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JAFFNA, FRIDAY OCTOBER 26, 1962

NO. 29

DERIVATION OF 'TIRUKONAMALAI'

(By S. J. GUNASEGARAM M. A.)

The most popular names by which the Sivan Temple on the hill at Trincomalee has been known among the Tamils are Konapper Swamy Malai, (often contracted into Swamy Malai), Konesar or Koneswaram temple, with the epithet 'Tiru' or holy added as a prefix. It was also known as Tiru-kunrumalai, 'known' signifying the raised hill on the mountain (malai), where the shrine stood.

The word 'Kon' in Konamalai and Koneswaram, is a pure Dravidian (Tamil) word meaning 'Lord', 'King', 'Holy Hill' etc. and 'Isan' or 'Iswaran' meaning the Lord of the Universe i.e. Siva, Siva is also often referred to as Maheswaran and the temple at Trincomalee consequently as Tiru-Kona-ma-malai. Similarly 'Eswaran' in the equally famous and ancient Saiva shrine at Mantle or Manteta in the Macnar district stands for Siva.

There was a Konappar or Konesar temple at Tondaimannar in North Ceylon as well. The site of the old Temple, destroyed by the Portuguese, is still venerated by the residents of Tondaimannar. In an old lullaby still sung in Saiva homes in the Tamil country in North Ceylon the deity is referred to as Konappar, the purer and more ancient name by which Siva was known among the Dravidian peoples.

Obviously a devotee of Siva, a Kandyan Prince, who had taken refuge in the Trincomalee temple, was known as Konappar Banda, (Tamil கணபதிவர் i.e. 'Vandan' - 'the valiant man')

According to the Konesar Kalvetu (stone inscription) referred to by Codrington in the Journal of the Royal Asiatic Society, Ceylon Branch (Vol. XXX), we are told that the temple of Konesar was founded by

Kulakottan son of Manu-venthan in the Kaliyuga year 512 (B. C. 2591). It was destroyed by Constantine de Saa in 1624, and the material used for the construction of the Fort.

Mr. B. G. Perera writing in the Ceylon Historical Journal 1952 (Vol. 1, No. 2) says:

"The name Trincomalee consists of three different words; 'Tiru' and 'Malai' in Tamil mean 'holy' and 'hill' respectively, and 'Kona' is none other than the Tamil rendering of the Sinhalese 'gona'."

Why a Sinhalese or a Prakrit word meaning 'deer' should have been used for the most significant and central portion of the name of the Saiva Shrine and a word connoting 'deer' should have been selected by the Tamils to describe a sacred shrine of theirs passes one's understanding.

That Mr. A. G. Perera and earlier Dr. Paranavitane should have ignored the fact that the word 'Gona' is also used in Sinhalese to speak of a 'bull' or a 'horned animal' is interesting. Is it to gloss over the fact that the Sinhalese word 'Gona' is the Prakrit form of the Tamil 'Kon' meaning bull, the animal which is sacred to Siva?

Both 'Gona' and 'Gokanna' are the Prakritised forms of the Tamil words Kon a bull and Ko+Kannam - cheek, ear, Gokanna in Pali thus refers to the sacred emblem of Siva, the bull; and Gona is the abbreviated Prakrit form, referring generally to a 'horned animal' (cf. the word 'Kambo' in Tamil for horn: (Ko-n-Pu).

There is an ancient and well-known shrine in the Malabar country, (the old Chera Tamil country) known as Kokannam (Pali 'Gokanna'). By what

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Wonders Through Deeds

By

Swami Satchidananda

To Sri Swami Sivanda, one Truth pervades the whole of creation and he says that the realisation of This alone can bring real and lasting peace and joy to one and all. Religion, colour, caste and creed may vary, but the eternal Truth is always there. Hinduism says: "God is love". Christianity asks one to love one's neighbour as oneself. Buddhism preaches Ahimsa, and Moham-medanism urges one to realise the universal brotherhood. All religions preach purity, love and truth and teach man to seek the supreme goal of existence. Superficial differences like form and modes of worship, etc., arise only due to the customs and conditions of the places and ages in which different teachers of religion arose.

