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# INTHUSATHANAM

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PHONE No. 356

## From Two To Five Rupees Per Pound Sugar Price Soars Up To The Skies

### MUDALALI IN ANOTHER MONEY-MAKING MOVE

Have you heard the broadcast about the big surprise? Have you calculated the cost of your cup of tea in the new sugar set-up?

It is not a hop, step and jump exercise in the expedition of economic measures. One hundred and fifty per centum increase in the price of sugar is certainly a sign of hysterical excess in the method of adjusting the capacity of our country to the increase of price of this commodity in the world market.

How is this increase calculated? Is the overriding interest of the wealthy merchants in this calculation? Calculatedly the capitalist business man has been suddenly enabled to pile up hoarded money in his bottomless pit. If this measure of the Government is meant to help Big Business then the sanctuary of the capitalists can be easily traced. Imagine the prospect of a trader having a stock of ten thousand pounds of this sweet-tasting substance listening to the announcement that the price of this precious article has been increased to five rupees per pound!

Thirty thousand rupees of immediate income to be experienced by the masterful mudalali relaxing on his easy chair! And the common man to be denied even the drop of tea he has been accustomed to taste at the already increased fare of twenty cents per cup! — Fantastic!

There is something strangely socialistic in this step. That society that goes by the strange name of business men has come in for a bit of socialistic support!

In all seriousness we ask, cannot the increase of prices of commodities

be made without allowing the benefit to accrue to the merchant and merchant alone? Do the Administrators hope to derive something by way of additional revenue as Income Tax from the merchants who will be benefited by this increase?

Stop the use of sugar! that is the way the people can save themselves from starvation.

Use palmyrah jaggery—that is the way out. But even that way is out—for our Administrators do not have the heart to help the people get the palmyrah trees tapped for sweet toddy!!

### Music Arangetram at Mylapore

Sangeetha Vidvan Selvi Malini Srinivasan  
Hailed by Host of Sangeetha Exponents

It is in the fitness of things that the Arangetram is taking place in Tamil Nadu's capital City, because she received her baptism at the College of Karnataka Music. She has shown great devotion to the Art since she came to Madras. She has shown great devotion to the Art since she came to Madras. She has spared no pains in imbibing the quality that every musician should have. I have no doubt that she has a very good future.

V. Balakrishnan,  
Lecturer in Musicology

Ceylon. (thanks to the innumerable 'Art Lovers' living there, mightily is still serving the cause of both Carnatic Music and Bharatha Natyam.

Living in Jaffna, Mr. Srinivasan is a well known 'Rasika', who has contributed a great deal for the art and artistes of that land, thus winning for himself a permanent place of importance and respect.

Malini, his daughter, whose Arangetram took place in Madras has undergone tuitioning, both in

(Over to page 8)

## Message to the Minister of Agriculture

Now that the Minister of Agriculture and Lands Mr. Hector Kottekaduwa is here in the North, the message of the common man may read thus, though it may not reach him.

The woes and worries of the common man can be understood only if a Minister can make up his mind to move among the people away from officialdom and unaided by Party Bosses. The Minister will then be able to see for himself that all is not well with the common man though the Maha Season had been a mighty success. He will also learn

that the purchase of paddy or rice has become a fine art in which the highly technical performance of the middle man, the monied merchant and certainly of the phantom figures at the Barrier Points figures in the forefront.

To the Minister, the true story cannot be told at banquets or parties nor at functions where opening ceremonies are held.

Mr. Kottekaduwa is a matter of fact Minister who moves fast in making our land as agriculturally famous as Ancient Lanka.

He must therefore be acquainted with the facts as they are namely.

(1) the difficulties of cultivators in the matter of procuring agricultural implements, particularly water-pumps, tractors

(2) the lack of adequate irrigation facilities in both the mainland and the Peninsula.

(3) the plight of the farmer after he has strived hard to reap a good yield in the matter

of providing adequately for him, his family and his helpers.

(4) The failure of the Governmental system to purchase paddy from the producer owing to the Authorities being unable to grant the cultivator sufficient stocks to be retained by him

(5) The farce that goes by the name of barrier checks.

(6) The inability of the people of the area where paddy yield was in plenty to enjoy a reasonable meal of rice

## Saiva Mahalir Manram

Inaugurated on  
Sivarathiri Day  
At Navalar Ashram

The participants in the observance of the Maha Sivarathiri at the Navalar Ashram of the Jaffna Saiva Paripalana Sabha included a large number of female devotees.

