

For Your Printing

Price 15 Cts.

SAIVA
PRAKASA
PRESS

Estd. Sept. 11, 1889

INTHUSATHANAM

(THE HINDU ORGAN)

[The only Newspaper in Ceylon for the Hindus]
PUBLISHED EVERY FRIDAYFOR YOUR
BOOKSCONTACT
Saiva Prakasa
Book Depot

PHONE No. 358

X

JAFFNA FRIDAY NOVEMBER 17 1972

X

The Moors

BY J. R. SINNATAMBY

Regarding the subject of the origin of the term Moors and the Muslims in Ceylon which has received publicity in the press, it would appear to me that the Portuguese were responsible for the use of the term Moors to describe the Muslims in a broad sense.

This matter received my attention in my work. "Ceylon in Ptolemy's Geography" where I have pointed out, that "It was the Portuguese who gave the name Moors to Muslims in Ceylon this was for the reason that people of the same appearance and religion who came to Portugal from Mauretania were called Moors by the Portuguese. It is for this reason that Tamils have been known as Malabars by Portuguese and Europeans who succeeded them. The Portuguese called all Tamils, Malabars as they were of the same appearance and religion, as the people of Malabar, and, whom they called Malabars."

It is pointed out in the Souvenir issued by the Moors, Islamic Cultural Home, (P22, the note 6), 'Moors' or 'Maura' is the generic term by which the Muslims were known to the people of the Iberian Peninsula, deriving from 'Mauretania', situated across the Straits. The Portuguese, after the fall of Muslim rule in the Peninsula and their discovery of the passage to the East round the Cape of Good Hope, bestowed the appellation upon the Arabs and their descendants whom they found established in every part of the Afro-Asian coast in the 15th century. In Ceylon, this name gained currency with the successive colonial regimes, and at page 22 (note 11), "Tamil is the home language of the great majority of the Muslims of Ceylon. In the Tamil language as spoken and written by the Muslims of Ceylon and of South

India, a number of Arabic words are used which in many cases have displaced their pure Tamil equivalents. The term Arabic-Tamil has therefore gained currency to indicate the Tamil of the Muslims. At one time, Arabic-Tamil was written in the Arabic script, being improvised to denote four Tamil sounds unknown to Arabic. Today Arabic-Tamil is being generally written in the Tamil alphabet with or without diacritical marks."

In this context the reference by Officer of the Ceylon Rifles (Ceylon Vol I, P 404), to the Moors, is of interest. He says "The term 'Moor' may be traced to the Spanish Moro or Italian Mori, corruptions of Mauritania, on the African shores of the Mediterranean, the old name being partly retained in the modern Morocco. The inhabitants call themselves Maghribins, and their country Mogrib. Formerly in Europe Mahometans were called Saracens or Moors, without distinction of race or country, and the latter term was universally applied to those in India by the Portuguese. The Ceylon Moors of present day are not pure Arabs, but a mixed race formed by intermarriage with other natives in the Island, and are all Shalees, one of the minor sects of Sufism. They use Arabic in their ritual, but their vernacular is Tamil mixed with Arabic words, and their religious books are in the same language, except the Koran, of which they have an abridgement written by Umbal, in the 12th century. They have also translations in Arabic of ancient Greek and Roman authors, Plato, Galen, Aristotle, Euclid and Ptolemy. Athanasius Fabritius, in his "Bibliotheque", (186), refers to Arabian translations of Hippo and Galen, dated AD 617."

Regarding the reference

to Ptolemy I must point out that there is a complete translation of Ptolemy's Geography available in the Arabic language. The Arabic map of Ceylon in this geography, which I obtained from the Library of Congress, Washington, appears in my book "Ceylon in Ptolemy's Geography".

