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JAFFNA, FRIDAY DECEMBER 8, 1972

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LETTER TO THE EDITOR

Double Crossed All The Way

Sir,
The statement made at Jaffna recently by the Member for Jaffna that the Tamil language was not destroyed under foreign rule is quite correct. The problem of the Tamil speaking people is that ironically enough it was not destroyed by the foreign powers but has been destroyed by the Sinhala Only government of today as both the Dutch and British governments issued all proclamations not only in Sinhala but also in Tamil and they even specifically required their own officers and priests to study the Tamil language as a prerequisite for working in Tamil Districts (Nad) and earning their increments, but now only Tamil officers should study Sinhala but not vice versa.

It is not generally realised that the Tamil language was recognised and taught even in Sinhala Districts (Nad) and that too by Buddhist priests. It was, according to Soda-kumbure, taught even in the mediaeval colleges of Sinhala Nad while several plays and ballads in Sinhalese literature are merely translations of Tamil literature. That is why Mendis has pointed out that Sinhalese literature has little originality.

In fact at the time of independence negotiations the Tamil language had already been recognised as an official language of entire Ceylon by an overwhelming majority of Sinhalese votes. When Mr. J. R. Jayawardena introduced a motion in council that Sinhala be an official language of Ceylon, Mr. C. Suntheralingam interrupted his election campaign at Vavuniya and proceeded to Colombo and told him he should accept parity for Tamil and Sinhalese and that otherwise the Tamils will block independence. It is because Tamil was already recognised as an official language of Ceylon and all citizens had voting rights and the state was

secular that the ground was paved for an unitary form of government.

That is why I say the Sinhala Only government of today has acquired power, by way of majority vote, possible only in an unitary form of government, by double crossing the citizens of Tamil Nad, all the way, on the language, citizenship, and, religious issues, and now they have even the impudence to strut about Tamil Nad and make arrogant speeches as if they had liberated the people of Tamil Nad by actually conquering the British.

It will be noticed that a difficult situation created by the language and citizenship issue has now unfortunately been further aggravated by making Buddhism the foremost religion of the land and in an unitary government the Hindus are constitutionally bound to accord an alien religion first place even over their own religion in their own Hindu country. In fact Hinduism is the oldest civilized religion and had prevailed in Ceylon and even in Anuradhapura before the advent of Buddhism. In fact some of the Buddhist edifices in the heart of Anuradhapura stand on sites on which Hindu temples existed before the advent of Buddhism.

It will be seen therefore, that since independence the Tamil language has been destroyed, as according to the Constitution Sinhala is the official language and the Tamils cannot use their language even in their own native land for their general medium of intercourse and public business.

Regarding the citizenship issue it is relevant to note that when Dr. N. M. Perera introduced a motion, (Hansard, July September, 1937), in Council, to ban indenture of immigrant Indian labour to

Thiruvembavai Festival

Nayanmarkaddu Saiva Apiviruthi Sabha has resolved to celebrate the Thiruvembavai Festival as usual from 12-12-72 to 21-12-72 at the Nayanmarkaddu Raja Rajeswari Amman Temple. Each day the celebration will commence at 4 a.m. when religious processions consisting of Saiva Devotees will chant along the streets and lanes of Nayanmarkaddu the enchanting hymns of Tiruppalli Eluchchi and Thiruvembavai. On the last day the image of St. Manickavasagar will be taken in procession in a decorated vehicle

prevent exploitation, his motion was opposed by the great majority of Sinhala members; which included four Prime Ministers, despite the appeal of Vytilingam Indian Member, not to bring Indian labour and cast them away when not required and the specific warning that this country should shoulder the full implication of immigrant labour, while Philip Gunawardena observed that Indian labour brought here should enjoy citizenship rights and Ratnayake warned that unless Sinhalese leaders rise up to the occasion and protest against fresh indenture of labour.....they will be cutting their throats.

What has happened now is that as there are enough Indian labour, they are being sent away unceremoniously to solve a problem for which as pointed out above the Sinhalese leaders alone are responsible and worse still, even those who already enjoyed voting rights decitizenised.

