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An Etymological Study

BY J. R. SINNATAMBY

(Continued from last issue)

The comment by De Queros "though the Portuguese knew it by no other name than that of Candea" is of interest, as it would appear that the Portuguese have themselves known the metropolis and the kingdom as Candea. The name Palanura has apparently been obtained by them locally in the capital itself.

At page 270 De Queros observes "..... Boneca Bau came to know that at Candea there had risen against Javira Astana his third brother, and that he had entered the capital.... The army then set out in fresh order for Palanura, the metropolis of that kingdom...."

It is clear from the above that the capital was known as Pal Nagara, (Pal Nagara) and kingdom as Candea, (Candea Uda Rata).

Ribeiro, (History of Ceylon P 80), translated by Pieris has also referred to Kandy as Palanura. In this context the observation by Pieris ("Ceylon - Portuguese Era" Vol 1, P 320), in reference to Kandy "The capital was in Yati Nuwara, and was indifferently known as Senkadagala Nuwara, which latter name was corrupted by the Portuguese to Pal Nagara", is of interest as it is obvious that there is no semblance of any connection between the two names phonetically or otherwise. Pal Nagara is obviously Pal Nagara meaning city of the tooth in Tamil.

The fact that the capital was known by the Tamil name Pal Nagara, can also be understood, as the tooth relic was guarded by Tamil soldiers. Furthermore, Tamil was also a language that prevailed in court circles (Pieris, "Dutch Power" PP 72, 159), as letters were received and sent out from the court in the Tamil language.

It is also significant as pointed out by Proctor (Ceylon Literary Register Vol. 2, 3rd Series, 1932, PP 94-95), that Tamil soldiers were in charge of the tooth relic at Polonnaruwa and probably at Yapahuwa. The temple at Polonnaruwa where his relic was kept, at least temporarily, was in the model of a Hindu temple.

In this context the following extract from a paper read by Arunachalam, (RASOB, 1915-16, Vol. 2 P190), is of interest.

"The Siva Deva Devale No. 1 is the choicest example of a Hindu temple found at Polonnaruwa, if not throughout the Island, and lies just south of the elevated quadrangle within which lie the ruins of Buddhist and Hindu shrines, combining the architectural features of Ceylon, South India and Cambodia in strange and not inharmonious grouping. The Devale is all of carved stone delicately fitted and wrought. "In almost every detail," says Mr. Farrow in his 'Old Ceylon', "the thing is perfect, and perhaps it is more than fancy that finds Hellenic memories in the purity of its line and the perfection of its proportions..... Tradition calls this lively jewel of stone-work the Dalada Maligawa of Polonnaruwa, asserting that this was the shrine of the Tooth Relic. Tradition here, lies, for this temple is not Sinhalese but Tamil of the finest, it is not Buddhist but Hindu, it is not a shrine of the Tooth Relic but a temple of Siva the Destroyer. The Tooth Relic, we know, was treasured in the Wataage, and in all probability this Saivite shrine, as beautiful and ornate, is some family chapel of Parakrama Bahu the Great, who, for all his cult of Buddhism and its ancient monuments, never swerved

from the faith of his ancestors." (*) The traditional name may be due, as Mr. Bell conjectures, to the building have been at some time or other used as a temporary resting-place of the Tooth Relic, pending its permanent lodgment in a Buddhist shrine worthy of its sanctity...."

Officer of the Ceylon Rifles has pointed out, ("Ceylon", Vol. 2, P 84), that Kandy owes its origin to a vihara built there in the 13th century as a safe place for the tooth relic. It is therefore natural as pointed out earlier it would have been referred to as the city of the tooth.

In this context it is of interest to note that Dantapura in India from where the tooth relic was brought is shown as Palura in Ptolemy's Geography of India, 100 AD. This has been dealt with in detail in my work "Ceylon in Ptolemy's Geography" (Revised and Enlarged edition, P P 75-76, typescript copy available at Colombo Museum which I reproduce here.

".... Nevill in his journal "Taprobanian" has pointed out that Palura shown by Ptolemy on the map of India, Orissa State is Dantapura from where the Tooth Relic came to Ceylon. Palur is the exact Tamil equivalent of Dantapura as Pal means tooth and Ur means city in Tamil. This place is now shown as Pura on Indian maps and this is all that remains of what was once known as Palura and then Dantapura. Dantapura is the exact Sanskrit equivalent for "Tooth City". That Puri was an ancient city is confirmed by the fact that in a Tamil map of

(Over to page 8.)

