

TIRUKONESAR KOVIL

J. R. SINNATHAMBY

In view of the publicity that the Hindu Temple at Trincomalee, referred to by De Queros as the Rome of the Gentiles of the Orient, receives from time to time, I think the following article from Indophilus, published by the Government Gazette about 140 years ago, will interest your readers.

"Among the various monuments of Hindu antiquity found in Ceylon, and which induced the late excellent and learned Sir William Jones to express an opinion that this Island 'was peopled time out of memory by the Hindu race', the Temple which stood at Trincomalee is not to be forgotten. It would have remained to the present day as a venerable relic, had not the misguided religious zeal of the Portuguese, razed it to the ground in 1622 to supply materials for one of their fortifications.

Some time ago, through the kindness of a friend of mine, I was obligingly put in possession of a small manuscript poem composed in Tamil by Kavi Raja Varothayan (a celebrated bard amongst the ancient inhabitants of Ceylon) which though enveloped in a cloud of fable, gives an account of the origin and history of this sacred edifice; I was consequently induced to translate it, and have now the pleasure of laying the same before the public for their information.

"A king named Manu Niti Kanda Solan who ruled over the country of Solamandalan learning from the Kailasa Puranam the wonders of Tirukonathamalai and the magnificent state of its inhabitants, came over to the place; his son Kulakotu Maharajah who followed him thither afterwards raised the temple, the spire, the pavilion, and the sacred cistern, in the year 512 Kalyug on Monday the 10th day of the month of Vaikasi".

"After having built the Temple the king finding that much difficulty was experienced in obtaining rice and other things from Solamandalan for the daily use of the Temple, he meditated on means to obviate it, and accordingly caused (to the extent of 2800 Amonams) to be converted to the cultivation of paddy, and a tank to be converted in the vicinity for the irrigation of the said lands, both of which he consecrated to Konesar Swami. He afterwards proceeded to the village of Marukoor, on the north, on the 24th day of Panguni in the year 516 and brought from thence in a vessel to Tirukonathamalai seven families of the Velala caste whom he settled there, assigning to them the Temple and the lands appertaining to the same, as a hereditary possession. To these seven families, were entrusted the care of the Temple treasury, the regulation of the income and expenditure, the celebration of the festivals, and the presentation of silk vestments to the kings. As more people were required for the service of the Temple, the king went to the village of Karakadai and by compulsory means, brought from thence on the 10th day of Vaikasi (of the year aforesaid) twenty more families, who he likewise settled at the place, and appointed for the robing of the Lingam (Phalino) and to the offering of flowers at his shrine, to sweeping and illuminating the Temple daily—cleaning the sacrificial implements performing libations of water—husking the paddy, and smearing the floor of the Temple with cow-dung—singing and playing of musical instruments—spreading cloth at animal sacrifices—hoisting and lowering of the flagstaff on solemn days, preparing essence of sandal wood, and purifying the ornaments of the Temple. These people were also

endowed with lands for their subsistence and five of them dignified with the title of Pandarattar.

As the first seven families who were settled there were brought willingly from their country they received the common name of Tansattar in contradistinction to the twenty families who were settled after them, who were called Varippattar because they were impressed, one out of every ten men in their country".

"The king contemplating that there were none to judge these Tansattar and Varippattar in the event of any dissension among them, determined to appoint a chief over them, he accordingly proceeded to Madurai and brought from thence a nobleman of the name of Taniunna Pupalen, whom he invested with the title of Wanniya, and ordained him Governor of Tirukonathamalai, authorizing him to punish offences by fine, imprisonment in chains, or by death, according to their extent, or magnitude, strictly enjoining him to keep his institutions inviolate, and to conduct the affairs of the Temple and ceremonies thereof, without omission".

"The king further ordered that the citizens of Kattucolam should render their services to the Temple; that the citizens of Nilaveli should preside over the celebration of the festivals, and supply the Temple with six Amonams of paddy, also pay the tithes, taxes, and customs of their country to Temple with betel, plantains, sandal wood curried milk, clarified butter 100 Amonams of rice, and the seeds of Amaneka, Punnei, and Ulippe trees. These latter mentioned seeds should be delivered to the citizens of Irativce, to be made into oil, and then again delivered to the Tettiyen of Kovuli.