It should also be realized that the people of Tamil Nad lost their independence, and, their king, his life, by going to the assistance of the Sinhalese people who were being attacked by the Portuguese helped by the

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Arumuga Navalar - Ram Mohun Roy of the Tamils

By A. THEVA RAJAN

(Continued from last issue)

Preservation of literary treasures also contributes considerably towards the preservation of culture. Navalar's services as an editor, publisher and commentator, have to be weighed in this light as well. T. S. Eliot, the great literary personality of the 20th century, says: "The people which ceases to care for its literary inheritance becomes barbaric; and the people which ceases to produce literature ceases to walk in thought and sensibility." Navalar's movement led to the care of the literary inheritance and went further and produced literary treasures. It need not be overstressed that his services in this respect too are a land-mark in the history of Tamil language and literature.

Apart from these, he has associated himself with the social welfare of the people. During his time, there was a raging epidemic of cholera and Navalar became a volunteer to cater for their needs. The then Government Agent, Mr. William Twynham oppressed the people and even refused to grant the relief that was sanctioned by the Governor. Navalar spearheaded the movement that restrained the Government Agent, Mr. Twynham from further damaging the welfare of the people. Sir Muthucumaraswamy raised the issue, at Navalar's request, in the Legislative Council and made things right. Thereafter, Mr. Twynham gave patient hearing to Navalar and even began to admire him. Navalar also decried caste and ridiculed those who put caste above religion.

In 1879, when the Tamil Representative's seat in the Ceylon Legislative Council fell vacant on the death of Sir Muthucumaraswamy, Navalar sponsored the candidature of young Mr. Ponnambalam Ramanathan, a nephew of the late Sir Muthucumaraswamy against Mr. Britto the veteran lawyer, and retired District Judge. He sponsored several meetings in support of Sir (then Mr) Ponnambalam Ramanathan, and eventually won public support. He directly engaged himself in the political welfare and political protection of the Tamils. He fired a new wave of national enthusiasm and national awakening.

The 19th century has a special bearing on the history of the Tamil language and literature. It was the era, in which Tamil literary treasures were wrenched from the clutches of Madathipathis and other vested interests and put into the hands of the Tamil people as a whole. The introduction of the Printing Press led to this revolution and Arumuga Navalar was instrumental for it. An unbiased analysis of Tamil literary activities of the nineteenth century cannot hide the fact that the latter half of the 19th century is unassailably, the Navalar era. In fact the development of modern Tamil language and literature owes much to Navalar.

Ram-Mohun Roy's activities were concentrated on native education, religious revival, and preservation of national identity. In other words, it was in every

(Over to page 8)

THOUGHTS TO BE TREASURED

இருவிலகியத் தீயாகி நீருமாகி
இயமானதாய் ஏறியுங் காற்று
மாகி
அருகியை திங்களாய் குடியிருதி
ஆகாமாய் அட்ட முத்தியா
கிப்
பெருநலமும் குற்றமும் பென்னும்
ஆனும் பிறர்க்குவும் தம்ம்கு
வும் தாமையாகி
தெருநையாய் இன்னுந் நாயாகி
நிமிர்புன்சடை அடிகள் நின்ற
வாதே.

He is the huge earth, He is the fire and the water, He is the soul and the violent wind, He is the unsteady moon, the sun and akas, He is of all these eight forms; He is the great good and the fault, female and male, other's forms and His own. He verily is, He is the past, the present and the future; Oh! wonder of wonders, how the Lord with the bristling, braided hair appeared. -Thevaram



தமிழ்நாட்டின் மூலநெருக்கி
தமிழ்நாட்டின் மூலநெருக்கி
தமிழ்நாட்டின் மூலநெருக்கி
தமிழ்நாட்டின் மூலநெருக்கி
தமிழ்நாட்டின் மூலநெருக்கி
தமிழ்நாட்டின் மூலநெருக்கி

Hindu Organ

FRIDAY, DECEMBER 8, 1972

TALKS FOR AMITY MUST BE THOROUGH

Reports frequently appear in the Press that Conferences at a general level were held in Jaffna, Colombo and Kandy for the purpose of creating a congenial climate for resolving the political problems that now threaten to deepen the discord which was introduced by the framing of a New Constitution ignoring the protests of the Tamil speaking people. We have always advocated the need for Round Table Conferences as a desirable means to ensure closer co-operation among diverse political parties. The talks that had been held as reported might be helpful. But, we are afraid that these Conferences cannot be described as really effective, much less constructive, for the simple reason that representatives of all parties, of all religious associations, and of the Religious Priests have not participated in these talks. It will be idle to flatter ourselves that these talks will have the force of popular voice and that the Government will act on the suggestions. It is surprising to note that not a single Saiva High Priest had attended these Conferences. The Presidents of

leading Saiva organizations do not seem to have participated in these Conferences. The representatives of the Leftist Parties functioning in the North and the East were conspicuous by their absence. While commending the efforts at conciliatory attempts, we feel that the summoning of such conferences should be left to Religious Leaders.

