

THE Hindu Organ.



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NO. 1.

TRINCOMALEE AND GOKARNA

By A. S.

INTERESTING contributions recently appeared in the Colombo Press about the name Tiru Kona-Malai. One writer maintained in two of his letters that because the word "Gokarna" was found in a fragment of a stone slab excavated a few months ago in Fort Frederick in Trincomalee, the ancient name of Trincomalee was "Gokarna" which became "Gona" (meaning Sambhar or elk in Sinhalese and then passed into Tamil as "Kona-malai" with "Tiru" prefixed later after the place received Saint Sambanthar's hymn. To a Sinhalese who knows something about the history of this Shrine it is difficult to accept the view that "Gokarna" or the Sinhalese "Gona" was the ancient name of Tiru Kona Malai. My reasons for this I state below.

I admit that Sinhalese place names have been turned into Tamil. This does not prove that all place names in Ceylon were originally Sinhalese. There were Tamil place names too which still retain their original form; for example, we have in the Trincomalee District itself names like Muthur, Toppur, Palkudi-Jruppu, Kuchchaveli, Palmoddai, etc. This shows that there were original Tamil settlements all over ancient Ceylon. In the heart of a Sinhalese District one sometimes finds pure Tamil place names, e.g., Nalluruwa, Panadura, Kochchikade, Anamadawa, Puliyanakulama, etc., although slightly changed in form. Does this not indicate that in pre-Vijayan times there was Tamil occupation of Ceylon and that certain place names still retain their pure Tamil form?

Tiru Kona-Malai or Tiru Kona-Malai is one such name. The history of the temple there runs into pre-Vijayan times. King Ravana is said to have worshipped there and his mother Kaikeyi is said to have been a very ardent devotee of the temple, for which reason it is sometimes described as Kaikeyi-Kovil. It has two Sthala puranas, viz. Dakshina Kailasa-purana and Tiru Konasala-purana. The former is a translation of the Chapter headed Dakshina-Kailasa Mahatmyam of the Sanskrit Skandha-purana. It says that the inauguration of the temple took place in Dwapara Yuga. We are in Kali Yuga 5047. So, the temple came into existence several millennia before Vijaya. Well, I agree with the writer that this is all "mythological legend". Our ancestors appear to have been too fond of weaving a good lot of myth around a few facts and that is why all our Eastern Chronicles are historically of doubtful value. But one thing is fairly certain and that is that the temple was pre-Vijayan. The Kona-sar Ka'yattu, which is another re-

cord a third one, concerning the temple says that it was rebuilt and re-endowed by Ku'a-Kodan, a Tamil Chola prince from South India. The prince is said to have had some resistance at first from Adaku Sengathari, the then ruling Queen of Ceylon who had her capital at Unnasa Giri (probably the present Hunnegiriya) but later she gave in and the re-building was completed.

The Mahavamsa, our Island Chronicle, no doubt makes mention of "Go Kanna" in several places but it does not pointedly say that the present site of the temple was "Go Kanna". The word "Go-Kanna" seems to have been used in the Mahavamsa in more than one sense—as the name of a place (41-79 Note 4, 71-13 note 2) as the name of a person (61-34 Note 3, 70-60 Note 5) and as a tribal name (88-13 Note 2, 66-35 Note 3). We are now concerned with the name as a place name and on this point the Mahavamsa is definite that the site was at the spot where the Mahaweli Ganga joins the sea in Koddiyar Bay. This site, as explained by another writer, is miles away from the place where the temple stood and where Fort Frederick now stands. If by "Go-Kanna" the Chronicle had meant the Fort Frederick site I am sure he would somewhere have made mention of the temple to which was always a prominent landmark known widely all over Ceylon and South India. Therefore by "Go-Kanna" he must have meant a town or village on the mouth of the Mahaweli Ganga which should be in Koddiyar.

Now, it is very interesting that there is record of a temple, dedicated to Siva, at the very site indicated in the Mahavamsa as "Go-Kanna" in Koddiyar. This site is called "Karasai" and the temple has a Sthala puranam called "Tiru-Karasai-purana". This Puranam records that Bishi Agasthiyar came to the mouth of the Mahaweli Ganga to bathe and consecrated the temple. Whatever that might have been, the fact remains that "Karasai" temple was there and that it has gone to ruins; but the Purana is still with us with annotation and notes by the late scholar, A. Kumaraswami, Pulavar of Chunnakam, Jaffna. This site must have been one of some importance in ancient times and I understand that the Portuguese have left a record of it and of the temple there. I am almost sure that this was the "Go-Kanna" of the Mahavamsa. "Go Kanna" became "Gona" in Sinhalese and "Gona-tota" changed into Kottiyar or Koddiyar.

