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THIRUKONESWARAM AND SANKILI

BY J. R. SINNATAMBY

The famous temple of Tirukoneswaram, referred to by Guerez in his book on Ceylon as the Rome of the Gentiles of the Orient is referred to in the Annual letter 1613 quoted by Fr. S. G. Perera in his article on "Jesuits of Ceylon", (Ceylon Antiquary Vol 2, P II).

This reference which does not appear to have been noticed before is of much interest as it gives specific reference to the authority exercised over this temple by King Sankili, so much so, that the Portuguese General Constantine de Sa marched to Jaffna from Trincomalee to inform the king of his intention to build a fort there

The reference is as follows "The army finally reached the famous temple of Trincomalee a massive structure of singular workmanship. It was of great height and was built of blackish granite on a rock projecting into the sea. Intent on building a fort on this rock, the General summoned the King of Jaffnapatam, but as he delayed to come, the General marched to Jaffna and made it clear to the King that he intended to build a fort there".

The temple was subsequently destroyed by the Portuguese who built a fort on this hill. This fort still continues as such today and will continue as a reminder of foreign domination; until such time as the sanctity of the area is restored and Thirukoneswaram resumes once more the sovereign spiritual influence it exercised for centuries, as the Rome of the Gentiles, before the arrival of the western powers.

It is of interest to note that the Tamil inscription found on this temple by the Portuguese can still be seen at the entrance to Fort Frederick,

by which name it is now known. This inscription has the fish sign which is the emblem of the Pandiyans of South India.

There is also an interesting Tamil inscription at Kankuveli, referring to this temple, in Trincomalee District, which was first noticed by the Dutch Governor Van Sanden who has recorded in his diary a translation provided by his interpreter, which says: "The village of Conqocvelly (Kankuveli) have dedicated this field and other advantages to be derived from that village to their God Konyaden. Whosoever intrudes on this gift or takes any of the advantages to himself will grievously sin. This dedication was confirmed in presence of two priests of the castes Tamam and Warrallepattem".

Dr. R. L. Brohier's comments, (Survey Department News Letter No. 4 January 1949), on this inscription are also of much interest. It says "The conclusions drawn from the inscription which, which was, as a matter of fact, passed over as something of no importance, are, first that the veli a South Indian surface measure, was in use in Ceylon during the 13th century.... Secondly, that the extent of land under this grant was about 6½ acres. Thirdly, it discloses the derivation of Trincomalee. It also reminds us that "black cows" are animals of greater sacredness than those of other colour."

Sankili referred to above was finally captured and executed at Goa by the Portuguese. The circumstances under which he lost his life and his kingdom and the people of Tamil Nad their independence are of interest, as he was captured and executed for rendering assistance to

the King of Kandy.

The above is referred to by Abeysinghe in his book "Portuguese Rule in Ceylon", while the Portuguese were receiving reinforcements from Goa and other sources, Vimaladharasuriya was not fighting a lone war. Assistance for him came from the Nayak of Madura and the King of Meliapur. Their aid took the form of contingents of vadugai troops, who, according to Portuguese writers, were some of the best fighting men in India at the time. The two east coast rulers of South India helped Kandy not only because of political sympathies, but also because of the trade relations that existed between their territories and Kandy.

Their aid reached Kandy through the ports of Mannar, Puttalam and Trincomalee and through the Kingdom of Jaffna. That the king of Jaffna should have afforded transit rights to troops going to the aid of Kandy is a significant point. The ruler at the time was Pararasa Sekaram, who had been set up on the throne by the Portuguese in 1591. Yet he allowed help to pass through his territory and even, it was alleged, negotiated and procured aid from India for his brother monarch. He continued to do so until his death in 1615".

Commenting on the assistance sent by the Vice roy of India to the Portuguese in Ceylon, Abeysinghe says, "Towards the end of the year 1602 or at the beginning of 1603 he sent a force of 300 Indian Christians and 340 Portuguese to the Island, thus bringing the total force available for the conquest of Kandy to about 800 Portuguese soldiers, 12,000 Sinhalese lascars and the Indian Christians. He also planned to send two small vessels with eighty soldiers to patrol the eastern waters of Ceylon so as to prevent Vimaladharasuriya receiving reinforcements of Vadugai troops from the Nayaks of the west coast of South India".

