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## TAMILS AND ANCIENT CEYLON

BY J. R. SINNATAMBY

(Continued from last issue)

Dandiris Silva referred to above has pointed out (JRASCB, 1865-66) that demonology was the earliest form of worship in Ceylon, and that seven-eighths of the incantations now employed by the Sinhalese are in the Tamil language.

The prevalence of the Tamil language in central Ceylon even before the employment of Tamil labour on plantations has been stressed by Perera, (Ceylon Historical Journal, Vol 11, 1953, PP241-250), who has pointed out, "Tamil place names are found mostly along the sea coast and in Anuradhapura, Chilaw and Puttalam Districts. Though there are no native Tamils living along the sea coast south of Colombo, the Tamil origin of most of the present inhabitants there is seen from the fairly large number of Tamil place names. The names of these people too attest to their Tamil origin. The word Malai meaning in Tamil a "mountain or a hill", is found even in the central parts of the Island. They are common across in literature produced many centuries before the opening up of the Sinhalese is far greater than is usually considered. Ranmalaya, Kotmale, and Gilimala are some of the examples"

It is of interest to note that the presence of a Tamil speaking people in central Ceylon in ancient times can also be inferred from the fact that mountains and hills are also referred to in this area as Kande, Godde, as, Kanda, Konda, and Oddde, are given as Dravidian words by Burrows and Emeneau in their study of the etymology of the Dravidian languages, (available at the Public Library Colombo) Lahovary has also stated that Kanda is Dravidian, (Dravidian Origins And The West). It is therefore not surprising that Ptolemy has described the central

mountains of Ceylon by the Tamil word Malea (Malaie), in his geography (100 AD).

The prevalence of the Tamil language in the Anuradhapura area also and connection of this area, with South India in very ancient times, can also be inferred from the studies carried by Fernando and Thevarajan.

Fernando, (University of Ceylon Review, Vol 7, No. 4, P222, 283, 284, 295), says A close parallel to the early Brahmi records of Ceylon is offered by some interesting Brahmi records in South India.... Pandyan country. Also bedsteads like at Mihintale and Vessagiriya.

"Inscriptions at Arik medu in South India same as Brahmi of early cave records and assigned to 1st and 2nd century A. D.

Scribes same in India and differing from those who carved records of Asoka, was existing in South India and Ceylon and practicing its arts even before time of Asoka.

"Intercourse between Andhra and Ceylon..... Practice of commencing inscription with 'Siddham' bears testimony to this close connection between Ceylon and Andhra Country."

Thevarajan, referring to early inscriptions, in an article "Tamil patronage to Buddhism", says, "There are Tamil words in quite a number of these early inscriptions. The word Parumaka (Perumakan) is found in a number of early inscriptions. This is a simple term, in Tamil meaning 'the noble or the great' or 'the dignified' or 'the Chief'."

An inscription in cave No. 7 at Vessagiri at Anuradhapura and an inscription at Maha-Ratmale Rock have the word 'Marumakan'. This is a simple term of kinship in Tamil meaning 'son-in-law' or 'nephew'. The word 'Vavi' is found in a number of inscriptions. Inscriptions at Avukana Vihara,

Illukavaya, Ganekanda Galwewa and Alutgal Vihara to mention a few have the word 'Vavi'. This is a simple term in Tamil for Tank..... The word Kani meaning land is used in the Vessagiri Rock inscription No. 1. Thus the language of the inscription is apparently Tamil and Prakrit.....

Some Tamil names of persons which are in vogue even today are found in some of these inscriptions. The name Velu is found in the Netukanda inscription, Ytshalena Rock Temple inscriptions, at Handagala Vihare inscription.

In view of the opinions expressed above regarding ancient inscriptions and connection of Ceylon with South India the following extract from my work "Ceylon in Retrospect" is of interest, "The views expressed by Fernando on the Brahmi -scripts receives support from Nilakanta Sastri. Referring to inscriptions in natural caves in South India, he says, (History of South India, Pl4), "... support inscriptions in natural caves in the Tamil districts which seem to record the names of the carvers of the rockout beds they contain or their occupants, though their script is Asokan Brahmi with modifications, the language employed in them seems to be the most ancient form of Tamil so far known to epigraphy. These records number only twenty or thirty in all, though many more of a similar nature are found in the island of Ceylon....."