Some of the translations referred to above were seen by Sir Alexander Johnstone who was Chief Justice of Ceylon in the early part of the nineteenth century. There was also available a copy of Aristotle's Dialectics in Tamil. This was brought to the notice of Sir Alexander Johnstone by a jurist who appeared in a murder case, and made a great impression at the trial. The following extract from Asiatic Journal, June, 1827, page 814, is of interest in this context. After the introduction of juries into Ceylon, a wealthy Brahman, whose unpopular character had rendered him obnoxious to many, was accused of murdering his nephew & put on trial. He chose a jury of his own caste but so strong was the evidence that the jury were thoroughly convinced of his guilt. The dissentient juror, a young Brahman of Ramiserum, stood up, declared his persuasion that the prisoner was the victim of conspiracy and desired that all witnesses might be recalled. He examined them with astonishing dexterity and acuteness and succeeded in extorting from them such proofs of their perjury that the jury, instead of consigning the accused to an ignominious death pronounced him innocent.

"The affairs made much noise in the Island, and the Chief Justice (Sir A. Johnstone, himself) sent for the juror who had so distinguished himself and complimented him on the talents he had displayed. The Brahman attributed his skill to the study of a book, which he called 'Strengtheners of the mind'. He had procured it, he said, from some pilgrims at Ramiserum."

(Over to page 6)

MEIKANDA DEVAR

V. SUBRAMANIAM

Saiva - Pulavar

The author who rendered Sivagnana Botham in Tamil and commented on it was called in early life Swethavana. After he attained spiritual eminence he was called Meikanda Devar (meaning Truth finder), and he lived in Thiruvennai Nallur situated on the banks of the lower Pennar about 20 miles from Panruti on the S. I. R. line. To his brief account tradition adds the following particulars. One Atchuthan of Pennagadam Village near Thiruvennai Nallur or Swethavanam in Tanjore District was long childless and he prayed incessantly to Swethavana-Iswara for the boon of a child. One morning he went early to the temple tank and bathed in it and when he got up finishing his prayers, he discovered lying on the steps of the tank a new born babe whom he at once pressed to his bosom, and praising God for His mercy to him, took it home and gave it to his wife. And these two were bringing it up. Being the gift of Swethaiswara, the child was named Swathavana. In course of time, however, people of his caste, began to murmur against Atchutha, saying that he was bringing up a low-born foundling. The parents were deeply feeling sorry on this account and when Atchutha's brother-in-law had come on a visit from Thiruvennai Nallur and offered to take the boy with him and bring him up, they gladly consented and the babe's home became Thiruvennai Nallur from its 3rd year. It however happened that the child was dumb from its birth, but the bent of its mind was discovered in its very play which consisted in making Sivalingam of sand and becoming absorbed in its contemplation. One day a Siddha, a Jivan Mukta, passing by that way saw the child in its play and was

at once attracted towards it, and observing the child's advanced spiritual condition, touched it with Grace altered its name to that of Meikanda Deva and instructed the child with the Divine Philosophy contained in Siva Gana Botham and requested him to translate the same in Tamil and let the world know its truths. The sage, however, retained his silence till his fifth year was past, during which interval it is stated he was receiving further instruction from God Ganesha of Thiruvennai Nallur who was called Polla Pillaiyar, and the abstract of the Sutras and the various arguments called Charnika were said to have been imparted to Meikanda Deva by Polla Pillaiyar. However, after the 5th year he began to speak out and preach his Sivagnana Botham and attracted a very large body of disciples. In those days there lived in Thiruthuraiyur, a famous Pundit and Philosopher named Arulnanthi Sivachariyar well versed in all the Vedas and Agamas and hence called Sakala-agama Pundit. He with his disciples came on a visit to Thiruvennai Nallur, and while there his disciples became attracted by the teaching of Meikanda Deva and began to desert their former teacher. Arulnandi Sivachariyar came to know of the desertion of his pupils and went to doiling and vanquish Meikanda Deva, face to face. When he went there and the moment the eye of Grace of Meikanda Deva fell on him he felt his Ashakara, Aguna leave him and feeling vanquished fell at his feet and sought his grace and from thence became his most prominent and devoted disciple. Meikanda Deva was a Vellalah, at least his foster-parents were so, and yet Arulnandi Sivachariyar occurred by that way saw the child in its play and was

(Over to page 7)

THOUGHTS TO BE TREASURED

அறிவிக் அன்றி அறியா
உளங்கன்
—Siva Gnana Bodham

The souls cannot realize (God) unless instructed (by Him).