During the course of the observance in which these devotees participated by rendering musical recitals of Thirumurai, the Saiva Mahalir Manram was inaugurated.

The office bearers for this Manram are:

President: Thirumathi  
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# Kannappanayanar - A Rough Diamond Among Saints of Tamilnadu

BY YNGVE FRYKHOLM

(Continued from last issue)

116 Nanan, standing there answered: "Over there on the mountain our master encountered a god and embraced him and - like the giant lizard holding on to the rock with an iron grip - he will not let go of his Lord.

But now he has come to fetch some meat for his God to eat. Alas, he has relinquished his role of our tribe and become the slave of that mountain god.

117 "What have you done, O Tinnan? What is the matter with you? Are you no longer our master and chief?" While Nanan spoke thus, Tinnanar,

without even turning to face his friend, began to roast the mighty boar over the fire.

Carving the choicest outs with his arrow and taking them one by one, -

118 - he placed them on the spit of his arrow, and, frying the fat meat till it was tender, selected the tastiest pieces and chewed them in his own mouth softly.

The choicest meat of all he put in a basket made out of dried, out-leaves, gathering the best together and throwing the rest away.

119 His servants standing there said to each other: "Our master is out of his mind: Having roasted this excellent meat he chews it and then spits it out of his mouth. Though he must be exceedingly hungry, he does not eat it himself. Nor does he think of sharing it with us to make us happy. Instead, alas, he throws the remaining meat a way!

120 "This Tinnan has surely been smitten with divine madness. We do not know how to cure it. We must call his father and a cunning witch to exorcise this obsession. Let us now summon the servants who are in these hunting grounds and return home together."

Thus they resolved and left.

121 Without paying heed to the hunters' departure, Tinnanar specially put the meat-offering in his basket and filled his own mouth with pure water from the great river for bathing the sacred idol. Picking fragrant flowers, he wound them in a garland on his head.

123 Carrying the gleaming bow and the swift arrows in one hand and the basket with choice tender meat in the other, he worried and cried: "My beloved Lord must be hungry in deed!" Thus with urgent great haste he returned to the mountain abode of his god.

123 "My Lord is surely exhausted; he cried as he hurried close and again saw the god who reveals Himself in glory on that mountain. Placing the basket made with his own fair hands before the idol, Tinnanar brought the sacred offering of meat on its bed of leaves and placed it in front of the Lord.

The following nine stanzas describe the loving concern and devotion with which young Tinnan urges the Lord to enjoy the tender meat prepared with such special skill and care. Refusing to abandon the deity even for a moment and fearing that the wild beasts of the forest might harm his cherished idol, he keeps faithful watch through the night - some of the stanzas depicting the beauty of the night and the gradual awakening of dawn have a certain resemblance to the masterful poet Kampan's fascinating description of mysteries of the night and the sounds announcing the dawn of the great day when Prince Rama is going to be crowned by the ill-fated King Dasarata. With the beginning of a new day Tinnanar reluctantly decides to go hunting in order to bring fresh meat and flowers to Lord Siva,

134 Now, when the gloom of darkness was chased away and the

glorious sun showed its face, when the gallant archer whose body was possessed with love had gone off on his lonely hunt, the rays of the sun rose up, as if a great curtain had been drawn aside in the skies.

135 At the same time, the great sage and ascetic named Sivakesariar, who was a worshipper of the black-lustered Lord of the mountain came to that place, bringing freshly gathered flowers and water and other things required for the offering to Siva as laid down by Holy Scriptures.

136 Thus, approaching the Lord of the gods, who resides on the holy mountain, he draws near with a purposeful mind, when seeing the cooked meat and the bones lying in front of the idol, he kicks them aside and runs off in shocked dismay: "Who has committed this sacrilege? Woe unto me", cries he

137 "It seems that vulgar hunters who have no fear of sacred matters have done this thing to you. O good, Lord of Gods, could it be with your consent that a scandal like this should occur in your sacred presence?" With such lament he fell down in distress and great confusion

138 "However, why should I delay here wasting time to no purpose. While the rising rays of the sun proclaim the hour of morning worship?" Thus speaking he removed the meat and bones and leaves and swept them away with a broom.