(*) The Court religion in Ceylon was usually Brahminical, the kings and nobles being closely connected by marriage and other ties with S. India. Parakrama Bahu himself was (as Mr. Smith shows by an analysis of his ancestry) not more than 22/64 Sinhalese.)

Arumuga Navalar - Ram Mohan Roy of the Tamils

By A. THEVA RAJAN

"The Nineteenth century was, above all else," said Harold Laski (in Grammar of Politics), "the epoch of nationalist development" India and Ceylon were no exception to this general trend. The seeds of national awakening and political enlightenment were sown in India and Ceylon too in the nineteenth century.

Successive subjugation to foreign domain and the resultant denationalization sparked off a new wave of thought among some educated will-powered nationals. They were themselves, people who received western education. They pledged to redeem the people from the fetters of lethargy and bondage. "Ceylonese nationalism", said Sir Ivor-Jennings (in Nationalism and Political Development) "was essentially, a product of Western Education and its ideology was not fundamentally different from that of the nineteenth century Europe". This was equally true of India as well.

In India, the seeds of national awakening were sown by Raja Ram Mohun Roy (1772-1833) who was not only educated in English at the Missionary Schools, but also held a high post in the East India Company itself. In Ceylon the forerunner in the field of national awakening was Arumuga Navalar (1824-1879) followed by Siddique Lebbe (1838-1893) and Anagarika Dharmapala (1864-1933). Navalar was also educated in English at the Jaffna English School (A Wesleyan Mission School) now called Jaffna Central College. One thing that was common to both Arumuga Navalar and Ram Mohun Roy is that they had a sound knowledge of their mother-tongue, literary treasures and their cultural heritage. While Ram Mohun Roy's activities were confined to India - particularly Bengal, Navalar's activities extended to Tamil Nadu as well. The common link of Tamil language and culture made this feasible.

Navalar was also employed as a Teacher at the same School where he had his education. While at this school, Navalar had the companionship of the Principal, Rev. Dr. Peter Percival (who later became the first Professor of Tamil at the Madras University). He learnt more English from Rev. Dr. Peter Percival and in turn taught more Tamil to Rev. Dr. Peter Percival.

Peter Percival was asked to translate the Holy Bible into Tamil. Every available literature was supplied and a team was appointed to do the translation. Navalar invariably was the chief Tamil translator. This became the fourth Tamil translation and was acclaimed the best Tamil translation, true to the original.

This association provided an opportunity to Navalar to study the structure, agencies and functional operation of the Missionaries. He mastered them. As a teacher of Tamil at the Jaffna English School of Peter Percival, he acquainted himself with the problems of Tamil education.

Navalar felt that he could not accomplish his mission in life by remaining at the School of Peter Percival. He was running a night class at his residence

(Over to page 8.)

Navalar's Exemplary Life Needs to be Followed

Speaking at the Guru Poojah meeting held at the Sabhai Navalar Ashrama Hall Mr. A. Panchadcharam observed that at present what was needed to regain our lost culture was to be able to discipline ourselves as did Sri La Sri Navalar during his time.

Mr. S. Paraniropasingham in his speech stressed on the quality of the patriotic services of Sri La Sri Navalar in the sphere of religious, literary and cultural activities.

Mr. T. Somasundaram President of the Jaffna Saiva Paripalana Sabhai speaking from the Chair stated that mere observance of Guru Poojah cannot be considered adequate and added that the Navalar Ideal must be cherished and carried out and said that only those teachers who conformed to the code of conduct outlined by the Great Navalar should be entrusted with revising or drafting anew texts for the teaching of Saivism in schools. The President also uttered the warning that Saiva organizations would never allow shrines that are conducted according to Agamic requirements to be subjected to interference by Governmental Authorities in the matter of Poojas and management.

Mr. M. Sathasivam re-cited Satkuranimalai and spoke about the services rendered by Sri La Sri Navalar to Saivism.

