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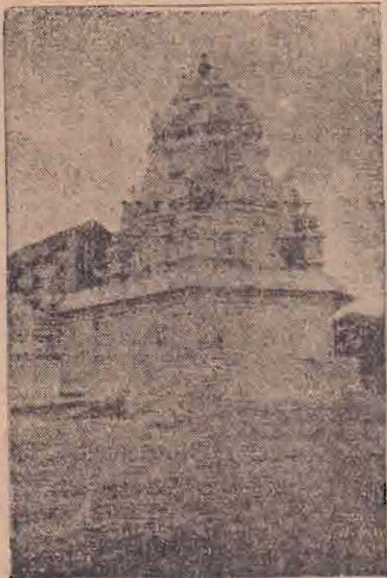
An Ancient Temple of Ceylon

By
S. SIVASUBRAMANIAMA great Sage when
advising students
spoke thus:-

"Along with educating yourself try to cultivate a spiritual outlook. An education without a spiritual bearing makes man increasingly selfish. Swami Vivekananda was a graduate, but he drew spiritual strength by becoming a disciple of Sri Ramakrishna Paramahansa. He travelled over many parts of the world and established the Ramakrishna Missions. He spread the great message of Sri Ramakrishna, wherever he went. Education enables one to serve one's country, but spiritual strength and devotion enable one to reach God, and reaching God is the eternal reality."

The advice given by the revered Saint applies to adults also. In the case of Buddhism which believes in Nirvana, the word, "Nirvana" could be substituted in place of the word "God" if I may be permitted to say so.

It is superfluous to state that a spiritual outlook is absolutely necessary for mankind. A place of worship or of devotion like a Temple, Vihara, Church, Mosque, Synagogue and other places of worship have thus occupied and played a very important part in the history of every country during all ages. Such places have fashioned and moulded the lives of millions of people. Ceylon has been blessed with several such places of worship, some of which have obtained recognition and obeisance from people of other countries. Amongst such places of worship are the Dalada Maligawa, the Bo-tree at Anuradhapura, Kelaniya



Temple, Adam's Peak, Kataragama, Madhu, Thiruketheeshwaram, Sri Koneswaram at Trincomalee, Nallur, Sella-
chanathi and Maviddapuram Temples in Jaffna and Mamanga Pillaiyar and Mandur Kandaswamy Temples at Batticaloa, Villundi Kandaswamy and Tambalagam Konesar Temples at Trincomalee, Munswaram Temple, Meeram Makan Mosque at Kandy, Kachimalai Shrine at Beruwela and the shrine at Balangoda to mention just a few.

The Temple at Thiruketheeshwaram is being rebuilt. It is said to be one of the most ancient places of worship in Ceylon situated at Manthodai in the District of Mannar. An Archaeological Commissioner once expressed the view that during ancient times, Manthodai was like a Metropolis and a meeting place of several races, cultures and religions, that it was a sea-port town or rather city and that it was to Sri Lanka in these days what Colombo is today to Ceylon. The history of the temple goes beyond recorded history. It is said that the temple was so venerated and venerable that one of the first acts of Prince Vijaya was to have it repaired. As we know, Ceylon had been subject to Portu-

(Continued on page 7)

Reception to Tamil Nadu Minister

(Our London Correspondent)

Tamils from India, Malaysia and Ceylon foregathered at the London Y. M. C. A. Mahatma Gandhi Hall on August 1971 at 4 p. m. to give a reception to Hon. Madhavan, Minister of Labour and Justice. This meeting was presided by Mr. L. Meyappan a former President of the London Tamil Sangam. Mr. A. S. Ramalingam (formerly of Singapore) made a speech of welcome. Mr. Devadas (formerly of Singapore) during his speech requested the Minister to bring back Prohibition in Tamil Nadu. Mr. Muttu Cumaraswamy (representing Ceylon) dwelt on the cultural benefits bestowed by the Tamil Nadu and commented that that there were signs of a World Tamil Kalagam being established in London and expressed a belief that the Minister would help in that venture. Mr. Nallaperumal compared Shakespeare's works with Ilankovan's Sillapad karam. Mr. Anandan spoke of the good done by the Dravida Munnetra Kalagam. The Minister in reply to Mr. Devadas touched on his experiences of having Prohibition and lifting them. He said that many had gone to jail, owing to the deleterious effects of bad drinks. Regarding the idea of Mr. Muttu Cumaraswamy regarding a World Tamil Kalagam in London the Minister said that India had established already one and the Tamil Nadu Government would be helpful to promote the cultural interests of Tamils in London.

