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NO. 14

## The Shiva Temple of Indonesia

DR. LOKESH CHANDRA

On the cool morning of the 11th of this January, my sister Dr Smt Sudarshana Singhal and I stood at Palam. The affection of our father Prof Dr Raghu Vira rippled through the long expanse of four years, blessing us on a journey to Indonesia to which he had endeared us by the innumerable palm-leaf manuscripts, cloth paintings, objets d'art in wood and bone that he had lovingly collected, preserved and introduced to us.

This silent convocation of Indonesian culture treasured in the impressive halls of Sarasvati Vihara is an impelling invitation to stroll through the Archipelago and to see with our own eyes of flesh and blood her splendours, both ancient and modern.

As we flew over the clouds, sensitively hued by the rays of the Sun, it reminded us of the subtly shaded dynamics of the Soul of our ancient forbears who had carried India's cultural spectrum to the isles of Indonesia.

After an overnight stop at Singapore, we were winging towards Jakarta, whose long and turbulent history has a nomenclatorial significance for us.

In the beginning Jakarta was named Sunda Kelapa and was already an important harbour-town of the Sundanese kingdom of Pajajaran. Then it was seized by the Sultan of Bantam who called it by the significant name of Jayakarta, or the "City of Victory".

It is a perfect word of its own in the rich classical language of Indonesia termed Kawi or the "tongue of poets", which rhapsodies in the music of Sanskrit words.

By the screwy, slant of history, at this very time the first Portuguese and Dutch ships arrived, followed by Spanish, British and French ships. All of

them tried to gain control of Jayakarta and this led to differences of opinion among them. Fights ensued among the foreigners. The Sultan of Bantam sided with the British, but they were defeated by the Dutch. In revenge the Dutch razed to the ground the capital of the Bantam Sultan and established a new trading-post of their own with a fortress on the shore. The very name of the former city was blotted out and the newly arisen fortress town was baptised "Batavia" after a tribe of the Netherlands.

During the centuries of Dutch domination the name Batavia remained.

And when at last sovereignty was formally transferred to Indonesia on 27th December 1949, the ceremony took place in Jakarta and on the very next day, by a special decree, the city 'took back' its former name, now forever abbreviated to Jakarta. Political independence echoed in cultural assertion.

The roads of Indonesia are the paradise of a "wordwatcher". On the very first day as we drove with H. E. Shri P. Ratnam, the Indian Ambassador through Jakarta the signboards of the shops unfurled a wonderland of Sanskrit names which we may hardly dream of in our own metropolis of Delhi.

Two firms have the name of Margabhakti and Tribhakti, reminding of the faith that still finds an affirmative response in the linguistic affluence of Sanskrit culture.

During the regime of Sukarno the building of prestigious monuments gave rise to a number of huge construction works which go by the Sanskrit term 'karya'.

As the car sped by skyscraping buildings I could crimp out on my diary the names of Adi Karya, Bina Karya and Wirama Kar-

ya. Adi is Sanskrit adhi, denoting excellence, for an excelling may best be expressed by an Indonesian in exalted language. While in India we may find the name 'Excelsior', the eye can surely never meet the Sanskrit prefix Adhi. Bina the vina of Sarasvati, and Wirama remind the culture loving Indonesian of his great kakawins or kavyas composed by the eminent poets of the golden period of his history.

Yet a fourth constructional firm bore the poetic name of Kusuma Nagara. The life insurance corporation of Indonesia has the name of Jivashraya. A souvenir shop had the name Pentjar Aita where five stands for varied diversity and a number that awakens in the mind of the Indonesian his favourite Pancha-Pandawa, the symbols of his cultural inheritance and the source of his joy perennial.

