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X

JAFFNA, FRIDAY JULY 30, 1971

X

Arumugampillai Coomaraswamy Mudaliyar (1784 - 1836)

By

V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

In February 1847 Ponnambalam was appointed Deputy Coroner for the Gravets of Colombo. On April 9, 1847 he was also appointed Mudaliar of the Governor's Gate by Sir Colin Campbell - the Governor of Ceylon. This honour was the highest, next to the Maha Mudaliyar under the power of the government to bestow. In October 1847 Ponnampalam Mudaliyar was appointed a Justice of the Peace with the powers of a Magistrate.

Sir Emerson Tennent, who was then Colonial Secretary, expressed appreciation of Mudaliyar's services on February 13, 1848. Lord Torrington, the Governor, also expressed his appreciation to Ponnambalam on July 22, 1848.

Ponnambalam Mudaliyar was also made Native Revenue Assistant to the Government Agent (Western Province) in 1848 - a difficult period in Ceylon history. This was admitting him to the Civil Service proper, seventh heaven of officialdom at that time. But the Authorities in the Colonial Office in England did not see eye-to-eye with the local Authorities and did not confirm this appointment.

The Builder of the Great Temple

At this stage worldly honours became distasteful to Ponnambalam Mudaliyar's mind. He yearned to visit the great Hindu temples of South India.

In January 1850 Ponnambalam Mudaliyar chartered a sailing vessel at Colombo and sailed Cape Comorin where the family party worshipped at the Kanya-Kumari Temple.

Kanya Kumari Muni or Cape Comorin is sacred to Hindus because of the Hindu temple, of Kanya Kumari Amman which stands there, and is the meeting place of the Arabian Sea, the Indian Ocean and the Bay of Bengal. Here the sun appears to rise and set in the same sea.

Ponnambalam Mudaliyar and his party proceeded by easy stages to Thiruchendur Palayang Kottai (Palam Cottah), Alwar - Tirunelvely, Thirupparam Kunram Madura Alagar Kovil, Alagar Malai, Varali Malai Tiruchchirappalli, KandorGauri Sangu Muham, Sri Rangam, Tanjore, Thiruvai Aru, Vaidyesparan Kovil, Negapatam (Naga - pattinam) Nagur Vedarani. (Pt Calimere), Koddai Kartai, Rameswaram, Kandamadana Parvatham, and back to Ceylon through Jaffna. Wherever the Mudaliyar and his party went, they were received with the music of "Nagaswaram" Carnatic music and the dancing of nautch girls. About a hundred years ago this was the customary way of receiving kings, chieftains and prelates.

A few years afterwards, Ponnampalam Mudaliyar's wife Sellachchi, the daughter of Coomaraswamy Mudaliyar died on September 8, 1854, and he tendered his resignation from his job. After this event the Mudaliyar's mind was fully bent on building a granite temple for Shiva with monolithic pillars on the model

(Continued on page 6)

United National Efforts

By

S. SIVASUBRAMANIAM

As is bound to be, there is disagreement in the mind of the Public of Ceylon about many current matters including the matter of the New Constitution. Our country has regained its national Independence after centuries and further is what is called a developing country in a bigger world already beset with many controversial problems. The policy of agreeing to disagree, and the policy of co-existence are absolutely necessary for the well-being and safety of the country as well as for the component units of the population. Unity and hard work are also required. The following passage from a speech of the late Sardar Patel, one of India's great patriots and statesmen is instructive:

"Independence has given us a golden opportunity. We must seize it. Produce more wealth by working hard - that is the only way to prosperity. Be united in all your efforts, for thus only can you reap the fruits of Swaraj"

In the same context, it also appears to me that intercommunal and inter religious co-operation, amity and friendship are greater assets than even the provisions of any Constitution, though the latter by itself is of paramount importance. For working any kind of Constitution, unity and goodwill among all sections in the country are ultimately indispensable and are prime requisites.

It is, therefore, best that controversies regarding the Constitution are carried on with the least possible damage to the cause of intercommunal, inter religious and inter sectional amity. That procedure would be the best method of attaining national as well as sec-

THE STORY OF MAVIDDAPURAM

BY S. SUBRAMANIAM

Varakunapandiyan ruled over the Pandyan kingdom during the early part of the ninth century. At that time he landed in the northern part of Lanka and marched towards the Sinhala capital with a view to capturing Lanka. He made his way towards the capital, waged severe war against the Sinhala king and defeated him.