The Minister was entertained with songs, music and eastern dances.

A vote of thanks was proposed by Mr. A. S. Ramalingam who was one of the organisers of this function along with Mr. L. Meyappan and Mr. M. Kandaswamy.

Temple of Batticaloa, Trincomalee and Mathotam

A meeting was held at Batticaloa on the 30th of July, 1971 presided over by K. V. M. Suppramaniam Esqr., J. P. Proctor S. C. to inaugurate a branch of the Thiruketheeshwaram Temple Restoration Society at Batticaloa.

Mr. S. Arumugam, retired Deputy Director of Irrigation, Vice President and Chairman of the Building Committee, in addressing the gathering gave a survey of the construction work carried out so far and observed that while brick and mortar may suffice to build any temple, it is his yearning to win the inner cognizance of every Hindu in Ceylon and his sense of appreciation for this "Thirupany". The task is not one of merely collecting subscriptions. No, Sirs, no! that is not our target, that is not our goal, he said.

Our work is not finished till every person can himself provide the answer to the question why a temple should be built at Thiruketheeshwaram!

With knowledge comes understanding and with understanding comes appreciation and realisation. He therefore asked to be permitted to speak on matters of interest concerning temples and shrines in their own neighbourhood near Batticaloa, Trincomalee and at Mathottam.

The Ravana Legend:

The story of ancient Lankapuram abounds with legends, myths and tradition like that of any other land. So, no apology is made for reference to the Ramayana legend and the Ravana episode and his fortress at the Besses — Great and Little, off the south eastern coast regularly on his way to Koneswaram and Ketheeshwaram for divine worship. Thirukovil on the eastern coast has been mentioned as an intermediate halting place with a sacred (Thiru) temple (Kovil).

At the spot hallowed by Kethu by his penances and sthapas beseeching Iswaran (God Parameswaran the Supreme one) for his redemption, Mayan had erected a temple for Iswara, for worship by his daughter Mandothery, Ravana's Queen. The location thus gains its name Ketha — Iswaran, for ever, and is situated near Mannar of today.

At Koneswaram (Thiru-kona-malai, Gokhana of old), has been built a temple for Iswaran dedicated to Kon — King or Supreme one, associated with Ravana legend.

Right from hoary antiquity these two well known land marks of Hinduism in Ceylon, have been shining lights but beset with fortunes and misfortunes.

The Ramayana epic narrates events of the 2500 B. C. era, which is about five thousand years ago.

The Agastiar Tradition:

Agastiar, the mystic Munivar (sage), from the mountain abode of Kailash migrates to the South — The Dhakshana land. His pilgrimage to Vetharniam, Chidambaram, Ketheeshwaram and Koneswaram is a legendary tradition of the 1000 B. C. era (Dakshana Kailasa Manmiam).

Iswaran Temples to Lord Parameswaran

Leaving myths and legends, we come to more authentic sources. Dr. Paul E. Peiris, the eminent

(Over to page 6)

THOUGHTS TO BE
TREASURED

ஆகையால் பயன் என்ன —
அரங்கோயில் வலம்வந்து
பூக்கையால் அட்டிப் போற்றி
என்னுதலில் வாக்கையாற்
பயனென்ன
(Devaram)

What is the use of the (human) body if the possessor thereof does not go round the Sivan temple (in worship), offering flowers with the hand and praising (the Lord).—Oh! what is the use of having such a body?



தமிழ் மொழியை ஐயுறாமல் அறிவோம்
தமிழ் மொழியை நன்றி விக்கையோம்
தமிழ் மொழியை நன்றி விக்கையோம்
தமிழ் மொழியை நன்றி விக்கையோம்
தமிழ் மொழியை நன்றி விக்கையோம்

Hindu Organ

FRIDAY, AUGUST 27, 1971

TO THIRUKETHES-
WARAM TEMPLE

One of the biggest and most blessed structural undertakings in recent years has been inaugurated in the time hallowed Temple in the sacred area that is traditionally known as Thiruketheswaram. The glorious past of this sanctified spot known to the world by means of the historical accounts written by foreigners and through the sacred hymns of Saints Thirugnanesambandar and Sundaramoorthy reminds us all of the special significance of Thiruketheswaram to Lanka and the Saiva world extending beyond the seas to the Indonesian territory and the small isles scattered all over the Pacific Ocean.