The Mahavamsa, although it records events anterior to the Chris-

(Continued on page 4)

Letters To The Editor

THE JUDICIAL SERVICE

Sir—The tribute paid to the Judicial service by Mr. Samarakone Adl. District Judge, Colombo in reply to the farewell speech made on behalf of the lawyers of Colombo is a fit and appropriate one. Time was when persons appointed to the judiciary had to mount the bench without any knowledge of law but the situation is now very satisfactory in that lawyers of experience are appointed to the judiciary though as in every other department, there have been shifts here and there. Though the general trend of public opinion is that appointments in the judicial service should be made by a board of more than two or three persons in order to ensure the selection of the best man the department which appoints persons to the judiciary is perhaps the only one-man manned department which has invariably selected the best person without fear or favour and without succumbing to jobbery or political pressure. It is to be regretted that the members of the judicial service have received a fair and square deal in the matter of appointments to the judiciary. It will be a sad day for the judicial service if the claims of the best of men of the minority communities do not continue to receive the same consideration as hitherto, and it is high time that those of the minority communities who gracefully and with credit occupy the position on the Supreme Court bench are appointed thereto as vacancies occur. That the best man should have the job and that other considerations should not detract merit should apply all the more to the judicial service. The service should not be polluted.

Yours etc.

T. Seeva Ratnam.

Bakeries in Vali West

Sir,—Kindly allow me a little space in your valuable journal to bring the following to the notice of your readers.

There are a good number of bakeries in the Vali West area and we have to cycle to Chunnakam or to Jaffna town to buy bread. In spite of the fact that the bakeries are supplied with enough flour, at controlled rates, the consumers, especially the poor who depend entirely on bread for their daily sustenance, are unable to purchase their due share. Bakery owners are in the habit of selling their flour in the black market at the price of Rs. 60 a bag and baking a few pounds which are not enough for the consumers of the Vali West area. It would be a great help if the Gov-

ernment takes serious steps to wards the improvement of these bakeries.

Sandilipay,
Manipsy
20.4.46.

Yours etc.
Sundaram.

Blood Transfusion Service

Sir,—Owing to the great demand for fresh blood for transfusion in cases of emergency and as the number of donors available at present is limited, I shall be obliged if the public will co-operate in coming forward as donors to give blood for this worthy cause. An honorarium of Rs. 10/- will be paid to each donor if he wishes to be paid for his service.

Donors are kindly requested to report at my Office during the usual working hours to be registered for the said purpose.

Yours etc.

O. Candiah.

Divisional Medical Superintendent
Jaffna.

A Hindu Educationist

Sir,—None who has known Mr. Shivapadasundaram can fail to realize that in him Jaffna can be proud of having produced an intellectual and an educationist of outstanding capacity.

He has already done much for the education of our country not only as a Principal long at the helm of one of the oldest Hindu institutions of Ceylon and responsible for the training of students with a definite Hindu culture but also as an active member of that Special Committee on Education that has given us the twin boons of free education and education through the medium of the mother tongue.

Many are the enemies of Ceylon who would do naught in their power to render in-effective his labours for free education and instruction through the mother-tongue. We have in Mr. Kannagara a champion against the capitalists exploiters and proselytisers, masquerading as educationists and as champions of the rights of parents.

But those imperialists and anglicised Ceylonese who oppose instruction through the medium of the mother tongue have a plausible argument to flaunt in the face of its advocates. They say books on the various subjects in Tamil and Sinhalese are wanting. It is given to the old men to dream dreams and let the young men to see visions in this age of transition and reconstruction. Mr. Shivapadasundaram has been among those who dreamed this dream of happy augury. It is up to him to help us to realise the dream.

I would not dare to desire to tax

(Continued on page 3)



Hindu Organ

TUESDAY, APRIL 2, 1946.