Gurudev Himself regards all religions as one and teaches us to do likewise. At first, when having been sent to Ceylon by Gurudev nine years back to propagate His message of Divine Life, I arranged to celebrate Guru Purnima Day in the manner of all Prophets' Day. Devotees were greatly surprised. Yet, today it is a joy to see those very same devotees joining together despite religious and caste differences under the banner of Divine Life. The fact that today in different parts of this Island, Divine Life Society functions are held with the co-operation of both laymen and clergy of different religions is due entirely to the spirit and Grace of Gurudev.

Gurudev and His devotees bring to my mind, how millions of devotees are united by the bond of Divine Prem. In Ceylon, Malaya, Singapore, Manila, Hong Kong and Japan, I have seen the same faith and devotion to Gurudev and His Ideals, re-

(Continued on page 3)

Letters to the Editor

FOOD DRIVE IN E. P.

Sir,—Under the caption "Food drive in E. P." ('Times', 10-10-62), we are informed that 'under the direction of a Thero', it is planned to irrigate 6,000 acres of land in the Kantalai - Seruwila area. The colonists are to be apparently Sinhalese Buddhists (not Catholic Actionists), residents from town areas.

This further mass incursion of Sinhalese Buddhists into the E. P., is sought to be justified by the historical assumptions,

1. That this area was originally a part of the Principality of Kavan Tissa, presumed to be a Sinhalese Buddhist king who ruled there.

2. That the road from Polonnaruwa along Welikande, Tirukonamadu and the Verugal ancient had been allegedly used during the time of the Sinhalese kings.

With regard to (1) it may be mentioned that the name of Kavan (i. e. Kaka Vanna) Tissa is not found in the list of kings either in the early Pali Chronicles or in the list given by Mr. Mendis in his 'Early History of Ceylon'. How did this Naga Chieftain from Ruhana the father of Duttugemunu in South Ceylon, at the time when Elara (2 B. C.) was ruling at Anuradhapura, become a Sinhalese king of the Kantalai-Seruwila Principality in the North East of Lanka? This information is not found either in the Dipavamsa or in the Mahavamsa. Dr. S. Paranavitane has however, in the 'University History of Ceylon', P. 57, produced some fresh information culled by him from the Pali Dathuvamsa written by an unknown Priestly writer in the XIV C. The Duttuvamsa is said to give the history of the visits of the Buddha to Ceylon, visits which Dr. S. Paranavitane has recently described as unhistorical and not to be believed. But he accepts, however, the story of

relief being enshrined at Seru (Seruwila) by Kavan Tissa, basing his evidence entirely on this work neither accepted by any scholar as a historical document nor examined from the point of view of its trustworthiness. He also accepts as history (from the same source) the story that Siva was ruler of this area at this time—and never Kavan Tissa (p. 148).

Now Siva was apparently not a Buddhist, as his name suggests, but probably a Saiva Tamil feudatory under Elara, the great Chola Tamil king of Ceylon during this period.

Again the places referred to such as Kantalai (Tam. 'Kanthali' dedicated to Siva; God.) Seruwila (Tam. Cheru Villa) Welikande (Tam. Veli-Kandam i. e. 'an open field, or territory' 'a mountain pass' (pronounced in Sinhalese as Welikande) Tirukonamadu, Verugal (actually Perugal (T)—'an overflow of the Mahavali')—are all Tamil names.

The early Tamil inscriptions in the ancient Verugal temples translated into English may be examined in Neville's Taprobanean. Tamil sub-kings were ruling in the Trincomalee district for several centuries till the arrival of the Portuguese and even for a period after their advent.

With regard to the statement at (2) that the Sinhalese kings used the road from Polonnaruwa to Kantalai, I must confess I have read the Dipavamsa and Mahavamsa over and over again but have come across no reference to 'Sinhalese kings' in these Chronicles. The 'Times' report does not give any authority for this statement.