Standing as a spiritual sentinel at the North Western corner of Lanka, the lovely little isle of ours recorded in the resounding stories of Shri Rama and the Pancha Pandavas and specially in the peerless Kandapuram, Thiruketheswaram has survived the onslaughts of alien invaders and the passage of time to continue to shed divine lustre for the benefit of the people of this world. This is the Temple that is being renovated after several decades. Devotees have volunteered, duty bound, to do their utmost and best in order that this sacred shrine dedicated to Shiva Peruman and Gouri Ammal may regain its ancient glory.

Several lakhs of rupees are needed for this stu-

KANTALAI TANK AND
KONESAR TEMPLE

BY S. SUBRAMANIAM

(Continued from last issue)

After the buildings were completed the king and queen ordered that Poojabs should be conducted six times a day and that festivals should be celebrated annually in all grandeur. The fields of Tambalgamam were endowed by the royal pair to meet the expenses of the temple and the mutts. Even today we see the stone inscriptions commemorating the event.

Kantalai tank was built in order to irrigate the lands donated to the temple of Konesar. Some archaeological remains were discovered when trenches were dug for the purpose of constructing stone bands for the tank, which could last for thousands of years. When the images of Mahavishnu and other deities were discovered in the trenches the king was awestruck. From these we have to conjecture that Saivite temples which had been in existence long before the time of Kulakottan had yielded to the ravages of Time.

Sevranthi Puranam, an ancient Hindu Poem, refers to Konesarmalai as Southern Kailash in the following stanza: "First Mount Thirukkailai is landed as Southern Kailash; Thiruvirappalli is secondly glorified as Southern Kailash; Konesarmalai is the third celebrated as South-Kailash; These Three are mentioned in succession as the sacred abodes of gods."

In the seventh century A.D. the infant saint Gnanesambandar who visited Konesarmalai had left behind ten hymns praising it as one of the

pendous service and there are several lakhs of Saivites in Lanka. One rupee per person for twelve months would be enough for this majestic and magnificent structure to be completed as scheduled and specified. This donation is no demand; it is a veritable act of duty; it is no tax but is an offering. No religious-minded individual will refuse to be reminded of this duty nor will he decline to do his mite.

We are quite confident that the Thiruketheswaram Tank will be triumphantly achieved before long.

most renowned abodes of Lord Shiva.

The Sinhala chronicle Mahavamsa states that the tank was built by Mahasenan in 301 A.D. and that the a Buddhist who had faith in Savite tenets had named it Kantalawa. The European rulers who came in subsequently called it Kantali. There are several evidences to prove that Kantalai was built long before the time of Mahasen.

The Hindu tradition which claims the existence of the tank long before the days of Mahasen is however supported by another alluring legend. It tells that King Gaja Bahu 2 marched from Anuradhapura approximately in 1.3 A.D. with the idea of demolishing the Konesar Temple and converting it into a Buddhist Vihara. Having destroyed the temple he was returning home with his forces and retinue. His eyes lost sight. Unable to bear the aching of the eyes he managed to reach the shore of Kantalai. With the assistance of a Tamil

Brahmin endowed with the noble qualities of piety, wisdom and good conduct he recovered his lost sight. He became a Saivite and ordered that the tank should be called Kantalai, as it was the place where he regained his lost sight. In this tank rainwater will spread over 3000 acres of land after heavy showers. The beauties of Nature are visible everywhere. The tank is built exactly at the foot of a mountain. Hence the water flowing downward from the mountain will spread over the adjoining land. Above the earthen band constructed around the tank rows of stones 160 feet long and 50 feet broad attract the eyes of those gazing at the surrounding wall. Crowds of large trees and bushes are found above the fringe of the wall and the two borders. An old book discovered in a Saiva temple states that at one time 30,000 paras of paddy land were irrigated by that tank. (para is a measure of grain equal to five koranias; kurumi is a measure of grain equal to 1/8 of a bushel; para is the extent of land which can be shown with this quantity of paddy.) There was also another tank named "Vendaresan Kulam" which served the purpose of irrigating the

Temple of Batticaloa,...