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Gandhiji Centenary Memorial Articles

APPENDIX No. 6

By S. Sivasubramaniam

Joint Secretary, India-Ceylon Society

(Continued from last issue)

Destiny, kindly to the younger generation, had been preparing for them a great leader—a great messenger. Only a few years ago he was unknown, practically unknown excepting as a rebel from South Africa, a mad man who tried to fight the might of a great Government with a handful of men. But by and by they said: "Yes, this man was great in a little sphere; in a little, local, limited area, his ideas could bear fruit." He came back to India and some of us, my friend Gopal Krishna Gokhale amongst them, recognised the possibilities that lay within that little man, known as Mohandas Karamchand Gandhi.

But when this little man came to India and when he was asked to take part in the academic politics of that time—1915, 1916 and 1917, he, with that humble smile of his which has all the wisdom of the ages in it, disclaimed the privilege, as he said, of guiding the destinies of the people or sharing in the counsels of their leaders. For, he came to learn, he said, from his country, not to teach. He came back from his long exile and he felt he must go sharp and straight to the hearts of the people and find out from them what were their needs, what were their sorrows, what were their limitations, what were their capacities. And this little man from South Africa said to himself: 'Surely, surely, in this great India, there must be men, there must be heroes.' Gokhale had said of him that he had been able to mould heroes of common clay in South Africa. But here was a man who came back after moulding heroes of common clay and looked to find heroes in a heroic land, but found nothing but down-

trodden men; and he said to himself: "This down-trodden clay that once stood for the manhood of India, I will refashion into the image of manhood again." (Cheers). And so with that true prophetic vision of the apostle, he took the clay that was most down-trodden under the ruthless heel of the ages, and by footsteps that were not always alien but belonging to the indigenous tyrants of the soil. (Shame). He said to himself: "The Congress stands academically for an academic word called freedom, but, until we break that academic convention of the Congress, there can be no reality in the national life."

And so he who might have been carried on the heads of kings took unto himself the poverty and the misery of the poorest of his brethren, shared in their agony, shared the dire poverty of their daily life and endured daily misery, travelling in the death-traps in which the poor are herded day after day on their journeys, their pilgrimage, and their goings hither and thither in their search for bread. He went to the villages and saw in the land, which the old historians of

(Continued on page 3)

PURITY IS NEXT TO
DEVOTION

PURITY PROMOTES HEALTH



USE
MILK WHITE SOAP
AND ENJOY ALL BENEFITS

NOTICE

The Saiva Prakasa Press and the offices of the 'Hindu Organ' and 'Inthusathanam' will be closed on Tuesday, the 1st of October, on account of Vijayathasami Festival.

Manager



தமிழ்நாட்டில் இலங்கைத் தமிழர்
மக்களிடையே நடைபெற்று வரும்
விஜயதசமி நேரத்தில் இலங்கைத்
தமிழர் இதழ்கள் நடைபெறாது.

Hindu Organ

FRIDAY, SEPTEMBER 27, 1968

MORE MUDDLED?

A peculiar, nay pathetic, development has arisen since the withdrawal of the Federal Party from the Government Group in Parliament over the issue of Thirukoneswaram. This evolution of extraneous tendencies seems to have been influenced more by the confusion existing in the minds of the Federal Party than by the shrewd handling of the Opposition in Parliament of the intriguing situation. We are more concerned with the Tamil people than with the whims and fancies of somersaulting politicians. Hence our call direct to the Tamil people.

Representation of the people in Parliament is only a single feature of the progress of a country. And in Lanka the fate of the Tamil speaking people has been throughout the past four decades, at every stage, a cruel one influenced by adverse circumstances and assumed leadership. The sad story has simply underlined the constitutional history of this country so much that today they who think that they have the right to lead the Tamil people merely direct their minds to the one and only problem before their eyes, the safest way to steer their course in political leadership. And the result is the new development in which the two major parties the F P and the Tamil Congress are engaged in accusing each other of incompetence. Certainly this is not what the people want at a time when they know well and truly that all campaigns for their rights and privileges have merely ended

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mune who after entering the quantity into the accounts of the Temple, should pour it into the reservoir, where the same was to remain for lighting lamps. There were seven reservoirs built at the south side of the Temple for the reception of oil; there were enclosed with walls which were provided with doors, and a person appointed to overlook them called Adikaree.