We want certainly more food, but food certainly could be produced without resorting to ques-

(Continued on page 3)

NOTICE

The Saiva Prakasa Press and the Offices of the Hindu Organ and the Inthusathanam will be closed on Saturday the 27th instant on account of Deepavali Festival.

Manager



திருவிழாக்கள்,
தமிழகத்திலே தான் தான் விடுதலை
தமிழகத்திலே தான் தான் விடுதலை
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தமிழகத்திலே தான் தான் விடுதலை

Hindu Organ

FRIDAY, OCTOBER 26, 1962

Treasure These Thoughts

Desire for the objects of pleasure is bondage and giving it up is liberation.

—SWAMI SIVANANDA

CHINA
PRECIPITATES
CRISIS

Intrusion into Indian Territory by Chinese aggressors after several years of planning has compelled Premier Nehru to use arms in defending his country's frontiers. India has been always patiently persuading China to solve the problem of the Sino-Indian border by the accepted method of discussion and if necessary by mediation. But Communist China true to its ideological outlook about conquest and expansion could not allow the peaceful solution of the problem. And today the Sino-Indian clash in the N.E.F.A. and the Ladakh has been precipitated perhaps as a test of Chinese Imperialism.

Aggression by a friendly neighbour professing Pancha Seala as the common bond of comradeship is nothing but treachery. It is the deceit of war-mongers. Terrorism is a key-weapon of the Communists. Red China has chosen to make it clear to the wide world that it seeks expansion on all sides by terrorist means and that her might of men and munitions must be respected. To this unabashed challenge of aggression, peace loving India, despite its abiding faith in non-violence, has given its clear answer in the form of determined resistance with the moral backing of the rest of the

world. In India itself the Communists as the leading party of the Opposition have admitted that there has been intrusion by the Chinese and that India has to stand united against the aggressor.

The observance of the United Nations Day on October 24, this year, in the midst of disturbing news of threatened armed conflicts in two continents involving the Big Two and other Big Powers, must have certainly created misgivings in the minds of many statesmen about the capacity of the World Organisation to save, in the words of the U. N. Charter, "succeeding generations from the scourge of war." China and Cuba have made themselves responsible for the existence of threat to the peace of the world, breach of the peace and acts of aggression that have drawn peace-loving India and America respectively into the conflicts. In these circumstances collective defence by the comity of nations has become absolutely necessary. No nation can any longer afford to be indifferent to the growing tension of nerves that is commonly called the 'cold war'. China has undoubtedly become a serious menace to the people of Asia, nay to the whole world, by its persistent adventure in extending its sphere of influence beyond its legitimate frontiers. Such a perilous situation cannot be allowed to develop whatever the consequences may be. In the name of the Charter of the United Nations and for the sake of mankind it becomes the bounden duty of every country that respects freedom and peace to go all out against the common enemy, that is Chinese Aggression, and free the world from the grip of war-mongers.

U. N. DAY CELEBRATION IN MANIPAL

The United Nations Day for 1962 will be celebrated by a Public Meeting at the Manipal Hindu College Hall on Saturday 27th October 1962 at 5 p. m. under the auspices of the Jaffna District Community Centres Union with C. Thanabasingam A.D.J. Jaffna, in the chair.

It is learnt that the chief guest will be Mr. A. Gromov, (President, Representative United Nations) Mudlr. V. Mahesan, Mr. Lyman S. Kulathurigan, Muh. E. P. Rasiah and Gate Mudlr. C. Thiagarajah will deliver speeches.

DERIVATION OF 'TIRUKONAMALAI'

(Continued from page 1)

stretch of the imagination could a 'deer' or an 'elk' be associated with a shrine sacred to Siva either in Ceylon or in South India? This is another strained effort to associate an ancient Hindu Tamil shrine with the Sinhalese.

