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SAIVA
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PRESS

INTHUSATHANAM

(THE HINDU ORGAN)

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

Estd. Sept. 11, 1889

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Saiva Prakasa
Book Depot

PHONE No. 356

JAFFNA, FRIDAY NOVEMBER 24 1972

An Etymological Study

BY J. R. SINNATAMBY

In this article I am dealing with the etymology of some topographical names which can be considered dravidian or of dravidian origin. In support of some of the etymologies I have quoted from Burrows and Emmeneau's work "A Dravidian Etymological Dictionary". When quoting from this work I have referred only to the reference number. By Burrows (3882), I mean the reference number 3882 in the book.

Ranmale, Kotmale, Gilimale

Male which forms a part of these words is actually Malai, a dravidian word, meaning mountain. I have dealt with this word in detail in Chapter 3 of my work "Ceylon in Ptolemy's Geography" (Revised and Enlarged Edition), available at the Colombo Museum. Also see Burrows, (3852).

Ranmale actually means gold mountain. It is of interest to note that Ran means gold in the Sanskrit language and that there is an area in Haputale which is even today described as Thangamalai. Thangam is the Tamil for gold.

Male (Malai) which appears as Malea in Ptolemy's map of Ceylon is also spelt Malaya, which is the Sanskrit form of the Dravidian Malai (Cultural Heritage, India, Vol. 1). This provides indubitable proof that the central mountain ranges of Ceylon have been known by the Dravidian word Malai in time of Ptolemy (100 A.D.), as it is described by Ptolemy as Malea in the map of Ceylon. Mountains have also been described as such in ancient literatures of Ceylon, e. g. the Mahawamsa.

Kande

This is how mountains are referred to in the south of Ceylon. This also

is a Dravidian word for Mountain.

According to Burrows (1548), the Kannarese for mountain is Konda. In this one can see the origin of the Dravidian word Kandai for the hair knot.

Lahovary (Dravidian Origins in the West, P 33) says, Kanda, Ganda, Konda signifies 'height' in the Dravidian dialects and also that Gandara means "rocky region" even though the Dravidian language is no longer spoken there. The Gandara area in south of Ceylon, where is sited the famous Hindu temple, is apparently so called because of the terrain.

Percival, ("Ceylon," P249) has also pointed out that Conde or Cande signifies mountain.

In this connection it is of interest to note that the word "godde" which is frequently applied to small hills in South Ceylon, is also Dravidian, as according to Burrows, (1404), Sadda, Cudde, Cudda means hill, mountain in the Kannarese language.

The Officer of the Ceylon Rutes has also pointed out (Ceylon, Vol 2, P 11), that konda means mountain in the Teiugu language.

According to the Dravidian Comparative Vocabulary Vol 2, edited by Sethupillai Venkata Rao, Nayar, Mariappa Bhatt, published by University of Madras, Hill is Konda (Tamil) Cudde (Kannarese), and Cudde (Tulu) and hair knot, Kontai (Tamil). Reland in his book on Ceylon, page 85, has pointed out that Sinhalese refer to mountain as Conde. Conde is actually Kande, a Dravidian word referred to above.

Kandura

This is a name applied to South Ceylon to

streams that flow down from the tops and sides of mountains. The dymology of this is also dravidian as Kande means "mountain" in the dravidian dialects and Ur means "flow". (Barrows 642). Kandura would therefore appear to refer to what flows from the mountain. A natural stream.

K nde ela

This is the name applied to an artificial channel which conducts water along the sides of hills and is so distinguished from natural streams that flow from mountains and which are called Kandura, referred to above.

It is of interest to note that such channels are called 'Kandle' in Germany and France according to Lahovary ("Dravidian Origins in the West" P, 332).

Kandy

Kandy, capital of Central Province is derived from Kande, which is the dravidian word signifying mountain, height, see Kande for further information regarding the etymology of this word. Kandy is apparently the anglicised form of Kande.

Kandy district is also called Kande-Uda-Rate. This means the district on top of the mountain. Here "kande" is retained in an unmutated form meaning mountain.

Senkadagala

This town adjoins Kandy. The name would appear to be actually Sen-Kanda-gala, which means copper coloured (Chem. Dravidian) and mountain. (Kanda. Dravidian) and rock. (Kal, Dravidian). Geiger has pointed (Mediaeval Ceylon History Para 4), that the old name of Kandy was Sen-khandasala, which would appear to be Sen-Kanda-Salai, meaning the manor or hall of residence on the copper coloured hill or mountain. Salai means hall in Tamil.