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Testamentary No. T 2898

In the matter of the estate of the late Murugesu Somasundaram of Nallor intestate deceased Murugesu Visuvalingam of Nallur Jaffna

Vs. Petitioner

- 1 Nagalingam Nagarajah of Murugesu lane, Nallor presently of Kantalai East Co-operative Stores Trincomalee
- 2 Murugupillai Thavanyagam and wife
- 3 Rajeswary both of Murugesu Lane, Nallor
- 4 A. Veeramadurai and wife
- 5 Nageswary both of No 7 Jolan Hospital, Railway

Quarter Kuluany Johore
Malasiya

Respondents

This matter coming on for disposal before Collin E. Mendis Esquire, Acting District Judge Jaffna on the 9th day of November 1972 in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the petition and the affidavit of the petitioner dated 3rd day October 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 such Letters of Administration be issued to the petitioner accordingly, unless the Respondents abovenamed

or any others interested shall appear before this court the 14th day of February 1973 and shew sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of November 1972.

Sgd. C. E. Mendis

Acting District Judge

Drawn by
Sgd C. Subramaniam
Proctor for Petitioner
1-0 1 & 8

NOTICE

In the District Court of
Point Pedro

No- 11943

- 1 Sinnathamby Velautham
 - 2 wife Selvasaraswathi of Alvai South
- Vs Plaintiffs

- 1 Murugesu Thangavelautham
- 2 Sithamparapillai Sinnathamby alias Kumaraswamy
- 3 Sithamparapillai Murugesu of Alvai South
- 4 Murugupillai Balakrishnan of Paloly West

Defendants

It is hereby notified that Action No. 11943 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 Thuraiyan thoddam in extent 45.7/8 Lms. V. C. and situated Thunnaliskatthodithevan karuchchi and Thunnalavarasuntharamuthalikaruchchi, in Kaddaiveli Parish Vadamarachchi

India, (India Records Office, London), Puri is referred to as Purana Puri meaning ancient city.

Caldwell has pointed out that Telugu (A Dravidian dialect), was spoken as far as the Ganges at the time of Ptolemy. This explains the reason for the Tamil form (Paluri) or Dantapura in Ptolemy's time. This is clear from his book "Dravida Grammar", (P P 7-8), where he has observed "Telugu spoken as far north as south of Ganges. This appears both from geographical limits assigned by Greeks to territory of Andhras or northern Telugus and from many names of places mentioned by Ptolemy as far as mouths of the Ganges being found to be Telugu".

Apart from the absolute linguistic identity between Dantapura and Palura, further proof of an independent nature of this identification is provided by J. Gerson Da Cunha in his memoir on the "Tooth Relic of Ceylon". In the footnote at P 31 he says "The town of Dandagula, the Dantapura of the Buddhist chronicles, is now Raja-Mahendri, which is about 30 miles to the North East of Koringa. See Colonel Cunningham's "Ancient Geography of India" P P 518-519". Another Dantapura is said to have been situated on the northern banks of Krishna, and to correspond with the modern Amaravati one of the ancient Trikalingas."

The Dantapura referred to in the first part of this note is actually identified as already indicated above with Puri, which is some distance further from Raja-Mahendri. What is remarkable is that the second Dantapura is actually indicated by Ptolemy as Palura and falling

Division Jaffna District
Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 22nd day of January 1973 at 10 O'clock of the forenoon.

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

This 30th day of
October 1972
115 31

An Etymological Study

(From page 5)

in the vicinity of Maesolis river identified with Krishna by Yule, according to Mc Grindle in his book "Ancient India by Ptolemy" p 66. Samuel Butler in his "Atlas of Ancient Geography" also places Palura near the mouth of the Krishna river. What is most remarkable is that of all the places indicated by Ptolemy in his entire geography of India, with the exception of Madura, only the town of Palura has been shown in two places and it is only of this town (Dantapura) is there a legend of two places known as Dantapura (Palura according to Ptolemy), and further, the second place falls in the very area indicated, by Da Cunha,

Furthermore there is a legend that the Tooth Relic was shipwrecked and stranded on the eastern coast of India on its way to Ceylon. This is additional confirmation of the accuracy of Ptolemy's location of the second Dantapura (Palura).

The veracity of Ptolemy's location and this identification is also confirmed by a record of modern times. This is a record from Lindseboten quoted by Yule, according to which the name Palura survived till modern times, (Mc Grindle, "Ancient India by Ptolemy" p 70). This identification is also confirmed by B. C. Law, at p 149, Historical Geography of Ancient India, where referring to Puri he says "It is the Dantapura of Dantakura of the Great Epic (Udyogaparva, XLVIII, 1583), and Palura of the Nagarjuna-konda Inscriptions, which is near Chacacola".