It appears that during those times the kingdom of Jaffna was under Sinhala rule, except during short intervals. Varagunan landed in the north of Ceylon and defeated the Sinhala king. With reference to this incident Iraiyanar Ahapporul is cited as the authority. It states, "Varagunan captured the sandy place destroying the king of the land." Hence it is evident that Jaffna was then known by the name "Manatti". The Vaipavamalai written by a Jaffna poet refers to Jaffna as "Manatthidar". The Sinhalese, therefore, called Jaffna Weligama, and the name Valigamam which is current at present is a corrupt form of Weligama (sandy place). After Varagunan's time Jaffna gradually freed itself from the rule of Sinhala kings and became an independent kingdom. During the early part of the tenth century Paranthaka Cholan I landed in Kayts with his forces. A fierce war ensued between Paranthaka Cholan

and the Sinhala king. Mudaliyar Rasanayagam states in his History of Jaffna that the venue of the fight was Valavarkonepallam situated in Maviddapuram. In this fight Siriyavelan, the Commander-in-chief of Cholan's forces, lost his life. Yet Cholan was not cowed down. He marched straight to the Sinhala capital and defeated the Sinhala king. Thereafter the Tamils became powerful in the North of Ceylon. In addition to the common people royal families also constructed rich mansions and settled down in the north of Ceylon. They established themselves at Valavarkone also in Maviddapuram.

One of the provincial governors of the Chola kingdom had a daughter named Maruthapravahavali. She suffered from severe dyspepsia which could not be cured by medical treatment. She decided to have it cured by bathing in sacred waters. In the course of her peregrinations she met a Saaniyasini named Santhalingam. He said to her, "No medical expert can cure this disease. Your decision to bathe in holy spring is correct. In the North of Ceylon there is a hill known as Keerimalai. You find a sacred spring of pure water in the midst of brackish water. The waters from the hillock mingle with the pure water from land. This is the most sacred spring in the world. If you go there and bathe you will be cured of the disease."

On hearing these words the princess accompanied by her foster-mother, her attendants and soldiers landed in Keerimalai. She had camps pitched for herself and her retinue at Valavarkonepalli. This locality has been subsequently named Kumarat-

likes.

(Continued on page 6)

THOUGHTS TO BE TREASURED

சீதை செய்ய நின்ற
செழும்புலனின், உன்னம்
சீதை செய்ய புலனின்
உணர்வில் தீர்ந்து.
— சீதைவீட்டு
அலைகடலில் சென்று
அடங்கும் ஆறுபோல்
மிளாது,
உலைவில் அரண் பாநந்தை
உற்று.

When the soul (which was bound by Pasam), like the surging water (in the tank) imprisoned (within its bunds) becomes freed from the fetter of sensory knowledge, it will attain the Feet of the Endless Lord and not return therefrom, like the flood waters of the river (formed) by the breach of the (tank) bund reaching the vast ocean and becoming merged therein.



தமிழ்நாட்டில் உள்ள அனைத்து
தமிழர்களும் இதனை
தமிழ்நாட்டில் உள்ள அனைத்து
தமிழர்களும் இதனை
தமிழ்நாட்டில் உள்ள அனைத்து
தமிழர்களும் இதனை

Hindu Organ

FRIDAY, JULY 30, 1971

EMPLOYMENT FOR EVERYONE

It has been reported that the Ministry of Planning and Employment would, in the near future, announce details of a scheme for providing employment for several thousands of unemployed persons. This is as it ought to be. Premier Srimavo Bandaranaike as head of this Ministry has always placed great em-

phasis on the need for immediate planning to find work for the unemployed. The spade work that has already been done by this Ministry is both encouraging and commendable.

However, we wish to refer here to one aspect of the problem of unemployment. The unemployed according to published statistics include those who are already working in some capacity and exclude those who have been for several years unable to obtain work. Thus the first step in solving the problem of unemployment is to take a census of the unemployed, tabulated according to qualifications, age and special training, through the machinery of the Local Bodies and the Grama Sevahas. Such a register of the unemployed, indexed according to the requirements of jobs, would help the filling of vacancies in the first instance, without recourse to the time-worn method of calling for applications and proceeding to select the suitable according to the procedure of old.

New ideas and new methods must be substituted for the old procedure which has proved to be protracted and purposeless. A perfected register of the unemployed would help the various Departments fill vacancies as they occur.