It is accepted that some of the early chieftains (described as kings in the Mahavamsa), the Lambakkannas or Leminis the Mauriyar etc., were in fact Dravidian totemistic tribes. They are referred to in Tamil dictionaries as 'Ilamba' 'Konar' and 'Mauriyar' respectively. Ilambam (இலம்பம்) means 'hanging'; and Kannam 'cheek' or 'ear', and Mauriyar (மூரியர்) 'peacock'.

According to the Sinhalese derivation of the word 'Kona' from 'Gona', the meaning of the word 'Konesar' would be 'the Lord of the deer or elk'—which reduces the significance of the shrine to an absurdity. Besides by agglutination in Tamil the three words 'Tiru', 'Kon' and 'Malai' combine to form the term Tirukonamalai. It is only one ignorant of the Tamil language who would separate 'Kona' from Tirukonamalai and equate it with the Sinhalese or Prakrit 'Gona'.

In the songs of the Tamil Saiva saints of the seventh and eighth centuries these shrines at Tirukeswaram and Tirukonamalai are already referred to as ancient Saiva shrines sacred to the Tamils. Are the Sinhalese in a position to refer to any record in their literature, (if they can point to any literary work before the XIII C. or even later) of any mention of these shrines as having been built, worshipped or owned by them? There is of course the statement in the sixth century Pali Mahavamsa that Mahesana one of the kings (probably a Kanarese) ruling at Anuradhapura, had in his new found enthusiasm for Hinayana Buddhism destroyed several Sivan Temples and Lingams in Ceylon.

Mr. B. G. Perera has also sought to identify 'Mahakandara' with the Mahavaliganga (which means the 'great pathway', 'pathway' and not Mahaveli as the Sinhalese spell it in English); and Gokana, where Panduvasa (not Panduvasudeva) is said to have

landed — with Gonamaka where Buddhakacana is said to have landed later. He does not explain why the Mahavamsa should have used two different names for the same spot in the same chapter. Did the author of the Mahavamsa become absent minded when he did this or was it done to deceive the reader?

The fact is that the term Gonamaka is the Pali-ised form of the Tamil's Konamukam (the 'N' in Kon being the retroflexive n in Tamil), indicating a maritime district surrounded by marshes. The 'gama' seems to have been added to show that the spot where the landing took place was not the port of Mahatithha (Mantota but a district probably in the vicinity. It was to the port on the North West coast near the temple of Siva, Tirukeswaram, that the name 'Gokanna' has been given by the Pali Buddhist author of the XIII century Tika.

The XIII Century Tika is a Pali Commentary in the Mahavamsa which was completed in the VI Century. The Tika for instance refers to one of the seven temples destroyed by Mahasena as Gokanna on the East coast. Gokanna is just a term used by the author of the Tika to indicate a celebrated Siva shrine probably after the famous Saiva shrine of the same name in the Tamil country of South India:

What is equally significant is that Mr. B. G. Perera in order to ensure the derivation of the Tamil 'Kon' from 'Gona' goes on to identify "Palavanka" identified earlier with Pallavanka as the port near Trincomalee from which Parakramabahu (the Pandyan) is said to have launched his invasion of Burma, in the XII Century". Mr. B. G. Perera argues that 'Vanka' can be applied to a 'Bay' in Sinhalese. He has overlooked the fact that 'Vankam' in Tamil means a 'boat' 'a ship' Vankalai (Vankamalai), 'வங்கமலை' in the Mannar district was the famous bay used by the Chola Tamil kings for their boat building as well as for the assembly of boats. The Pandyan and the Cholas were Tamil kings and their naval prowess is well known to history and

Wonders Through

(Continued from page 2)

gardless of the differences in colour, language and customs.

Sri Swami Sivananda teaches us the great truth that nothing is exempt from Divine Life. Anything and everything can be made use of in "Divine Life." He advocates a little of everything for a perfectly moulded life. More than his words, his deeds alone teach marvels and bring wonders. Those who have had the great privilege and joy of serving at His Divine Feet have learnt more by His acts than by his words, His benign Grace and loving smile, His ever-willing aid to one and all, His motherly care and compassion cannot be expressed in mere words,

need not be expatiated on here.