(From page 5)

scholar records in Vol. XXV — p. 17 of the Journal of the Royal Asiatic Society that even before the Vijayan period there were five Iswaran Temples in Ceylon dedicated to Lord Parmeswaran: Nagulaswaram in the North, Thondeswaram in the South, Koneswaram in the East, and Thiruketheswaram and Muneswaram in West.

King Vijaya himself a Hindu did noble deeds to win the High esteem of his people. He is said to have restored four of the above Iswaram temples located one in each direction of his Island kingdom — (Vaipava Malai).

The Eastern Region:

Folklore associates the eastern regions of ancient Lanka with Veddah Veduwa) abodes. Many are the tales of such life in an around the present district of Batticaloa. In fact; the heart of Batticaloa of today is the Island of Puliyaniva, which name simply implies it to be the island abode of Veduwa Chieftain "Puliyana" and does not mean the island of the tamarind trees. Other such associations are also found, such as Katan Kudi (the dwelling of Katan) etc.; naming the town itself as "Batticaloa" is of recent origin.

Originally the term Batticaloa-river referred to the 30 mile long water stretch or river where fresh water mixed with sea water (kalappu) before its outfall into the sea. Kalappu is a natural phenomenon in the eastern sea board; there are the Sinna Kalappu, Feriya Kalappu and this the marshy or Maddaikalappu, becoming Mataloa or Batticaloa. Now we have the Batticaloa Lagoon the Batticaloa township and the Batticaloa District.

Trincomalee area (or Gokhana of old) forms the northern part of the eastern region.

Ill fortune however befell the temples of the region early, when in the third century, an irate king says the Mahavamsa (37-v-41) demolished Shivan Kovils (Brahminical Temples) of this area. The Gokhana (or Koneswaram) temple has been mentioned, others are believed to have been at Bravvila (Eravur) and in the Tiru kovil Pottavil area.

Mathotam - the Great Sea Port:

Mathotam, where Thiruketheswaram was founded had by then become a well known sea port of world renown. To that city came traders from the east viz; Chinese with their jars of oil to exchange with the traders from the west - the Babylonians and Egyptians with their heads and glasses, Romans called there for indigenous exports. Pliny the moralist and writer of the 1st century bewailed why their able sailors should brave the hazards of the deep ocean and face the fierce winds to bring muslin from distant Taprobane, to satisfy the vanity of their young maidens!

Mathotam as a sea port sees several celebrities passing through. Thus Mathotam the settlement and Thiruketheswaram its temple flourished for centuries during the early historical period. Ancient beads, pieces of glasses and jars and ancient coins picked up at the site provide evidence of the busy township and its international trade centre along with the neighbouring place of renown at Kudiramalai.

The Advent of the Vanniars:

In the year 436 A.C. there came to Koneswaram, Chola Kankan, a prince of royal descent, grand-son of king Manu Neethy Kankan and son of Veera Rama Kankan. He had come to pay homage to the deity Koneswara Nathar, in fulfillment of his parents' vows, who had been blessed with a son and heir, after their pilgrimage to the self same temple. To his dismay he finds the temple of his dreams dilapidated and in ruins. He takes a vow for its re-construction and sets about the task, finishing up with a splendid temple for his Koneswara Nathar, in Pallava architecture. He also endows it with paddy fields at Tempalakemam for up keep and a tank at Kantalai for feeding water to the fields, thus earning the everlasting name title of "Kulakottan" the builder of Tank and Temple (Dakshana Kailasa Puranam).

The fifty nine families who answered his call to undertake cultivation of these lands are the Vanniars of old.

The Vanniars came from the Vellala groups in Tamil land, reputed for their agricultural skill and experience in rice cultivation - the knowledge of which they claim to have received direct from Uma, the Divine Mother and therefore usually subjoin their names with the honorific of "Pillai" meaning "Her children".