139 With the will to remove the pollution, he undertook purification, and bowing deeply he began the sacred ceremony with all means at hand. Beginning with faultless ritual bathing, he went through the perfect worship according to all required rules and customs and prostrated himself before the feet of the Supreme Lord.

140 Then again he rose up and praised the unique and supreme god by reciting holy scripture in manifold manners. Presently he took his leave from Him whose matted hair is adorned with the rays of the moon, and thus the holy sage returned, his mind at peace, to his sacred forest abode.

Now follows a vivid account of the repeated changes of scenes:

Every following night, the faithful Tinnanar stood watch without rest or sleep, and then spent the day hunting fresh game and preparing food. Setting it before his god, he praised the new varieties of meat and spoke with soft and persuasive words:

"This meat is mixed with honey, it is sweet indeed, try it." - With similar persistence, the pious Sivakesariar arrived every morning, just after the hunter had left on his daily expedition. With mounting alarm and horror he kept sweeping away the disgusting offerings of meat and bones lying before his cherished idol. In the meantime, Tinnan's old father arrived with a sooth-saying witch, hoping to exorcise the madness of his only son. But he failed and soon returned with heavy heart to his tribal capital.

In his distress, Sivakesariar besought Lord Siva to put an end to the abomination which kept recurring each of the following four or five days. Only then was he enlightened - by the Lord himself:

156 In that night the great Teacher, whose crowned head shines like lightning, appeared before the holy sage in a dream and spoke to him these words: "My friend, do not regard this other person as a crude and vulgar hunter. I now intend to tell you of the good deeds that he did to me, pray listen."

157 "All of his body is a body full of love for me. All his knowledge is a knowledge of knowing me. His every act is an

act that is pleasing to me. This is how you should understand and judge his true character."

158 "The ardent love with which he removes the delicate flowers before doing his worship to me on this mountain is such that his desire and longing rise like a flood in spate. The touch of his sandalled foot on my head is more lovely to me than the feet of my own dear son (Subramaniam)."

159 "The body of this devotee, who is filled with unselfishness, is like a vessel filled to the brim with his love. And therefore, the water which he spits out of his mouth when worshipping Me is more sacred to Me than the Ganges itself first of all sacred rivers."

160 "The flowers picked according to his taste by this forest dweller, who found me on this mountain fell as if scattered upon the bed of his radiant love, and hence, the choicest flowers brought for my adornment by Lord Brahma, Vishnu and other gods, or indeed any other flowers there be are not worthy of comparison with the flowers which he carried to Me in a garland on his head."

161 "The love with which he chews the meat roasting in the bonfire to test whether or not it is properly cooked is like the sweetness of his tender heart. Therefore, the meat brought to Me by the hunter with the long-shooting bow is more delicious to My taste than all the most perfect food offerings made by those whose worship is true to the Vedas."

162 "The words that he speaks to Me with a radiant face and a heart aglow with ardent love, with all his thoughts for Me and Me alone, those words are more pleasant to Me than all the age-old sacred texts and joyful sounds of praise and mantras and any other words recited

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## Veteran Antiquarian Honoured

### Jaffna Archaeological Society Program Includes Film Show

A film-show on some of the important archaeological sites in India, was organized by the Jaffna Archaeological Society at 6 p.m., on the 18th instant, at the Kokuvil Hindu College. Mr. M. Mahadevan B. A., (Hons.) Dip. in Ed., Principal Kokuvil Hindu College and President Jaffna Archaeological Society presided. Mr. K. Palakidhar, Magistrate, Jaffna was the chief guest. The film show was preceded by a meeting, at which the President, after a few remarks introduced the chief guest. Mr. Palakidhar in his brief speech said "True history is not the imagination of an author but it is known from such reliable sources like the literary works, inscriptions, architecture, sculpture, pottery and coins. Historical facts should not be twisted to serve one's own ends. Students of history must be interested in archaeology. Places

like Nallur and Kanterodai are of importance for archaeology and our students must be interested in them. He complimented the Jaffna Archaeological Society for creating an interest in archaeology, in the Jaffna Peninsula."

Mr. S. U. Somaasakaram, a former Director of Education made a few remarks regarding the Archaeological research done by Dr. P. E. Pairis at Kanterodai and paid tributes to the pioneering work of Mr. S. Ponnampalam as an antiquarian, while serving as a teacher at Skandavarodaya College during his term of office.