As we rushed by the Press Club of Jakarta it had the sign Wisma Warta. While warta is "news," wisma eluded its Sanskrit identification for several days, until at last it revealed its true form as the Sanskrit veshma. Another construction company baffled identification by its Nindya Karya. One day as we were driving past it along with Mr Pudja, a former student at the Sarasvati Vihara and now the head of the Hindu Religion Department of Java, we could not resist the temptation of asking him its etymology. It turned out to be the Sanskrit nidra which had changed into mellifluous nindya by the disappearance of the harsh r. How antithetic is the languid and indolent word nindya to the brisk activity of construction!

As I tried to point out the irony of the name, Mr. Pudja's literary sensibilities made him beseech me: "Do you not feel the music of nindya every syllable is so sweet. We Indonesians love the melody of such lovely words. Do you not love it?" The entreating question of Mr. Pudja awoke

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Letters to the Editor

## PALLIS AND PALLARS

Sir,—I read the letter by Mr. C Svaratnam in your issue of the 30th ultimo. In the same issue another letter by Mr. R. also appeared under the old heading. Letters to the Editor are intended, as far as historical subjects are concerned, to increase and improve our knowledge. In my view Mr. R. has not thrown any new light on the subject, and as written by me earlier, my replies to him have come to an end. As a Tamil who is anxious that educated Tamils should take a keen interest in their history, I would venture to make one suggestion to Mr. R. if he would excuse me for doing so. If Mr. R. is interested in the history of his own people he should go in search of books, and not wait for books to come to him by chance. If he is prepared to invest some money in such books, he could buy the Government publications like the Mahavamsa Conquest of Ceylon by Queyroz. Translations of Dutch records such as the Memoirs of Governors Commanders etc from the Information Bureau at the Secretariat if they are available. If they are mostly sold out as I fear, then he will have to wait for reprints. In the meantime he can get into touch with some leading libraries in Colombo such as the Public Library Vivekananda Society Library and still better the Colombo Museum Library which though only a reference library, is one of the best in the East.

During my three years of service in the Department of National Museums, I had the opportunity of finding out the number of Tamil readers who make use of that library, and I must say with regret that they were very, very few. As that is a library with extremely valuable and rare books and meant generally for the use of scholars it is somewhat difficult to obtain a reader's ticket. If Mr. R. is

genuinely interested in the study of history, and if he needs my assistance, I can help him to obtain a ticket.

Now coming to Mr. Svaratnam, he has come out with some new facts about the Vannias and his letter calls for a reply. Mr. S has pointed out the connection of the Vannias in ancient as well as modern Ceylon with agriculture, and though he has not committed himself to any definite conclusions about their origin, yet he has hinted that their origin was agricultural and not maritime as stated by me. I hope that my paper on "The Dravidian Problem and the Indus Civilisation" which I am preparing for the World Tamil Conference will solve many problems relating to Tamil caste system, the Kastriyas of Epic India etc. Leaving that alone, Mr. S has referred to Tambalagamam and the Vannias brought by Kulakodan and also to other Vannias who came into Ceylon from time to time and later settled down in the Tamil and Sinhalese Vanni and became farmers and even intermarried with some Vellala families in Jaffna. If Mr. S thinks that the seamen did not or do not take to agriculture he is mistaken.

In 1953 I visited a number of places in the Trincomalee District including Tambalagam along with my cousin Mr. Thurairatnam, M. P. for Pt. Pedro in connection with my researches about the history of the Konesar temple and the colonisations said to have been carried out by Kulakodan, and I knew a number of villages such as Chenaiyur, Kadamparichan, Mallikativu etc which are colonised entirely by men of sea descent, and villages like Tambalagam, Kunetivu etc which are partly colonised by seamen, all engaged in agri-

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NOTICE

Applications are called for the post of a Manager for the Saiva Prakasa Press. Salary according to qualifications. Applications close on 31 - 7 - 67.

Apply to :

A. Thanabalasingam, Secretary, Saivaparipalana Sabha, Jaffna.



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மக்களிடையே நன்மை விருத்தி

Hindu Organ

FRIDAY, JULY 14, 1967

NARROWING AT NEGOMBO?