(To be Continued)

(Continued on page 7)

An Ancient Temple of Ceylon

(Continued from page 5)

guese and Dutch rule before the British came. It has been said that apart from a sandstorm, the Portuguese and Dutch Rulers were also responsible for the destruction of the ancient shrine. From about the time of the advent of the Portuguese up to about sixty years ago, the sacred place contained no visible edifice or building. For over three centuries, it was remembered by and was treasured in the hearts of Hindus owing to the sacred songs sung in its honour by two great Hindu Saivite Saints, Thirugnanasambantha Swamikal and Suntharamoorthy Swamikal.

Sacred songs and Slokas in Sanskrit specially composed for the deities at Thiruketheeswaram by great devotees like Tawatta during pre-historic times are also fortunately available. References are made to the place in ancient literature including the Mahavamsa.

Sri La Sri Arumuga Navalar, the great Hindu Scholar and Saint from Jaffna, had appealed to the Hindus to restore and rebuild the ancient shrine. After his demise the land which contained the site of the ancient temple was acquired by the Nattukottai Chettiar Community, who were famous for their devotion to religion and temple building piety. It is said that, among others, the late Sir Ponnambalam Ramanathan and Sir William Twynam, a former Government Agent of the Northern Province, were greatly helpful in the task of the acquisition of the land for the Hindus. The present temple was from its inception managed by the Nattukottai Chettiar Community in Ceylon through the generosity of their two temples in Colombo viz. The Old Kathiresan and the New Kathiresan Temples, who conduct the Annual Vel Festival in the Metropolis. Thereafter, owing to the combined efforts of the Chettiar Community and certain other Hindu Associations under the leadership of the late Sri S. Shivapathesundarampillai, a great Hindu educationist and leader and a follower in the footsteps

of Sri Navalar and Sri Ramanathan, the Thiruketheeswaram Temple Restoration Society was formed, as a result of a preliminary conference for that purpose being held on October 19, 1948 at the Colombo place of business of Rajah Sir Muthiah Chettiar, one of the Trustees of the New Kathiresan Temple at the Bank of Chettinad No 256, Sea Street, with the late K. Kanagaratnam retired Auditor General and former M. P. for Vaddukoddai in the Chair. The temple is now managed by the Society for and on behalf of the Hindu Public.

(To be continued)

Kantalai Tank...

(Continued from page 5)

above fields. When we see the tank's circumference of 20 miles and the acreage surrounded by an unbroken wall, we can guess that expert scientists must have been engaged in the task of constructing the wall in those days. The quail, the peacock and the nightingale dry their wings from the branches of trees. Several water animals and birds also dwell in the tank. Since large numbers of people dwell in that area, the bound of the tank must have been completed within the prescribed time. Though a part of the wall 20 miles long has been worn off the remaining portion is still visible. From this let us conjecture the magnitude of the task, and the greatness and bountifulness of the king who accomplished it.

Let us also peruse the report sent by the Dutch engineer Tornbaver to the Dutch Governor Jacob William Van de Graff. "Kantalai tank affords all the requisites for successful irrigation. Its unique splendour has been spotlighted by the Government. The Dutch rulers governed only the coastal districts; that is why they did not know the greatness of the tank. The description left behind by Cave, a western writer, has captured the imagination of subsequent generations. John Frederick who lived at the same time as William had surveyed the above tank and the adjoining fields.

Sir C. Muttu Coomaraswamy

By

V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

"Mr. Coomaraswamy was indignant that an amended ordinance was necessary. He felt it was his duty to state the Ordinance of 1859 should serve as a warning against hasty and ill considered legislation.... He also availed himself of that opportunity of a sophism propounded somewhere that the unofficial members of this Council were irresponsible members while the officials were the really responsible members of the Council. Mr. Coomaraswamy said that only non-registration should be made penal and to legitimise past issue."

Mr. Coomaraswamy opposed Ordinance No. 2 of 1846 to provide for the Management of Buddhist Vihares and Devalas in the Kandy provinces; he announced that he was the voice of the Buddhist priests. When Sir Richard Morgan introduced the Ordinance Defining and Regulating all service tenures Mr. Muttu Coomaraswamy opposed this clause by clause*. Coomaraswamy charged Sir Richard with making this Ordinance a pretext for overthrowing the Buddhist Religion (Here we see him as a Champion of Buddhism, since at that time there were no Buddhists in the Legislative Council, the Sinhalese member being a Christian).