Officer of the Ceylon Rifles referring to the (Over to page 6)

Temples of Batticaloa, Trincomalee and Mathotam

(From last issue)

The epoch making event of the infusion of the Vanniars in the fourth century (and subsequently) is a land mark, in the story of Hinduism in Ceylon. They established themselves well in many places in the eastern region and the Hindu customs, manners etc. instituted by them are evidenced today, particularly in the Batticaloa area.

Pattini worship (evolving from the Madurai incident of the 2nd century) is in vogue at the Kannakai Amman temples at Karaitivu and at other places such as Thambiluvil, Eruvil etc. There is a unique temple for Panchapandavar (the five brothers of Bharatham) where the Thuropathai story is annually depicted, at Pandiruppu, Palgammam of old. At Kokkadicholai, the Thanthontriya Iawaran Temple founded with a Yantra discovered (thanthontriya) in the locality is associated with the Kannappa Nayanar story. The ancient Iswaran discovered during the auspicious mamanga theertham period is installed as Mamangeswaran and worshipped daily at the Mamanga Pillayar Kovil, close to Batticaloa Town. Shrines and temples thus grew up and flourished in the region of the Eastern lands and development was well ahead, while up in the North, Jaffna was still awaiting her blind minstrel!

Sanctified by Thevaram :

Many important developments take place in the evolution of Hinduism in the era of middle ages. This was the period of the four Saints. A renaissance was in progress in Hindu customs, rituals and modes of worship. The Saints Appar, Sundarar and Thiruganasa- sampanthar visit and worship at several Shivan Temples and offer garlands of verses—Sampanthar (7th Century) sings a pathikam of eleven stanzas on Thiruketheeswaram and another such on Thiru Koneswaram. Later, Sundarar offers a garland of ten verses to Ketheeswaranathar. These offerings which are recited by many daily, today, elevate these two temples to Hindu temples of Thevaram fame.

Architectural Edifices :

The Chola kings during their sixty seven years (1003—1070 A.C.) sovereignty of Ceylon paid much attention to the repairing and improving of Hindu temples in Ceylon. At Thiruketheeswaram was built a magnificent edifice with several gopurams, which was given the name of Raja Rajeswaram,

The Pandya rule over Ceylon lasted twelve years commencing with Veera Pandyan setting up his head quarters at Koneswaram.

The celebrated Sundera Pandyan (1251 — 1280) sponsored Pandyan culture in Ceylon. Koneswaram (Over to page 6)

THOUGHTS TO BE TREASURED

என்றும் நாய்வார்க்கும்
இடைவெளம் அல்லோம்,
இருகிலத்தில் எமக்கு
எதிராவரும் இல்லைச்,
சென்று நாம் சிறுதெய்வம்
சேர்வோம் அல்லோம்,
சிவபெருமான் திருவடியே
சேரப்பெற்றோம்,
ஒன்றிநிறு குறை உனையோம்
அல்லோம். அன்றே
உறுபினியார் செறல்
ஒழிக்கட்டு ஒடிப்போனார்.
பொன்றினார் தலைமலை
அணிந்த சென்னிப்
புண்ணியனை நண்ணிய
புண்ணியத்துவோமே.

We shall never retreat before anybody (run away in fear of them). There is none to equal us in this great world. We shall not go and bow before petty deities. We have attained the Sacred Feet of God. We are not in want of anything. The attacking disease fled away the other day losing its power to kill. We are in possession of the talisman resulting from contact with the Good Lord crowned with garlands of skulls of the dead.