That the Tamil language can be traced to ancient times in the Sinhalese areas of Ceylon also is not surprising as the Dravidian languages prevailed in this part of Asia centuries before the Indo-Aryans, a nomadic race invaded India, and imposed their language on the Dravidian and other peoples in India, as the Dravidian peoples occupied not only the southern part of India but even the northern part of India, when the Indo-Aryans invaded India. This means, that, as Ceylon was peopled by

(Over to page 7)

## Sir Waithialingam Duraiswamy

(1875 - 1966)

By

V. MuttuCumaraSwamy B. A.

SIR WAITHIALINGAM DURAISWAMY can be truly described as a successor to a statesman of the stamp of Sir Ponnambalam Ramanathan. In his own words (Hansard Page 1799) 1928, Duraiswamy said:-

"I take pride in the fact that I am one of those who is a great admirer and follower of Sir Ponnambalam Ramanathan. I have associated myself with him in many social, political and other matters affecting the people of our own country, and I have always found that he is a trusted leader. But to say that we blindly follow him when questions of this importance [the Reform of the Constitution] are engaging the attention of the whole country which will for a long to come definitely set the line of progress, to say that we are blindly following any person in the views he holds on the matter, is not to speak the truth."

Sir Waithialingam Duraiswamy was a member for the Northern Province in the Legislative Council from 1920-1924 and represented West Jaffna from 1924 - 1946. He took a considerable interest in promoting the interests of the teachers, an improvement in their salary scale, pensions, etc. He urged the reopening of the Northern ports of Kayts and Kankasanturai. His political philosophy was that national independence or in other words self-government for Ceylon was necessary for the collective welfare of the nation. According to him there were two communities, one was the Ceylonese and the other the community that governed them. He believed that the future of a country rested on the co-operation of all communities and creeds in the Island, and attached special significance to Buddhist-Hindu goodwill for realising which the role of the Buddhist priesthood was necessary. The visit of the Maha Nayaka Thero of Malwatte to Jaffna (a few years before he passed away) was looked forward to eagerly by this nonagenarian. (He died at 91.)

### Career

Duraiswamy who was born in 1875 belonged to an eminent family from Velanai in Jaffna. He became an eminent advocate and took to public life before he was 30. Along with Hensman of Nallur and Sir Ambalavanar Kanagasabai, he was one of the founders of the Jaffna Association long before the Tamil Mahajana Sabha formed by Ramanathan and Arunachalam in 1921, and the Ceylon National Congress, founded in 1918. It was the sole accredited organisation for the Tamil people to express their views of affairs relating to the country and to the Tamil community. He was also one of the founders of the Hindu Board of Education established on December 9, 1923. The Hindu Board of Education wanted to establish in every Hindu village or group of villages, a Saiva Tamil vernacular.

(Over to page 6)



THOUGHTS TO BE  
TREASURED

வானவன்காண், வானவர்க்கும்  
மேலானான் காண்,  
வடமொழியும் தென்தமிழும்  
மறைகள்நான்கும்  
ஆன வன்காண்.....

(Devaram)  
He indeed is Vānavan  
(Lord of Heaven). He indeed  
is superior to the celestials.  
He indeed is the Author of  
the Northern tongue (Sanskrit),  
the Southern (or  
beautiful) Tamil and the  
Vedas four.....



மேலானான் காண், வானவர்க்கும்  
வடமொழியும் தென்தமிழும்  
மறைகள்நான்கும்  
ஆன வன்காண்.....

## Hindu Organ

FRIDAY, OCTOBER 27, 1972

## WHAT IS TRUTH?

We do not propose to analyse the communique that was released by the Information Department explaining "the Truth about the Press Council Bill" with a view to finding out the truth ourselves. Nor do we pretend to point out pontifically what the truth is. All that can be said about the communique is that the authors of the Press Council Bill have themselves realized that the provisions of the proposed legislation on matters pertaining to the Press have lent themselves to be misconstrued.