The public would wish to know the number of vacancies in the Government offices and the educational institutions of the Island only to make the various Ministries to move forward in the matter of providing employment according to the directions indicated by the Premier.

Two Beacons of Hinduism in Ceylon

At a meeting held on the 22nd July at Trincomalee, presided over by Dr. Thamyaiyah, Chairman of the Town Council, to inaugurate the Trincomalee Branch of the Thiruketheeswaram Temple Reconstruction Society. Mr. S. Arumugam, Vice President and Chairman of the Building Committee in addressing the gathering made a cultural survey of the two ancient Hindu Temples of Koneswaram and Ketheeswaram in Ceylon.

Iswaran Temples

Tracing their origin to the legendary days of the Ramayana epic, Mr. Arumugam spoke of the references made by Dr Paul E Peiris in the R. A. S. Journal, Vol. XXV. No. 70, pp. 17-18 to the five Iswaran Temples dedicated to Lord Parameswaran that existed in Ceylon during the pre-Vijayan era. Vijaya, during his regime, as king of Lanka, repaired and improved the four Iswaran temples - Koneswaram in the east, Ketheeswaram in the West, Thondeswaram in the south and Naguleswaram in the north of his kingdom.

Pliny & Ptolemy

Mathodam, the ancient city of Thiruketheeswaram was a landmark as an important sea port where Babylonians and Egyptians with their beads and glasses met the Chinese with their jars of oil and exchanged their merchandise. It was a veritable super market, a Maha-Santhai or Mantai for sport. This township, settlement and the temple on the west coast of the Island continued to flourish thus for several centuries. We hear about it from the writings of Pliny, the Roman writer and Ptolemy the Greek Geographer.

Chola Kankan

Koneswaram (Kon-King), the Iswaran temple of renown in the eastern coast, dedicated to the Supreme one, was visited by pilgrims from India, but got demolished along with other "Brahminical" temples in the eastern area, during the third century. (Mahawamsa 37-V. 41)

Thither came Chola Kankan, grand son of Chola King Manu Nee-thi Kankan, in the year 436 A. C. He had some

for the observance of certain vows taken by his parents who became blessed with a son and heir after their pilgrimage to this sacred spot. On seeing the temple of his dreams in ruins, he dedicated himself to his life task viz, the restoration of the Koneswaram temple, building a tank for watering the temple, paddy lands and the erection of habitation for the temple care-takers - thus becoming immortal with the name - title, of "Kulakkotam" - the builder of Tank and Temple

of Thevaram Fame

It is well known that Pallava Culture largely influenced Ceylon in the 5th and 7th centuries. There was contact between the rulers of Ceylon and India then. Indian artisans worked in Ceylon on various undertakings. The outstanding temples of the time would have been perfected in Pallava architecture with the newly developed granite stone style elaborated as a masterpiece at Mamalapuram, under Manavarman. At Koneswaram we have today the remnants of a pillar of that period.

The name and fame of Koneswaram and Ketheeswaram inspired Thiru Jnana Sampather to sing a garland of eleven hymns on Thiruketheeswaram and another pathiham of stanzas on Thirukoneswaram the Dakshana Kailasam in Ceylon. About two hundred years later, in the ninth century Sundara Moorthy Swamigal offers a garland of ten verses to Ketheeswaranathar. These recitals elevate these two temples to the category of celebrated Hindu Temples of Thevaram fame and their names become immortal to time.

The Cholas and Pandavas

The Chola Kings during their sixty seven years sovereignty of Ceylon, commencing from the year 1003, paid much attention to the repairing and improving of Hindu temples. The temple at Thiruketheeswaram was completely re-built and was in its best splendour then more than in any time; it was given the name of Raja Rajeswaran with Mahadevan as the deity. The Pandya rule over

Ceylon lasted 12 years commencing with Veera Pandyan setting up his headquarters at Trincomalee.

It was his father, the celebrated Sondera Pandyan (1251 - 1280) who made the Pandyan Culture flourish in Ceylon with the Shivan Dhevales (now in ruins) at Polonnaruwa which was his capital city, then called Jananatha Mandalam. He rebuilt all temples. At Koneswaram, a structure of a thousand pillars was erected, the grandest temple ever built at the site. A description of this is found in the Portuguese documents; only the stone with the double fish insignia now placed at the entrance to Fort Frederick survives to tell the tale today.