Vested interests and vicious propaganda had gone so far as to confound even the usually well-informed political observers about their prediction of the result of the Negombo by-election. The hectic last week of the by-election campaign indicated a photo finish, and even the outside chance of a dramatic come-back of the S. L. F. P. in this electorate that had ignominiously rejected that party in the General Election of 1965. But political predictions are always based on the inflated enthusiasm of party workers. However, the voters of Negombo have made political parties and their leaders think by pronouncing a verdict which requires careful and studied analysis for the pattern of voting to be ascertained.

As for the ordinary voter the campaign at Negombo looked very ridiculous for the simple reason that religion became the basic subject for one party to bait the other. It was almost ludicrous that the Coalitionists should have made such impassioned pleas for the patronal protection of the interests of Catholics conveniently forgetting the fact that hostile sentiments were expressed by them all along for nine years just prior to 1965.

In our estimate of the working of the mind of the Negombo voter it is

gratifying to observe that the perorations on the platform and whispering campaigns could not influence the course of the election and that there was a free indication of the ultimate wish of the electorate in the general democratic sense.

We do not subscribe to the orthodox view that the majority in a previous election must be maintained to confirm the strength of the party that won a by election. Voters cannot be classified as voting machines capable of being manipulated. On the other hand a voter has the opportunity to ascertain for oneself the several factors that are necessary for a conclusion to be arrived at and avails oneself of that chance to reach a rational decision.

Now it is positively plain that Negombo has decided to allow the U. N. P. represent it in the House of Representatives. Furthermore the by-election has confirmed the recent trend of political change, namely the narrowing of the margin of difference between the S. L. F. P. and the U. N. P. However it cannot be denied that there still exists a considerable margin that distinguishes the U. N. P. from the S. L. F. P. in point of principle, propaganda, practice and popularity. To the other parties which cannot in any circumstance agree to get merged in the one or the other of the Two Big Parties, political expediency seems to be the only course as the line of least resistance. The Tamil speaking people who belong to this category therefore plead for National Unity irrespective of race or religion and continue to support the UNP. How long are the Two Big Parties going to stake their claims for power by drawing the red herring of religion across the track? The time has come for these Parties to proclaim to the entire country that no more shall religion be dragged into political controversies and that the sovereignty of every religion shall be maintained unobscured by political pollution.

CONGESTION IN THE CIVIL HOSPITAL

The growth of the Jaffna General Hospital during the last two decades has been noteworthy. Numerous ex-

tensions have been made. Yet the need for still more expansion remains. Even as the school going children have rapidly risen in number the hospital-seeking patients have indescribably increased. Hence the circumstances demand more and larger hospitals, maternity homes, clinics and dispensaries.

As for the General Hospital in a city the Municipality and the Central Government are expected to examine its immediate needs and supply them. In the matter of the Jaffna Hospital that extensions are forthwith needed no one can deny. We have in these columns, time and again, suggested that the space between the Hospital grounds and the C. T. B. Stand must be taken over for the Hospital. The Hospital Committee consisting of several leading social workers has been pursuing this matter for a long time. But we regret to state here, no headway has been made in this direction? Why this very urgent problem is being overlooked we cannot explain. We wish to invite the immediate attention of the Minister of Health, the M. P. for Jaffna, the Municipal Commissioners and the former City Fathers to this most important aspect of national service and appeal to them to take pity on the hundreds of patients whose pathetic condition requires to be attended to at least on the score of human mercy. Land is available, money can be found, and work can be started and satisfactorily completed; but the decision to make use of these cannot be made. Why? Who are willing to help and who are unwilling?

With the new look the City of Jaffna is getting by the provision of a modern Market and a Central Bus Stand, the space that is lying neglected east of the Bus Stand can be made use of for the vitally necessary extensions to the Jaffna Hospital. The cross road that separates the Hospital from this space can be shifted to the east of the Bus stand and the entire land that is available can be utilised to house a thousand patients.

Controversy on Temple entry, District Councils, Conferences and convival ceremonies are all out of place where the basic needs of the people are ignored.