The Truth will (be) out at some time or other—why the Press Council Bill in its presented form was introduced by the Government. The truth, however, as far as the common man can conceive of is that the Press Council Bill is not acceptable to the people.

Let us not repeat ourselves. In this quest for the truth, the glaring admission of the sponsors of this Bill that the functions of the Press Council are to implement Government policy, betrays the truth that the people's protest will remain purposeless.

Another aspect of the communique is the brazen proposition that the significance of democracy and the sacredness of truth are known only to this Government. Notwithstanding the elaborate explanation of the truth about the Bill, the public still proceed to protest against the provisions of the Bill. That is the truth.

Reference at District Court to the  
Death of  
Mr. S. Soorasangaran

In the course of the reference before Mr C. E. Mendis, District Judge and Mr. J. G. Aseervatham, Additional Judge of Jaffna, State Advocate K. E. Kathirgamalingam said:

Mr. Soorasangaram affectionately known and called by his colleagues as 'Soora' was one of the ablest and noblest Advocates Jaffna ever produced. He did his duty as a lawyer with a very calm mind without being ruffled at any time or during the course of the trial. Nothing could perturb him. In fact when he stated his case he never moved his body. There was no shifting of the arm. Very rarely he lifted his fingers to stress even a point of law. His type of advocacy is an ideal example of what a good advocate should follow.

He was equipped with the best Law Library in this part of the country. His library was always accessible to his colleagues at the Bar. On one occasion, if I may strike a personal note, I wanted to borrow one of his rare books for an examination. He said "This book has never been used in these Courts and I am glad that at least you are going to use this book for an examination purpose".

Mr. Soorasangaram hails from a distinguished family at Polikandy, Point Pedro. His father Mr. S. Sabaratnam was a Notary Public and a great Tamil Scholar. But what was more important about Mr. Sabaratnam was his great religious mindedness. A very large and lucrative practice did not hinder him from sweeping the Court-yard of the famous Temple - Polikandy Kandaswamy Kovil - morning and evening. That good spirit was passed on to his son Mr. Soorasangaram and probably that accounts for the deeply religious life that Mr. Soorasangaram led till his death.

He was educated at Hartley College, Point Pedro where he matriculated. It may be a surprise to some of the juniors to know that he was a very good football player, and played for the Hartley College team. He then entered the University and after passing the Inter Arts Examination joined the Law College and passed out as an Advocate in 1935. He passed the L. L. B. Examination of the University of London later. For

about 3 or 4 years he practised his profession in Colombo. During that time he had made his mark. The seniors with whom he appeared, especially Dr. Rajapakse Q. C., had the greatest admiration for him. To Mr. Soorasangaram the wishes of his father seemed paramount. Against his own inclination, and against the advice of his senior colleagues he came to Jaffna to practise his profession as his father was keen that he should practise in Jaffna. If he had stayed in Colombo he would have got silk and become more famous and he might have amassed much more wealth but fate had willed otherwise.

He came to Jaffna and he had a very lucrative practice both in the Jaffna District Court and in the Point Pedro District Court. He lived a very simple life throughout his career and did not believe in pomp or show. The then Attorney General offered him the post of Senior Crown Counsel which he declined to accept. He was also offered the post of Crown Advocate Jaffna in 1963 which he declined. He preferred the independence of the Bar, and at the same time he must have realised that only if he practised his profession he could devote his time to what was more important to him in his heart.

The Judges before whom he practised had the highest regard for him. His colleagues had the greatest affection for him. His knowledge of the law was encyclopaedic. When any member of the Bar wanted an authority on any point of law, at least in 90% of the cases he would get the authority immediately or at least on the next day. That was the spirit in which he worked. He wanted to and was prepared to help his colleagues. The Proctors who retained him found that once they entrusted a case to him their work was simplified, that his advice would be available to them and their clients at all times. All the clients who went to him went away with the feeling that all the best that could be done had been done and that

their case had been presented adequately. Speaking about the presentation of cases it must be stated that Mr. Soorasangaram never overstated his case. He was always polite and good to the witnesses whom he cross-examined and never used a harsh word. So many of his junior colleagues have tried to model themselves on his way of conducting cases though unsuccessfully for the reason that only those who had that objective mental attitude that calmness of mind which he had can adopt such a fine method of presenting cases. He was Counsel for the Jaffna Municipal Council for nearly twenty years. The various Mayors could rely on him for his very valuable and open views.