"Of the debate in the Legislative Council which accompanied the second reading of this measure, much need not be said, save that the Ordinance had not many friends on the unofficial side of the House. It was supported with bated breath by Sir Coomaraswamy Tamil member, who curiously enough, in the following passage uses language almost identically the same with that employed at Oxford in the same year and at much about the same time by Sir Henry Maine (author "Ancient Law" and several other books Sir Coomaraswamy said:-

"It is not generally known that the mainstay and support of the form of Indian communal Government, whether in town or village, was the caste system. Gansabhwara or Panchayats flourished because Caste flourished and they declined when Caste declined. What bound small communities together in those days was the very principle which weakened the Hindus as a Nation. There are relics of the system to be witnessed even at present times and in Ceylon. Amongst the Indian settlers in Colombo there is self-government in full vigour. The Chetties call the Association by which such functions are exercised, the "Nakaiam". Every Sunday night it meets in one of the temples and disposes of not simply such paltry suits as this bill deals with, but cases of importance which would otherwise be dealt with by our district courts. And what enables this Association to carry out its decrees? It is the caste of the chetties. If either the plaintiff or defendant will not abide by the decree pronounced the suppression of false litigation, communal self-government, the employment of natives as Magistrates, and the administration of Justice in a prompt, inexpensive and simple way, and on the spot itself by men best acquainted with the subject and the peaceable settlement of disputes, are most materially interfered with. It further proposes to disunite things which in my opinion do not admit of a division. I should not also forget that it is not fair and just to the old measure to call its efficiency into question so soon after its enactment."

(To be continued)

* Life of Sir Richard Morgan, Vol. II. Pages 73 & 74.

Sir Richard Morgan, quoted in "Forty Years in a Crown Colony" by W. Digby, Vol II, (Page 112), Amendment of the 1871 Gansabhwara Ordinance -

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testy No. 996 T.

In the matter of the Intestate Estate and Effects of the late Theivanaipillai wife of Shanmuga Iyer of Alvai West Deceased Kathiravetpillai Arambamoorthy of Alvai West

Ve. Petitioner Karthigesu Iyer Shanmuga Iyer of Alvai West

Respondents.

This matter coming on for disposal before T. J. Rajaratnam, Esquire, District Judge Point Pedro, on the 11th day of June 1971, in the presence of Mr. C. Thamothersampillai Proctor on the part of the petitioner abovenamed and the affidavit of the Petitioner having been read.

It is ordered that the Petitioner be and he is hereby declared entitled as heir of the abovenamed deceased to have Letters of Administration to the above Estate signed to him accordingly, unless the Respondent abovenamed or any other person or persons interested shall on or before the 24th day of July, 1971, show sufficient cause to the satisfaction of the Court to the contrary.

This 11th day of June, 1971
Sgd. T. J. Rajaratnam
District Judge

24-7-1971.

Time to show cause extended for 21-9-1971

Intld T. J. R.
D. J.

29 27 & 3

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testy. No. T 2739

In the matter of the Intestate estate of the late Vythilingam Sabapathy of Chulipuram Deceased Naderajah Balasubramaniam of Chulipuram West

Vs. Petitioner Minor 1 Pathmarani daughter of Sabapathy, aged at 11 years
2 Sabapathy Sabanathan aged at 8 years, and
3 Vythilingam Sithamparapillai of Chulipuram—Respondents

This matter coming on for disposal before A. Vythilingam Esquire, District Judge of Jaffna on the 9th day of June 1971 in the presence of Messrs. M. K. & Anandam Proctors on the part of the Petitioner and affidavit of the Petitioner dated 19-5-71 having been read.

It is ordered that the 3rd respondent be appointed guardian-ad-litem over the 1st and 2nd respondent minors for the purpose of representing them in this testamentary Proceedings, that the petitioner abovenamed be and he is hereby declared entitled as brother-in-law of the abovenamed deceased to Letters of Administration to the estate of the deceased and the same be issued to him accordingly unless the respondents or any other person or persons interested shall appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary on or before the 22nd day of September 1971.

It is further ordered that the petitioner do produce the minors in Court on the same date.