As between communities there are no differences, no ill-feelings. The dispute is at the political level and therefore parties are at variance with one another. Narrowed down to a debating point, the disagreement is over the New Constitution. The Tamil speaking people feel that their Language that all along had legitimately enjoyed national and official status has now been relegated to a lower rank. This aspect cannot be overlooked even by the U L F. Hence no conference that is not wholly representative of the Ruling Group and the Opposition can produce any result worth recognition. The conference must therefore be sponsored by a Union of Religious Associations. The participants must represent the entire political and religious sphere. Such a conference, if successful, can certainly bring about political amity which is so very urgently needed at this hour of national crisis.

Problem-Ridden Press Council Bill

The adage is that when one attempted to sink a well there appeared a monster demon. When the Press Council Bill was introduced in the National State Assembly, the Leader of the Opposition submitted a written notice to the Speaker raising the question of inconsistency of certain provisions of the Bill with the Constitution of Sri Lanka. Thereupon the Speaker referred the question to the Constitutional Court for decision which according to Section 65 of the Constitution shall be given within two weeks of the reference. Now the Speaker by his announcement in the National State Assembly yesterday, intimated that the decision of the Constitutional Court had not been given within the prescribed period and directed the debate on the Bill to proceed.

Problems within problems have arisen. The people have a right to know the exact implications of the Constitution with particular reference

Reviewed News

Kurunagar to Keep The Peace

What should have been done at the very outset, has at last been done and that, thanks to the Superintendent of Police, Jaffna, has produced the desired result. Let this be a lesson to professional politicians who thrive on clashes between factions and parties. The people will now know that the sudden flare up could have been extinguished by swift and thoughtful action. Instead the flames had been fanned. Only after considerable damage was done to person and property, the 'persuasion' method was tried. Kurunagar has always been a peaceful locality. But owing to some unwittingly promoted displeasure between individuals, the peaceful atmosphere was disturbed only to develop permanent peacelessness. The interested on-lookers were those persons who used to sail on the voters of Kurunagar periodically. But the Police Chief studied the situation and solved the problem keeping the on-lookers guessing.

City Fathers Cease to Represent their Wards

Elections to the Jaffna Municipal Council are due now. But it is reported that these Elections like the Kankesanthurai Bye Election will have to wait for more welcome days. Some City Fathers seem to be of the opinion that even if the life of the present Council is extended they, morally speaking, could not be said to be representing the wards that are being represented by them at present. How many of these City Fathers can be expected to perform this sacrifice in the interest of safe guarding democracy, and if that number is small will that sacrifice afford a change to the other City Fathers who remain glued to their seats to carry out their own schemes without opposition. Which state of affairs would be better for the Ratepayer?

to the issue that has been raised in the context of the Press Council Bill. Justice demands and fair-play compels the withdrawal of the Press Council Bill in the present circumstances. The Government may reintroduce it, if and when necessary, after the decision of the Constitutional Court is made.

Leadership - Its Duties

By S. SIVASUBRAMANIAM

Politics is at all times and in all countries a difficult and baffling subject. The people as well as the leadership are confronted with serious problems which require solutions. One of the methods of tackling them is given by Quaid - E Azam Jinnah the founder of Pakistan and one of the greatest politicians of contemporary times. He emphasizes the duties of leadership to a friend in the following words:-

"You may try to find out what will please people and you then act accordingly. My way of action is quite different. I first decide what is right and do it, and the people come around me."

With regard to the attitude that has to be adopted by leaders of respective communities and parties at an All Parties-Conference in 1925. Mr. Jinnah said as follows:-

"I have not come to say what Muslims want. We have come to sit with you as co-workers. Let us put our heads together not as Hindus or Muslims but as Indians"

It was said that Mr. Jinnah at that time did not believe that political leaders in India should merely function as spokesmen of their respective communities or parties. In other words, enlightened and responsible leadership demanded that the leaders would put their heads together and like a body of detached and dispassionate experts would do everything possible to resolve the Hindu-Muslim conflict. As experts, they were expected to solve constitutional maladies in the way physicians tackled physical maladies. Just as physicians did not become spokesmen of patients, political thinkers according to this point of view, were not charged with a mandate to carry out the wishes of their communities.