மகசினாயவே ஜானமுல் கவிவிதம்
மகசினாயவே நானறி வித்தையும்
மகசினாயவே நானறித் தேத்துமே
மகசினாயவே நன்னெறி காட்டுமே
சிவசுப்பிரமணியம்

Hindu Organ

FRIDAY, NOVEMBER 17, 1972

FATAL ACCIDENTS IN FULL BLAST

Reports of fatal accidents as a result of motor vehicles of all description overturning or colliding with one another have become a regular feature. Every mishap during the past few weeks had ended in the death of more than one person. These gruesome accounts have several lessons to be learnt by drivers of vehicles, pedestrians, and the Police. Whether these events have provoked serious thinking on the part of those who should learn the lesson is a matter for investigation.

Several factors contribute directly and indirectly to the happening of accidents. Careless and negligent driving, excessive speed, drunkenness, overloading of vehicles, failure to observe the rules of the road, and the abject conditions of the road are some of the causes for mishaps on the highways. The general observation of those who use the road either as pedestrians or occupants of motor vehicles is that vehicles are driven at excessive speed. Taxi-cabs, tractors, trolleys and lorries seldom observe the speed-limits.

There are also the 'line' cars, that is motor cars belonging to private owners that run for hire in the city. These vehicles compete with taxi-cabs in the race for more running and larger earnings. All these conditions go to make a confusing situation on the road giving ample scope for accidents.

What is the remedy for

this unruliness? The obvious observation will be to the effect that the Police must pay more serious attention to the controlling of traffic and should not remain satisfied with trapping a van for overloading or taking to task a pillion rider. Certainly the supervision of traffic is a matter for the Police. The Traffic Branch of the Police is a very important section and is therefore expected to keep order on the road among those who use the road.

The roads in the Peninsula cannot be described as 'standard' roads; most of them are narrow, with 'z' bends and roadsides that are ridiculously narrow and slippery. Obstructions such as fallen trees, stationary vehicles, deposits of stones, logs of wood and other blockings create a continuing inconvenience to the careful use of motor vehicles.

If only the Traffic Section of the Police can be so organized as to set about regulating traffic by insisting on discipline of the road by all those who use the road, the incidence of accidents will gradually become eliminated. The use of the microphone to warn the users of the road of the need to observe the rules of the road will be very helpful. The Traffic Police must extend their sphere of activities and bring to book not merely the drivers and owners of the private vehicles that ply for hire in the city and are always overloaded but also all those who cause obstruction to traffic.

This is a sure way to put a stop to the unruly use of thoroughfares and the careless handling of vehicles.

BREAK THE BLACK MARKET

Budget proposals form an annual feature; but the Black Market is a permanent establishment growing from monstrosity to monstrosity with every Budget.

Newspaper Reports carry the startling news of how the Black Market is operating. Chillies and other such necessities have received the first attention of those traders for whom neither taxation nor price control has any terror. Several of them do not have files for them in the Department of Inland Revenue. And therefore in addition to the free gift of facilities for extending the Black Market they will continue to enjoy the rice issued free

by the Government. Twice blessed are the bullies who conduct the Black Market. This financial windfall that is always theirs annually makes these bullies much sought after at the time of elections. Money, influence and merry living are there for them.

People know and the People's Government also knows that the cancer of the Black Market is there eating into the vitals of the common man and therefore of the nation. The disease has been spreading for years. No Administration has ever succeeded in finding a remedy for this. And therefore the Black Market has come to stay with the nation as an incurable disease.

Should it be allowed to stay? Perish the thought!