In the manuscript, Madurapuri Veediya which gives the circumstances under which King

Kirti Sri Rajasingha met his death, it is pointed out that the King fled to Kunda-sale when the Dutch occupied Kandy.

Kundasale is also referred to as Kondasala, Kondesalle by Spittel, ("Far Off Things" P 144), and in the Ceylon Literary Register, (1892, Vol 6 P 377), respectively.

Mantotte

I identify Mantotte with the Mahatitthe of the Mahawamsa. Mahatitthe is the Pali form of the Sanskrit form Mahatirtha. Mahatitthe has generally been taken to be Mantoddai or Mantai in the Mannar area.

Ramanathan has pointed out (RASCB, 1857-88, Vol 10, P 117), that Mahatittha is the Pali form of the Sanskrit Mahatirtha meaning great water or river for ablution and that in the case of Tiruketisvaram its tirtha was the Palavi or the adjoining sea. He has also pointed out that Matoddam is not derived from Mahatirtha. It is composed of Ma and Toddam just as Putoddam is composed of Pu and Toddam, meaning flower garden.

Mahatittha has actually been translated as the great landing place in the Mahawamsa. It should actually be translated as the great bathing place (Geiger's edition).

The river in this place is actually called Parappa Oya. Parappa signifies Brahmin priests; evidently a reference to the officiating priests at this great bathing place or actually observing the prescribed religious rites themselves at this holy site.

Further evidence which appears to confirm Ramanathan's view is actually provided by Burrows, (3832) who has pointed out that Mannuru, Mannu means, to bathe, perform ablutions, cleanse, bathe as an idol. Lahovary has also pointed out, ("Dravidian Origins in the West" P 283), that Manna means to bathe and is a Dravidian word.

Mannar, a town in the

Navalar Gurupoojah at Navalar Ashram

The Saiva Paripalana Sabhai will observe the Navalar Gurn Poojah on November. 27, 1972 (Monday)-

Sivapoojah will be performed from 9 a.m. till 1 p.m.

A public meeting will be held with Mr. T. Somasunderam, President of the Sabhai, in the Chair.

Sri S. Paraniurupasingam Sri M. Sathasivam and Pandit A. Panchadcharam will deliver lectures on Sri la Sri Arumuga Navalar, his life and works.

Kantha Puranam Utpaththi Kandam

A commentary written by Navalar V. Nalliah, on the Utpaththikandam of Kantha Puranam is being published in magazine form. Volume 1 Part I of the publication was released on November 18, 1972. The author, Shri Nalliah is a devout religious worker who regularly conducts Purana Padanam in Temples and Madams.

The rendering of the significance of the verses is in simple style and is useful for reference by students in their study of Saivism.

vicinity of Mantotte, apparently still retains the original Tamil name by which this area would have been known as the great bathing place and retained in the Pali form Mahatitthe in the Mahawamsa and in fact is referred to as Mannarsa in the Mahawamsa.

Oya

This word is applied to some rivers both in the Tamil and Sinhalese areas of Ceylon. It would appear to me that this word is applied to soft and slow flowing rivers as opposed to the generally

(Over to page 6)

THOUGHTS TO BE TREASURED

வேதக் காட்சிக்கும்
உபநிடத்து உச்சியில் விரித்த
போதக் காட்சிக்கும்
காணலன், புதியறி புதியன்,
முதக்கார்க்கு முதக்கவன்,
முடிவுக்கு முடிவாய்,
ஆதிக்கு ஆதியாய்,
உயிர்க்கு உயிராகிய அமலன்.

(Kanda Puranam)

Beyond the ken of the Vedas and of the wisdom expounded in the heights of the Vedantas, Newest of the new, Oldest of the old, the End of the end, the Beginning of the beginning, the Soul of souls, such is the Immaculate One.



ஹிந்து ஓர்கன்
ஹிந்து ஓர்கன்
ஹிந்து ஓர்கன்
ஹிந்து ஓர்கன்
ஹிந்து ஓர்கன்

Hindu Organ

FRIDAY, NOVEMBER 24, 1972

WHY NOT THIS WAY?