Intercommunal co-operation was also considered a paramount duty at a certain stage of his life, so much so that Mr. Jinnah was hailed as the ambassador of Hindu-Muslim Unity. The formation of a stable national government by ensuring the whole-hearted and willing co-operation of the Muslims and for that purpose by providing in the constitution proper safeguards for them were also twin ideals of leader-

ship according to Mr. Jinnah, to whom a demand for safeguards did not savour of communalism but on the contrary was the very essence of nationalism.

These sound views of Mr. Jinnah were not accepted by some of other leaders, and no settlement was arrived at. The result on the whole created other problems of a more serious nature. Politics is not static. Mr. Jinnah had to change his attitude and procedure owing to his mode of thinking being not accepted by Hindu leaders.

It is trusted that Leadership in Sri Lanka, and in a special manner Sinhalese and Tamil leadership, would actively give a lead to their respective communities and would also not be dogmatic or rigid and would look at matters not only from the point of view of their respective communities but from a long range view of the permanent interests of the country as a whole. Only through this method could the welfare of the distant communities and of the country be attained. One cannot be attained at the expense of the other. They are joint inseparable matters.

Letter to the Editor

(From page 5)

Christians and coastal Sinhalese.

The end result is that young men are languishing in jail only because they want to use their language as their general medium of intercourse and public business and accord their Gods and their religion in their own country the foremost place.

What else are they to do? Are they to starve and die and be driven like dumb cattle, from pillar to post, in their own native land, till some bureaucratic condescends to descend from his "Sinhala Only" pedestal, and deals with them in the only language (Tamil) they know.

What a heavy price, a policy of cooperation and compromise, has exacted from the citizens of Tamil Nadu. First they were double crossed over citizenship, then language

and now religion. What next!

What the Sinhala Only oriented politician has still not appreciated is that the foreign rulers have gone and that not only Sinhala Nad and its people but even Tamil Nad and her people are also equally independent each in their own right and that the patronising attitude they adopt only makes them look ridiculous.

The future course is obvious, federalism or separation.

Reference may be made to my work "Tamil Nad of Ceylon", pages 9, 10, 21, 40-42, 187-188, 186, 47, at the National Archives, for confirmation of subject, material referred to above.

Yours faithfully,
J. R. Sinnatamby,
286, Buller's Road,
Colombo 7,

Government's Praiseworthy Action

Sir,

The action of the Government in acquiring the residence of one of the most revered leaders of Sri Lanka, the late Sri La Sri Arumuga Navalar, and dedicating it for the benefit of the public, is one of the best things that has done by any government during the British era, and during the post Independence period - In a special manner, the Hindu and Tamil public could feel very thankful, for this gracious gesture by Parliament, the Cabinet, the Prime Minister, the Minister for Cultural Affairs, and for the services of the Minister for Post, Mr. Kumarasuriar and the M. P. for Nallur, Mr. C. Arulambalam in this connection.

There would be others also to whom thanks are due and whose names may not be known just now to the writer of this communication.

It is fervently trusted that the public would welcome most heartily the action taken by the Government and the individuals concerned and make the acquisition and the gift productive of very good results. It is also trusted that the ministerial party that goes to Jaffna shortly will be received with warmth and gratitude and that the connected function will be a pleasant success. It is not fair to introduce political party feeling on the occasion.

Yours etc.
S. Sivasubramaniam
103/2, Hultsdorf Street,
Colombo - 12

The Sacred Sports of Siva

V. SUBRAMANIAM
Saiva - Pulavar

II. The Removal of the Curse of the White Elephant

(வெள்ளை யானை சாபம் தீர்த்த கதை)

Durvasa Munivar was once worshipping Lord Shiva in the form of the Lingam at Benares, when a lotus flower fell from His crown, and the Munivar took it up in his hand. He then revered it, by placing it on his eyes, head and heart and being over-joyed took it with him to Indra's paradise. At that time Indra was returning to his chief city, riding on his white elephant in procession after vanquishing his enemies the Asuras. Durvasa respectfully gave the lotus flower to Indra who laid it on the head of the elephant between its tusks, but the animal threw it down and trampled it under foot. For doing so, Durvasa got angry, and pronounced on it a curse to the effect, "The elephant should become a wild elephant of the woods," but as the celestials fell down at his feet and implored mercy, the period of the elephant being a wild animal was limited to one hundred years. The elephant herding with other wild elephants and wandering over hills and dales at last came to the Kadamba forest where, by the Grace of Lord Shiva it saw the lotus-tank and bathing in it assumed its former form and also seeing a Lingam before it worshipped it pouring water over it with its trunk. Then God Shiva told the elephant "you need not be one of the vehicles to carry Myself but you will go back to Indra and serve him as before."