Alienation of the Navalar Trust Properties in India

At a meeting of the Board of Management of Jaffna Saiva Paripalana Sabha premises a letter stating that steps are being taken by some people in India to sell the trust properties in India belonging to the Navalar Saivaprakasa Vidyasalai was considered and the following resolution was passed unanimously.

'The Jaffna Saivaparipalana Sabha having come to understand that some of the valuable trust properties belonging to the Navalar Saivaprakasa Vidyasalai at Coidambaram are about to be sold contrary to the objects of the founder Sri Sri Arumuga Navalar, expresses its strong protest

against any such alienation as it would finally end in the liquidation of the said trust. The objects of the Sri la Sri Arumuga Navalar were to promote and propagate the Tamil language and the Saiva faith and to utilise this trust to serve as a spiritual link between Chidambaram, the chief temple dedicated to Sri Natarajah, and the people of Jaffna.

It was also resolved to send copies of this resolution to the Manager of the Navalar Saivaprakasa Vidyasalai and other members of the Board of Trustees, the High Commissioner for Ceylon in India, the High Court Judge Madras and the Chief Minister of Madras.

The Shiva Temple of Indonesia

(Continued from page 1)

in me the mellifluous kakawins of Famayana, Arjunawihaha Bhomakavya and a host of others and the spell of their poetic magic held sway over me. Mr. Pudja, our historic kinsman in Dharuwa, now stood a kin in the alluring charm of the poetry of Sanskrit words.

As these thoughts flit across my mind, the car came to a stop in front our destination—the bookshop called Gunung Agung. Word by word, Gunung Agung means 'the Great Mountain' and it is the Abode of Shiva, in the lap of an ever-afire volcano of Bali, a flaming counterpart of the snow-capped Mount Kailasa.

As we climbed up the third storey of the bookshop "Gunung Agung," where serious books could be seen, it was all "Swasewaya"—unaided we had to tumble through the shelves of books to find those that interested us. It was a "self service" store. The word invitation, it allures you.

We in India have yet to make alive, honour, enrich and admire the subtle shaded sensitivity inherent in our words.

Our friend Mr. Pudja pointed out the renaissance of classical literature that was taking place in rejuvenated Indonesia. The Shakuntala has been extracted from the Indonesian Mahabharata and translated into modern Bahasa Indonesia. The

Adiparwa of the Mahabharata has come out in modern Indonesian. The Bratayuda is Bharatayuddha or the Mahabharata in a modern garb, Jayaprana is a poignant lay of ancient fame, couched in a modern expression, a new ballad in our form and begun on a day on which 'soft fell the rain'. Another book was titled Sabda Pandita, picturing Yudhishtira and Markandeya on its dustcover. Classical Kawi is taught throughout Java, the hub of Indonesia's economic, political and cultural life. To teach Kawi, the Indonesian scholars have produced a selection called Purwashastra. The bookshop of Gunung Agung had hundreds of copies of this Purwashastra. Another equally popular book Swara Vivekananda or Voice of Vivekananda which was to be seen here, here and everywhere on the shelves attested to the vogue of Vivekananda in the spiritual life of Indonesia. It was prefaced by President Sukarno: 'Swami Vivekananda! What a name!'

A voluminous work of Prof Vamin attracted our eye: Tatanegara Majapahit Sapta Parwa: What a title! Sapta Parwa are its seven sections. The word parwa is reminiscent of the Astadasa Parwa as the Mahabharata is known to an Indonesian. Parwa evokes in the Indonesian mind the grandeur of epic dimension

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# The Shiva Temple of Indonesia

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and diction. And it is appropriate to the book, for does it not detail the glories of Hindu Majapahit the last great dynasty of Indonesia which held sway over dominions bigger than her present day boundaries and which the modern Islamised Indonesian truly and rightly holds in reverence and adoration as the Golden Age of his story, his own history!