Thereafter, Dr. K. Indrapala Lecturer in History Peradeniya Campus, and Vice-President of the Jaffna Archaeological Society paid glowing tributes to Mr. S. Ponnampalam. He said "Mr. Ponnampalam was inter-

ested in the antiquities of Kanterodai, his native place, from his student days. He had been functioning like an archaeological association all alone, for about 40 years, till the Jaffna Archaeological Society was formed in 1972. The members of the Society had rightly elected him as the first President, in his absence and as a person who does not like publicity, he accepted the post, after some persuasion. He still continues to be a life wire of the society and also a Vice-president of the society. It is in keeping with one of the aims of the society to honour those who are keenly interested in Archaeology and help the society that the members decided to honour him with the presentation of an Address Paper on the 27th December 1973. As he was ill on that day, he is honoured today for the pioneering work he had done."

The presentation was done by Mr. S. U. Somaasakaram on behalf of the Society after it was read by Mas. K. Nages-

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## Kannappanayanar

(From page 6)

by great and learned men"

It is my impression that the five or six last stanzas quoted above mark the poetical climax of the story of Tinnanar. It is frustrating to note that any attempt at translation is doomed to fall far short

of the beauty of the original in its vibrant expressions of love, sympathy and understanding. However, the dramatic action reaches its peak only towards the end. It is only four stanzas before the end of the story where the reader discovers the reason why Tinnanar's name was changed to "Kannappar"—with the saintly title "Nayanar" added:

In order to give the faithful Sivakesariar further and final proof of Tinnar's total devotion, Lord Siva advises the sage to conceal himself behind the sacred image after performing his next morning worship, having been thus enlightened, Sivakesariar is smitten with wonder as well as self-reproach. After his ceremonial bath in the river, he obeys Siva's command by hiding behind the mountain idol to see for himself the manner in which the faith of the hunter is going to be put to test.

Tinnan, rushing back as usual from his hunting expedition, is disturbed at the sight of certain bad omens, mysteriously implying that blood is going to be shed. This naturally increases his anxiety and concern as he hurried to rejoin his cherished god. When Tinnan approaches, Lord Siva causes the right eye of the idol to bleed profusely. Seeing this, the young hunter is frantic with worry. He drops his offerings of fresh meat and water and flowers. His bow and arrows fall to the ground. In great consternation, he tries to dry away the blood with his hands but to no avail. Without knowing what to do, poor Tinnan falls down in a dead faint. But soon again he rushed up, takes hold of his hunting weapons and runs off in search of the evil hunters or wild beasts that have caused his Lord to suffer thus. Finding no suspects, he hurried back and embraces the image with tears of sorrow and distraction. He even tries to stop the bleeding with the crude paste of green leaves used by hunters to heal their own arrow wounds.

At last, Tinnan suddenly remembers the saying "Flesh for Flesh", i.e. "An eye for an eye". Without further hesitation he cuts out his right eye with his arrow and applies it in the place of the idol's bleeding eye. At once the bleeding stops. Overcome with joy, Tinnan claps his hands and breaks into a wild dance, laughing and shouting: "What I did was a good thing, a good thing indeed!"

Not for long, however. To test his faith even further, Siva soon causes the left eye of the image also to start bleeding. Tinnan again is frantic with despair but quickly resolves to sacrifice his remaining eye for the benefit of his lord. Realising that he will then be totally blind, he marks out the position of the bleeding eye by placing his sandalled foot on the spot where he must insert his plucked-out eye and gets ready to perform the desperate operation.

Seeing Tinnanar thus resolved to make the ultimate sacrifice, Lord Siva holds out His own sacred hand to stop the hand of the hunter and speaks: "Stop it, O Kannappa, stop it!" This is really a play of words, as the utterance might literally mean: "Stop applying your eye (i.e. in the place of mine)!" At this manifestation of divine love on the one hand and selfless devotion on the other, a great rejoicing breaks out in the heavens, where scores of saints and minor gods recite the Vedas and scatter showers of heavenly flowers—Thus, Tinnanar acquired his name of honour—Saint Kannappar. At the end of the story, the Lord of the Tirukkalatti mountain invites Kannappar to remain always standing on his right side. "Can there be any glory greater than this?"

