rajaratnam District Judge

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. N. A. Rajaratnam Proctor for Petitioner 85 15 & 22

Drawn by Sgd. N. A. Rajaratnam Proctor for Petitioners

88 22 & 29

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Editor: E. N. SIVAPURANATHAN