THE FOOD POSITION

JUDGING FROM THE REMARKS of Mr. D. S. Senanayake at the recent Food Conference the food position in Ceylon seems to be very serious indeed. The public is at present leading, as the phrase goes, a ship to mouth existence in the matter of food. The position is so serious that something more practical than being rough with ignorant colonists who do not know their business is needed at the present juncture. Nothing less than a new orientation in Mr. Senanayake's policy towards farmers and farming will suffice to assure the country of its food in the years to come. The first change that is called for is that Mr. Senanayake should cease, at least in his capacity as Minister of Lands and Agriculture, to be the tool and mouth-piece of that section of the Ceylon population which prefers, regardless of consequences, to live on food produced by others. One can understand the attitude of town-bred weaklings, unaccustomed to the hardships of life on the land, towards the whole question of food production, but something far more important and sinister than this has given Mr. Senanayake's agricultural policy a twist from which it will never recover unless either the Minister changes his outlook completely or he is replaced by someone more competent to deal with the task of food production. Mr. Senanayake himself has had plenty of advice. In the volumes of *The Tropical Agriculturist* of 1938 a memorandum on this question of paddy cultivation was published and this memorandum was reproduced in the same periodical in 1943 and 1944. There is reason to believe that the author of the memorandum was none other than a former Acting Director of Agriculture, a public servant of great ability, who had to leave the department because he could not agree with the clumsy methods of the masterful but comparatively ignorant Minister of Lands and Agriculture. In these columns too from time to time we have offered the Minister plenty of advice based on the writer's experience of paddy cultivation during the last 37 years. Unfortunately, however, for the public of this Island, Mr. Senanayake knew better, or rather he thought he knew better. He launched his schemes of colonisation; he introduced a large number of tractors which were expected to make it pos-

sible for the Government to feed the people; he brought into existence a semi-military force which he called the Agricultural Corps and which knows precious little of agriculture; and, fortified by these measures, he looked to the Internal Purchase Scheme to give every one in Ceylon enough to eat. The results have undoubtedly been disappointing and one can understand Mr. Senanayake being greatly perturbed about it; for, even Mr. Senanayake will find that the credulity and good nature of the public of Ceylon will refuse to stand the strain imposed on it by his blunders. Is it not time, therefore, that the Minister seriously reconsidered the obvious infirmities in the policy he launched? One need not go to Mr. Clyde Higgs to know that tractor cultivation is economically impossible in holdings of less than 75 acres. There are other difficulties too connected with tractor cultivation which we have had occasion to point out in these columns. It is for the public to insist on knowing from their Minister what tractors are doing now and much they have contributed to add to the Island's stock of food. And these peasant holdings which Mr. Senanayake seems to love with his heart and soul—what is the extent of their contribution towards warding off starvation? If one goes by the results, no other conclusion is possible than that Mr. Senanayake's policy and his methods have proved a miserable and costly failure.

The first indictment against the Minister is that he has regarded farmers, cultivators, and owners of paddy lands generally as a species of inferior beings who certainly did not deserve the same amount of consideration as tea or rubber planters. Mr. Senanayake bragged on a recent occasion that he was a planter himself. We do not certainly need this assurance to know that it is the planter's mentality that has shaped and determined his policy towards the farmers and prevented him from realising, while yet there was time, that there was no hope for paddy cultivation as long as the Government refused to raise the standard of living of the cultivator, as long as it persisted, in the words of Mr. Higgs, in treating paddy as a poor relation of tea and rubber, and as long as the Ministers refused to recognise the truth that no man either in Ceylon or elsewhere would care to cultivate paddy unless it was made as profitable as any other industry. The Internal Purchase Scheme is, in some of its details including price, a standing monument to Mr. Senanayake's constitutional inability to see that the farmer is entitled to at least just treatment.

Take again the Minister's childish faith in the tractor. The great majority of the holdings in Ceylon are, by all ac-

cepted standards, too small for tractor cultivation. Besides, even if it were possible, it would take a century to make the cultivators understand the mechanism of the tractor. It is futile to talk of collective farming as the only solution of the problem, because collective farming has not been so far tried in Ceylon and may not prove a success even when it is tried for various reasons which it is needless to discuss on the present occasion. On the other hand, if Mr. Senanayake had the wisdom of Euclid, he would have preferred, in attempting to deal with the problem of paddy cultivation, to proceed from the known to the unknown. The cultivator in Ceylon understands cattle and the use of the plough. The next step should have been, as urged by us repeatedly in these columns, to teach and train the people to use these two things in the most economical manner. Mr. Senanayake's attention has been repeatedly drawn to the fact that animal power is even now an important factor in cultivation, in a mechanised country like the United States. The American idea of agricultural economy, from the point of view of animal power, may be gathered from the fact that one American cultivator with 1.6 horse is expected to cultivate 25 or 26 acres. We have no hesitation in saying that Mr. Senanayake has been guilty of a serious error in ignoring the significance of this fact and dissipating the energy of his officers and the revenues of the State in directions which have proved absolutely unprofitable. What is worse, Mr. Senanayake disregarded the advice of men like Mr. Edmund Rodrigo and others who know what they are talking about, and instead went to England and visited British farms in search of agricultural truths. He is now overcome by the fate of his schemes, sitting at the feet of Mr. Higgs whose advice is splashed in the columns of the last Sunday edition of the "Ceylon Observer". We do not think that the public of this country can afford to let Mr. Senanayake indulge any further in the luxury of making mistakes at the expense of the State. He looks very much like the musical-minded gentleman, a former wealthy resident of Cinnamon Gardens, who tried to learn the violin in his 60th or 65th year, much to the disgust and amusement of his tutors.