As we were coming out of the bookshop immersed in books Mr. Pudja broke the silence and enthusiastically told us that the owner of the bookshop was a Muslim formerly. He has become enchanted by the modernity of Hindu philosophy and had embraced Hinduism and was now active in publishing Hindu literature. He was particularly interested in bringing out the Mahabharata in Bahasa Indonesia—for it is a book over which death has no dominion and it lives forever regaling the child in the wayang shadow play and deepening into his mind as the years roll by.

Mr. Pudja continued that the people of Java have a deep-seated belief in the Ramalang Joyoboyo or Prophecy of Jayabhaya which forecast the rule of the Dutch, the Japanese occupation and the inter-necine civil strife of October 1966. This Prophecy of Joyoboyo has predicted that by 1976 Joyoboyo would come back and the whole of Java would return to its former glories of Hindu Majapahit. And Mr. Pudja went on to say that the process had been set in motion.

There were nine million descendants of those undaunted Javanese who had retreated into the remote fastnesses of the forests when they could no longer resist the onslaught of Islam in the 15th-18th centuries and had preserved their traditions and styled themselves as 'Kajaweng' or 'The Javanese', for the purity of Java lived unto them. These ninety faces of Kajaweng had returned to the glories of their ancestral fold of Hinduism. Their word 'kembali ke Agama Leluhur' means "to return to the Agama of their Ancestors." Today they are fired with enthusiasm to delve into their long lost Dharma. These Hindus crave for translations of Hindu scripture like the Bhagavad Gita. They are in urgent need of a printing press.

Let us fly out of the brick and mortar of Jakarta, away from the speed-

ing fleets of cars, away from the din and turmoil of the metropolitan city, into the smiling fields of Prambanam, into the smiling harmony of man's spirit with the spirit of nature rising out of her into the immensity of the sky-kissing temple of Shiva. All our way from Jagyakarta it had rained.

As we approached the temple complex of Prambanam, lavish sunshine of the Indonesian sky greeted us as the central shikhara of the main temple of Shiva held us in its enthralling height of over 110 feet, as if sprung from immortal life, a life that is immense.

The entire complex of Prambanam comprises 16 temples in the inner courtyard and 224 minor temples—a marvellous architectonic composition, reminding you of an unknown master sitting in an ancient morning to weave the trembling melodies of meditation into the permanence of stone.

Built at the beginning of the tenth century by king Balitung, it lost its splendour as the royal residence moved to East Java. After centuries of neglect the temples collapsed in an earthquake about 1949 A D. Ever since this marvel has lived in the lyric of legend, recounted by endless generations of simple peasant folk.

The legend goes that Bandung Bondowoso, the son of the sorcerer Damar Moyo (Mayachandra), was engaged by the king of Pengging to kill Ratu Boko, the giant king, who wished to marry his adopted son to the beautiful daughter of the king. Aided by the magic of his father, Bondowoso attacked the giant army and finally killed Ratu Boko, by heaving himself bodily into a lake where he was drowned. As a reward the king of Pengging made Bondowoso his regent in the territories of Ratu Boko. Now Ratu Boko had a pretty daughter named Loro Jonggrang and Bondowoso aspired to her hand. She knew him for the slayer of her father, and fearing to refuse him outright, tried to put him off by imposing an impossible task as the price of her hand. Bondowoso must dig within one day six deep wells in six great buildings, the like of which no mortal eye had ever seen, decorated with a thousand images of the kings and legendary rulers of Prambanam. Bondowoso, the son of the sorcerer had no difficulty in summon-

## Order Nisi

IN THE DISTRICT COURT OF  
POINT PEDRO

Testamentary Jurisdiction  
No 893

In the matter of the Intestate estate and effects of the late Pasupathy Sivapatham of Puloly West, Point Pedro Deceased.