Then the elephant took leave of Shiva, and having set up an Indra Lingam on the Eastern side and Itavata-Lingam on the Western side of the Temple went and again became the vehicle of Indra.

The curse laid on Indra by Durvasa for having disdained him on his presenting the lotus-flower will be described in a separate story.

III Building the Town of Madura and reign of the First King

(திருமடைய கண்ட. கதை)

In the time of Kula. Segara Pandyan who

ruled in Manavur (மணவூர்) a merchant named Tananshayan (தனஞ்சயன்) in the course of his journey on commercial business was benighted in a forest of Kadambai Trees; (Kadamba-a flower tree sacred to Skanda) and being unable to proceed further, took up his abode at the foot of one of them. He was surprised at the sight of an unusual splendour, and was favoured by the God with the view because he had been very virtuous in a former birth. As it was Monday, the Gods (celestials) were performing homage and anointing the image of Siva (Lingam) as though it had been the night of Siva (Sivararthiri). The merchant bathed in the tank and worshipped the Lingam. When the celestials had disappeared, he saw the Lingam only and next day he went and told the king (Kulasegaram) what he had seen. The God also appeared to the King the following night in a vision in the form of a religious ascetic and commanded him to build a temple in the afore said wilderness (Kadamba Forest). The King finding the vision and the statement of the merchant in accord, went to the place and had the forest cleared

(To be continued)

Vinayaga Sashti Viratham

Coming in the wake of Thirukarthigai Viratham, Vinayaga Viratham is another major Fast lasting twenty one days dedicated to the Deity that Blesses every undertaking.

"Perumkathai Padippu" as it is popularly known, Vinayaga Viratham is intended for a long spell of dedicated devotion that includes the learning of the special significance of Vinayaga. Moorthiam. Unlike the Kantha Sashti Viratham during which Kanda-puranam is read and commented upon in all temples the Vinayaga Viratham is mainly confined to Pillayar Temples. The Padanam of the Vinayaga Puranam is not always done; instead the Pillayar Perumkathai is read. It is strange that in

PARTITION NOTICE

IN THE DISTRICT COURT OF JAFFNA

No P/477

Nagamuttu Sinnathamby of 98, Colombogam Road, Chundikuli, Jaffna
Vs. Plaintiff

- 1 Rasiah Sabaratnam and wife
- 2 Kanagambigai both of 98, Colombogam Road, Chundikuli, Jaffna
- Minor 3 Pakkiyalachumy daughter of Nagamuttu Kandiah
- 4 Thanaledohumy daughter of Nagamuttu Kandiah
- 5 Vimalathevy daughter of Nagamuthu Kandiah
- 6 Kandiah Vigneswaran
- 7 Sinnammah widow of Nagamuthu Kandiah all of 98 Colombogam Road, Chundikuli, Jaffna (The 3rd, 4th, 5th and 6th Defendants abovenamed are minors appearing by their Guardian - additem the 7th Defendant abovenamed)

To: The abovenamed Defendants

It is hereby notified that action No. P/1477 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 'Puthu Kadu, in extent 4, 5/16 Lms. V. C. situated at Columbuthurai.

The Defendants in the aforesaid action are summoned to appear in Court on the 15th day of December 1972, at 10 O'clock of the forenoon.

This 24th day of November 1972.

By order of Court
Sgd. P. Sathasivaratnam
Secy / C. C.

Drawn by
S. Visuvalingam
Pretor for Plaintiff
122 8

Lanka where there are a large number of Pillayar Temples the Vinayaga Purana Padanam is not undertaken. The Padanam itself is not easily available. The few copies of the Puranam may disappear owing to the paper used being brittle and liable to be torn or damaged. Saiva organizations would do well to undertake the reprinting of this Padanam and making copies available to devotees at a reasonable price.