நமசிவாயவே நமசிவாயவே
நமசிவாயவே நமசிவாயவே
நமசிவாயவே நமசிவாயவே
நமசிவாயவே நமசிவாயவே
நமசிவாயவே நமசிவாயவே

Hindu Organ

FRIDAY, SEPTEMBER 3, 1971

BLACK MARKET BLOCKADE

The Authorities must be commended for the vigilance that is being exercised in breaking the blockade of the national economy by the Black Market. Daily we read reports of the napping of illegal traders and business men who suppress the legitimate flow of the necessities of life and attempt to maintain the Black Market. The people now fully understand how scarcity of goods is subtly created by that hostile element which makes easy money by employing all methods of hoarding. The danger of the hoarding business becoming a threat to the nation must be felt by every citizen so that at least out of necessity the need for protection may arise.

Confiscation of goods illicitly transported and the imposing of heavy fines have not deterred the Black Market from continuing its black business. The only way that is available to the

Sir C. Muttu Coomaraswamy

By

V. MUTTUCUMARASWAMY B. A.

(Continued from last issue)

Mr. Coomaraswamy did not always concur with the Government. When the Coffee Stealing bill was introduced (It was the buying and not the selling of coffee which was prohibited; it was the habitual receiver against whom the enactment was directed) Sir Muttu Coomaraswamy was in England. Says Sir Richard Morgan (in W Digby, "Forty Years of Crown Colony Rule in Ceylon," Page 158 :-

"Mr. Coomaraswamy made most strenuous efforts to sanction being accorded to (Continued on page 7)

An Ancient Temple of Ceylon

By

S. SIVASUBRAMANIAM

(From last issue)

Owing to the efforts of Sri Shivapathasundrampillai, who was responsible for the institution of the annual celebration of the holy event of Maha Sivarathiri at Thiruketheeswaram as well as for initiating the successful movement for the event being declared a Public Holiday by Government, the construction of one of the main Shrines of the Temple that of Goddess Gowri Ambal, with granite was undertaken by the Hindus of Malaya, even as the Shrine of Lord Shiva is to be built with granite. The main Shrines of Lord Shiva and Goddess Gowri-Ambal and a number of the other ancillary Shrines, in fact, the major portion of the Temple construction, has to be done yet.

Arrangements are being made to lay the foundation of the main Shrine on Friday 27th August 1971 early in the morning.

It is specially gratifying to note that apart from Hindus, non-Hindus of all denominations are interested in the construction of the Temple. There is a growing realisation among people of all creeds in Ceylon of the supreme necessity of religion in individual and national life. Hence non-Hindus of all denominations are also solicitous about the early completion

Government to eradicate the evil of the Black Market, root and branch, is to set up the machinery of law in such a way as to put behind the prison bars all those who are found guilty of carrying on the business of black market and every one who has aided and abetted the culprits in their nefarious activities.

The action against the Black Market must not be in the nature of a cold war; it must be a declared war using the weapon of rigorous imprisonment and lashes in the nuclear fashion.

of the Shrine in a full fledged manner so that the Temple could serve as an effective medium for the practice of religion among all sections of the country's population.

Hindus are deeply conscious of the extreme sanctity of the Temple which in addition to its inherent and historic holiness from ancient times has been the subject of the sacred hymns of two of their great Saints, great Yoga Swamigal of Jaffna.

Non-Hindus including They are conscious that one of the chief founders of modern Hindu renaissance in Ceylon Sri La Sri Arumuga Navalar, had emphasised the necessity for the re-construction of the Temple. They are also aware that the late revered Sir Ponnambalam Ramanathan had a share in the acquisition of the land in which the present Temple stands for the Hindus and that the venerable leader was a great builder of Temples himself. Hindus take pride that they are the followers of the saints who sang the immortal songs in honour of the temple and holy Palavi tank, where from the immortal devout Hindus have been bathing to cleanse themselves spiritually. They have also expressed sentiments of gratitude towards Sri La Sri Arumuga Navalar and Sir Ponnambalam Ramanathan. These sentiments of gratitude and reverence could be best translated into action if every Hindu makes an effort to worship at the temple, contribute towards its re-construction and its completion at an early date, and for generations in the future to continue their devotion to this temple and to religion for all time.