The prevalence of the Tamil language in ancient times in the Sinhalese areas also of Ceylon receives support from Ralph Pieris ("Sinhala Social Organisation", p 4 and foot note 8), E. Lawaia, ("Social History of Early Ceylon", p 158), Kuhn, ("Indian Antiquary", Vol 12 p 55), Perera, ("Ceylon Historical Journal", Vol 11, 1953, pp 241-250), Fernando, ("University of Ceylon Review", Vol 7, No. 4 pp 224, 283, 284, 295), Thevarajan, ("Tamil Patronage to Buddhism). For details regarding these references see my work "Tamil Nad of Ceylon," typescript copy available at the National Archives,

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

No. 2894/T

In the matter of the intestate estate and effects of the late Nallammah wife of Murugesu Sinnathamby of Ariyalai Jaffna.

Deceased

- 1 Arumugam Sothilingam and wife
- 2 Vijayaledchumy both of Ariyalai, Jaffna.

Vs. Petitioners

- 1 Murugesu Sinnathamby of 33, Kachcheri East Lane, Jaffna.
- 2 Sinnathamby Gunasingam of Ariyalai presently of Vivekananda Maha Vidyalayam, Kotahena.
- 3 Muthiab Aiyadurai and wife
- 4 Rajaledchumy both of Forest Office Lane, Kachcheriady, Jaffna.
- 5 Puvanaledchumy daughter of Sinnathamby of Ariyalai Jaffna.
- 6 Sinnathamby Thuraiasingam of Ariyalai Jaffna presently of Royal Ceylon Air Force, Chinabai, Trincomalee.
- 7 Sinnathamby Ratnasingham of 33, Kachcheri East lane, Jaffna.

Respondents

This matter coming on for disposal before C. E. Collin Mendis Esquire, District Judge, Jaffna on the 13th day of September 1972 in the presence of Mr. S. Mahadeva, Proctor on the part of the Petitioners and the Petition and Affidavit of the Petitioners dated 13-9-1972 having been read:

It is ordered that the 2nd Petitioner is hereby declared entitled to have Letters of Administration to the Estate of the abovenamed deceased and same be issued to the 2nd Petitioner abovenamed accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 17th day of January 1973 show sufficient cause to the satisfaction of this Court to the contrary. Jaffna, this 13th day of September 1972.

Sgd.
District Judge

Drawn by
Sgd: S. Mahadeva
Proctor for Petitioner

121-1 & 8

Arumuga Navalar-Ram Mohan Roy of the Tamils

(From page 5)

for needy children. He geared himself into action. He resigned his post at the Mission School and established a school of his own, which, in design and function became the first national school. He distinguished his school from the rest of the Christian Missionary Schools by calling it the Saivapragasa Vidyasalai. In 1848, one Arumugam Chetty, the father of one of his students, donated a piece of land to put up a school building. He built up the school literally and metaphorically. He inculcated the finer elements of Tamil Culture into the minds of the children who attended the school. He put up schools in other places too. He put up schools even in South India. The first national school was put up in South-India (Tamil Nadu) by Arumuga Navalar. In fact, every endeavour of Navalar relating to Tamil education, Saiva revival, and literary activities had been simultaneously operative in Ceylon and South-India. Thus, Navalar paved the way for a resurgent new Tamil Society vigorously conscious of its past heritage, identity and glory.

Navalar did not feel satisfied with educating the younger generation. He wanted to educate the masses and make them hark back to their past. For the first time he introduced oratory in Tamil. At first it was confined to religious topics. Prior to this, religious discourses in Temples were confined to a stereotyped procedure of reading the text and giving the meaning in which two individuals took part. This is known as "Purana-Padanam". Navalar revolutionised this and delivered religious discourses per oratory. In so doing, he invigorated the Tamil language by making it a channel of enlightened thought.

Navalar was faced with another problem. The Christian Missionaries launched an onslaught on Saivism by issuing pamphlets etc. Navalar had to counter this. He also had to find school texts for the children in his schools. He had further, to preserve the Ola manuscripts of Saiva religion and Tamil classics. The only answer to this was the establishment of a Printing Press of his own. He ventured on it and in 1849 secured one. He published for the first time books based on Saivism and Tamil Culture. His sole aim was to redeem the nationals from the fetters of foreign bondage. He edited books in Ola manuscripts. The Thirukkural and Tholkaappiyam, two of the great Tamil Treasures, have the rare distinction of having been the first books to be published by Arumuga Navalar. He issued pamphlets countering the attacks of the Christian Missionaries. He also issued Saiva religious tracts. Unconsciously, he paved the way for an established principle of Tamil education and Tamil journalism.