Retiring Teacher Who Promoted Religious Practice

V. A.

"Aairiyamani" Mr. R. T. Subramaniam - a social worker, renowned for his services as the President of the Puliampokkanai Mahabambiran Sivan Kovil Alaya Paripalana Sabah, had been adorning the teaching profession for the past 38 years. Being a disciple of "Panditamany" S. Kanapathipillai he had been always guiding his students and staff and even others who came in close contact with him to follow the footsteps of Sri La Sri Arumuga Navalar.

He introduced Navalar's religious books in his schools. As President of the Kilinochehy Tamil Teachers Association, he always defended the cause of teachers and had earned a glaring popularity among the teachers.

He had been the Secretary of the O. S. A. of Chavakachcheri Hindu College for over a decade and helped a good deal to provide good buildings for the College. He still serves in the committee.

He is now the Head of the Kalavedditidal Nagasvara Vidyasalai and is to be accorded a Farewell, when he retires by the end of this year.

His old students and Kilinochehy Tamil Teachers' Union are publishing a Souvenir to be issued free on this occasion. Panditamany, Mr. K. V. Jagannathan and others have sent their messages and blessings to the Souvenir. Mr. Subramaniam is the Secretary of the Thenmarachchy Saiva Maha Saba and takes a keen interest in celebrating Guru Poojaha of all the four Nayanmars and Navalar.

He is a good actor and a fine humorous speaker. His talks over the C. B. Ch had been always keenly heard by many. He also participates in the "Kathookalam" comic drama conducted by the C. B. C.

His manners and observance of religious habits are worth emulation by others. Let "Beswara" spare him many more years to continue his services.

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 Vijayalechumy 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 Muthiah Aiyadurai and wife

4 Rajalechumy both of Forest Office Lane, Kachcheriady, Jaffna.

5 Puvanaledchumy daughter of Sinnathamby of Ariyalai Jaffna.

6 Sinnathamby Thuraisingam of Ariyalai Jaffna presently of Royal Ceylon Air Force, Chinabai, Trincomalee.

7 Sinnathamby Ratnasingam 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 JudgeDrawn by
Sgd: S. Mahadeva
Proctor for Petitioner

121-1 & 8

IN THE DISTRICT COURT OF
POINT PEDRO

No. 11831

Periathamby Vallipuram of
Alvai West
Vs. Plaintiff

1 Ramalingam Thuraiarajah

2 and wife Vairathaipillai

3 Ramalingam Sachithanathan

4 and wife Parupathipillai

5 Vallipuram Arumugam

6 and wife Nallammah

7 Kanagammah daughter of Kandavanam

8 Sithamparapillai Nagalingam

9 Sithamparapillai Vallipuram

10 Walliammai widow of Suppiah

11 Murugupillai Sivalingam

12 Vairamuthu Arumugalingam

13 and wife Muthammah

14 Sithamparapillai Kandavanam

15 Sithamparapillai Murugupillai

16 Rajaratnam Konesalingam

17 Saraswathy daughter of Periathamby

18 Kathirgamer Maniccam all of Alvai West

19 Kathirgamer Chelliah of Navundil

20 Sinnapillai widow of Kathirgamer

21 Sinnathamby Kanapathipillai

22 Sinnathamgam widow of Ponniah

23 Sithamparapillai Subramaniam

24 Sinnathamby Kandavanam

25 Sinnathamby Valuppillai all of Alvai West

26 Sinniah Sithamparanathan

27 and wife Thangammah

28 Sinniah Shivapatham

29 and wife Saraswathy all of Pulikandy

30 Nagan Murugan

31 Kandiah Sabapathippillai

32 Ponniah Muthucumaru

33 Ponniah Arumugam

34 Vallipuram Rajaratnam

35 Veluppillai Kandavanam

36 and wife Wallippillai

37 Vallipuram Kandavanam

38 Kathirgamer Kanapathipillai

39 and wife Iledchumipillai

40 T. Kathirithamby Kandanapillai all of Alvai West

Defendants

It is hereby notified that Action No. 11831 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for the partition of the land called "Kantupuliadi" in extent 19½ Lacs. V. C. situated at Alvai, Maniveeravahuthevan Kurihi, Kaddaively Parish, Vadamandencheli Division, Jaffna District, Northern Province.