This 9th day of June 1971
Sgd. A. Vythilingam
District Judge

29 27 & 3

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA

No. Testy. T. 2735

In the matter of the intestate estate of the late Thailayammah wife of Seeniar Nagamuthu of Koddady, Jaffna

Deceased
Seeniar Nagamuthu of Koddady, Jaffna

Vs. Petitioner
Nagamuttu Selvanayagam of Koddady, Jaffna

Respondent
This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 26th day of May 1971 in the presence of Messrs. M. K. & Anandam Proctors on the part of the petitioner and affidavit of the petitioner dated 26-5-71 having been read:

It is ordered that the petitioner be and he is hereby declared entitled as the husband of the deceased abovenamed to have Letters of Administration of the intestate estate of the deceased and that the same be issued to him accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 7th day of September 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 26th day of May 1971

Sgd. A. Vythilingam
District Judge

Drawn by
Proctors for Petitioner
85 20 & 27

PARTITION NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. P/1366

Dr. S. A. Tharmalingam of No. 1 Martyn Road, Jaffna

Vs. Plaintiff

1 Murugesu Arumugam and wife
2 Theivanaipillai
3 Ponniah Punniamcoothy and wife
4 Nochoipillai all of Vembodukerni, Pallei

Defendants

It is hereby notified that action No. P. 1366 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 "Kudiyirunthavalavu" in extent 60 Lms. V. C. situated at Vannaankerni, Thambagamam Parish Panchilaipalai Division, Jaffna District Northern Province.

The above case is fixed for 28-9-1971 for balance survey fees, for consideration of plan and report, for proof of publication and notice on disclosed parties.

By order of Court

Sgd. V. Sivasubramaniam
Secretary/Chief Clerk

This 12th day of August 1971,
Drawn by
K. Vigneswaran
Proctor for Plaintiff
82 87

Order Absolute in the First Instance

IN THE DISTRICT COURT
OF JAFFNA

Testamentary Jurisdiction
No. T/2710

In the matter of the Last will and Testament of the late Savirimuthu Joseph Nicholas Rasanayagam of Karampan, Kayts,

Deceased

Helen Josefine Magdalene Rajanayagam of Oluvil Road, Karampan, Kayts,

Petitioner

This matter coming on for final disposal before A. Vythilingam Esquire, District Judge of Jaffna on the 15th day of March 1971 in the presence of Mr. V. Navaratnam, proctor on the part of the petitioner, and the affidavit of the petitioner dated the 10th day of March 1971 and the affidavit of the Notary Public dated the 12th day of March 1971 and the affidavit of the witnesses dated the 28th day of February 1971 having been read.

It is ordered that the last will and testament made by the deceased abovenamed on the 28th day of January 1969 and attested by Mr. V. Navaratnam of Kayts, Notary Public, under No. 717 the original of which has been produced and is now deposited in this Court, be and the same is hereby declared proved and that the petitioner abovenamed is the Executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her paying the Estate Duty and taking Oath of office.

This 15th of March, 1971
Sgd. A. Vythilingam
District Judge, Jaffna
81 20 & 27

PARTITION NOTICE

IN THE DISTRICT COURT OF
JAFFNA

No. T/1410

1 Seeman Neekilapillai and wife

2 Theressamma of Palaly South

Vs. Plaintiffs

1 Abraham Samyappillai of Palaly South c/o A. Daniel Udayarvalavu Tennai Manipay

2 Varonickam widow of Thevasagayam of Palaly South

3 Sinnappillai Vaithiampillai of Vayavilan South

4 Rajasingham Thurasingham and wife

5 Mariaratnam of Vayavilan South and

6 Simion Ganspiragasam of Palaly South

Defendants

It is hereby notified that action No. P/1410 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition or sale of the land called Pitchankaladdy alias Chalampakkaladdy in extent 60 lachams Varage culture bounded on the East by the land of Santian Seeman North by the land of Annamany daughter of Avutan and shareholders, West by the lands of Thaman Sinnathamby and shareholders Vaithi Vallipuram and Thaman Sinnathamby and shareholders and South by the Village Council lane and situated at Palaly in the Myliddy Parish in the Division of Valigamam North, Jaffna District Northern Province.

The defendants in the aforesaid action are summoned to appear in Court on the 24th day of September 1971 at 9-30 O'clock of the forenoon.