The wave of enthusiasm that is sweeping all over Tamilakam in connection with the hundred and fiftieth Navalur Year augurs well for the country and the people. However we are obliged to observe that these celebrations may not make a substantial contribution to the maintaining of the Navalur Ideal, unless the teachings and writings of the Great Literator are learnt and imbibed by the present generation.

The scholarship of the Great Navalur is spectacular, his fervour for Religion and Language is of fundamental fruitfulness, his practice of religion is preeminently praiseworthy, his scope of social, cultural, literary and religious service is unlimited, and his fame is eternal. All of us know this fact; the world is aware of it. But what is not sufficiently known is the substance of his

preachings, his ideals his appeal to the people on the code of general conduct. Many do know that the Great Navalur wrote the Saiva Vina Vidai, the Pala paadam series, the Periapuranam in prose to mention only a very few; but how many of these persons have learnt these instructive texts, not to speak of their translating those ideas into practice.

What then is the way for making full use of the Navalur Treasure? It cannot be forgotten that the writings of the Great Navalur form the Navalur Trust, an institution that has come into existence of its own and is different from established Trust.

The Educational Authorities of the Island perhaps are unaware of the vast treasure of Tamil Literature in the name of the Great Navalur. These texts are appropriate to be prescribed for study by under graduates and graduates in their course in the University. Almost one hundred long years have elapsed since the Navalur writings were made available to the public. Even after a century of our lethargic indifference in this matter, cannot the request be made for the Navalur Texts to be prescribed for courses of study in the University? That is the one way of paying homage to the Great Navalur.

Reviewed News

Nov 29 - No Nomination

Suddenly and surprisingly the announcement is reported that the Nominations for the Bye Election in consequence of Mr. S. J. V. Chelva nayakam's resignation of his seat in the National State Assembly formerly fixed for November 29, 1972 will not be received.

Why this cancellation of a fixture has been made, one is unable to comprehend. The people's reaction to the effect of the recent budget proposals may sometimes have made the Authorities think that the months immediately following the Budget announcements would not be favourable to mobilize public opinion.

No Date Means - Never?

The failure of the Government to fix a date for Nomination papers to be received is also capable of being misunderstood - Not now means never?

Letter to the Editor

The First Instrument Repression

Sir,

The point stressed by Government, that it seeks to introduce a Press Bill only to protect its freedom is apparently based on the assumption that people of Ceylon are so gullible. Can we blame them for taking this attitude?

Did not they, at the last election storm the country from end to end, making palpably extravagant promises ranging from rice from the moon to solving unemployment in 24 hours, and get away with it, with a landslide victory, unparalleled in all recorded history?

So far so good, but they overlooked one fact that the day of reckoning must come and it did with a vengeance that has kept and is still keeping the Government on the run, so much so, the Government is now feasible only by invoking the aid of emergency regulations.

And one had to swallow the humiliation of having to accept a constitution under emergency regulations when public meetings were banned, and when public opinion could not express itself soundly and the press ventilate their views freely; which a Minister of the Government when queried had the effrontery, to state on the floor of the House that they had to do so to protect themselves! Where as if they felt that they could govern a democratic country only with the aid of arms, and, draw up and promulgate a new constitution only under the protection of armoured cars, the only democratic step to have been taken was to resign or to wait till normal conditions prevailed again.

And now it is clear, that is obviously they cannot honour the indiscreet promises and commitments made in their mad scramble for power, the only way they can continue is by repression. And what better instrument for achieving this end than by ensuring a compliant press and a timid public opinion, with of course the noble intention of protecting freedom.

A compliant press will of course prove no stumbling block to the policy of repression, now being adopted in Tamil Nad,

(District), where young men are languishing in jail only because they want to use their language in the manner in which they have done for centuries, before they lost their independence, independently of the Sinhalese race, only to the European powers, and during foreign rule on par with the Sinhalese language; and a language which has already been recognised as an all island official language, and, that, too, by an overwhelming majority of Sinhala votes, and worship their Gods in their own sovereign country and their religion, the oldest civilized religion of Ceylon and whose Gods are worshipped by Buddhists also, in the manner they have done for centuries and at the time of independence negotiations and as their foremost religion. And it was only for this, namely, that they wanted to use their language in the manner they have done for centuries in their own sovereign country, Tamil Nad, that their isolated and defenceless brethren and sisters and priests were subjected to violence in the heart of Sinhala Districts in 1958. What else, are they to do if they cannot use their own language, as their general medium of intercourse and public business, in their own country. Are they to starve and die and be driven like dumb cattle in their own country?