The defendants in the aforesaid action are summoned to appear in the District Court of Point

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 Thevanayagam and wife

3 Rajeswary both of Murugesu Lane, 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 JudgeDrawn by
Sgd C. Subramaniam
Proctor for Petitioner
120 1 & 8

Pedro on the 11th of December 1972;

By order of Court,

Sgd. A. Nadarajah
C C/SecretaryDrawn by
Sgd. P. Sundalingam
Proctor for Plaintiff
118 1 & 8Arumuga Navalar-Ram Mohun
Roy of the Tamils

(From page 5)

sphere similar to Navalar's operations. They ushered in national resurgence through education.

Referring to the results of Ram-Mohun-Roy's activities, R. C. Majumdar says (in Advanced History of India) thus: "An indirect result of his campaign was the impetus given to the development of prose literature and Bengali journalism."

A "Collet" on Ram Mohun Roy, edited by Dilip Kumar Biswas and Prabhat Chandra Ganguli makes the following salient remarks: "It is characteristic of Ram Mohun's many-sided activity that during the period of his energetic and voluminous theological controversy, he was busily engaged in promoting native nationalism and native education. His role was essentially that of the enlightener."

The emergence of this nationalism is put in appropriate terms by K. M. Panikkar (in The foundations of Modern India) when he says: "The movement that culminated in the emergence of India as an Independent Nation had three main aspects, inter-related in their action, deriving inspiration from common sources, but separated in their areas of operation. These may be briefly described as the creation of a spiritual base ground for political ferment creating and expressing a broader and more universal humanism as the basis of new life."

It is thus seen that even historians have acknowledged with unanimity the singular services rendered by Ram Mohun Roy towards the evolution of awakened Independent India. It is a pity that the Tamil historians have not yet given the celebrated place to Arumuga Navalar as contextualised in the history of Tamil Nadu and Ceylon. Let us hope that this sad omission will soon be rectified.

முற்றொடர் 14)

திருக்குறள் THE GREAT KURAL

[அமரநாதன் யாழ்ப்பாணம், நல்லூர் சிவபக்தமாமணி, திரு. ச. தாசக்காரன் L. L. B. (Lond) நீதிதாந்தர், அவர்கள் எழுதியுள்ள "திருக்குறள் உரைத்தோகை" என்னும் நூலிலிருந்து எடுக்கப்பட்டது.]

அதிகாரம் 99

சான்றொண்மை

Being of Perfect Character & Conduct.

983: அன்புநா னோப்புரவு கண்ணோட்டம் வாய்மையோ
டைந்துசால் பூன்றிய தூண்.

பாவரிடத்து முளதாய அன்பு, பழிபாவங்களுக்கு அஞ்சும் நன்னாய், எல்லோர்க்கும் உதவியாக ஒழுகும் ஒப்புரவு, கண்ணோட்டம், வாய்மை ஆகிய ஐந்து பண்புகளுமே சால்பு என்பதைத் தாங்கும்.

Love towards all, instinctive shrinking from wrong and improper actions, benevolence towards all, considerations and truthfulness are the five pillars that support the edifice of perfect character and conduct.

அன்பு என்பதற்குச் சுற்றத்தார் மேலேயன்றிப் பிறர் மேலும் உளதாய அன்பு என்றும், சால்பூன்றிய தூண் என்பதற்குச் சால்பு என்றும் பாரத்தைத் தாங்கிய தூண் கள் என்றும் பொருள் காண்பர் பரிமேலழகர். அவர் அன்புடமை என்றும் அதிகாரத்தில் அன்புடமை என்பது வாழ்க்கைத் துணையும் புதல்வரும் முதலிய தொடர்புடையார்கள் காதலுடையான் ஆதல் என்றும், அருளுடமை என்றும் அதிகாரத்தில் அருளுடமையாவது தொடர்பு பற்றாது இயல்பாக எல்லா உயிர்கள்மேலும் செல்வதாகிய கருணை என்றும் இங்கே அன்பு என்பதைச் சுற்றத்தார் மேலேயன்றிப் பிறர் மேலும் உளதாய அன்பு என்பர்.

சான்றொண்மை என்பது மனிதனுக்கு காலம் மன்னர்
சொன்னுமற வர சொன் குறையின தயிர்வகார்ப்பா
சான்றொண்மை என்பது சற்றைமேன்மையின்
சொன்னொன்மை என்பது சிறியவனுடைய செல்வமாம்.

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