Attempts made by post Independence Sinhalese writers and historians of Ceylon to establish the association of the Sinhalese with the entire Island is understandable. But the facts of history and the origin of words cannot be so easily twisted, however easy it might be to mislead unwary readers by such rebel gymnastics.

The reference to Mahatithha in the VI century Mahavamsa, in connection with Panduvasudeva (Panduvasa), the account in the Mahavamsa of Mahasena's destruction of Sivan temples everywhere in the Island, the Thavams of the Saiva Saints dating back to the VII century and IX century, the evidence of Greek and Roman writers of the first two centuries A. D. described in Warmingtton's 'Commerce between the Roman Empire and India of the Commerce', with the Tamil States and South India under whose control North Ceylon and the trade of Ceylon in general were) the existence of shrines to Murugan, the son of Siva found in the South, Centre and the North, all point to the vital role played by the Tamils and the religion of Siva in the culture of this Island from pre-Vijayan times.

(To be continued)

LETTERS TO THE EDITOR

(Continued from page 1)

tionable historical gymnastics.

S. J. Gunasegaram

Kopay
15-10-62.

Archaeology and Colonists

Sir,—A 'Times' Correspondent 13-10-62, referring to a Buddha Statue with a snake hood discovered while clearing the jungle off Kantalai, states that this (along with other Buddhist remains in the area) points to a flourishing Buddhist civilisation in the area in ancient times.

The only legitimate conclusion one could arrive at from this discovery is that there were Buddhists once living in this area. It does not preclude the existence of Hinduism existing side by side with Buddhism.

One of the most celebrated shrines in the Kantalai region of the ancient temple is Siva at Tangle-gam, not to mention those at Verugal with inscriptions in old Tamil, and the famous Konesar temple at Trincomalee.

I recall, when for a number of years I happened to be the Education Officer of the Eastern Province, that the existence of several Saiva shrines and Lingams lying in ruins at different places in that area (buried in the jungles) was brought to my notice by the Tamil inhabitants of the Kantalai-Trincomalee area.

The recent colonists of this region being Buddhists, and the latest food-drive in the district being under the direction of a Thero, the remains of Saiva shrines and temples are not likely to receive the notice they deserve.

Under the circumstances it is imperative, if any degree of historical justice and fairness is to be maintained, that the Archaeological Department should make an impartial effort to study and to preserve all the shrines in these regions before they are tampered with or destroyed unwittingly by these colonists.

The higher officers of the Archaeological Department today are all Sinhalese Buddhists. It is necessary that a Tamil,

and, preferably a Hindu, trained in Archaeology and South Indian languages and Epigraphy, should be appointed to assist these officers. He should be placed in charge of the study and preservation of all Saiva remains

Unless early steps are taken to supply this long overlooked need, the Hindu shrines are likely to disappear — leading to a serious and unfair gap and distortion in historical research.

May I appeal to our Government and particularly to the Tamil members of Parliament to give their earnest and speedy consideration to this suggestion?

S. J. GUNASEGARAM.

Kopay
15-10-62.

NOTICE

IN THE DISTRICT COURT OF
JAFFNA
No. P/614

Kandiah Paramanathan and wife
Pushparanie both of Kopay South
Vs.

- 1 Sabapathy Thambyayah and wife
- 2 Poomany
- 3 Thiliampalam Ponniah and wife
- 4 Thankam
- 5 AnandaSoundary daughter of Vallipuram Nadarajah
- 6 Thiliampalam Ratsam and wife
- 7 Chellammahall of Kelvian-gadu, Nallur
- 8 Alvapillai Sabaratnam and wife
- 9 Ratnawathy both of No. 6, Old Park Road, Chundikuly
- 10 Thambu Ariakuddy of Nearvely
- 11 Chellappah Arumugam and wife
- 12 Pathmawathy both of Nallur Defendants
- 13 Suppar Thambirajah
- 14 Sinnathamby Somasundaram
- 15 Arumugam Aiyadurai all of Kalviyangadu Added Defendants.