By Order of Court

N. Ambalavasar
for Secretary
D. C. Jaffna

This 20th day of August 1971
87 27

PARTITION NOTICE

IN THE DISTRICT COURT
OF JAFFNA

No. P / 1382

1 Thuraiappah Sivarajakumaran and
2 wife Thilagawathy both of No. 217/2 Kadaisamy Kovil Lane, Vannarponnai

Vs. Plaintiffs

1 Theivanyagiamma widow of Chithambarapillai Somasundaram of No. 217/1 Kadaisamy Kovil lane, Vannarponnai

2 Ratnammal widow of Veerasingham Kulathungasundaram

3 Kulathungasundaram Kumarasingham

4 Kulathungasundaram Muttucumaraswamy

5 Ramanathan Padmeswaran and

6 wife Seetha devi

7 Kulathungasundaram Kamala devi

Minor 8 Kulathungasundaram Amirthambikai appearing by her Guardian-ad-litem the 2nd defendant and all of No. 7 Council Avenue, Dehiwela

9 Dr. Kulathungasundaram Balasingham of Vannarponnai East presently of Kuala Lumpur Malaysia

10 A. S. Emmanuel and

11 wife Maheswari both of Vannarponnai East presently of Seremban, Malaysia

12 Veerasingham Saravananmuthu and

13 wife Thansalechumy both of No. 217/1 Kadaisamy Kovil Lane, Vannarponnai

14 Muttuthamby Thegarajah of No. 18, Rohini Road, Wellawatte

15 Sinnathurai Sivalingam &

16 wife Jegasothy both of Periyavilan, Marassankodai

Defendants

To the abovenamed defendants

It is hereby notified that action No. P. 1382 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called "Neeravithalimadai and Kulanthayantharai" in extent 15 5/8 Lms. V. C. and situated at Vannarponnai North East in the Parish of Vannarponnai in the Division and District of Jaffna Northern Province. The defendants in the aforesaid action are summoned to appear in Court on the 10th day of September 1971 at 9-30 a. m.

By order of Court

Sgd. V. Sivasubramaniam
Secretary

This 23rd day of August 1971

Drawn by,
A. Sanmuganathan
Proctor for Plaintiff
88 27

ORDER NISI

IN THE DISTRICT COURT OF
POINT PEDRO

Testamentary Jurisdiction
No. 997

In the matter of the Last Will and Testament of the late Theivanaipillai wife of Thirunayukkarasu Murgesu of Karaveddy North —Dead

Chinniah Balakrishnan of Karaveddy North

Vs. Petitioner

1 Karthigesu Thangarasa

2 wife Maheswari

3 Thangamuttu widow of Chinniah

4 Chinniah Subramaniam

5 Kanapathippillai Alvapillai

6 wife Thavamani

7 Vythilingam Poopala-singham

8 vythilingam Pararajasingham

9 Vythilingam Kanagasingham and

10 Vyramuttu Thangarajah alias Thevarasa all of Karaveddy North

Respondents

This matter coming on for disposal before T. J. Rajaratnam, Esquire District Judge, Point Pedro on the 17th day of June 1971 in the presence of Messrs. Ratnasingham and Subramaniam proctors on the part of the petitioner and petition and affidavit of the petitioner and of the attesting notary and the witnesses having been read.

It is ordered that the Last Will and Testament No. 3088 dated the 15th day of September 1966 and attested by G. V. Subramaniam Notary Public now produced and deposited in this court be and the same is hereby declared proved, that the petitioner as Executor named in the said Last Will be declared entitled to have probate to the said Last Will issued to him accordingly unless the abovenamed respondents any other person or persons interested shall at 10 O'Clock in the forenoon on the 31st day of July 1971 appear and show sufficient cause to the satisfaction of this court to the contrary.

The day of July 1971

Sgd. T. J. Rajaratnam

District Judge.

Drawn by
Sgd. Ratnasingham & Subramaniam
Proctors for Petitioner

31-7-1971

Time to show cause extended till 21 - 9 - 1971

Sgd. T. J. Rajaratnam

District Judge

84 27 & 3

NOTICE

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சென்னை நகரில் உள்ள கிழக்கு தென்மேற்கு பகுதியில்
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சென்னை நகரில் உள்ள கிழக்கு தென்மேற்கு பகுதியில்

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Editor: B. N. SIVAPRAKASAM