Mr. Soorasangaram was not only a scholar in his chosen profession but also was a very good scholar in Tamil as well. He had done research in Thirukural. His book on Thirukural which is being published by the Hindu Organ is his magnum opus. Let us hope that this valuable contribution to the knowledge of Thirukural will be published as a book very soon. The publication will bring him great fame among the Tamil Scholars. He had written a book on Prescription which has not seen the light of day in print though the book is still available in type script. Let us hope that his brother-in-law, Proctor Mahesan will publish it himself.

Mr. Soorasangaram lived a very good and simple life and devoted most of his time to religious activities. For a sportsman who began his

career at College as a good athlete and sportsman, the rigours of his profession deprived him of any sports or all chances of physical relaxation. But the only relaxation he had was the mental relaxation when he prayed or took part in religious activities. When I first visited him in his Chambers in 1955, on his office table was the photograph of Swami Sivananda, and the picture of the three wise monkeys. At the base of the table lamp three lines were written:-

1. Speak no evil,
2. See no evil,
3. Hear no evil,

This in short is the spirit in which he lived. He was a devotee of Swami Sivananda and it was mainly due to his efforts that the Divine Life Society flourished in Jaffna. The Divine Life Society Hall at Nallur came into existence mainly due to his efforts. Till the Divine Life Society Hall was built in this fascinating form, Mr. Soorasangaram's house "Arulalam" was the unofficial headquarters of this Society and his house became almost an Ashramam in many respects for a good part of the year.

In the Library he would not take active part in controversial discussions. He had definite views and never hesitated to express them. He was always available at the Library for advice and guidance to his colleagues. His memory will be always fresh in our minds. He was a jewel of a man whom we have missed and it is very difficult to replace. The void that has been created by his passing away is such that it cannot be filled."

## Sir Waithialingam . . . . .

(From page 5)

cular school. The Ordinance for its incorporation drafted by him was moved in the State Council on March 4, 1926. He was its President and later its Patron. He was also the Manager of the Board of Directors of the Jaffna Hindu College and affiliated educational institutions.

The Jaffna Saiva Paripalana Sabha had the honour of having him as its President. He was also President of the Vivekananda Society Colombo, and the Tamil University Movement, Ceylon. He was one of the founders of the Tamil Union and was its President for some time. The Ceylon Liberal League which is not in existence now, but had played an important part during the years 1927 - 1930 before the Donoughmore Constitution came into operation, was formed by a few national leaders among whom he was one.

(To be continued)



## TAMILS AND . . .

( From page 5 )

Indian immigrants from all parts of India, even those who came from North India, would have had a Dravidian or other language on which an Indo Aryan element had been imposed or vice versa. What Chatterji has pointed out, ("Tamil Culture," Vol 8, 1959, PP301, 309, 310), is very illuminating in this context. "Anthropological, ethnological and cultural as well as religious considerations have suggested that the Proto Dravidians of India were an Asiatic and East Mediterranean people, we may regard the Pre-Aryan builders of the Sindh and Punjab culture as being of Dravidian speech. . . . It is remarkable how significant a Dravidian element we have in the Indo-Aryan languages from Vedic Sanskrit onwards. Some of the commonest words of Indo-Aryan are from this source, shewing the very deep and intimate influence exerted by Dravidian in transforming Indo-Aryan. . . . All this would indicate to what an extent the Aryan language changed its character in its non-Aryan (Dravidian, Austric and Sino-Tibetan) environments in India. This type of change, as has been suggested before is due primarily to the Aryan language being adopted by large numbers of original non-Aryan speakers, modifying it according to their own speech habits and then by sheer weight of numbers swamping, so to say, the entire speakers of Aryan, and forcing them, through influence of new environment, to accept these modifications and innovations. Little by little the innovation became complete."