Already Time for Austerity Allround

(CONTRIBUTED)

Both the Budget-makers and the Birds of the Black Market have driven the people to observe austerity at all costs. Chillies at anything more than one tenth of the minimum basic salary of an officer in the lower rung of the ladder of Public Service per pound is a contingency for which not even the Minister of Finance could have bargained. The cost of producing one pound of chillies in the most expensive manner would not be more than Rupees Four. To buy that pound paying five times over the cost of production is in violation of all moral principles. And does any one expect the common man to remain satisfied with the proposals of the Minister of Finance.

What is more intriguing is the complacency with which this menacing feature of monstrous rise in the price of almost every commodity is being dealt with by the Authorities. How is it that the hoarding merchant or trader has been able to hoodwink every officer of the State and maintain a never shrinking Black Market? The debate on the Budget of 1972 can only provide entertainment for readers of newspapers. Beyond that no problem arising out of the new proposals will be solved.

The only way out of this impasse is for the individual to observe austere methods of living. He or she should remain satisfied with using one fourth of the amount of every single article ne-

ACROSS THE WATERS

The internal dispute that is having Tamil Nadu in grips cannot bring credit to either of the contending sections. It is very rarely that a strongly knit and steadily built political party becomes involved in a suicidal strife. But if signs of cracking are seen the evil day cannot be put off.

The Hartal that was conducted by the Anna DMK, (M G R) Section in conjunction with the Communist Party has been accepted as a success in the sense that strikes are said to be successful. Whatever the implications of the impact of the Hartal on the Tamil Nadu Government be it cannot be denied that the disruption of the original DMK Party has become deeper and more dangerous. The cross-over of M. L. A.s from the parent party to the dissident camp must compel attention of the Tamil Nadu Government. The prorogation of the Tamil Nadu Assembly has been construed by seasoned statesmen like the revered C. R. as pointing to the fact that the cross over cannot be dismissed as a passing phase in political hide and seek.

In any event, the measure of strength has to be undertaken sooner or later. The best way to solve this sinister problem would be to go back to the voter who alone can be the best judge of which section is right and which is otherwise.

The baring of assets of Ministers and Members of the Legislature is a suggestion that need not be opposed. Now that the voter has been given the impression that there is something that is being hidden from the people by their representatives the problem can be easily solved. Once a General Election is decided upon the voter must make it his demand that the successful legislator must declare his assets immediately on being declared elected.

necessary for the household. Give up using chillies, sugar. Use the omnibus, do not hire a car. Use footwear only when needed. Eat less, dress economically, enjoy very little. And then the individuals will all be able to liquidate the Black Market without making any noise or fuss.

Austerity and austerity alone can save the nation.

Reviewed News

Paying Tax — A Pride or A Punishment?

The ways and means that have been devised by the Minister of Finance require to be analysed more minutely. No Finance Minister faced with a demoralising deficit can be expected to accomplish a feat capable of relieving the distress of the people. However, Dr. N. M. Perera has hit upon a plan which on the face of it appears to be sympathetic. In any case the new measures have to be studied more closely for their implications.

Subsidising the sale of rice is in itself a hazardous venture. But distributing rice free of cost is silly and dangerous. Dr. Perera cannot be blamed for the folly that was first made by a previous Government.

Press Bill is Pressing

Now that the new Press Council Bill has been presented in the National State Assembly the Second Reading of the Bill promises to be a great occasion for academic debating. And that will be the only result that can be expected, despite the fact that the "Back Bench" M. Ps. of the Governing group are also critical of the amended provisions of the Bill. At voting time the same chorus of 'Ayes' will be heard by virtue of the numerical superiority of the U. L. F. in the Assembly.

Common Sense

The judgment of the Supreme Court of the Union of India on the validity of a legislative measure concerning the volume of a newspaper has, inter alia, and in the way of obiter dicta, thrown much light on the subject of fundamental freedoms. Legislators in the Republic of Sri Lanka are in no manner bound to read that judgment much less to consider it in the context of the debate on the Press Council Bill in the National State Assembly. But the common man who is the maker of these legislators has read the judgment and found out that there is common sense which in other words is the basis of law.