It is hereby notified that action No. P/614 has been instituted in the District Court of Jaffna under the partition act No. 56 of 1951 for the partition / sale of the land / lands called Killakku-manduvel and situated at Kopay South in the Parish of Kopay.

The defendants in the afore-said action are summoned

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 28-10-62 TO 3-11-62

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

Domestic upsets will continue. Health too will suffer. There will be some quarrels with friends and relatives. Tuesday, Wednesday and Thursday must be spent with care. The last two days will be favourable for business deals.

TAURUS Kartika 2, 3, 4, Rohini, Mithuna 1, 2 [Idapa Rasi]

You will be able to steer clear of obstacles and succeeded in your ventures this week. Gains through agricultural pursuits also indicated. But work will be heavy. Spend Thursday evening Friday and Saturday with care.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

You will have no mental peace this week. Minor health upsets likely. New ventures will be delayed but successful. Financial gains promised.

CANCER Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Slight improvements in your affairs promised this week. But work will be heavy. Health will remain unsatisfactory. No improvement is shown on the domestic side either.

LEO Maha, Poora 1, Uttira, [Singha Rasi]

Professional success promised this week. Old investments will bring in good results. Triumph over enemies also indicated. But minor health upsets shown.

VIRGO Uttira 2, 3, 4, Atta Chittirai 1, 2 [Kanni Rasi]

Professionally a good week. Gains in new undertakings promised. Minor health upsets shown. You will not be able to have your own way in things.

to appear in Court on the 27th day of November 1962 at 10 O'clock of the forenoon.

This 20th day of September 1962

By order of Court,
W. Dharmasena,
O/C Secretary.

Drawn by
S. Balasingam
Proctor for Plaintiff,
Kankasanturai.
(M. 165, 26)

LIBRA Chittirai 3, 4, Swathi Visaka 1, 2, 3, [Thula Rasi]

Health upsets shown. New ventures may suffer a set back for a short duration. But financially a good week. You will have to shoulder some new responsibilities.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

New ventures will be delayed but successful. Friends of the opposite sex will continue to be helpful. Fathers relatives will cause you some annoyance.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thamir Rasi]

Troubles in the office likely this week. Beware of secret enemies. Indications of minor accidents also shown. Financially a fairly favourable week.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Your personal affairs will be in a muddle. You will find it difficult to have your own way in things. Old investments will bring in good results.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

You will be able to steer clear of all obstacles this week. Gains through landed properties also indicated. But fathers health will suffer. Troubles through paternal relatives also likely.

PISCUS Pooraddati 4, Uttiraddati, Revathi. [Mena Rasi]

Sunday, Monday and Tuesday morning must be spent with care. You will have to face some opposition in your affairs. Health will continue to be unsatisfactory. But financial and success promised.

FOR SALE

Land at Tellipallai, close to Railway line. 28 lachams Offers over Thousand rupees per lacham considered.

Apply to

Rev. James Mather
137 Campbell Place
Colombo 10

M 160 19 & 26

NOTICE

The Golden Jubilee of the Ceylon School for the Deaf & Blind will be celebrated at Nuffield School for the Deaf & Blind, Kaitadi, on Saturday, November 3, 1962.

3 00 p. m. Exhibition & Sale. Tea & unveiling of Tablet

5 00 p. m. Public Meeting

Chief Speakers:

V. P. Vittachi, Esq. G. A. Jaffna

Mudlr. C. Muttuthamby

5 45 p. m. Entertainment by the Children

Nuffield School Staff & Students cordially invite you for the above function. M 164

ORDER NISI

IN THE DISTRICT COURT OF
CHAVAKACHCHERI

Testamentary Jurisdiction
No. 109,

In the matter of the Intestate Estate of the late Apiramipillai wife S. Sanmugam of Madduvil North

Deceased

Sinnathamby Ariasuddy of Madduvil North

Vs Petitioner

1 Sinnathamby Velupillai and 2 Saravanamuttu Sanmugam both of Madduvil North Respondents.

This matter coming on for determination before N. Sivagnanasunderam Esquire, District Judge, Chavakachcheri on the 5th day of July 1962, in the presence of Mr. S. K. Thiravianayagam Proctor on the part of the Petitioner and the Affidavit and Petition of the Petitioner having been read.