Annammah widow of Pasupathy Sivapatham of Puloly West  
Vs. Petitioner

Sivapatham Thirunathan  
2 Sivapatham Pathmanathan  
3 Pasupathy Sabaratnam all of Puloly West  
Respondents

This matter coming on for disposal before V. M. Coomaraswamy, Esquire, District Judge, Point Pedro on the 10th day of June 1967 in the presence of Mr. S. Rasaratnam Proctor on the part of the petitioner and the Petitioner and Iffavi of the Petitioner having been read;

It is ordered that the 3rd Respondent be appointed guardian and item over the minors the 1st and 2nd Respondents for the purpose of representing and defending them in the above testamentary proceedings;

It is further ordered that the Petitioner as the widow of the deceased be declared entitled to take out Letters of Administration to the estate of the above named deceased and that Letters of Administration be issued to her accordingly unless the Respondents or any other person shall appear before this Court on or before the 16th day of August 1967 and show sufficient cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 3rd Respondent do produce the said minors the 1st and 2nd Respondents before Court at 10 o'clock in the forenoon on the said 16th day of August 1967.

The 5th day of July 1967

Sgd V. M Coomaraswamy  
District Judge

Drawn by  
Sgd S. Rasaratnam  
Proctors for Petitioner  
75 148 21

ing sufficient gnomes to do the work and towards daybreak the task was almost finished. By a little magic of her own Loro Jonggrang succeeded in preventing the placing of the thousandth statue, only nine hundred and ninety nine being present, when the cock crowed and the time was up. Bondowoso was furious at his frustration, and lacking one statue of a ruler of Prambanam, he thundered out that the daughter of a ruler would do as well pronouncing to Loro Jonggrang a curse, and changed her into stone. So is the legend about the establishment of the temple complex of Prambanam, which is also called the "Chandi Loro Jonggrang."

Lhavan's Journal

(To be continued)

## Letter To the Editor

(Continued from page 1)

culture for the last nine hundred years or so. At Chennaiyur I had the opportunity of having a long talk with an old gentleman who claimed that his ancestor had commanded the ship which brought Kulakodan to Ceylon, and who was in possession of an Edu about the Konesar temple and the colonisations from which I took some notes

The ancient Konesar temple in Trincomalee was destroyed in 1624 A D by the Portuguese Commander Constantine de Sa de Menezes. Some years later some devotees built the Konesar temple in Tambalagamam as most of the temple lands and the families connected with the old temple were in Tambalagamam. According to Konesar Kalvettu which I cannot quote as this has already grown too long for a letter Kulakodan brought thirty families from Marunkur and on seven of them he conferred the title of Rayar and twenty one families from Karikal and on five of them he conferred the title of Pandarams. These families were settled in Tambalagamam and charged with different duties in the temple. The descendants of the former thirty families now go as Chariar or Kurus and the descendants of the latter twenty one families go as Vellalas. Over all of them he placed a Vannia called Thaniyanna Poopalan from Madura. Though the Vannias are found all over the Tamil country their largest concentrations are in the Chingleput District of Thondaimandalam which is known as the land of the Pallavas. The following stanza from the Kalveddu describes the appointment of the Vanni ch ef-

தானம் வரிப்பத் தென் துயரன்  
தொழுப்பர்க்குத் துறிகலார்  
தர்க்கக் கந்தரக்  
மாணபங்கமடையா மனகுத்  
திரட்ட தானேயே  
மதுமாயுப்பிராமித்  
தான மதிக்குல ராமன் தனி  
யுன்னுப் பூபாலன்  
நனைக்கொணர்ச்சே  
தேனமர் பூத்தொடை- மாப்பன்  
திருக்கோண மதரக செய்ய  
கவத்தரம்.

According to Nandi Kalampahar the Pallavas belonged to Chandra-

## NOTICE

We hereby give notice that we have on the 30th June 1967 applied to the Government Agent, Jaffna for the License shown in the Schedule he etc annexed for the License period ending 30th September 1968, in compliance with Excess No 10 of 1966 of 30th September 1960

### Schedule

- 1) Name and Address of Applicant, S. F. X. Annasampillai & Teresa Annasampillai trading under the business Name of S. F. X. Annasampillai 31/1 Main Street Jaffna.
- 2) Description of License applied for Foreign Liquor Retail OFF.
- 3) State whether application is for renewal of existing License or License or for a new license or Licenses Renewal of existing Licenses.
- 4) Situation of premises to be licensed 31/53 Main Street, Jaffna.