Consideration of the Constitutional Court

The U. N. P. and the Civil Rights movement want the Constitutional Court to consider the question of the validity of the Press Council Bill. So have a few individuals — The common man eagerly awaits the outcome of this move.

THE MOORS

(From page 5)

who obtained it from Persia, and he had translated it from the Sanskrit into which it had been rendered from the Persian. Sir A. Johnstone expressing curiosity to see this work, the Brahman brought him a Tamil manuscript on palm leaves, which Sir Alexander found to his infinite surprise, to be the "Dialectics of Aristotle"

In this context it is also of interest to note what is pointed out in the Souvenir of the "Moors' Islamic Cultural Home" (page 23, Note 25, in respect of the Muslims and the Tamil language, 'Hansard, 1885-6, P35. 'Kadutani' is a Tamil word meaning 'document' Sessional Paper XXII of 1885, contains the Comments of G. A's of several Provinces on the proposal to introduce registration of Muslim marriages. E. Abdul Cader Lebbe, 'one of the leading Mohomedan gentlemen of Jaffna,' reported to the G. A., 'The protocols of Kadutams are always written in the Tamil language, but in Arabic characters, with a slight modification of the signs thereof to suit the Tamil sounds. It is called Arabic-Tamil and most of the Mohammedans can read it'.

The reason why the home language of the great majority of the Muslims of Ceylon is Tamil and the protocols of Kadutams are always written in the Tamil language is that the Tamil language was the language of the greater part of the littoral coasts of Ceylon, where the Arabs and Muslims settled down, and, where conversions and intermarriages took place.

That the greater part of the littoral coast was inhabited by the Tamils can be inferred from the records referred to below of various administrators and scholars who worked in or visited Ceylon.

Cleghorn, Ceylon's first Colonial Secretary, (Ceylon Literary Register, Vol 6, 1891-92, P43), 'Two different nations from a very ancient period have divided the land. First Sinhalese in the Southern and South Western parts from Walawe to Chilaw and secondly, Malabars in the

Northern and Eastern districts."

Brohier. Provincial Judge, Puttalam. (Historical Account of Ceylon), 'The inhabitants differ as much in the Northern and Southern parts of the island as the generality do from those on the coast. In the former, that is to say Calpetyn on the west to the neighbourhood of Batticaloa on the East side, hardly a vestige of the Sinhalese customs is to be found and their language is generally unknown.

Mudder. (Manual of Puttalam District), Rice speaking generally, Puttalam is a Tamil District"

Government Census report 1911, 'Manner and Puttalam are Tamil districts. There is a large admixture of Tamil blood and speech in the Sinhalese Districts of Chilaw and Negombo."

Beland (Journal Royal Asiatic Society Ceylon Branch, Vol. 14, No. 47, 1896) ".....the greater part of the inhabitants of the maritime districts use the Malabar tongue; so that from the town of Negombo to near about Dondere the use of the Sinhalese language prevails but in the District of Jaffnapatam and in the remaining districts situated along the shore which are nearer to the continent the Malabar tongue is spoken."

Marshall. (Ceylon), 'Sinhalese, from Magampattoo on the east to Chilaw on the west coast. Tamils. Eastern and Northern parts of the island.

De Queros. (Conquest of Ceylon), has pointed out that from Negombo to Jaffna they speak the Tamil language better.

Tambiah. (The Law of Thesawalamai), has pointed out that according to despatches by Sir Alexander Johnstone, the Thesawalamai law applied with slight modifications to the Tamils of the North Western Province also.