This reminds me of what Voltaire has observed of how millions of Christians were tortured by Christians in the name of the Christian religion and for love of God.

All this can be traced directly to the power of the majority race vote, possible only in an unitary form of Government, a power required by double crossing the Tamil speaking people of Ceylon on the language, religious, and citizenship issues, as the Tamil language had already been recognised as an all island official language, and, that too, by an overwhelming majority of Sinhala votes, and the government secular and so citizen voteless, at time of independence negotiations; a power more deadly than even nuclear fission, as all that it needs is sufficient aser-

An Etymological...

(From page 5)

fast flowing rivers of Ceylon known as Gangas.

The rivers of Ceylon which are typical of the first category are Maha Oya, Malwatte Oya, and Yan Oya. It will be noticed that these rivers flow through long stretches of flat land and hence are generally, slow, soft flowing and sluggish.

The association of these rivers with the idea of something that moves softly, gently or slowly receives confirmations from Burrows, (831,802), who has pointed out that Oyya in Telugu means slowly, gently, softly, and Oyyane in Kanarese means slowly, gently.

Kalinga

An ancient place on the banks of the Maha-

(Over to page 7)

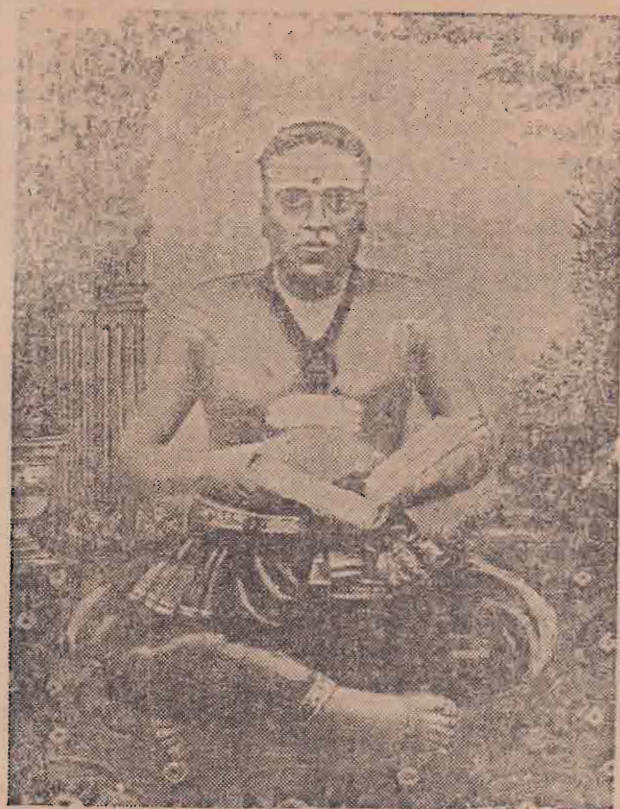
gy and intelligence to raise one's hands and shout a lusty aye

One can therefore understand the step taken, as announced by Government on the floor of the House, to get support, in the shape of armaments, from a government of 600 million people, to ensure continuance of this power, and, that means, if the repression that flows from it.

For how long are the Tamil speaking citizens of Ceylon to live under the shadow of the sword of Damocles and what terrible alternatives they have and that too in the 20th century, of languishing in jail, or foregoing the use of their own language in their own country, and now under the new constitution, of swallowing the humiliation of seeing their own Hindu religion, degraded in their own Hindu country, and, if they press for the use of their own language in their own country and accord foremost place to their own religion in their own country, the horrible alternative of seeing their, isolated and defenceless, brethren and sisters and priests, subjected to violence in the heart of Sinhala country. That they should use whatever method or device, and, get whatever support they can from any source, they can, so as to regain their language, religious and citizenship rights, they already enjoyed before loss of independence and at time of independence, is now a matter of paramount importance. It is a live question.

Yours faithfully,
J. R. Sinnatambay

NAME THAT WILL NEVER BE FORGOTTEN



Navalar was a scholar and author, teacher preacher, exemplar and reformer, mighty genius and indefatigable worker, lover of Tamil, lover of Shaivism and lover of God. ANOTHER LIKE HIM THE TAMIL LAND HAS NOT SEEN FOR SEVERAL CENTURIES.