It is ordered that Letters of Administration to the Estate of the deceased be and the same is hereby granted to the Petitioner as one of the brothers and an heir of the aforesaid deceased and such Letters be issued to him accordingly unless the Respondents or any other person or persons interested in this Estate, shall appear before this Court on the 20th day of August 1962 and show cause if any to the satisfaction of this Court to the contrary.

The 5th day of July 1962

Sgd. N. Sivagnanasunderam
District Judge.

Drawn by
Sgd. S. K. Thiravianayagam
Proctor for Petitioner

20-8-62 Extend and Reissue for 17-9-62

Sgd. N. S.
B. J.

11-9-62 Extend and Reissue for 8-10-62

Sgd. V. M. Cumaraswamy
Ag. D. J.

8-10-62 Extend and Reissue for 8-11-62

Sgd. V. M. Cumaraswamy
Ag. D. J.

O 131 26 & 2

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 1222In the matter of the Intestate
Estate of the late Thamer
Muthalithamby of Kuppilan,
Punnalaikadduvan
Deceased.Thamer Ponnampalam of Pun-
nalaikadduvan

Vs. Petitioner.

- 1 Ledohumipillai widow of Muthalithamby of Kuppilan Punnalaikadduvan
- 2 Thamer Seenier of do
- 3 Rasingar Ponnuthurai of Konavalai Lane, Kokkuvil East
- 4 Arumugam Nagaiah of Kuppilan, Punnalaikadduvan
- 5 Kandiah Sanmugam of do
- 6 Vaitilingam Subramaniam of do
- 7 Vaitilingam Ponnuthurai of do
- 8 Vaitilingam Arulambalam of do

This matter coming on for disposal before C. Thanabalasingam Esquire, District Judge, Jaffna on the 17th day of September 1962 in the presence of Mr. A. V. Sathasivam Proctor on the part of the petitioner and the affidavit of the petitioner having been read.

It is ordered that the petitioner be declared entitled to have letters of administration issued to him as a brother and an heir of the deceased abovenamed, unless sufficient cause be shown by the respondents abovenamed on the 14th day of December 1962, to the satisfaction of this Court to the contrary.

This 17th day of September
1962.C. Thanabalasingam
District Judge,

Drawn by
Sgd. A. V. Sathasivam
Proctor for petitioner.
(O. 127, 19 & 26)

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDROTestamentary Jurisdiction
No. 745.In the matter of the intestate
estate of Buvaeswary wife
of Thanapalasingam of Kara-
veddy West Deceased.Sinniah Thanapalasingam of
Karaveddy West

Petitioner.

- 1 Thanapalasingam Ravindran of Karaveddy West
A minor by his Guardian-ad-litem the 2nd Respondent

- 2 Kasinathar Kandiah of do

Respondents

This matter coming on for disposal before V. M. Cumaraswamy Esqr. Acting District Judge Point Pedro on the 11th day of September 1962 in the presence of Mr. K. Mailvaganam Proctor S. C. on the part of the Petitioner and the affidavit of the petitioner dated 4th day of September 1962 having been read.

It is ordered that the 2nd respondent be and he is hereby appointed Guardian ad litem over the 1st minor respondent and that the petitioner be declared administrator of the estate of the said deceased and Letters of Administration be issued to him accordingly, unless the respondents or any other person shall on or before the 2nd day of November 1962 show cause to the satisfaction of this court to the contrary.

This 11th day of September
1962V. M. Cumaraswamy (Sgd.)
Acting District Judge

(O. 126, 19 & 26)

Order Nisi

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1211,In the matter of the Last
Will and Testament of the
late Murugesu Rajaratnam
Karalasingham of 361,
K. K. S. Road Jaffna
Deceased.Ratnammah widow of M. R.
Karalasingham of 361,
K. K. S. Road, Jaffna

Vs. Petitioner.