At the time of preparing this paper or "essay", I had neither the time nor any means of finding out whether any previous English translation of Periyapurana exists. The only texts available have been Thyagarajapillai's edition with Arumhanavalar's theological commentaries (susanam). Thus, without a textual commentary (urai), the attempted translation is entirely my own, with some help, of course, from Arumhanavalar's prose rendering in the splendid Periyapurana-vaseanam.

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## THOUGHTS TO BE TREASURED

The concept that Sivam and Sakti are embodiments of Gnanam and Kriya is unequivocally stated in the following Siddiyar verse:

ஞானமே யானபோது சிவன், தொழில் ஞானம், ஒக்கில்  
சனமில் சதாசுவன், பேர்வழித் தொழில்து ஏறி,  
ஊனேற கிரியை வித்தை, உருத்திரன் இலயபோகம்  
ஊனபேரதகாரத்தோடு அதிசுரணத்தனமே

When (God is conceived as pure) Gnanam He is called Sivan, as Kriya He is Sakti, their equipoise is Sadasivam, when Kriya predominates He is Maheswaran, and when it is subsidiary He is Suddha Vidya (Rudran). In these forms He performs the functions of Involution, Enjoyment and Evolution.



திருச்சிற்றம்பலம்

தமச்சிவாயவே ஞானமும் கலியும்  
தமச்சிவாயவே நானறி விக்கையும்  
தமச்சிவாயவே நானறி நேத்துமே  
தமச்சிவாயவே நன்னெறி காட்டுமே.

திருச்சிற்றம்பலம்:

## Hindu Organ

FRIDAY MARCH 1, 1974

## Solving the Problem in the Soft Way!

Surprising events have made the world shift towards serious thinking. Bangla Desh and Pakistan have both buried their hatchets and paved the way for a better outlook of brotherly living.

The Islamic Conference has brought together a good number of States in tolerant unity adding more strength to Mid-East solidarity.

With China and the U.S.A. in newly forged friendship and the South East Asian sphere that has recently returned to sober situation in amity, the general atmosphere seems to be clear of confusing clouds of conflicting aspirations.

Across the waters in the Indian sub-continent, re-grouping of political parties has led the people to the conclusion that principles and personalities must be prepared to adjust themselves to prevailing conditions.

Here in our little Isle, strange things have happened. Established tendencies have changed. That the ballot-box is no respecter of racial differences has been demonstrated by the election of a Muslim to the National State Assembly by an electorate in which the Muslims are a minority. Mannar has followed in the footsteps of Colombo Central in returning to Parliament a member of the minority community. Several years ago the North Central Province elected a European to the State Council showing to the Western World that the Eastern conception of democracy was of a high order.

And, therefore, we exclaim why cannot the political problems of the various races of Sri Lanka be solved along the pattern of the new wave of no-race-consciousness.

It was pointed out recently that the Anura Bandaranaike mission of political affection might be fruitfully availed of to solve the problems of the Tamil speaking people. We commend the idea to the different political parties but with a word of caution. Young Anura must approach the question not as the S. L. F. P. youth leader that he actually is but as one of the young politicians of the present generation anxious to create a congenial climate in which political parties cannot thrive. The country is on the verge of a critical economic crash. This pernicious situation can be tidied over only if the entire nation rose to one person and improved the productive capacity harnessing the resources of human power and natural energy in patriotic effort. Mr. Anura Bandaranaike can yet divest himself of the bluish party coating and appear in the role of a youthful explorer of democratic evolution for the creation of a contented nation.

## REVIEWED NEWS

## Mannar Bye Election Majority

History repeats itself the same way [or in some other similar way retaining the point of thrill. In the 1970 General Election 69 votes separated the Winner from the Runner-up. The Returning Officer had a trying time in the matter of recounting the ballot papers.

In the Bye Election held on February 25, 1974 the same dramatical script was acted by the same artistes except that in the case of the principal part there was a change. The results also were same in tune but the figures were different, with the tables being turned. The Runner-up of 1970 romped home while the triumphant Party of 1970 lost a rung in the ladder.

Mr. S. A. Raheema U.N.P. (12974) and Mr. John Mark F. P. (12899) - dominated the results with Independents Mr. N. S. A. Cader (469) and Peroy Immanuel (108) losing their deposits. The only comment is that the Mannar voters are not lopsided in party alignments.

M. P. C. S. Jurisdiction-  
In the Matter of  
Transport of Paddy

Can you transport paddy? If so is it on a permit or otherwise? These are questions frequently asked nowadays but none can answer them in a definite manner. One thing is certain that there is transport of rice!