In Ruins

With the arrival of the Portuguese in Ceylon, in the year 1505 events took a different shape. To them conquest of a country was not limited to military supremacy only; devastation, loot and murder was widely prevalent. They were particularly vindictive against any religious activity other than their own. Hindu temples were looted and destroyed. Temple edifices were razed to the very ground and stones removed away so that there would be no chance of them being rebuilt. That was the pathetic fate of the Thiruketheeswaram temple in the year 1589 and of the Koneswaram temple in 1624.

Revival and Rebuilding

But Sakthi, the Divine Power, the source of all Energy, cannot remain dormant. Sri Arumuga Navalar speaks out urging action and a structure of humble proportions was erected at Thiruketheeswaram in 1903

The finding of the Somaskanda Moorthy, Ganesh and other deities in 1950 resulted in the construction and completion of a new grand temple structure for Dhakshana Kailasa Sri Koneswaranathar at Trincomalee in 1963. May His blessings be on those who achieved that noble work!

The discovery of the ancient Palavi theertham by a savant on avani moolam day in 1958, and its restoration subsequently, led to the formation of a Restoration Society for building a temple at Thiruketheeswaram. The Society has been active ever since. The building of temple

Sabhai Decides to Issue Commemoration Malar

In Honour of Sri A. Thanabalasingam

When the Committee of Management of the Jaffna Saiva Paripalana Sabhai met on July 30 at the Sabhai Ashram Navalar Hall a vote of condolence on the passing away of Shri A. Thanabalasingam, Secretary of the Sabhai was passed. The meeting was adjourned as a mark of respect for the departed member.

Shri S. U. Somasegaram, one of the Vice-Presidents, presided and said

that the members had met under very sorrowful circumstances. Mudr. C. Muttutamby in moving the vote of condolence paid a rich tribute to the patriotic services of the Sabhai's Secretary and suggested that a memorial publication be issued.

Shri R. N. Sivapirakam seconded the motion. Shri M. Mylvaganam spoke in support. The motion was passed and two minutes silence was observed.

for Ketheeswaranathar is in progress; the Pirahara Moothigal temple, bell-tower, RajaGopuram and amenities for pilgrims and devotees have been provided at a cost of over Rs. 8 lak s. Now, work is being inaugurated on the main Shivan and Ambal Kovils, which is a work in architecturally sculptured granite stones retaining traditional cultural pattern.

Conclusion

He concluded with the observation that this day, the affinity between these two shining lights of Hinduism of ancient Ceylon is kept alive by the customary ritual of offering waters from the Papanasam theertham (Trincomalee) for abishekam to Ketheeswaranathar, on the first festival day and correspondingly from Palavi at Mantai for abishekam to Koneswaranathar on the first festival day.

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA
Testamentary Jurisdiction
No. 2576

In the matter of the Last Will and Testament of late Kander Sinnathurai of Tellippalai East Deceased

Nagamany Sinnathamby of Mallakam
Vs. Petitioner

- 1 Nagamany Kandiah Krishnasamy of Mallakam
- 2 Kandiah Ratnasamy and wife
- 3 Rasammah both of Mallakam

Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 27th day of June 1971 in the presence of Mr. C. Ramalingam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 11th March 1971 and the affidavit of a witness to the last will mentioned below and dated 4th June 1971 having been read.

It is ordered that the last will and testament of the deceased abovenamed dated 19th March 1960 attested by K. Kanapathipillai Notary Public under No. 4449 now produced and deposited in this Court be and the same is hereby proved and it is hereby declared that the said petitioner is the executor named in the said last will and that he is entitled to have probate of the same issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 30th day of September 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 27th day of June 1971.
Sgd. A. Vythilingam
District Judge.

ORDER ABSOLUTE IN THE FIRST INSTANCE

In The District Court Of
Jaffna

No. T/2690

In the matter of the Last Will and Testament of Velupillai Apputhurai of 58, Sivan Pannai Road, Jaffna Deceased

Amarawathy widow of Velupillai Apputhurai of 58, Sivan Pannai Road, Jaffna
Petitioner

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 30th day of January 1971 in the presence of Mr. W. S. Senthilnathan, Proctor on the part of the petitioner and the petition and affidavit of the Petitioner dated the 29th day of January 1971 and the affidavit of the Notary dated the 8th day of December 1970 having been read.