"When the above orders had been given the king next proceeded to regulate the affairs of (the interior apartments of) the Temple. He ordered the servants to illuminate it every day with 1000 lamps lighted with butter, and 1100 lamps lighted with oil, to be placed both inside and out; and to sprinkle the ground with rose water impregnated with musk, and sandal wood; he further ordered that they should at stated periods make oblations of rice mixed with milk curds; - to Supremaniya in 12 silver trays, and to the rest of the deities in 128 copper trays. Besides these he directed oblations of several thousands balls of rice to be made, and a lamp with a thousand

in the thriving of party rivalry and in the gradual disintegration of the traditional capacity the people had at the start to demand justice and fair play.

Away from the thick of the masses in the metropolis there move about men of learning and leisure who occasionally get perturbed over such peculiar developments and call for official reports. They however cannot pierce the veil of party politics simply because the fallacious theory has been formulated that only political movements can perform the 'miracle' of reform.

Ineptitude, individualism, indolence and indecision have all contributed to the present precarious predicament in which we find ourselves. Even in the matter of the establishment of a University of any sort we have proved to be ineffective claimants merely because the pride of party priority has become more important than the survival of the community.

And what is the way out?

camphor wicks to be burnt on particular occasions."

After detailing the foregoing particulars relative to the foundation of the Temple, and the institution of its ceremonies Kavi Raja Varothayan proceeded to relate the properties delivered by the king with reference to its future magnificence, and the revolutions which it would undergo by foreign invasions, but they are so incongruous, and confounded with fable, as is common with Hindu productions, that I have omitted the whole of it and resume the translation as follows:

"The king (one day) after having performed ablution in the sacred pool and his oblation and prayers, wearing around his head a wreath of Ottracha beads, painted his forehead with the holy ashes, went round the court of the Temple, holding in his hand a nosegay of flowers, and then entered into the sanctum sanctorum. He remained there so long that it raised the suspicions of his courtiers, who proceeding inside to look for him, found that he had become metamorphosed into a lotus flower, at the shrine of the God, upon which they made great lamentations.

The story of the king's transformation into a flower skin to what it related of the disappearance of Romulus, and like that prince, Kolakotu Maharaja also became counted among the Gods, and sacrifices were accordingly made to him by the inhabitants of Tirukonathamalai.

"Many years after this metamorphosis of Kolakotu Maharajah, a certain king called Gaja Bahu Maharajah made a pilgrimage to Tirukonathamalai, and on his arrival finding that the Pasupater who had hitherto ministered in the Temple were dead, and none had succeeded them, he was plunged in grief, and invoked the deity to repair the breach which death had made in the priesthood. While the king was thus engaged in acts of devotion, he perceived two Brahmin youths floating on the surface of the ocean with the Vedas in their hand. As soon as he saw them, greatly delighted, he rose from his seat, advanced towards them, into the sea, and seizing them one by each hand brought them to the shore, calling them at the same time by the epithet of Irupabei, (or the right

and left hand as he had held them) He conferred on them the priesthood of the Temple, and gave directions to the Wanniya, Tanattar and Varipattar to respect and obey them, and also to render their services to them."

"Gaja Bahu Maharajah sent for the five tribes of town servants (namely smiths, potters, barbers, washers, and parreas, from Solamandalam, and fixed them at Tirukonathamalai allotting to them land and paddy fields for their maintenance."

"Afterwards he caused a Tank to be built at Cottiarum in the neighbourhood of the river Mahavali-ganga, and paddy lands to the extent of 6350 Amonams to be improved and groves of punnei, Illipe, Amanaka, and cocoa trees to be planted thereabouts, he also gave orders that one-tenth part of their produce should be appropriated for the service of the Temple. This is performed in order to expiate a sin which consisted in his having once entertained the idea of pulling down the Saiva place of worship and of building one of Buddah in its room."