S. F. X. Annasampillai  
T. Annasampillai  
Name of Applicants  
Jaffna 30th June 1967  
'78 15

kula vide also Rasamanickampillai Pallavar Varalaru (Tamil) p 181. Though Konesar Kalveddu has not been critically studied by anyone I believe from available evidence that Kulakodan was a Chola prince who was a Viceroy in Ceylon when Ceylon formed part of the Chola empire in the eleventh century A.D. Then the Paudiya country was also under the Cholas, and Kulakodan brought a Vanniya from Madura and put him in charge of Trincomalee which was also perhaps a great military stronghold of the Cholas. Uttama Chola and Adi Rajendra son and successor of Emperor Virarajendra (1013-69) are known to have been Viceroys in Ceylon. Whether one of the two or any other Chola princely Viceroy was the Kulakodan cannot be determined without further research. Temple affairs, colonisations, and military organisation in which the Vanniya must have played an important part, all seem to have gone hand in hand in the Trincomalee District which is very close to Polonnaruwa, the then capital. I am afraid I have gone into some details not quite relevant. I have done so as I cannot devote time to such correspondence for some time.

Yours faithfully,  
C. Nagalingam

Thondaimanara  
8th July, 1967

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 16 - 7 - 67 TO 22 - 7 - 67

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

Monday, Tuesday and Wednesday morning must be spent with care. Rest of the week will be fairly favourable. Troubles through secret enemies shown. Domestic upheavals also indicated.

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

Fame and social success indicated. You will be able to steer clear of opposition. New ventures will be delayed but successful. Spend Wednesday afternoon, Thursday and Friday with care.

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

Financially a good week. Professional success indicated. But there will be no mental peace. Beware of secret enemies Friday afternoon and Saturday must be spent with care.

CANCER Punarpoosa 4, Poorasa, Ayilya [Kataka Rasi]

Clashes with relatives likely. New ventures will have to be handled with care. Father's health will suffer. Financially a fairly good week.

LEO Maha. Pooru, Uttira 1, [Singha Rasi]

Professional success indicated. But you will have to face much criticisms and opposition. Beware of scandal mongers. Health will suffer.

VIRGO Uttira 2, 3, 4, Attachittirai 1, 2 [Kanni Rasi]

Professional success promised. Health will be far from satisfactory. Eye troubles likely. You will be quick to pick up quarrels.

LIBRA Chittirai 3, 4. Swatvisaka 1, 2, 3, [Thula Rasi]

You will lose your temper in a hurry this week. Health too will suffer. Feverish complaints likely. Friends of the opposite sex will help you much.

SCORPION Visaka 4, Anusha. Ketta [Vrischika Rasi]

Ruin to enemies promised. Some of your personal problems will be solved. Financially a good week but you will have to meet some heavy expenses also.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

Mother's health will suffer. There will be some troubles in the office. New ventures will be delayed but successful. Gains through landed properties indicated.

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

Success in agricultural ventures promised. Financial gains indicated. But minor health upsets shown. Expenses through vehicles also likely.

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

New understandings will be successful. Rain to enemies promised. Old investments will bring in good results. Beware of scandal mongers weekend.

PISCES Pooradatti 4, Uttiradatti, Ravati [Meena Rasi]

Work will be heavier than usual. Spend the first day of the week with care. Troubles through secret enemies likely. Domestic worries also shown.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2056

In the matter of the intestate estate of the late Parimalam widow of Kathigesu Kanagaratnam of Kaminagar east Jaffna

Deceased Sivakamipillai widow of Velupillai Mrugesu of Kaminagar East

1 Mrugesu Nagalingam

Kaminagar East

2 Mrugesu Nadarajah of Kaminagar East Jaffna presently working in the Rubber Research Institute Sungai Buloh Malaysia

3 Intirani wife of Chellappa Satharavam and

4 her husband Chellappa Satharavam of Kaminagar East

Respondents

This matter coming on for disposal before N. A. de S. Wijeyasekera Esquire, District Judge, Jaffna on the 10th of May 1967 in the presence of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2030

In the matter of the Intestate Estate of Vythilingam Nadarajah of Kokuvi East.