Visit of the Chief Justice of Travancore to Ceylon

Thirupukzhan Mani Rajasevapravina T. M. Krishnaswami Aiyer, Chief Justice of Travancore, will be arriving in Colombo on the 9th April. His visit to Ceylon is principally to worship at the Shrine of Lord Subramanya at Kataramana on the New Year day. During his brief stay here he will also give discourses and music recitals on Thirupugal both in Colombo and in Jaffna.

Agricultural Department's Tree Planting Scheme

In a circular issued to the public and the press by the Propaganda Officer of the Department of Agriculture, Mr. W. Molegode, enlisting the support of the press and the public for the tree-planting campaign, it is stated that no less than 1,777,000 trees were planted in 1945. But in view of the adverse weather conditions prevalent last year it is feared that much damage must have been caused. Nevertheless it is stated confidently that a good number of these plants are growing very well. The results of last year's tree-planting campaign are positively encouraging, says the circular.

The target this year is 5,000,000 trees—fruit trees, medicinal plants and trees, economic trees like king coconut, arecanut, and timber producing trees. The Department hopes to be able to make the following available:—Jak 250,000, Breadfruit and breadnut 50,000, Arecanut, 500,000, Citrus 25,000, Mango 1,500, Mahogany 1,000, Wanasapu 1,000, Kapok 20,000, Tamarind 2,500, Margosa 500, Ehala 1,000, Cananga 1,500, Cloves 1,000, and various other plants.

It is proposed to launch the tree-planting campaign for Yala season this year on April 11th and proceed up to 15th June. The Maha Campaign will be conducted from September to December.

Anyone disposed to help in the campaign is requested to communicate with the Agricultural Officer, Propaganda, for further details.

What Food Board Has Allocated To Ceylon

Sir Oliver Goonetilleke is expected to return to Ceylon during the week-end.

The food talks he is attending in London are to conclude according to the agreements made earlier and Sir Oliver is to start on his return journey soon afterwards.

An allocation of 119,000 tons of flour per half year and 90,000 tons of rice per quarter has been made for Ceylon according to a message received in Ceylon, it is learned, from Sir Oliver Goonetilleke.

Ceylon's request was for 150,000 tons of flour per half year, and 120,000 tons of rice per quarter.

These figures were, it is learned, revealed by Mr. D. S. Senanayake at Monday's unofficial food conference of State Councillors.

In 1941, it was stated, the average consumption of flour per month was 1,841 tons, and in 1945 it was 19,540 tons per month. It was hoped to restore the flour 'cut' by April 8.

Vivekananda Vidyasalai Manipal

The inaugural meeting of the Parents-Teachers Association of the above school was held on the 20th ultimo with Mr. K. Kulanthavelu in the chair.

The election of office-bearers resulted as follows: Patron: Mub. S. K. Swaminathan; President: S. Muttucumaraswamy; Vice-President: K. Chornalingam; Secretary: V. Mahesan; Asst. Secretary: K. Gengatharan; Treasurer: K. Kulanthavelu.

A committee of seven was also elected. Three resolutions were unanimously passed.

Tyre Control Ceases in India

A Press Note issued in New Delhi says: Consequent on the improvement in the supply position with regard to passenger car tyres and tubes, the Tyre Rationing Order 1945, is being cancelled with effect from March 26, 1946. From that date the procurement of all types of tyres and tubes will be free from Control.

(0, 1, 2, 3)

Trincomalee And Gokarna

(Continued from page 1)

tian era beginning from the time of King Vijaya, was written only in the Sixth century A D. Saint Sambanthar, the great Saivite reformer, to whose hymn I have referred, also lived about the same time. This hymn is comprised of ten stanzas. A line or two of each stanza depicts something about the temple site—its physical beauty, or its ocean-tossed cliffs, or its legendary tradition such as Ravana lifting the hill, etc., and if it really had borne the name of 'Go Karna' or had any traditional association implied in that name surely it would have come out at least in one of the stanzas. To a great Sanskrit scholar like Sambanthar, who knew well the origin and history of every Saivite temple of South India and Ilam (as Ceylon was then styled), the word 'Go-Karna' would not have been unfamiliar mainly for the reason that there were then, and still are, two temples of the same name in South India.