"Gaja Bahu Maharajah afterwards called together the citizens of the country and having charged them to preserve the institutions of Kolakotu Maharajah inviolate, he dignified the Irupaher Brahmins with the title of the Raja Guroos of sovereign pontiffs and entrusting to them all the jewels and treasure of the Temple returned to his capital Anuradhapura, where after reigning for a long period he at length entered into the bliss of Siva."

What I have translated above, though not literal, is the substance of the account contained in the manuscript, and humbly hope that it may be of some use as a clue to persons who may make further researches into the antiquities of Ceylon."

The above reference to the Temple are confirmed by an inscription I came across in the village of Kankuveli in Trincomalee district. A reference to this was made in the Survey Department News Letter No. 4 of January 1949 by its editor Dr R. L. Brohier. Extract from his reference is as follows: The monument was found set up in the compound of a Sivan Temple in the village of Kankuveli about 4 miles west of the 62nd mile stone on the road from Trincomalee

to Batticaloa. It is of granite, dressed one foot square and about 2½ feet above ground level. The inscription, reproduced below, appears on two of its sides. The third bears the symbolic trident of the Sivan deity, while the fourth has not been used.

The inscription registers a grant of one veli of land in the village Kankuveli to the deity Konainatan (the god of Tirukonathamalai) by a certain vanniar. It ends with the usual malediction, that "any person who violates the grant will bring on himself the sin of those who slaughter black cows on the banks of the Ganges."

The conclusions drawn from the inscription, 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. The unit of the system was a kuli or about 144 feet square. A hundred kulis representing one Ma, and 20 Mas a Veli. 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."

This inscription was seen by Dutch Governor Van Sanden in the year 1786, who has made the following interesting observation in his diary of 24-5 1786.

"On the east side was a figure sculptured which the Malabars say is the Weapon of the God of War Waireven who had authority over the sea and sea coast, and, as it is in some respects similar to Neptune's Trident, it may serve as a further proof of Appegger and M de Sommerat's assertion that the Greeks derived their system of mythology from India. And on the West and South sides were inscriptions in Malabar but the north was vacant. My interpreter translated the inscription thus.

"The wannia of Trincomalee and the seven headmen or the Adipanars of the village of Cangoavelly (Kankuveli) have dedicated this field and other advantages to be derived from that village to their God Konynaden. Whosoever intrudes on this gift or takes any of these advantages to himself will

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Gandhiji Centenary.....

(Continued from page 1)

China and Greece called the paradise and the granary of the world, the skeletons of living men and women who had become even lower than the brutes. He saw the waters of the great rivers; he saw the land where the harvests were golden and red, all to be reaped for the children across the seas, while the children of the land were stricken with famine. (Shame). He went to the hovels of the poor and saw the children on the laps of their mothers dying, dying of thirst and hunger because in these hovels there was no money to buy milk, and in the breasts of the famine-stricken mothers there was no milk to nourish the lives that had come into being. He went to Puri, he went to Bengal, he went to Ahmedabad, and everywhere the famine-stricken conditions seemed to be at their worst. And when the women tottering with dying children in their arms came to bow before his feet, he said to them: "Sisters, the river flows before you, why do you come to me in rags, full of stench and dirt?" And they said to him: "Mahatma, Pitha, the river flows beneath our feet, but if we wash these rags to cleanse them how shall we cover our modesty till the rags be dry." He went further into the stricken area and there, every day, he heard the tales of women stealing out, veiled only in the darkness of the night and drowning their misery in the rivers and wells, because they dare not issue forth from their hovels by day. There was not even a dirty rag to cover them. Then he came to Southern India and he found what was worse than famine, worse than death—he found Untouchability. Truly, as Bishop Herber had said "Every prospect pleased but only man was vile." For nothing can be viler than this, that man should disinherit his own kith and kin and put them beyond the pale of human rights and privileges. Then this man said: "The nation asks for freedom, but one fifth of the nation is worse than brute beasts." He said: "In Malabar, a man stands forty yards away saying, 'I come I come,' even as in the Middle Ages of Europe the leper with his bells came, saying 'unclean, unclean.' Then he con-

sidered the problem that to me, and all the workers of India and my Indian brothers here will acknowledge with me that it is so—is the most important factor for gaining any possible liberty or Swaraj in India, viz., the Hindu-Muslim unity. (Applause).