The temple is being built according to a plan prepared by eminent Hindu Architects from India and blessed by the

(Continued on page 7)

Temples of Batticaloa...

(From page 5)

Temple was rebuilt into a stupendous structure with a thousand pillars, graphic description of which is available from Portuguese records.

But none of these events seem to have left behind any tangible evidence in the Batticaloa area, parts of which were under the Ruhunu Kingdom and others included in Kandyan areas.

Vicissitude of Ill Fortune:

The Portuguese era in Ceylon which saw devastation and razing to the ground of several Hindu Temples in Mathotam, Trincomalee, Devundra and the north did not spare Batticaloa without a scar. The temple at Thiruketheeswaram was destroyed in 1624, the big Vishnu temple at Devundra in 1588, Nallur Kandesamy Temple in 1629, Kailasa Nathar Kovil in 1620, etc. The Portuguese were in Batticaloa for 17 years, handing over to the Dutch in 1639. Dr. Paul E Peiris mentions, in his book on Ceylon and the Portuguese (p. 323) about the destruction of the temple at Thiru kovil, by De azavedo. This temple then had the name of Kanda-panan-durai or the Port of Skanda's arrow and would therefore have been a Kandaswamy temple, though a Shivan kovil would have been expected, in keeping with the Ravana legend. It was rebuilt later and Chief Justice Alex. Johnstone, who visited in 1802 reports (R. A. S. Journal XXXVI, P. 74) that it was in charge of a Brahmin Priest from Tanjore and that there was a new Vel Car.

Kandaswamy Shrines & Temples:

A striking feature of the coastal area of east Ceylon is the presence of a large number of Kandaswamy and Subramaniya Shrines and temples. I have been unable to trace the origin; it is however well known that Goddess or 'Kandan' is the Divine Father of the Veddhas. His affinity to the Veddah Damsel Sri Valli is immortalised by folk-lore. At Kadira Malai (Tanta Malai) about 16 miles S. W. of Batticaloa, are found ruins of shrines; the site is legendarily associated with Vijayan and Kuveni. At Mandur the annual theertham festival is observed near the river where the sacred deity was discovered. The Kombumikkara incidence annually observed during the yearly festival at Sittandi Kandaswamy Kovil could possibly have a Veddava ancestral connection. The Manampitiya and Verugal Kandasamy Kovils have a Kataragama environment due to the flowing waters of the river by the side.

Rebuilding & Restoration:

The devastation of Temples had often been accompanied with the removal of the stones of the building away from the site to make re-building difficult. With the stones of Thiruketheeswara temple a fort was constructed at Mannar, Thiru Koneswaram temple provided stones for a fort at Trincomalee, the Nallur temples for a fort at Jaffna etc.

Hence, though the people enjoyed freedom of worship under the British administration, yet restoration and rebuilding the ancient places of worship was slow.

Movement for building a new temple at the Koneswaram temple site at Trincomalee got on the way with the discovery of Somaskanda Moorthy Statue and others in the year 1950. The name of Dr. Balendra has been associated during the early stages of the movement. A grand temple for the Sri Dhakshana Kailasa Koneswara Nathar has now been completed in 1963. Regular Poojas and other religious observances have now been once again instituted at this spot revered by King Kulakottan, in the year 436 A. C.

At Mantai or Mathotam of old, an appeal made by Arumuga Navalar initiated the movement and a small

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Sir C. Muttu Coomaraswamy

(Continued from page 5)

the above ordinance but did not succeed. It is very probable, he adds "that he would have succeeded, but Mr. Birch, the Colonial Secretary arrived in London".

On another occasion on the discussion of a motion for curtailing the period of the Session in December 1872, Sir Muttu Coomaraswamy said:-

(Sir. Richard Morgan, op. cit., pp. 164 - 165)

"The Ceylon Legislative Council, created in 1833 was the first assembly of its kind formed in Asia. There is no more important institution than this council. Whatever be the estimation in which it is held by the Official or Un-official community here, I know that it is held in high estimation by English statesmen, who look to it as the centre of much good. And on the extension of English liberalism, as involved in the establishment of Colonial Councils, even Lecky the historian, has many a thrilling period it will be a disgrace, therefore, that in a British dependency any misunderstanding should prevent the full development of liberal institutions of which Englishmen are so proud that they have conferred them on us and of which the natives of this country should be equally proud, in that they find them the nucleus of self government".