Meikanda Devar

(From page 5)

pying the highest position even among Brahmins did not scruple to become his disciple. Under Meikander's inspira-

How Mother India Solved Her Problems

(Continued from last issue)

The following extract, (Framing of India's Constitution Vol. 1) which details the manner, in which the Indian Congress approached the problem of minorities, is an object lesson for some of our political leaders. The extracts are as follows: There is the problem of the method of reaching agreed conclusions. There is particularly the question of how to deal with dissenting minorities, since it may be taken for granted that absolute unanimity cannot be reached. The Congress wishes to proceed on the basis that a majority decision of the representatives of any particular community should be taken as the considered view of that community. As for relative evaluation, Mahatmaji has already stated clearly that the Congress stands for the position that safeguards for the protection of the legitimate interests of minorities should be such as would be satisfactory to the particular minority community, otherwise we should be landed once again on British coercion."

And what has now taken place in Ceylon is what was anticipated but forestalled by the wise leaders of India. In this context the following extract ('The Framing of India's Constitution - A Study') is of relevance and interest. Regarding the language question it says 'The most forceful exponent of this point of view was T. T. Krishnamachari who said that 'language imperialism', as he termed it, threatened to bring into being a type of totalitarianism and warned the Assembly against its

tion Arul-nandi Sivachariar composed a philosophical treatise called Iropa Irapathu (இரோபா இரபத்து). Under his direction again Arul-nandi Sivachariar composed Sivagnana Siddhi as an authorized commentary on Sivagnana Botham two works which have been rarely paralleled even in Sanskrit.

For further elucidation of the subject vide Sivagnana Botham of Meikanda Devar translated by the late J. M. Nallawarupillai B. A., B. L.

reaction on the rest of the units of the Union of India to be. He made no secret of the fear that he entertained that the Hindi issue, pressed too far, might result in a secessionist movement.

"I would convey a warning on behalf of the people of the South for the reasons that there are already elements in South India who want separation and it is up to us to tax the maximum strength we have to keep these elements down, and my honourable friends in the U. P. do not help us in any way by flogging their idea of 'Hindi Imperialism' to the maximum extent possible. It is up to my friends in the U. P. to have a whole India, it is up to them to have a 'Hindi India'. The choice is theirs and they can incorporate it in this Constitution; and if we are left out, well, we can only curse our luck and hope for better times to come."

The words 'the Hindi issue, pressed too far, might result in a secessionist movement' is indeed prophetic, at least as far as Ceylon is concerned, as this is what has happened in Ceylon

The non communal and democratic approach by Nehru saved the situation in India. This is what he told the Constituent Assembly, (The Framing of India's Constitution - A Study), "Language ultimately grows from the people; it is seldom that it can be imposed. Any attempt to impose a particular form of language on an unwilling people has usually met with the strongest opposition and has actually resulted in something the very reverse of what the promoters thought. I would beg this House to consider the fact and to realise if it agrees with me, that the surest way of developing a natural all-India language is not so much to pass resolutions and laws on the subject but to work to that end in other ways".

No wonder this democratic approach by Nehru and Gandhi's views referred to earlier, paved the way for the new constitution to be accepted by the 308 members of the Constituent Assembly of the most diversified country in the world, with

Swami Sivananda's Universal Prayer

"O Adorable Lord of Mercy and Love! Salutations and prostrations unto Thee. Thou art Satchidananda. Thou art Omnipresent, Omnipotent and Omniscient. Thou art the Indweller of all beings. Grant us an understanding heart, Equal vision, balanced mind, Faith, devotion and wisdom, Grant us inner spiritual strength To resist temptations and to control the mind Free us from egoism, lust, greed, anger and hatred. Fill our hearts with divine virtues. Let us behold Thee in all these names and forms. Let us serve Thee in all these names and forms. Let us ever remember Thee. Let us ever sing thy glories. Let thy Name be ever on our lips. Let us abide in Thee for ever and ever."

only one dissentient vote, a parliamentary achievement by Nehru unparalleled in all recorded history.

On the question of religion the tolerant and democratic approach by the Indian leaders also paved the way for the almost unanimous acceptance of the new constitution.

This spirit of tolerance which the leaders brought to bear on this question is admirably expressed by Cajendragadkar, who was Chief Justice of India, in his book "The Constitution of India." He has observed "Hindus are undoubtedly a majority community in India. The Indian Constitution respects all religions alike and it lays down that so long as religions function within their respective legitimate spheres, the constitution is religiously neutral in regard to them.