Thus having got into the heart of these problems he set about finding their solution. What was the poverty of India due to? Why were the little children dying in the laps of their mothers? Why were the women of the villages taken into the markets of the world, where many precious things were sold, nothing more precious than what the woman sold for bread—her chastity. He asked himself "What is the solution for this? How shall India be free if there is poverty and also untouchability? He asked himself: "Have men and women been so denationalised that they cannot think in their own language, and suffer their agony in their own language, and pray for their deliverance in their own language? How shall India then have Swaraj?" He said to himself: "If after this century and a half of alien rule, India has become so utterly degraded as to have forgotten its own languages, its own religion; its own traditions, its own self-respect, how could India be free?" And then with that wisdom of the prophets of all ages, he looked at the Indian problem as a whole, not separated into water-tight compartments of communities, of races, classes and religions, literate and illiterate, good and bad, the titled and the fallen. No, he regarded India as an entity as one human unit, whose destiny it was to contribute to world culture and world achievement. And he knew that this India must be cast into the crucible of remorseless discipline. He knew that only by suffering, by sacrifice, the Indian people could be reborn. And as God works in diverse ways to further the dreams of His prophets and shape the prayers of His devotees and make them true, to India also came the great opportunity that made her one.

Never before 1919 could the people of India truly say that the Indian Renaissance was there. No; there were indica-

tions, there were faint vague stirrings of a new life to come, but the new life came in 1919. When the Rowlatt Act of which you all know, that black and infamous Act came to India for the further mortification and humiliation of the people, then this little frail man, this little shrimp of a man, this little beggar of a man, this little insignificant creation that could be brushed aside like a mosquito, stood by and lifted his little finger and said to India: "Arise and win your deliverance by your own suffering." And he said: "I come to bring peace to the world; I come not to divide, but I come to unite. I come to bring peace, but a peace at such a price that it may be that one generation must be trampled to the earth before the next generation can be born again free." His people were ready. All through the villages of India, the great cities of India, and the places of India, the hovels of India, and the bazaars of India, and the colleges of India, and even through the very grave-yards of India, ran the cry. "This is the hour of our deliverance; let us rise; we who were dead, let us live, even if to live, we must die in the body." "That day of humiliation is also the day of preparation, for dedication, fixed throughout India. At the flicker of one man's eye-lashes rose the answer to the challenge of bureaucracy. You know what happened in the Punjab only the other day; I went to Jallianwala Bagh as a pilgrim to the place of martyrdom, and when I, who had fought the battles of the Punjab in England went to visit Jallianwala Bagh, I began to feel that every man, woman and child should make a pilgrimage there, because after three years, still the soil there holds the secret of martyrdom written in living blood, and the epic of that martyrdom issues red from under that earth. You look upon the walls of Jallianwala Bagh and you find the blood that issued from the neck of a bride who was shot while leaning from the windows to help the men to escape. You see there, in the bullet-ridden walls, a heritage to inspire us, to shame us, and to teach us that in every city of India Jallianwala Bagh may be repeated a hundred thousand times. I went to the crawling lane in Amritsar, where men born to stand erect were made to crawl like reptiles on their bellies because it was the caprice of a

Order Nisi Declaring Will Proved

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2270

In the matter of the Last Will and Testament of the late Thambipillai Kumaramsamy of 11, Hospital Road Jaffna Deceased

Nagalingam Kandassamy of 11, Hospital Road, Jaffna Petitioner

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna on the 9th day of August 1968 in the presence of Mr. A. Thanabalasingam Proctor on the part of the petitioner and the affidavit of the abovenamed petitioner dated 19th day of May 1968 having been read.