(S. Sivapadasundarampillai on Navalar)

An Etymological Study

(From page 6)

weliganga south of Polonnaruwa was known as Kalinga Nuwara. From this place two channels commenced, from a dam, across the river, called Kalinga nuwara. The channel from the left bank is called Kalinga Yudirala (RASC, 1959, New Series, Vol. VI p186)

The etymology of Kalinga is Dravidian Burrows, (110), has pointed out that Kalika, Kalincu, Kalunku, means sluice, flood gate, water weirs for surplus vents. Apparently it was for this reason that the place referred to above was known as Kalinka Nuwara, as important channels commenced from a weir across the river.

The Chambers dictionary has also referred to water weirs as Kaliku, while S. K. Iyengar has pointed out that Kalingu Variyam refers to a committee that looked after sluices.

Palnagara

It would appear to me that Kandy of today, derived as pointed out earlier from Kande; was first known as Pal Nagara, which is the Tamil for the city of the tooth.

As Kandy to which the tooth relic was brought would have been an underdeveloped wild country without a name, it is natural that it would have been referred to then as the city of the tooth.

My reasons for saying that the early references, referred to Kandy, as the city of the tooth relic, is that the Portuguese who arrived first in Ceylon in the early 16th century have referred to the city of Kandy as Palnagure, De Querez, ("Ceylon" PP 258, 270, 292, 704), has referred to it as the metropolis and the place where the court existed, meaning evidently the palace.

It is also significant that the word Kandy, (Candea), was known to the Portuguese, but they have applied it to the metropolis (capital). The following extracts from De Queron's work are of relevance.

At P258 he says "..... and already in 1514 they built a church of Our Lady of the Conception, which stood for sometime in Palnagure, the Metropolis of that kingdom, though the Portuguese knew it by no other name than that of Candea..."

(To be continued)

PARTITION NOTICE

In the District Court of Point Pedro No. 11906 Puvaneswari daughter of Sithamparaopillai of Karaveddy North

Vs Plaintiff
1 Kanagammah widow of Kanthar Alvappillai
2 Alvappillai Sivakumar
3 Ponniah Kandiah
4 wife Vasanthakumari
5 Iyadurai Rasanavagam all of Karaveddy North Defendants

It is hereby notified that Action No. 11906 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the Partition/sale of the lands called Murukkanthoddam Murukkanthoddathukkumetkumurukkanthoddam and Murukkanthoddam in extent 4 Lms. V. C and 15 Kls. and situated at Karaveddy Kurulikkuruchchi, Kadavey Parish Vadamaratchchi Division Jaffna District Northern Province.

The defendants in the afore-said action are summoned to appear in Court on the 11th day of December 1974 at 10 O'clock of the forenoon.

By order of Court
Sgd. K. Seevaratnam
Secretary/Chief Clerk
This 6th day of October 1972
114 24

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction
No. 2888

In the matter of the intestate estate of the late Candiah Pararajasingham of 66/1, Rasavinthoddam Road, Jaffna Deceased

Sarathambal Pararajasingham of 66/1, Rasavinthoddam Road, Jaffna Vs Petitioner
1 Pararajasingham Kathambari
Minor 2 Pararajasingham Selvarajah

3 Pararajasingham Manoranjini all of 66/1, Rasavinthoddam Road, Jaffna
2nd and 3rd Respondents minors appearing by their Guardian-ad-litem

4 Adchalingam Janakan of No. 10 Vajira Road, Colombo 5 Respondents

This matter coming on for disposal before Collin E Mendis Esquire Acting District Judge, Jaffna on the 4th day of September 1971 in the presence of Mr. R. Basubramaniam, Proctor on the part of the petitioner and the affide-

vit of the petitioner dated the 31st day of August, 1971 having been read.

2 It is ordered that the 4th Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 2nd and 3rd minor respondents abovenamed for the purpose of these proceedings.

3 It is further ordered that the petitioner abovenamed be and she is hereby declared entitled to as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased and that same be issued to her accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 14th day of December 1972 show sufficient cause to the satisfaction of this Court to the contrary.

4 It is further ordered that the said petitioner do produce the said minors in Court on the said date. This 4th day of September, 1972.