These words, writes Digby in "Forty years of Crown Colony", were uttered in stentorian tones by a Tamil Legislator Sir, then Mr. Coomaraswamy, in whose voice could not be traced the slightest foreign accent.

Sir Muttu Coomaraswamy published a translation from the Pali "Sutta Nipata" (Dialogues of the Buddha) in 1874 and also a translation of the "Dathu Vamsa" (A History of the Tooth Relic of the Buddha) in 1874. Really, he anticipated the work of the Pali Society in Ceylon.

He also wrote a translation of the Psalms of Saint Thayumanavar (Tamil) into English. This has not been published, although this reached the stage of being printed in proof stage.

In 1878 while Sir Muttu Coomaraswamy was in England, he received his knighthood and Disraeli accompanied him to Queen Victoria's summer residence in the Isle of Wight to present him at the investiture. He married in the same year a young English lady, Elizabeth Clay Beeby (whose father is said to have been the Sheriff of Kent) When Sir Muttu returned to Ceylon, he left Amaithottam Uppukulam Mutval where his father lived earlier and moved to a mansion called "Rhineland", where Rhineland Place is now situated at Kollupitya. His more illustrious son, the late Kala Yogi Ananda Coomaraswamy, was born in this house on August 22, 1877.

Sir Muttu's sister was Sellachi, the only daughter of Coomaraswamy Mudaliyar and the mother of Ponnambalam Coomaraswamy, Ponnambalam Ramanathan and Ponnambalam Arunachalam.

It was Sir Muttu Coomaraswamy's guiding hand which shaped the early lives of these three illustrious nephews. The photograph published in the sixties in the "Illustrated London News" shows him, as he was, at the height of his fame.

Sir Ponnambalam Arunachalam in his talk "A Plea for a Ceylon University" refers to Sir Muttu's services as follows:-

"Science is the most important factor of modern life and the renaissance of Japan has shown how the life and character of a people may be revolutionized by scientific study conducted in the proper spirit and manner. I remember that as a boy Sir (Muttu) Coomaraswamy was unceasing in his advocacy of the study of Science and in his admiration of the Japanese, whom he held out to us as models. He looked forward confidently to their taking the high place which they have won. Great was his delight when the first Japanese man of war manned officered by Japanese called at Colombo on her first voyage to Europe. He invited all the officers to dinner and entertained them. I shall never forget the impression made on us by that scene".

Sir Muttu Coomaraswamy's untimely death at the age of 45 on May 4, 1879 of Bright's Disease, was a great blow to the Ceylonese. He was pre-

TEMPLE OF BATTICALOA

(From page 6)

temple of humble proportions was inaugurated in 1903. But the movement did not gain momentum, till the discovery of the ancient Palavi theertham by a savant on Avani Moolam day in 1948 sparked off a spate of activity.

The Thiruketheeswaram Temple Restoration Society, formed in 1948, have dedicated themselves to the task of building a proper Shivan Temple in conformity with Saiva Agamas and with sculptured granite stones. Work was commenced in 1953; today the Pirahara moorthihal temples, Raja Gopuram, Temple Bell Tower, Madams and other amenities for pilgrims have been provided with an expenditure of over Rs. 8 lakhs. With the foundation laying ceremony on the August 27 the most important part, the rebuilding of the moolasthanam Shivan Kovil and Gowri Ambal Shrine, will be auspiciously commenced. This would cost over rupees three lakhs. In another year's time a complete Shivan Temple is expected to be had at site.