In the above context the following extract from my work "Tamil Nad of Ceylon," typescript copy available at the National Archives, is of relevance and interest. "In this connection it is of relevance to note what Chatterji the eminent North Indian philologist and scholar has said on the question of ethnology of India. He has pointed out that 'Dravidian was the speech of the entire North-West, when the Aryans first entered India round about 1500 B.C., (Tamil Culture, Vol 8, 1959, PP 301, 309, 310)

That Dravidians were in North India also when the Aryans entered India has been pointed out by Mendis, "Early History of

Ceylon" Nehru 'Glimpses of World History', and other scholars of repute as for instance Burrows, Boden Professor for Sanskrit at Oxford.

The following extract pertaining to the Indus Valley ("Hindu world" P484, Walker), is also of considerable interest and relevance. "It would appear that the chief ethnic ingredient was provided by a race of Mediterranean type related to the Sumerians, who probably came to India about 2500 B.C. by way of the Mulla Pass and the coastal route which runs through Las Bela and the Makran and crosses the Hab river near Karachi. They may have been the forbears of the Dravidians, some of whom forged southwards to the Deccan and became the progenitors of the Dravidian races".

The following authorities also confirm the subject material of this article. Bertolacci, who was Auditor General of Ceylon, observed in his book on Ceylon; "suppose that, in remote antiquity, the coasting trade, from one half of Asia to the other half, must have passed through the Straits of Mannar; and that, consequently, a great emporium was formed on the coast of Ceylon opposite to it. . . . Many merchants from Persia and Arabia, disposing of their goods at those places of depot, and returning home with their ships laden with the produce of Coromandel, and of the countries near or beyond the Ganges. Hence numberless establishments must necessarily have been formed at and near Mannar, for the convenience of many trading nations. . . . Hence the cause of a great population near Mantotte and Aripo; hence the origin of an extensive cultivation around the Giant's Tank"

That the trade in South India was of considerable antiquity is stressed by Foulkes who has come to the conclusion, (Indian Antiquary, Vol VIII, P10) "That the Dakhani has been possession of civilised institutions and manners for thirty centuries or more from the present time. And if this conclusion should surprise anybody, it is nevertheless in perfect accordance with the fact, now scarcely to be doubted that the rich oriental merchandise of the days of King Hiram and King Solomon had its starting place in the seaports of Dakhani, and that, with a

( To be continued )

## Saiva Paripalana Sabhai

## Religious Examination

This examination will commence on Sunday November 5, 1972.

Index numbers will be available on 30-10-72 at the School from which the candidates sent their applications.

Those candidates whose index numbers are not available on 30-10-1972 are requested to write to the Secretary.

S. Seevaratnam  
Examinations Secretary

Saiva Paripalana Sabhai  
Jaffna. 26-10-72

## Radio Music

## Feature on

## 'Kuttalanathar'

The Tamil Service of Ceylon Broadcasting Corporation will broadcast tonight at 7-35 p.m. a musical feature on "Kuttalanathar" the presiding Deity of Courtallam. This is written and produced by Mr. Arul Thiagarajah, Tamil Programme Organiser.

## ORDER NISI

IN THE DISTRICT COURT

OF JAFFNA

Testamentary Jurisdiction

No. 2865/T

In the Matter of the estate of the late Agnes wife of V. J. Francis of 22, Mount Carmel Road, Jaffna.

Francis Amalaraj of 24, Mount Carmel Road, Jaffna.

Vs. Petitioner

- 1 J. Francis Anthonipillai
- 2 Krishna Linage William and wife
- 3 Francis Mary Philippa William
- 4 Aseervatham Saverimuttu and wife
- 5 Francis Mary Gunaseeli Saverimuttu
- 6 Vaithy Joseph Francis all of do

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna, on the seventeenth day of July 1972 in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated the 3rd day of July 1972 having been read:

It is ordered that the petitioner, as an heir of the abovenamed deceased be declared entitled to Letters of administration to the estate of the abovenamed deceased and

## T. A. Thuraiappapillai Centenary

Statue Unveiled at

Mahajana College Stadium

Unveiling the statue of Mr. T. A. Thuraiappapillai, the Founder of Mahajana College, Mr. C. Balasingam former Permanent Secretary, Ministry of Health and a distinguished old boy of the College referred to the life history of the Founder as exemplary and full of value to the present generation and generations to come.