.....The problems which Indian democracy has to face are many and complex. But Indian democracy is determined not to allow any religious consideration to trespass into the discussion of these problems. It is suggested that the above be distributed with a Tamil translation to every school in Tamil Nad. to be learnt by heart by each student,

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2875In the matter of the In-
testate Estate of the late
Nannithamby Pootha-
pillai of Myliddy North
DeceasedNarasinghapillai Nada-
raja of Myliddy North
Vs. Petitioner

- 1 Ponnupillai widow of Poothapillai
- 2 Elanganayakam Mahesan and wife
- 3 Naguleswary and
- 4 Puvaneswary wife of Nadarajah all of Myliddy North

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 5th day of August 1972 in the presence of Mr. A. Kumaraguru Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 17th day of June 1972 having been read;

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as the son-in-law of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and the same be issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 6th day of December 1972 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of August 1972

Sgd. A. Vythialingam
District Judge, Jaffna
Drawn by
(Sgd) A. Kumaraguru
Proctor for Petitioner
108 17 & 24

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 1016/TIn the matter of the Intestate
Estate of the late Karthi-
geasu Thuraiamy of Point-
Pedro

Deceased

Walippillai widow of K.
Thuraiamy of Beach Road,
Point Pedro.

Vs. Petitioner

- 1 Thuraiamy Karthi-
geyar
- Minor 2 Thuraiamy

- mony
3 Thuraiamy Siha-
mony
- 4 Thuraiamy Kaila-
nathan
- 5 Thuraiamy Kathir-
gamanathan

Respondents

The 2 to 5 respondents by their Guardian-ad-litem the 1st Respondent,

This matter coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 4th day of October 1972 in the presence of Mr. R. Sadhanandhan, Proctor on the part of the Petitioner and the affidavit and the Petition dated 4th October 1972 having been read;

It is ordered that the above named 1st Respondent be appointed Guardian-ad-litem over the minors 2 to 5th respondents for the purpose of these proceedings and that the petitioner as widow of the said deceased be declared entitled to have Letters of Administration to the estate of the above named deceased and the same be issued to her accordingly unless the Respondents above named or any other person or persons interested shall on or before the 6th day of December 1972 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the Guardian-ad-litem do produce the minors in Point Pedro Court on the said date. This 6th day of October 1972

Sgd. T. J. Rajaratnam
District Judge
Drawn by
Sgd. R. Sadhanandhan,
Proctor for Petitioner
107 10 & 17

Order Absolute in the
First InstanceIN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2879In the matter of the
last Will and Testament
of the late Sivanandavalli
wife of Kanaganayagam
of Tellippalai East

Deceased

Kanaganayagam Janana-
yagam of Tellippalai
East

Vs. Petitioner

This matter coming on for disposal before A. Vythialingam Esquire, District Judge, Jaffna on the 14th day of August 1972 in the presence of Mr. C. Ramalingam, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 10th day of August 1972, affidavit of the Notary and witnesses dated the 10th day of August 1972 and petition of the petitioner dated the 14th day of August 1972 having been read;

It is ordered that the Last Will and Testament bearing No. 10095 made by the deceased abovenamed on the 7th day

of May 1972 and attested by C. Ramalingam, Notary Public, the original of which has been produced and now deposited in Court be and the same is hereby declared proved and that the petitioner abovenamed is the Executer named therein and that he is hereby declared entitled to have Probate thereof issued to him accordingly

The 14th day of
August 1972.

Sgd C. E. Mendis
District Judge
105 10 & 17

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2878In the matter of the
intestate estate of the
late Sivappiragasam
Coogathasan of Mal-
lakam

Deceased

Mabeswary widow of
Sivappiragasam Cooga-
thasan of Mallagam

Vs. Petitioner

1. Coogathasan Kule-
ndran and
- Minor 2. Coogathasan
Balendran both of
Mallakam the 2nd
named being a minor
by his proposed Gua-
rdian-ad-Litem the 1st
respondent.