It is ordered that the Last Will and Testament bearing No. 60 made by the deceased abovenamed on the 18th day of October 1957 and attested by A. F. Molamure, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that probate thereof be granted to the petitioner abovenamed as the Executrix named therein on payment of estate duty, if any, and taking oath of office.

This 30th day of January 1971.

Sgd. A. Vaithiyalingam
District Judge Jaffna

Drawn by
W. S. Senthilnathan
Proctor for Petitioner

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 1000/Testy

In the matter of the Last Will and Testament of Thampoe Kandassamy of Puloly South Deceased

Theivanaipillai widow of V. T. Kandassamy of Puloly South Vs. Petitioner

- 1 Kandassamy Sanmuganathan
- 2 Rukumany daughter of Kandassamy
- 3 Sathiyabama daughter of Kandassamy
- 4 Indira Gandhi daughter of Kandassamy
- 5 Kandassamy Sivayoganathan
- 6 Thampu Velupillai all of Puloly South

Respondents.

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge of Point Pedro on the 13th day of July 1971 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the affidavit of the Petitioner dated day of July 1971 having been read.

It is ordered that the 6th Respondent abovenamed be and he is hereby appointed Guardian-ad-litem of the 1 to 5 Minors Respondents abovenamed for the purpose of these proceedings.

It is further ordered that the Petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Probate to the Estate of the said deceased issued to her accordingly, unless the Respondent abovenamed or any other person or persons interested shall on or before 31st of August 1971 show sufficient cause to the satisfaction of this court to the contrary.

This 13th day of July 1971.
Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. N. A. Rajaratnam
Proctor for Petitioner
70 30 & 6

Thiruketheeswaram Restoration Collections Gather Momentum

Hindu residents of Trincomalee have formed a Chapter of the Thiruketheeswaram Temple Restoration Society to collect funds to expedite restoration work with the foundation stone-laying ceremonies which have been finally fixed between the auspicious times of 6-05 a. m. and 7-50 a. m. on Friday, August 27, 1971 at Thiruketheeswaram. The chapter was inaugurated with a meeting on 22nd July at 5 p. m. at the at the Ramakrishna Mission Hindu College Hall with Dr. V. Tambiyasiah, Chairman, Urban council in the chair, and Pandit P. P. Sivasekaram, welcoming Messrs. S. Somasundaram and S. Arumugam, President, and one of the Vice-Presidents respectively from Colombo, and others who attended the meeting.

The following office bearers were elected to the Trincomalee Chapter.

President: Proctor S. Sambanthar, Secretary: Proctor M. K. Sellarajah, Treasurer: S. Muthulingam and twelve members to the Committee, each representing a Ward in the Urban Council. Mathaji Aramaiyar proposed a vote of thanks.

Uduvil Chapter

Hindu residents of Uduvil too have inaugurated an Uduvil Chapter at a meeting on 21-7-71 at 5 p. m. with Mr. T. Murugesampillai in the Chair and the office-bearers elected were as follows: President: S. Muthulingam Hony. Secretary: R. Satchithanandam, Hony. Treasurer: V. Mylvaganam Assistant Secretaries: K. Sithambaranathan (Uduvil South), S. Arumugam (Uduvil East); V. Sathasivam (Uduvil West); A. Kanthasamy and K. Sivasubramaniam (Sanguvely); K. Sellathurai and T. Kanagasabapathy (Inuvil); . Ratnasabapathy and K. Ponnambalam (Inuvil East); and Messrs T. Kandiah and S. Velayuthapillai (Tharady South).

Batticaloa and Vavuniya

Hindu residents of Batticaloa and Vavuniya have made the necessary arrangements to inaugurate Chapters in their areas with Meetings at both these places on Friday, 30th July, at Batticaloa the meeting will be held at the Ramakrishna Girls' School Hall at 5 p. m. with Mr. K. V. M. Subramaniam, Proctor S. C. & N. P. in the chair, the others billed to speak (being Mr. Pon Sinnathu

rai, Teacher, Government School, Batticaloa, Mrs. P. Packivarajah, of Arayapathi Maha Vidyalaya, Mr. S. Somasundaram, O.B.E., President, and Messrs. S. Arumugam and Dr. S. Ariaratnam, two of the Vice-Presidents of the parent Society, while the Meeting at Vavuniya will also be held at 5 p. m. the same day (30-7-71) at the Hindu School opposite the Rest House, with Mr. Sivagnanem, Additional Government Agent, Vavuniya, in the Chair, the other speakers from Colombo being Messrs. S. Kandiah, Honorary Secretary, Mr. V. Kailasapillai one of the Hony Treasurers and Mr. Muttucumaraswamy, one of the Assistant Secretaries of the parent Society. The Sundaramcorthy Nayanar Guru Poojai will also be conducted there at the same time.