Within the Jurisdiction of the M. P. C. S. the farmers have a free hand. Who defines this territorial area need not be answered for every coupon holder is attached to a particular M. P. C. S.

## Indian Elections - Index to?

The results of the Pondichery State Elections have revealed a developing trend in Indian politics that tends to dissipate the common people in their activities relating to civic consciousness.

The split in the D.M.K. causing two belligerent factions to develop political animosity has influenced the general trend of affairs at all levels in the Indian sub-continent. Earlier the Congress of reputed history had been similarly affected. And so have the Communist Parties. No more can a Party be identified by its political philosophy. Only groupings dominate the

political scene.

In Pondichery the A. D. M. K. with 12 seats and having support of 2 other members does not have a definite majority to form a Government. And the Congress alliance can only summon 12 members. Now expediency will solve the problem. Will there be crossing over of members who are at cross purposes?

But the Communist Party is giving ADMK a helping hand in forming a Ministry perhaps to help itself.

## VETERAN...

(From page 7)

varan. Mr. Ponnampalam thanked the members.

This was followed by a fine film show at which some documentaries lent by the courtesy of the Indian High Commission in Sri Lanka were shown. This included,

- 1 Do you know? Famous Indian Archaeological sites all over India, like Madura, Ellora Ajanta, Delhi, Amritsar, Bodhi-Gaya and Sanchi.
- 2 Exquisite and wonderful mediaeval Temples and Sculptures from Helebid and Belur in Mysore.
- 3 Famous mediaeval Temples and Sculptures from Khajuraho in Central India
- 4 World famous rock-cut Architecture and Sculpture of the Pallavas in Mamallapuram Madras.
- 5 Wonderful Buddhist Architecture and Sculptures from Nagarjunikonda in Andhra Pradesh.

This is the first time that the Jaffna Archaeological Society has arranged a film show to arouse interest in archaeology especially, among the students. It is hoped to have a similar show on the sites of Sri Lanka soon. Mr. A. Sivaneselvan, joint Secretary, proposed the vote of thanks. A large audience graced the meeting and watched the film show.

## Music Arangetram

(From page 5)

Vocal and Veena, and I am sure she, with her talents, will bring greater credit to her father ..... apart from winning laurels for herself.

The "World of Carnatic Music" itself owes a deep debt of gratitude to every one of those like Mr. Srinivasan ..... who are all true 'Devotees' of the heritage of Fine Arts and Culture ... and who are all hence indeed worthy of our highest of esteem, regard and grateful admiration.

Veena Varaprasaadi  
S. Balachander

## Saiva Mahalir...

(From page 5)

P. Sivagnanam  
Vice-Presidents: Thirumathi A. Vaithilingam, Thirumathi M. Arunasalam  
Secretary: Thirumathi S. Saomugalingam.  
Asst. Secretary: Selvi P. Mailvaganam.  
Treasurer: Thirumathi E. Saomugalingam. Thirumathi T. Bharathy.

## NOTICE

IN THE DISTRICT COURT  
OF POINT PEDRO

No. 14320

1 Mutturajah Rajamanoharan and wife  
2 Parameswary of Polikandy

Vs. Plaintiffs

1 Vallipuram Kanagasabapathy and wife  
2 Mangaleswary of Karaveddy North

Defendants

It is hereby notified that action No. 12320 has been instituted in the District Court, Point Pedro under the Partition Act No. 16 of 1951 for the Partition/sale of the land/lands called Vellaipattu 12 Lms. V. C. and 1 Kuly according to survey of this lot No. 1 is in extent 2 1/2 Lms. V.C. and situated Polikandy, in the Parish of Uduppiddy.

By Order of Court,  
M. Nadarajah  
for/Registrar.

This 22nd day of February 1974.  
141 1

சாஸ்திர அறிவு சுவாமி அருங்குலம் மூலம்  
தேர்தலுக்கு முன் சுவாமிநாதர் நிதிச் சார்பு:  
அருங்குலம் சுவாமிநாதர் சுவாமிநாதர்  
சுவாமிநாதர் மூலம் நிதிச் சார்பு மூலம்.

Printed and published by the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Saiva Press, 450 K. K. Road Vannarapallai, Jaffna on Friday March 1, 1974.

EDITOR-IN-CHIEF R. N. SIVAPIRABASAM