Sgd Collin E Mendis
Acting District Judge, Jaffna

Drawn by
Sgd. R. Basubramaniam
Proctor for Petitioner
118 24 & 1

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO
Testamentary Jurisdiction
No. 1014

In the matter of the Last Will and Testament of the late V Sinnathamby Krishnapillai of Karanavai North Deceased

1 Annamuttualias Annam mah daughter of Supiah
2 Krishnapillai Kandasamy and
3 Krishnapillai Thangavelautham all of Karanavai North

Vs. Petitioner-
Krishnapillai Ponnambalam of Karanavai North Respondent

This matter coming on for disposal before T. J. Rajaratnam, Esquire District Judge, Point Pedro on the 28th day of August 1972 in the presence of Messrs Ratnasingham & Subramaniam Proctors on the part of the petitioner and the petitioner and of the attesting notary having been read:

It is ordered that the Last Will No. 267 dated the 3rd day of March 1957 and attested by C. Maheson Notary Public produced and now deposited in court be and the same is hereby declared proved that the petitioners as Executors named in the said Last Will be and they are hereby declared

PARTITION NOTICE

IN THE DISTRICT COURT OF POINT PEDRO
No. 11904

Kandiah Ramalingam of Imayanar.

Vs. Plaintiffs

1 Meenadchippillai widow of T. Ramalingam

2 Shivagurunathar Manicavasagar

3 Shivagurunathar Subramaniam

4 Shivagurunathar Krishnamoorthi

5 Rajeswari daughter of Shivagurunathar

6 Subramaniam Shanmuganathan

7 Ranjin daughter of Subramaniam

8 Malin daughter of Subramaniam of Karanavai North

9 R. Damotharampillai Senathirajah of do

10 Canaganayagam Sankarakumaran and

11 wife Maheswari of Do presently of Kandy

12 The Attorney General Sri Lanka of Colombo.

Defendants

It is hereby notified that action No. 11904 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the Partition/Sale of the lands Maruthunintratheni and Thillainintratheni in extent 3 Lms. V. C. and 7 1/2 Ks. and situated at Chingaputhavankuruchchi and Ventripahuthavankuruchchi in Point Pedro Parish Vadamaratchchi Division Jaffna Dist. Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 11th day of December 1972 at 10 O'clock of the forenoon.

By order of Court
K Seevaratnam
Secretary/Chief Clerk
This 4th day of October 1972

Drawn by
Ratnasingham & Subramaniam
Proctors for Plaintiff

entitled to take out Probate and that Probate be issued to them accordingly unless the respondents abovenamed or any other person or persons interested shall at 10 O'clock in the forenoon on the 6th day of October 1972 appear and shew sufficient cause to the satisfaction of this court to the contrary.

The 18th day of September 1972.

T. J. Rajaratnam
District Judge

Drawn by
Proctors for Petitioners
16 - x - 1972

Time to shew cause extended till 13-12-1972.

Sgd T. J. Rajaratnam
D. J.

109 24 & 31

PARTITION NOTICE

IN THE DISTRICT COURT OF
POINT PEDRO

No. 11902

Paramanathan Sachchi-
thanantham of Puloly
East
Vs. Plaintiff

- 1 Alvappillai Kanthasamy
- 2 wife Saraswathi of
Karavedy West pre-
sently of Paulusuddan
Kandavalai
- 3 Vyramuttu Thedchana-
moorthi of Karavedy
North
- 4 Vyraippillai Velup-
pillai and
- 5 wife Pakkiam of Puloly
South presently of
Selva Road Junction
Vaddakachchi

Defendants

It is hereby notified that Action No. 11902 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 Kattanpiddy in extent 235 Lms. p. c. and 5/6 Kls. and situated at Kandavalai in the parish of Kandavalai, Karaichchi Division Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 11th day of December 1972 at 10 O'clock of the forenoon.

By order of Court,
K. Seevaratnam
Secretary/Chief Clerk

This 9th day of Octo-
ber 1972
11114

PARTITION NOTICE

IN THE DISTRICT COURT
OF POINT PEDRO

NO. 11905

V. Kanapathippillai
Chinniah of Karanavai
North

Vs. Plaintiffs

- 1 Sinnathamby Murugesu
- 2 wife Inthirani
- 3 Sinnathamby Maha-
lingam
- 4 wife Pushpamalar alias
Pushparani
- 5 Kandavanam Naga-
lingam
- 6 wife Sakuntalai
- 7 Subramaniam Jayarat-
nam

8 Subramaniam Tharma-
ratnam9 Suseeladevi daughter of
Subramaniam all of
Karanavai North the
7, 8 and 9th defendants
are minors by their
G. A. L. the 6th
defendant

- 10 Arumugam Sivaguru
- 11 wife Thangamani
- 12 Kandiah Thambirajah
all of Karanavai
North

Defendants

It is hereby notified that Action No. 11905 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 in extent 15 Lms v. c. and situated at Imayanan kuruchchi, in Uduppiddy parish, Vadamaradechchi Division Jaffna District Northern Province

The defendants in the aforesaid action are summoned to appear in Court on the 11th day of December 1972 at 10 O'clock of the forenoon.