Merely because the word 'Go-Karna' was found in a fragment of an inscription one cannot conclude that that was the original name of the place. Nobody is able to say in what context the word appears in the inscription. Sometimes an inscription in one place set up for a king or a benefactor may record an act of valour or a deed of merit attributed to him in another place. Therefore without a sight of the entire inscription it is premature to come to conclusions.

'Go Karna' is a Sanskrit word and its Tamil form is 'Ko-Karnam.' In both languages it can only mean a cow's ear and not Sambhur or Elk. If the temple of Tiru-Kona-Malai had any legendary association with a cow's ear, as in the case of the two temples of that name in South India, such association would have been very religiously preserved by the Saivites in the records I have quoted above.

The word 'Go-Karna' mostly appears in the Culavamsa which was written only after the 13th century. It was more or less about this time that Sri Villiputtur Alvar the author of the Tamil Mahabharata also lived. I once quoted him only to prove the "three angle idea" in the syllable 'Kona.' He distinctly refers to this idea in a casual description of Tiru-Kona-Malai in connection with Arjuna's visit to 'Go-Karna' and other holy places of South India. In this connection there is another point which is worthy of notice. The prefix 'Tiru' which in Sanskrit and Tamil means 'three' would not have been used if 'Konam' was only a transformation of 'Gona' meaning elk. Because the meaning of 'Konam' was angle, 'Tiru' was placed before it to describe the physical aspect of the hill. This ancient idea of "three angles" persists even to this day as may be found in the anglicised name of Trincomalee and in all Tamil documents and publications of Government. Does this not show that the idea of the 'Angle' or 'Corner' connoted by 'Konam' had always been there before 'Tiru' was adopted when the shrine received the Great Saivite Reformer's hymn.

The writer quoted "Ancient Jaffna," p. 185, to prove that where Go-Karna is mentioned in the Ramayana or Mahabharata it is referred to as Konesvaram or Tiru-Kona-Malai in Tamil. I am sorry

this does not appear to be correct. What is mentioned in that page about the temple is as follows:— 'Hinduism was the religion of the people before Buddhism was introduced during the time of Devanampiya Tissa and Siva was the Chief Deity as will be seen from the temples at Munneshvaram Ramesvaram Tiru-Ketisvaram, Konesvaram and Naktasvaram—temples which came into existence centuries before the advent of Vijaya.' All these temples were, and are, sacred to Siva and there is no mention of Go-Karna there. The author emphasizes that the temple came into being before Vijaya and therefore it is clear that 'Konam' could not have come from 'Gona' as there was no Sinhalese language then.

'Go-Karna' mentioned in the Mahavamsa may be the modern Kottiyar. As 'Devi Nuwara' became 'Dondra' 'Gona-tota' (the Sinhalese form of 'Go-Karna') may have become Kottiyar. This seems to be a rational explanation.

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[Misc. 248, 15-3-46 to 14-4-47.]

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA
Testamentary Jurisdiction No. 519

In the matter of the Last Will and Testament of the late Kasippillai Chinappah of Telippalai

Ponnamm is widow of Kasippillai Chinappah of Telippalai

1. Chinappah Thiruvandichelvan of Telippalai, minor, by his guardian-ad-litem
2. Tayar Thiruvandichelvan of Telippalai, Principal Mahajan of Telippalai

This matter coming on for disposal before R. R. Seivadarai Esq. District Judge, Jaffna on the 13th day of March 1946 in the presence of Mr. S. Canagaratnam Proctor on the part of the petitioner and the affidavit of the said petitioner dated 22nd day of December 1945 and the attested affidavits of the attesting witnesses dated 27th February 1946 and 2nd March 1946 having been read.

It is ordered that the second-named respondent above named be and he is hereby appointed guardian-ad-litem over the minor the first respondent and the Last Will of the late Kasippillai Chinappah the above mentioned be the original of which has been produced and is now deposited in this Court, and the same is hereby declared proved and the petitioner is the executrix named in the said Will and the said petitioner be and she is hereby entitled to have probate of the said Will issued to her unless the respondents or any person or persons interested all on or before April 13, 1946 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of March 1946.
R. R. Seivadarai,
District Judge.

(O. 150, 2 & 5)

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(Misc. 251, 19, 26 & 2)

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(Misc. 259, 29, 2 & 5.)

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(Misc. 196, 7/1-7/7/46.) M

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