Respondents

This matter coming on for disposal before A. Vythialingam Esquire, District Judge Jaffna, on the 11th day of August 1972 in the presence of Mr. C. Ramalingam, Proctor on the part of the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the 1st respondent be and he is hereby appointed Guardian ad-Litem over the minor the 2nd respondent and that the petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the respondents or any other person or persons shall on or before the 22nd day of November 1972 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 11th day of August 1972

(Sgd.) C. E. Mendis
District Judge
106 10 & 17

(முற்றொடர் 13)

திருக்குறள் THE GREAT KURAL

[அமரகாவ்ய யாம்ப்பாணம், கல்லூர் சிவபக்தமாமணி, திரு. ச. துரைக்காவன் L. L. B. (Lond) நீதிபரீட்சை, அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தொகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

அதிகாரம் 99

சான்றன்மை

Being of Perfect Character & Conduct.

982 குணநலஞ் சான்றோர் நலனே பிறநல
*மேற்கலத் துள்ளதூஉ மன்று.

1. சான்றோரின் சிறப்பு அவர் நற்குணங்களால் வரும் சிறப்பே ஆகும். அது மற்றச் சிறப்புகள் எல்லாவற்றிலும் உள்ள சிறப்பல்ல; தனிச் சிறப்பாகும்.

1. It is the excellence of their character that gives distinction to those who are perfect in conduct. Such excellence of character cannot be included in any other excellence, it is unique.

2 சான்றோர்க்குச் சிறப்பு நற்குணங்களாலாகிய சிறப்பே ஆகும். குணச் சிறப்பொழிந்த உறுப்புக்களாலாகிய சிறப்பு எவ்வகையான சிறப்புகளிலும் சேர்ந்ததாகாது.

2. It is the excellence of their character that gives distinction to those who are perfect in conduct. All other distinctions such as those due to one's personality, physique and limbs cannot be considered distinctions at all.

3. சான்றோர் விரும்பும் செல்வம் குணநலமே ஆகும். அது அல்லாத மற்றச் சிறப்புகளை எந்த நன்மையிலும் சேர்ந்ததாக அவர் கருதமாட்டார்.

3 The wealth that the worthy like to have is distinction arising from goodness of character. All other distinctions are not considered by them as things really good

*யாநலத் என்பது காலிங்கர் பாடம். அந்நலத்தை முன்னே பிரித்தமையின் ஏனைப் புறநலத்தைப் பிறநலம் என்றும்; அது குடிப்பிறப்பும் கல்வியும் முதலாக நூலோரெடுத்த நலங்களுட் புகுதாமையின் எந்நலத்துள்ள தூஉம் அன்று என்றும் கூறினார் என்று விளக்கும் பரிபேரழகர் உரையைத் தழுவி யது இரண்டாவது உரை. நூலோரெடுத்த நலங்கள்: குடிப்பிறப்பு; கல்வி, குணம், வாய்மை, தூய்மை, நடுச்சொல், அழுக்காறின்மை, அவாவின்மை. குணம் எனப்படுவது எல்லா அம்மைகளும் கொள்ளப்படுவதாய், ஒருசேர இன்பம் பயப்பதாய் உள்ள பண்பு.

SAIVA PRAKASA PRESS

STEADY AND SPECIALISED SERVICE

EIGHTY

YEARS OF

EXPERIENCE

JOURNALS, MAGAZINES, BOOKS

NOTICES

Printed By Efficient Printers.

என்றும் வழாறு பெயர் மலிவாகு சாக்க மன்னர்
சொன்னுரை யாக சொல் குறையினா றுநிதர் வாழ்
செய்க்கை நற்குண நலனே நன்றை மென் லி மல்க
செய்க்கைமொன் றென நீதி வினாது அலக மென் றென.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 460, K. K. S. Road Vannerpennai, Jaffna, on Friday November 17, 1972

Editor: R. N. SIVAPRAKASAM