Conclusion:

Ladies and gentlemen, Mr. Arumugam said, now you know why a grand temple should be had at Thiruketheeswaram. A structure not only excelling in Dravidian architecture but also one that would be preciously referred and treasured in the hearts of every Hindu. To every Hindu this is his temple; this is where Kethu obeised, Ravana bowed and Agastiar chanted. King Vijayan nobly supported it. Saints Sampanthar and Sunderar lauded garlands of Thevaram verses. Here Chola and Pandiya regimes excelled with architectural grandeur and construction. It is not a holy place of today or yesterday, it is hoary with time. It is there for all time, for all, until the Sun and the Moon lasts.

Thank you.

At the elections that were held afterwards, the following were elected as Office Bearers of the Batticaloa Branch of the Thiruketheeswara Temple Restoration Society:

President: Mr. K. Thiagarajah, Chairman Batticaloa Town Council.

Vice President: Mr. C. Shanmugarajah.

Secretary: Mr. P. Sinnathurai, Principal Batticaloa Maha Vidyalaya.

Asst. Secretary: Mr. E. Tharmalingam.

Treasurer: Mr. P. T. Arasan J. P. and a Committee of fifteen members.

paring to set sail to England the following day to rejoin his wife and infant son who had gone ahead.

On the occasion of his death the Morning Star (Udaya Tharakai) said:-

"It was like plucking one of the illustrious diadems, that crowned the Head of Ravana, the famous king of Lanke. Many magnates and prelates and members of the Legislative Council attended the funeral. The coffin was drawn by two horses for a distance of three miles. When it reached the cemetery it was lifted down by Chief Justice Stewart, Queens Advocates Ferdinand, Furn Lincolnburg and Advocate Ponnambalam Ramanathan. He was cremated on sandalwood which was brought in two carriages".

D. W. Ferguson of the "Observer" referred to late Sir Muttu Coomaraswamy as the foremost man of the twenty millions or more of the Dravidian race". Sir Muttu was idol of the people of Ceylon from 1862 - 1879.

Sir J. R. Longden in 1879 said (Governor's Adresses, 1877-1890, Vol. III, page 610):-

"The oldest unofficial member of the Council, Sir Coomaraswamy had attracted the attention of distinguished men in Europe by his learning and ability. He had been specially honoured by the distinction conferred upon him by our Sovereign and he had won the respect of all his colleagues in the Council by his talents and by the unwearied attention he paid to every measure brought forward. After his death I received, in numerous petitions, proofs of the esteem in which he was held by his countrymen by when his name will long be held in remembrance."

(To be continued)

Thirukoneswaram

(Continued from page 5)

execution of the King says in his book on Ceylon in 1604 the Raja was again chastised for assisting the King of Kandy and the Portuguese, according to Faria-might have taken possession of his dominions only they were not at that time in a position to do so but it was subsequently accomplished in 1617, when the Governor of Ceylon, Constantine de Saa hearing that the Raja was corresponding with the King of Kandy, had him captured, and sent to Goa, where he was deposed and executed".

K. M. de Silva, (Ceylon Historical Journal, P 91, vol. 10), "must be pointed out that Buddhism as it exists today and as it existed in 1815 was an amalgam of the original Theravada Buddhism and elements of Mahayana Buddhism and Hinduism. The fifth clause of the Kandyan Convention undertook to protect and maintain all this and not merely Theravada Buddhism pure and simple. A Sinhalese version of the convention printed in P. E. Peiris's, "Sinhala and the Patriots", PP 591 - 593, makes this clear. There specific reference is made to the religion of the Buddha and the Agama of the Devas and protection is promised to both vibarayas and devalayam".

An Ancient

(Continued from page 5)

some of our Prime Ministers like the late D. S. Senanayake, the late S. W. R. D. Bandaranaike and Rt. Hon Sir John Kotelawala were interested in its reconstruction, realising the importance of religion in the national life of the country and had rendered assistance in the Temple Movement.