The Centenary Celebrations included a forum discussion on the various aspects of the illustrious life of Mr. Thuraiappapillai. Dr. K. Kailasapathy, Dr. K. Sivathamby participated in the discussion.

Mr. S. Kandiah who was one of the many pupils who followed Mr. Thuraiappapillai leaving the Mission School to join the Mahajana School established by Mr. Thuraiappapillai said that the statue would always remind them

all of the achievements of a great man in the cause of the people.

Mr A. Ramasamy, Principal of the College presided over the function.

A Souvenir in memory of the Founder was released by the Commemoration Society and the first copy was purchased by Mr. T. T. Tharmarajah, Registrar, Katubedde University Campus. Appreciation of the Souvenir was made by Mr. M. Mahadevan, Principal Kokuvil Hindu College and Mr. T. Samugasundaram, Vice-Principal, Mahajana College.

The function began with the lighting of the Kutubuvilakku by Mr. T. T. Jayaratnam and welcome address by Mr. P. Nadarajah, Joint Secretary of the Commemoration Society. Vote of thanks was proposed by Mr. A. Sivaneshelvar, Lecturer in Tamil, Jaffna College.

such Letters of administration be issued to the petitioner accordingly unless the respondents abovenamed or any others interested shall appear before this Court on or before the 15th day of November 1972 and shew sufficient cause to the satisfaction of this Court to the contrary. This 17th day of July 1972

Sgd:

K. E. Kathirgalingam  
District Judge

Drawn by  
Sgd. C. Subramaniam  
Proctor for Petitioner

102. 29 &amp; 3

## ORDER NISI

IN THE DISTRICT COURT OF

JAFFNA

Testamentary Jurisdiction

No. 2827

In the matter of the intestate estate of the late Erambu Kandassamy of Neervely North, Neervely, Jaffna. Deceased

Sellammah widow of Erambu Kandassamy of Neervely North Neervely, Jaffna.

Vs. Petitioner

- Minors 1 Kandassamy Gnanamirtham,
- 2 Kandassamy Amirthalingam,
- 3 Kandassamy Logeswary and
- 4 Kandassamy Sanmugalingam

5 Ratnam Vishnulingam all of Neervely North. 2nd, 3rd, and 4th Respondents are minors appearing by their Guardian-ad-litem the 5th. Respondent

Respondents

This action coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 21st day of April 1972 in the presence of Mr. S. Amirthalingam Proctor on the part of the Petitioner and Petition and Affidavit of Petitioner dated 19-4-1972 having been read:

It is ordered that the abovenamed 5th. Respondent be appointed Guardian-ad-litem over the persons of 2nd to 4th Respondents minors to represent them in these testamentary proceedings

It further ordered that the Petitioner is hereby declared entitled to have Letters of Administration to the estate of the abovenamed deceased Erambu Kandassamy and same be issued to the Petitioner accordingly unless the Respondents abovenamed or any other person or persons shall appear before this Court on or before the 2nd day of August 1972 show sufficient cause to the contrary to the satisfaction of this Court.

It is further ordered that the Petitioner do produce the said minors 2nd to 4th Respondents in Court on the 3rd day of August 1972 Jaffna this 21st day of April 1972

Sgd. A. Vythilingam  
District Judge, Jaffna

Drawn by  
Sgd. S. Amirthalingam  
Proctor for Petitioner

2-8-72

Time to show cause is extended to 15-11-1972.

Sgd. A. Vythilingam  
District Judge

103 27 &amp; 3



## MEIHANDA THEVAR GURU POOJAH AT NALLAI AATHEENAM

On the occasion of the Guru Pooja of Meihanda Theva Nayanar, the final session of the Sivagnanabotham Maapadiya studies will be held at the Nallai Gnanasambanthar Aatheenam (5-11-72). Sri La Sri Swaminatha Thambiran Swamigal will bless the session.