A Special Thiruketheeswaram Week from 23-8-71 to 29-8-71 has been started by the Jaffna Chapter of the Society to impress upon every Hindu child the significance of the part he should play in the speedy restoration of this ancient Hindu Temple to its pristine grandeur and glory.

The Society will be only too glad to respond to requests from unrepresented areas to inaugurate Chapters in those areas for the collection of a steady flow of funds towards the reconstruction project.

Reviewed News

More men on the Moon

Another exciting expedition to the Moon by American Astronauts is well under way full of promise in the unravelling of hitherto unknown details of the make up of the moon.

The latest development in the science of space has made it possible for humans to walk on the rugged surface of the Moon and even drive a 'vehicle' over the unmapped exterior that has no highways or even natural pathways.

More amazing has been the finesse in the precision of movement of machines and the detection of disorders. The supremacy of the knowledge of science seems to have been steadily established for urging humans to take more and more to the study of science and practice of research,

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ARUMUGAMPILLAI

(Continued from page 5)

of the various shrines that he had seen in the Pandyan and Chola countries in South India. The Mudaliyar at first built a sanctuary in his house and performed "Bala Yantra Pooja" (this was the "Yantra" which was later placed under the statue of the Sivakamy Amman) in the temple. He bought a piece of land at Kochchikadde on which there was an ancient temple for Kali. He employed architects from South India and laid the foundations of the Ponnambala Vaneeswarar Temple on an auspicious day in 1857. (To be continued)

The Story of Maviddapuram

(Continued from page 5)

thipalli. She stayed here for some time taking daily baths at Keerimalai spring till she was cured of her disease.

As she was settled there for sometime she used to walk about in the neighbourhood and observe the surrounding scenery. One day she went on a walk towards Kovilkadavai. This place is now known as Maviddapuram. In the vicinity of Maviddapuram there is still a hamlet known as Paddikadavai. She observed the mango trees, jack trees, the plantain trees and arecanut palms studded in the grove. There she found valli creepers and betel creepers shining in all splendour. Her eyes were also dazzled by the sight of the millet plants weighed down by the ears of corn and blown about by the gentle breeze. While she was walking about enjoying the scenery, she met an old man who was worshipping the mountain god Muruga at the foot of a bo tree, having lighted a lamp. Her body trembled at this sight, her hairs stood on ends, her tongue faltered, and her heart melted with devotion towards Muruga. As soon as the pious man had finished his worship she addressed him thus, "Holy Sire! What is thy name? How did this temple come into existence? Please narrate to me the story of its growth."

Thereafter the holy man with his heart filled with joy, with a beaming smile addressed her thus: "My name is Sadaiyan. I belong to a family of Vellalas residing here. This abode of Lord Muruga is known as Kovilkadavai. For generations we are worshipping Muruga symbolised by this Vel made of silver. We worship Him in order that he may impart His unbowed grace and plentiful harvest. He is our guardian deity."

Then she addressed him thus, "Holy Sire! My mind is filled with joy when I see thy face shining with the grace of Muruga. My heart overflows with piety and devotion towards Him. When I see your asceticism and the silver Vel planted at the foot of the bo tree I am anxious to

have a stone temple built in this very spot in His honour. Mayst Thou express thy desire!" He replied, "Who am I to reject this pious offer you have made out of the abundance of your heart. You may carry out your desire. May He shower His grace on you!"

When she heard these words Maruthapravahavalli retired to her residence with joy. On the next day she sent a letter to her father expressing her desire to build a temple for Muruga and requesting him for the necessary assistance. Her father acceded to her request and sent the required funds and materials with architects, sculptors, images of deities, and priests to conduct poojabs and festivals. The images arrived by ship at Kurukkaturai, later named as Kakesaturai. Maruthapravahavalli had the temple built under her direct supervision. The chief priest consecrated the images according to the rules laid down in the Agama Shastras. The temple was inaugurated with Kumbabishekam. Hitherto the mode of worship followed was Dravidian in character; hereafter it was to follow the Agamic laws. She donated productive lands, fields and compounds, both in Jaffna and Chola Desa, to meet the expenses of the poojabs and festivals.