It is ordered that the Last Will and testament made by the deceased abovenamed on the 4th day of November 1957, the Original of which has been produced and is now deposited in this Court be and the same is hereby declared proved unless any person or persons interested shall on or before the 1st day of October 1968 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the said Petitioner is the executor named in the said Will and that he is entitled to have probate of the same issued to him accordingly unless any person or persons interested shall on or before the 1st day of November 1968 show sufficient cause to the satisfaction of this court to the contrary.

On this 9th day of August 1968

Sgd. I. M. Ismail District Judge

Drawn by Sgd. A. Thanabalasingam Proctor for Petitioner 120 27 & 4

blood-thirsty General. Yes, from things like this it is that the living generation of India draws its strength. From this suffering comes their strength, from this agony comes their courage, from this humiliation comes their power to achieve, which has made men and women who have lived like princes all through their lives join the battle like private soldiers of the rank and file. And if men like Motilal Nehru, and women like his delicate wife on whom the winds of heaven have never blown too hard, have joined the battle, it is because this kind of agony only will bring the wave of the renaissance to India. After the Punjab incidents you ought to know with what dramatic rapidity and with what colourful complexity things have happened.

(To be continued)

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greviously sin. This dedication was confirmed in presence of two priests of the Castes Tanam and Warrallepattoem".

Nevill who published a journal, on oriental subjects, called "Taprobadian," had also seen this inscription. He has pointed out that the importance of this inscription lies in the fact that it confirms the authenticity of the Trincomalee Kalvetu.

There is another inscription which refers to this Temple and that is the inscription which was found on the Temple buildings by Constantine de Sa, the Portuguese Commander who destroyed the temple. He sent a copy of the inscription about the year 1627 A. D.) to the king of Portugal with a letter to the following effect "when I went there to make this Fort, I found engraved on the Pagoda among many other inscriptions one which ran thus.— "This Pagoda has been built by.....Nevertheless shall the time come that nation of the Frangis will destroy it and thereafter shall no king of the Island of Ceylon rebuild it?"

This was found among the Portuguese manuscripts at the Hague by Mr. E. B. Reimers, the Government Archivist. The inscription can still be seen at the entrance to Fort Frederick.

NOTICE

We hereby give notice that we have on the 27th August 1968 applied to the Government Agent, Jaffna for the licence shown in the Schedule hereto annexed for the Licence period ending 30th September 1969, in compliance with Excise Notification No. 200 of 30th September 1930.

SCHEDULE

- 1) Name and Address of Applicant: Terese Annasampillai & Lillian Annasampillai trading under the business Name of S. F. X. Annasampillai 31/55 Main Street Jaffna.
- 2) Description of Licence applied for: Foreign Liquor Retail OFF.
- 3) State whether application is for renewal of existing Licence or Licence or for a new Licence or Licences: Renewal of existing Licence.
- 4) Situation of premises to be licensed: 31/55 Main Street, Jaffna.

T. Annasampillai
L. Annasampillai
Name of Applicants

Jaffna 27th August 1968.
126 27

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2205In the matter of the Last Will
and Testament of the late
Muttu Mohamed Abdul
Cader of Kamal Lane, Van-
narponnai west DeceasedSithi Fatima widow of Moha-
med Abdul Cader of 55
Kamal Lane, Vannarponnai
West

Vs. Petitioner

Minor 1 Abdul Cader Abdul
Azeez of 55 Kamal
Lane, Vannarponnai
West" 2 Abdul Cader Mah-
roof of do" 3 Lameeka daughter of
Abdul Cader of do" 4 Shariffa daughter of
Abdul Cader of do" 5 Anissa daughter of
Abdul Cader of do" 6 Muttu Mohamed
Mohamed Sultan of do

Respondents

This matter coming on for
disposal before R. Parama-
guru Esquire, District Judge
Jaffna on the 17th day of
March 1968 in the presence
of Mr. C. C. Somasegaram
Proctor on the part of the
petitioner and the petition
and affidavit of the petitioner
dated 17th March 1968 having
been read:It is ordered that the above-
named 6th respondent be ap-
pointed guardian - ad - litem
over the minors the above-
named 1st to 5th respondents
and the Last Will and Testa-
ment of the abovenamed de-
ceased dated 14th November
1967 be declared proved and
probate thereof issued to the
petitioner as the executrix
named in the said Will, unless
the abovenamed 5th respon-
dent or any others interested
shall appear before this Court
on or before the 28th day of
June 1968 and show sufficient
cause to the satisfaction of
this court to the contrary.