Sivanerikavalur T. Murugesampillai will preside and Aranerikavalur Mudir. C. Mututambay will speak.

### AT THE SABHAI

The Guru Poojah at the Sabhai Navalar Ashram will include Purana Padanam—Meihanda Thevar Puranam.

### Thevara Classes--Saiva Paripalana Sabhai

The Thevara Classes organized by the Saiva Paripalana Sabhai at the Sabhai Navalar Ashram Hall, the Vembadi Girls' College and at No. 54, Bankshall Street, Jaffna have proved to be a great success. The organizers must be congratulated for holding these classes without levying any fees.

C. Mahesan  
Proctor SC & NP  
Jaffna  
Proctor for Plaintiffs

### NOTICE

IN THE DISTRICT COURT  
OF JAFFNA

No. P/1438

1 Anton Quintin Vivian  
Philippe and

2 wife Marlyn Theresa  
Rasamalar Philippe both  
of 25 Caldera Place  
Dehiwela.

Vs. Plaintiffs

1 Benedict Gerard Stanislaus David and  
Aswini Kumar David,  
2 Lecturer, Faculty of  
Engineering University  
Campus Peradeniya

Defendants

It is hereby notified that action No. P/1438 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition / sale of the land called "Ilakadyvayal" situated at Chundikuli in the Parish of Chundikuli in the Division and District of Jaffna Northern Province reputed to contain 6 Lms. P. C.

The 2nd defendant in the aforesaid action is summoned to appear in Court on the 1st day of December 1972 at 10 O' Clock of the forenoon and the 1st defendant to file his Statement of Claim on the said date.

This 13th day of  
October 1972

By order of Court

Sgd. P. Pakiyathan  
Secretary

Drawn by  
(Sgd.) C. Mahesan  
Proctor for Plaintiffs

98 27

### NOTICE

IN THE DISTRICT COURT OF  
POINT PEDRO  
No. 11914

1 Nagamattu Arunasalam  
of Karanavai South  
2 Kandiah Kandavanam  
alias Kanapathipillai of  
Alvai South

Vs. Plaintiffs

1 Kandiah Ponnampalam and  
2 wife Masilamany both  
of Karanavai South

3 Meenadchippillai widow of T. Ramalingam  
of Karanavai North  
4 Sivagurunather Manickavasagar of do

5 Sivagurunather Subramaniam of do

6 Sivagurunather Krishnamoorthy of do

7 Rajeswary daughter of  
Sivagurunather of do  
8 Subramaniam Velupillai of Karanavai South

9 Rasaratnam Saravanapavanantham and

10 wife Rukmani both of  
Nathaniyals Place,  
Colombo

11 Sivagurunathan Mithirakrishnan

12 Sivagurunathan Mithira Anandan

13 Thevanayagy daughter of V. S. Sivagurunathan all of do

Defendants

It is hereby notified that action No. 11914 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 "Mullipulam" in extent 54 lms. V. C situated at Solongakurichy in the Parish of Udapidddy, Vadamarachy Division Jaffna District, Northern Province.

The Defendants in the aforesaid action are summoned to appear in Court on the 18th day of December 1972 at 10 O'clock of the forenoon.

By order of Court  
Sgd. M. Nadarajah  
Secretary/Chief Clerk

This 10th day of  
October 1972

### ORDER NISI

IN THE DISTRICT COURT OF  
JAFFNA

Testamentary Jurisdiction  
No. 2884

In the matter of the intestate estate of Pedurupillai Gnanapragasam of 28/1 St. Patricks Road, Jaffna

Deceased

Victoria alias Jeyam widow of Pedurupillai Gnanapragasam of 28/1 St. Patricks road, Jaffna

Vs Petitioner

1 Mercy daughter of Pedurupillai Gnanapragasam of the age of 24 years and

2 Anton Stalin son of Pedurupillai Gnanapragasam of the age of 22 years and

3 Maria Geretty daughter of Pedurupillai Gnanapragasam a minor of the age of 17 years all of 28/1 St. Patricks Road Jaffna appearing by her guardian ad litem

4 Damien James of 52 St. Patricks Road Jaffna

Respondents

This matter coming on for disposal before Collin Mendis Esquire, District Judge of Jaffna on the 4th day of September 1972 in the presence of Mr. Thiru Ariyanayakam, Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 20th August 1972 having been read.