Deceased

Puvaneswary widow of Nadarajah of Champion Lane, Kokuvi East

Vs Petitioner

1 Nadarajah Sivasupiramaniam of the C. T. B. Gutota G O.

2 Nadarajah Sivarajah of Champion Lane, Kokuvi East.

Respondents

This matter coming on for disposal before K. E. Kathiramaningam Esquire acting District Judge, Jaffna on the 10th day of May 1967 in the presence of Mr. S. Thirunavukarasu Proctor on the part of the petitioner and the affidavit of the petitioner dated 5th day of May 1967 having been read.

It is ordered that the petitioner abovesamed be and she is hereby declared entitled to as the widow of the deceased abovesamed to have Letters of Administration to the estate of the said deceased and the same be issued to her accordingly unless the respondents abovesamed or any other person or persons interested shall on or before the 25th day of August 1967, show sufficient cause to the satisfaction of this Court to the contrary.

This 25th day of May 1967.

Sgd. N. A. de S. Wijeyasekera District Judge, Jaffna

(79. 14 & 21)

Mr. K. Arumugam Proctor on the part of the petitioner and the affidavit of the petitioner dated 5th May 1967 and the petition of the petitioner dated the 10th May 1967 having been read:

It is ordered that the abovesamed petitioner be and she is hereby declared entitled to have Letters of Administration to the estate of the abovesamed deceased as her mother and one of her heirs and Letters of administration be issued to her accordingly unless the respondents or any other person or persons interested shall appear before this Court on or before the 8th day of August 1967 and state objection or show sufficient cause to the satisfaction of this court to the contrary.

This 10th day of May 1967

Sgd. G. C. Niles District Judge Jaffna.

Drawn by K. Arumugam Proctor for Petitioner

(64 7 & 11)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy No. T 2027

In the matter of the intestate estate of the late Parameswari wife of T. Sinnadurai of Siruvilan

Deceased Thampu Sinnadurai of Siruvilan

Vs. Petitioner

Minor 1 Sinnadurai Vigneswaran, aged 7 years,

2 Jegatheeswary daughter of Sinnadurai aged 5 years,

3 Sinnadurai Naguleswaran, aged 4 years,

4 Rajeswary daughter of Sinnadurai aged 3 years, all of Siruvilan and

5 Arumugam Sivakuru of Urumparai East

Respondents

This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 21st day of February 1967 in the presence of Mr. M. K. Subramaniam Proctor on the part of the Petitioner and the Affidavit of the Petitioner dated 5th day of January 1967 having been read.

It is ordered that the 5th respondent be appointed guardian ad-litem over the 1st, 2nd, 3rd and 4th respondents minors, for the purpose of representing them in these proceedings and that the petitioner abovesamed be and he is declared entitled as the husband of the abovesamed deceased to have Letters of Administration to the estate of the abovesamed deceased

issued to him accordingly unless the respondents or any other person or persons interested shall show sufficient cause to the satisfaction of this court to the contrary on or before the 8th day of May 1967. It is further ordered that the 5th respondent do produce the said minors in court on the said date. This 21st day of February 1967.

Sgd. G. C. Niles District Judge.

The date for showing cause is extended to 9th June 1967. Sgd. N. A. de S. Wijeyasekera District Judge 3-5-67.

The date for showing cause is extended to 25th August 19 7. Sgd. G. C. Niles District Judge

(75 7 & 14)

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FOR FURTHER PARTICULARS

APPLY TO

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செய்தல் செய்து கொடுக்கப்படும் வரையில்... (Tamil text regarding fund operations)

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