- (Minor) 1 Anasuya daughter of M. R. Karalasingham
- 2 Yogakumaran Karalasingham, minors appearing by their Guardian-ad-litem the 3rd and 4th respondents
- 3 Kandasamy Poologasunderam and wife
- 4 Sri Ranjai all of 361, K. K. S. Road Jaffna

Respondents

This matter of the petition of the Petitioner praying that the 3rd and 4th respondents being appointed Guardians-ad-litem over the 1st and 2nd minor respondents and that the Last Will dated the 7th day of March 1955 attested by V. Vinasithamby, N.P. under No. 7657 be declared proved and that Probate be issued to the Petitioner as Executrix named therein—coming on for disposal before O. L. De. Kretser Esquire, District Judge, Jaffna on the 27th day of August 1962 in the presence of Mr. A. Thanabalasingam, Proctor on the part of the Petitioner and the petition and affidavit of the petitioner and affidavits of the witnesses and notary having been read.

It is ordered that the 3rd and 4th respondents be and they are hereby appointed Guardians-ad-litem over the 1st and 2nd Respondents and the said Last Will be declared proved and that Probate be issued to the Petitioner as executrix named therein—unless the respondents or any others interested shall show sufficient cause to the contrary on or before the 30th day of November 1962.

This 26th day of August 1962

(Sgd.) C. Thanabalasingam
District Judge

Drawn by
Sgd. A. Thanabalasingam
Proctors for Petitioner
O 130 26 & 2

Order Nisi

IN THE DISTRICT COURT OF
CHAVAKACHCHERITestamentary Jurisdiction
No. 110,In the matter of the intestate
estate of the late Appapillai
Ponnambalam of Sarasalai
Deceased.Appapillai Somasundaram of
Sarasalai

Petitioner.

Vs.

Saravanamuthu Vaithilingam
of Vidathalpallai
Respondents.

This matter of the petition of the petitioner praying that the letters of administration to administer the Estate of the late Appapillai Ponnambalam of Sarasalai be issued to the petitioner as brother of the deceased coming on for disposal before V. M. Cumaraswamy Esquire, Acting District Judge, Chavakachcheri on the 3rd day of October 1962 in the presence of Mr. K. Kathirgamasekharar Proctor on the part of the petitioner and the affidavit and petition having been read:

It is hereby ordered that the petitioner be granted letters of administration to administer the estate of the late Appapillai Ponnambalam, the deceased, unless the respondent or any other person or persons interested in the said estate appear in Court on the 19th day of November 1962 and show sufficient cause to the contrary to the satisfaction of this court.

This 3rd day of October 1962:

Sgd. V. M. Cumarasamy
District Judge

Drawn by
Sgd. K. Kathirgamasekharar
Proctor for Petitioner
(O. 128, 26 & 2)

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 1210/T.In the matter of the Last Will
and Testament of the late
Somanathar Sinnakuddy of
Changanai West
Deceased.Ponnusamy Tharmalingam of
Changanai West

Vs. Petitioner.

Alagavally widow of Sinna-
kuddy of Changanai West
Respondent.

This matter coming on for disposal before O. L. De. Kretser Esquire, District Judge of Jaffna on the 25th day of August 1962 in the presence of Mr. A. Sockalingam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner, the attesting Notary and the witnesses dated 25th day of August 1962 also having been read.

It is ordered that the Last Will of the deceased Somanathar Sinnakuddy bearing No. 794 dated 12-2-1962 and attested by A. Sockalingam Notary Public be and the same is hereby declared proved and the petitioner is the executor named in the said Will and that he is entitled to have probate of the same issued to him accordingly unless the respondent or others shall on or before the 30th day of November 1962 show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of August 1962

Sgd. C. Thanabalasingam
Acting District Judge.
Jaffna.

Drawn by
A. Sockalingam
Proctor for Petitioner.
(O. 129, 26 & 2)

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