This 17th March 1968

Sd. R. Paramaguru
District JudgeOrder Nisi Extended
for 11th October 1968Intld. R. A.
D. J.

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Order Nisi

IN THE DISTRICT COURT OF
MANNARTestamentary Jurisdiction
No. 880In the matter of the Intestate
Estate of the late Sitham-
barapillai Sivagnanasunda-
ram of Mandaitivu DeceasedSithambarapillai Kantha-
lingam of Mandaitivu
Vs. Petitioner1 Parwathipillai widow of
Sithambarapillai
2 Selliah Thambu and wife
3 Kanagammah
4 Karthigesu Krishnapillai
and wife
5 Sukirthammah all of Man-
daitivu

Respondents

This matter coming on for
disposal before R. Parama-
guru Esquire, District Judge,
Mannar on the 13th day of
September 1967 in the pre-
sence of Mr. V. S. Nadarajah
Proctor on the part of the
Petitioner and the affidavit of
the petitioner dated the 15th
day of August 1967 having
been read:It is ordered that the Peti-
tioner be and he is hereby
declared entitled to have
Letters of Administration to
the Estate of the said de-
ceased and that Letters of
Administration be issued to
him accordingly unless the
Respondents or any other
person or persons shall on or
before the 15th day of Octo-
ber 1967 appear before this
Court and show sufficient
cause to the satisfaction of
this Court to the contrary.

This 13th day of September

1967
Sgd. R. Paramaguru
District JudgeTime to show cause extended
for 25-3-68R. P.
Intd. R. P.
D. J.Time to show cause
extended for 7-6-68
Intd. R. P.
D. J.Time to show cause
extended for 21-7-68
Intd. N. N.
D. J.Time to show cause
extended for 3-9-68
Intd. N. N.
D. J.Time to show cause
extended for 4-10-68
Intd. N. N.
D. J.
98 30 & 27

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNATestamentary Jurisdiction
No. 2269In the matter of the in-
testate estate of the late
Velupillai Ongaravadivelu
of 55, Palaly Road, Kander-
madam Jaffna DeceasedOngaravadivelu Vyapuri of
Thirukethasawaram Mannar
Petitioner

Maheswary widow of Ongara-

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2271In the matter of the Last
Will and Testament of the
late Murugesu Kasinathar
of Tholpuram DeceasedKasinathar Nalkunam of
Tholpuram
Vs. Petitioner1 Kasinathar Manicam
2 Kasinathar Sathesivam and
3 Kasinathar Panchedacharam
all of Tholpuram

Respondents

This matter coming on for
disposal before I. M. Ismail
Esquire, District Judge, Jaffna
on the 30th day of July 1968
in the presence of Mr. V.
Eliahambay Proctor on the
part of the Petitioner and the
petition and affidavit of the
Petitioner dated 24th day of
July 1968 having been read:It is ordered that the Last
Will and Testament of the
abovenamed deceased dated
23-4-1968 and attested by V.
Eliahambay Notary Public
under No. 3400 be declared
proved and that Probate of
the said Last Will issued to
the petitioner as the executor
named in the said Last Will,
unless the abovenamed res-
pondents or any others inter-
ested shall appear before this
Court on or before the 1st
day of November 1968 and
show sufficient cause to the
satisfaction of this Court to
the contrary.This 30th day of July 1968
K E Kathirgamalingam
District Judge.Drawn by
V. Eliyathamby
Proctor for Petitioner
122 27 & 4vadivelu of 55, Palaly Road
Kandermadam, Jaffna