The Society's First President and Founder was the late Sri Shivapathasundaram Pillai, to be succeeded by the late Sri Kandiah Vaithianathan and again in turn by its President Mr. S. Somasundaram, Proctor. The late Mr. K. Kanagaratnam; former M. P. and Auditor General was Chairman of Committee and deputized for Sri Shivapathasundaram Pillai (who was resident at Jaffna, at meeting in Colombo during the period of the former's presidency).

KANTALAI TANK AND KONESAR TEMPLE

BY S. SUBRAMANIAM

(Continued from last issue)

He had also submitted his report and survey—plan to the Dutch Governor. It has gone into the reserves of the Archaeological Department. Saily, an expert in irrigation has translated it into English. The substance is as follows:—There are two channels which have been cut and systematised for the purpose of irrigation. After traversing only a long distance one meets the other. The waters that run with the speed of a river irrigate all the fields of Tambigam. There are hundreds of channels in that area which branch off from these two irrigating the adjoining fields."

During the British rule Thomas Christie, Inspector of Schools, who accompanied His Excellency Hon. Frederick North on a journey from Trincomalee to Matara in 1802 has left behind reports of Kantalai Tank. The book on Ceylon published by Jon Davy in 1821 has made lengthy references to Kantalai Tank. Captain Charles Sim of the Royal Engineers submitted a report on Kantalai Tank in 1855. The Administration Report of the Survey Department for 1876 refers to a complete survey of the 26000 acres of land irrigable by Kantalai Tank. Investigations were also carried during the topographic survey of 1900. "The Ancient works of Ceylon" published by Mr. R. L. Brohier, Superintendent of Surveys, contains a full account of Kantalai Tank. This, in brief is the story of Kantalai.

Doubt exists as to how and when the Konesar Temple came to be destroyed. The traditional story is the Dutch who captured coastal districts of Ceylon demolished it and used the stones to build Fort Frederick. Though this is in tune with the history of the island there is no authentic record to prove this. In all probability the temple and the ancillary buildings must have been washed off by the waters of the sea long before the advent of the Dutch. This account is largely based on legends and historical records found in the archives of the Trincomalee Keelchhari.

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 Thirunavukkarasu Murugesu 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 Alvappillai
- 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 petitioner and of the attesting notary and the witnesses having been read,

It is ordered that the Last Will and Testament No. 3038 dated the 15th day of September 1968 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 above-named respondents or 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

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

Vs. 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. Thamotherampillai 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 issued 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.

89 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 Nadarajah 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. & Anandan 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

89 27 & 3

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T/2753

In the matter of the intestate estate of the late Murugesu Kandiah of Thalaidy Lane Thirunelvely South Jaffna Deceased Sellammah widow of Murugesu Kandiah of Thalaidy Lane Thirunelvely South Jaffna

Vs. Petitioner

- 1 Ramananthasivam son of Murugesu Kandiah of Thirunelvely South, Jaffna
- 2 Krishnananthasivam son of Murugesu Kandiah of University Peradeniya
- Minor 3 Mahathevasivam son of Murugesu Kandiah
- Minor 4 Yogeswary daughter of Murugesu Kandiah both of Thirunelvely South Jaffna, 3rd and 4th Respondents are minors appearing by their Guardian ad-litem the 1st Respondent abovenamed

Respondents

This matter coming on for disposal before A. Vythilingam, Esquire, District Judge Jaffna on the 28th day of July 1971 in the presence of Mr. V. Mylvaganam Proctor on the part of the petitioner and the petition and Affidavit of the Petitioner having been read.

It is ordered and declared that the 1st Respondent be and he is hereby appointed as Guardian-ad-litem over the

3rd and 4th minor respondents and that the petitioner as the lawful widow of the deceased abovenamed be and she is hereby declared entitled to have Letters of Administration be issued to her unless the respondents abovenamed or any other person or persons shall on or before the 28th day of October 1971 show sufficient cause to the contrary.

It is further ordered that petitioner do produce the said 3rd and 4th minor respondents in Court on the said date.

This 18th day of July 1971
Sgd. A. Vythilingam District Judge Jaffna

Drawn by
Sgd. V. Mylvaganam
Proctor for Petitioner
90 2 & 10

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