When the Cholas held sway in Lanka several Saiva Temples were built. The Sivan Temple at Poinaruwa still in existence, several other temples dilapidated and neglected, and several Lingams abandoned by roadsides are a clear proof of the above statement. Maviddapuram Kandaswamy Temple rose up in a similar manner. It was under the tutelage of the royal families in Chotadesa like the Rajarajawaram Udaiyar temple in Tanjore.

The suzerainty of the Cholas ended in the thirteenth century A. D. Thereafter the Canarese had some connexion with Lanka. There is a street by name Kannadiyar Street near Maviddapuram Temple. Hence it is evident that the Canarese had their settlements

here. After this Arya Chakravarti set up an independent kingdom in Jaffna. Even during his time the temple was in a flourishing condition. In the sixteenth century the Portuguese captured Jaffna and destroyed all the temples. They gave the people Portuguese names and converted them to their religion. The lands near Kandasamy Temple still bear names like "Matthesu panku" and "Iyavattai". The Brahmans who were grieved at the destruction of the temple hid the image in the neighbouring wells under water with the help of ropes. The greatness of Chola art can be found by comparing them with the images of the present day. The golden images of the temple vanished, and have not been recovered. Even the stones carved by sculpture of Chola desa have disappeared. Some say that the stones were utilised to build the adjoining Catholic churches. Even the Dutch prevented the Saivaites from worshipping Muruga. They had to worship Him at dead of night unseen by the rulers.

When the British captured Jaffna in the nineteenth century conditions changed. The Saivites from who pretended to be Christians openly conducted their ceremonies. Saivaita temples were rebuilt. The Maviddapuram temple was restored to its previous condition. Granite stones were brought from Vilankulam for rebuilding the temple. There were four towers during the time of the Cholas; now there is only one erected on the western side by Rangoon Pandaram. It is said that there were several copper sasanas during the times of the Cholas and that there was a rare Yantram laid at the bottom of the foundation. We do not know how they disappeared. Descendants of the Brahmin families brought here by the Cholas have made the temple their own.

(These facts have been gathered from the extract on Kandaswamy Temple published in Skandhasabdi Malar in 1958 at the order of Sri Sri Subrahmanya Thevika Praramacharya Swamikal head of Thiruvavaduthurai Athanasam under the title of "Muruga".)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 2736

In the matter of the intestate estate of the late Nallathamby Navaratnam of Kachcheri East lane, Chundikuli, Jaffna

Deceased
Fakkiam widow of Nallathamby Navaratnam of Kachcheri East Lane, Chundikuly, Jaffna

Ve. Petitioner
1 Arulchelvi daughter of N. Navaratnam

2 Navaratnam Inthirasenan both of Kachcheri East Lane, Chundikuli, Jaffna

Respondents

This matter coming on for disposal before A. Vythialingam, Esquire, District Judge Jaffna on the 30th day of May 1971 in the presence of Mr. K. Nadarajah Proctor on the part of the petitioner and the Petitioner and the Affidavit of the Petitioner dated 30th May 1971 having been read.

It is ordered that the Petitioner abovesaid be and he is hereby declared entitled as the widow of the deceased abovesaid to have Letters of Administration to the estate of the said deceased issued to her accordingly unless the Respondent abovesaid or any other person or persons interested shall on or before the 14th day of September 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of May 1971
(Sgd.) A. Vythialingam
District Judge

Drawn by
Sgd. K. Nadarajah
Proctor for Petitioner
07 30 * 5

PARTITION NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. P/1303

1 Thambipillai Velautham and
2 Kanapathipillai Balasubramaniam both of Mancumpan

Vs. Plaintiffs

1 Perampalam Balasubramaniam
2 Arumugam Ramalingam
3 Ramalingam Thalaysingam all of Mancumpan

Defendants

It is hereby notified that action No. P/1303 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the lands called Oyyankoodal in extent fifteen lachchams varagu culture (15 Lms. v. c.) and situated at Mancumpan.

The case is fixed for consideration of Plan and Report and statement of claim on the 4th day of August, 1971.

By order of Court,
Sgd. V. Sivasubramaniam
Secretary/Chief Clerk

This 28th day of July 1971.

68 30.

Saiva Paripalana Sabhai Jaffna

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Editor: B. N. SIVAPRAKASAM