It is ordered that the Petitioner be and she is declared entitled as widow of the abovenamed deceased to have letters of administration issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of November 1972 show sufficient cause to the satisfaction of the Court to the contrary

It is further ordered that that the 4th respondent be and he is hereby appointed guardian ad litem of the minor, the 3rd respondent to represent her for all the purposes of this action unless the respondents abovenamed or any other person or persons interested shall on or before the 29th day of November, 1972 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna 23-8-1972.

(Sgd.) Collin Mendis  
District Judge, Jaffna

Drawn by Mr.  
T. Ariyanayakam

Proctor for the Petitioner

C Mahesan  
Proctor S. C. & N. P.  
Jaffna.

Proctor for Petitioners

### ORDER NISI

IN THE DISTRICT COURT  
OF JAFFNA

Testamentary Jurisdiction  
No. 2871

In the matter of the intestate estate of the late Philip Rajasooriar Thambiayah of No. 130, First Cross Street, Jaffna.

Deceased

Gunamany widow of Philip Rajasooriar Thambiayah of No. 130 First Cross Street, Jaffna.

Vs Petitioner

1 Siddhartha Bhaskaran Thambiayah

2 Shobhana daughter of Thambiayah both of No. 130, First Cross Street, Jaffna.

Respondents

This matter coming on for disposal before R. Paramakuru Esquire, Additional District Judge, Jaffna on the 28th day of August 1972 in the presence of Mr. C. Mahesan, Proctor on the Part of the Petitioner and the Petition dated 1st August 1972 and affidavit of the Petitioner dated 15th July 1972 having been read.

It is hereby ordered that the Petitioner abovenamed as widow of the abovenamed deceased be declared entitled to obtain Letters of Administration in respect of the estate of the said deceased and that Letters of Administration thereof be issued to her accordingly unless the Respondents abovenamed or any other persons interested shall on or before the 15th day of November 1972 at 10 a. m. appear before this Court and show sufficient cause to the contrary to the satisfaction of this Court.

This 28th day of August 1972.

Sgd. R. Collin Mendis  
District Judge, Jaffna

Drawn by  
Sgd. C. Mahesan  
Proctor for Petitioner

97, 20 & 27

### ORDER NISI

In the District Court of  
Jaffna

Testamentary Jurisdiction  
No. 2876/T

In the matter of the intestate estate of the late Kandiah Namasivayam of 424, K. K. S. Road, Vannarponnai East, Jaffna.

Deceased

Navamany widow of Kandiah Namasivayam of 424, K. K. S. Road, Vannarponnai East, Jaffna.

Vs: Petitioner

Namasivayam Jayarajah of 424, K. K. S. Road Vannarponnai East, Jaffna.

Respondent

This matter coming on for disposal before A. Vythilingam, Esquire District Judge, Jaffna on the 7th day of August, 1972 in the presence of Mr. S. Visuvalingam, Proctor on the part of the Petitioner and the affidavit of the petitioner dated 7th August, 1972 having been read.

It is ordered that the Petitioner abovenamed be and she is hereby declared entitled as the lawful widow of the deceased abovenamed to have Letters of Administration to the above estate issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 6th day of November, 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 7th day of August, 1972.

Sgd. Collin Mendis  
District Judge Jaffna.

Drawn by  
Sgd. S. Visuvalingam  
Proctor for Petitioner.

100, 20 & 27

மாண்புமிகு மருத்துவ அமைச்சர் அவர்கள்  
சென்னை மாநகரில் உள்ள மருத்துவ கல்லூரி  
அவ்வூரில் உள்ள மருத்துவ கல்லூரி  
சென்னை மாநகரில் உள்ள மருத்துவ கல்லூரி

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