Respondent

This matter coming on for
disposal before I. S. Ismail,
Esquire, District Judge, Jaffna
on the 9th day of August,
1968 in the presence of Mr.
A. Thanabalaasingam Proctor
on the part of the petitioner
and the affidavit of the peti-
tioner dated 29th day of July
1968 having been read:It is ordered that the peti-
tioner above named be and he
is hereby declared entitled, as
the son of deceased abovenamed
to have Letters of Admini-
stration to the estate of
the said deceased issued to
him accordingly unless the
respondent abovenamed or
any other person or persons
interested shall, on or before
the 1st day of November 1968
show sufficient cause to the
satisfaction of this court to
the contrary.On this 9th day of August
1968.Sgd. I. M. Ismail
District JudgeDrawn by
Sgd. A. Thanabalaasingam
Proctor for Petitioner
119 27 & 4Order Absolute in the
First InstanceIN THE DISTRICT COURT OF
JAFFNATestamentary Jurisdiction
No. 2257In the matter of the Last Will
and Testament of the late
Sellapillai widow of Muttu-
cumaru Arumugam of Chuli-
puram Jaffna. DeceasedChinnathamby Muthuvelu
Chinnaiys of 87, Nawala
Road, Nugegoda.

Petitioner

This matter coming on for
disposal before I. M. Ismail
Esquire, District Judge, Jaffna
on the 21st day of July 1968
in the presence of Mr. T.
Sangarapillai Proctor on the
part of the Petitioner and
petition dated 18th July 1968,
and the affidavit of the peti-
tioner dated 2nd June 1968
and the affidavit of the wit-
nesses and Notary dated 18th
June 1968 to the Last Will
having been read.It is ordered that the Last
Will and Testament bearing
No. 8416 made by the de-
ceased abovenamed on the
22nd day of January 1958 and
attested by T. Sangarapillai
N. P. the Original of which
has been produced and is now
deposited in this Court be
and the same is hereby de-
clared proved and that the
petitioner abovenamed is the
Executor the named therein
and that he is hereby declared
entitled to have Probate
thereof issued to him accord-
ingly on his payment of
Estate Duty and taking Oath
of Office.Jaffna, this 21st day of July
1968.Sgd. I. M. Ismail
District JudgeDrawn by
Sgd. T. Sangarapillai
Proctor for Petitioner
116 20 & 27

ORDER NISI

IN THE DISTRICT COURT
OF JAFFNA

Case No. T / 2264

In the matter of the Intestate
estate and effects of the late
Chelliah Arulampalam of
Tellippalai East DeceasedVelupillai Arumugam of Kid-
danky, Tellippalai
Vs. Petitioner1 Paekiam wife of Maru-
thappu Muthucumaru of
Kiddanky, Tellippalai
2 Thangam wife of Nagappan
Velupillai of Kiddanky,
Tellippalai

Respondents

This matter coming on for
disposal before I. M. Ismail
Esquire, District Judge, Jaffna
on the 30th day of July 1968
in the presence of Mr. T.
Sangarapillai, Proctor on
the part of the petitioner and
the affidavit and petition of
the Petitioner having been
read.It is ordered that the peti-
tioner abovenamed be and he
is hereby declared entitled to
have Letters of Administra-
tion to the estate of the de-
ceased Chelliah Arulampalam
as his nephew and that Let-
ters of Administration be
issued to him, unless the res-
pondents abovenamed or any
other person or persons in-
terested shall before this
Court on or before the 25th
day of October 1968 and show
sufficient cause to the satis-
faction of this court to the
contrary.Jaffna, this 30th day of July
1968Sgd. I. M. Ismail
District Judge.Drawn by
Sgd. T. Sangarapillai
Proctor for Petitioner
117 27 & 4THE JAFFNA MUTUAL
BENEFIT FUND Ltd.

(Established 1918)

Shares 5000 shares of Rs. 100/- each 80 monthly
instalments of Re. 1/- per share will earn
Rs. 100/- for each at the end of the period
Shares issued all timeSavings Accounts opened and interest allowed
at 1 % per annum on the average monthly
balance when it does not fall below Rs. 500/-Fixed Deposits received for periods of 12 months
24 months and 36 months and interest
allowed at 7%, 8% and 9% respectively.Loans on the security of Jewels a speciality.
Part payments accepted.FOR FURTHER PARTICULARS
APPLY TO:

MANAGER.

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