By order of Court
Sgd. K. Seevaratnam
Secretary/Chief Clerk

Drawn by
Ratnasingam &
Subramaniam
Proctors for plaintiff
113 24

PARTITION NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No P/1480

1 Nagalingam Nadarajah
and wife2 Atpathamany both of
Thirunelveli East3 Chellappah Kirudna-
pillai and wife4 Muthammah both of
Nallur North, Jaffna

Vs. Plaintiffs

1 Ponniah Kandasamy
and2 Ponniah Rasiiah both of
Ramalingam Road,
Thirunelveli East

Respondents

It is hereby notified that Action No. P/1480 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 "Periyavalavu, Sibbamparamathan Kudiyiruppu Alwayakkathan Valavu" in extent 9,1/8 lms V. C and situated at Thirunelveli in the Parish of Nallur in the Division

PARTITION NOTICE

In the District Court of
Point Pedro

No. 11901

- 1 Sundaram Shanmuga-
nathan
- 2 Saddnathar Kulanaya-
gam
- 3 wife Parameswari
- 4 Nitchinger Ilargaiyar
- 5 wife Thillainaygam all
of Varani

Vs. Plaintiffs

- 1 Arumugam Kanapa-
thippillai
- 2 wife Pavalam
- 3 Karthigesu Muttuvelu
- 4 wife Ammini
- 5 Chellammah widow of
Ariyakuddi
- 6 Namasivayam Sinna-
durai
- 7 Easwari daughter of
Namasivayam
- 8 Namasivayam Siva-
nesan
- 9 Navamani daughter of
Namasivayam
- 10 Namasivayam Maha-
devan
- 11 Kamaladevi daughter
of Namasivayam all of
Karanavai North
- 12 Annammah widow of
Thangarajah of Do
presently of Malaysia

Defendants

It is hereby notified that action No. 11901 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 Periyanchima in extent 8, 1/2 Lms v. c. and situated at Karanavai Navinditkuruchchi, in Uduppiddy Parish Vadamaradechchi Division Jaffna District Northern Province

The defendants in the aforesaid action are summoned to appear in Court on the 11th day of December 1972 at 10 O'clock of the forenoon,

By order of Court
Sgd. K. Seevaratnam
Secretary / Chief Clerk

This 9th day of
October 1972
110, 24

and District of Jaffna
Northern Province.

The next date of call-
ing of the above case is
24th day of November
1972

By order of Court
(Sgd.)
P. Sathasivaratnam
This 21st day of Nov-
ember 1972
Drawn by
C. C. Somasegaram
Proctor for Plaintiffs
117 24

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
DeceasedNarasinghampillai Nada-
raja of Myliddy North
Vs. Petitioner

- 1 Ponnupillai widow of
Poothapillai
- 2 Elanganayakam Mahe-
san and wife
- 3 Naguleswary and
- 4 Puvaneswary wife of
Nadarajah all of My-
liddy 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 Proc-
tor on the part of the

petitioner and the affida-
vit of the above-named
petitioner dated 17th day
of June 1972 having been
read:

It is ordered that the peti-
tioner abovenamed be and
he is hereby declared en-
titled as the son-in-law
of the deceased abovenam-
ed to have Letters of
Administration to the
estate of the said decea-
sed and the same be issued
to him accordingly unless
the respondents abovenam-
ed 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

Saiva Paripalana Sabhai
Jaffna

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சைவப் பரிபலனை சபை வெளியிடும் புத்தகங்கள்.

Printed and published by Mr. M. Mylvaganam residing at
No. 2, Second Lane Brown Road Jaffna, for and on behalf of
the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at
their Press, the Saiva Prakasa Press, 450 K. K. S. Road
Vennarpennal, Jaffna, on Friday November 24, 1972

Editor: R. N. SIVAPRakasam