Navalar had to explore all the possible degrees of pliancy which the Tamil language has, to make it an effective instrument of mass communication. Prior to his period, it was the fancy of scholars to write anything in epic form or to adopt the verse style. Even prior to Navalar's time, it had been felt that verse style as a means of mass communication was fruitless. He, therefore, ventured on prose style, and not only did he succeed in it, but also exhibited his unique capacity to express ideas in divergent forms as required by varying circumstances. He proved himself to be an expert linguist. Otto Jespersen, the great philologist says that even an individual can vitalize a language and even introduce new forms of expression. To this extent, Navalar remains adorned with the credit of having given new life and vitality to the Tamil Language. His was a lucid and simple style.

Language is, above all, the matrix of culture—Navalar, by giving new life to Tamil language and by inculcating Tamil Education, has saved Tamil culture. He also fought vehemently against the besieging English Education and consequent closing of Tamil stream Education. He saved the Tamil language from extinction. I. A. Richards, the great critic says: "No one should be encouraged, far less compelled, to give up one's own language for, it entails far too much a price in cultural and personal values to be tolerable." Reflected against this norm Navalar's services towards revitalizing and preservation of the Tamil language cannot be measured in words.

(To be continued)

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. Balasubramaniam, Proctor on the part of the petitioner and the affidavit of the petitioner dated the 31st day of August, 1971 having been read.

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. Balasubramaniam
Proctor for Petitioner
118 24 & 1

NOTICE

IN THE DISTRICT COURT
OF POINT PEDRO

NO. 11944

1 Thiraviam widow of Eliyathamby Kanthasamy
2 Kanthasamy Bhodiratnam
3 Kanthasamy Yogaratnam
4 Kanthasamy Monaratnam
5 Kanthasamy Shanmugaratnam all of Vaiveddy the 2, 3 and 4th named Presently of England by their attorney the 1st Plaintiff

Vs. Plaintiffs

1. Karthigesu Suntharam, 2. wife Thangapillai 3. Sundaram Suntharam, 4. Kiddinapillai Ponnuthurai, 5. wife Sivapackiam, 6. Vallipuram Chinniah, 7. wife Sivakkoluthu, 8. Vallipuram Sunthamby, 9. wife Ratnam, 10. Euyathamby Mutulingam, 11. wife Chothipillai alias Parupatham, 12. Murugar Kanthasamy, 13. Niththianandaselvy widow of V. Senathirajah, 14. Saravasmuttu Thillaiyampalam 15. wife Apoorvam, 16. Saravasmuttu Sinnadurai, 17. wife Sinnammah, 18. Maniccam Esurapatham, 19. wife Thangamany, 20. Shanmugam Arumugasamy, 21. wife Pushpawathiammah, 22. Sivaguru Balasubramaniam, 23. wife Chellammah, 24. Kandiah Panchohadharanathan, 25. Kandiah Thangarajah of Do presently of England by his attorney Kandiah Subramaniam of Vaiveddy 26. Wallipillai widow of Maivaganam 27. Kantharopy daughter of Thamocharampillai of Vaiveddy

Defendants

It is hereby notified that action No. 11944 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 Vevitpalam in extent 42, 1/2 Lms. v. c. and situated Chamrapathuvankuruchchi, in Uduppiddy Parish Vadamarachchi Division Jaffna District Northern Province.

The defendants/in the aforesaid action are summoned to appear in Court on the 22nd day of January 1973 at 10 O'clock of the forenoon,

By order of Court

Sgd. K. Seevaratnam
Secretary

This 31st day of
October 1972

116 30

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 Annamuttugalias Annammah daughter of Sappiah
2 Krishnapillai Kandasamy and
3 Krishnapillai Thangavelautham all of Karanavai North Vs. Petitioners

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 petition and affidavit of 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 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 16th 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

சார்புள்ள வழக்குகள் மலையாளத்தில் மலையாளம்
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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, 450 K. K. S. Road Vennarpennai, Jaffna, on Friday December 1, 1972

Editor: R. N. SIVAPIRAKASAM