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TIRUKONAMALAI: ★ Here it was the Federalists held their Fourth Convention.
★ Hither the Federalists proceeded on foot.
★ Hailed as the Political and Cultural Centre of Tamilakam.

SAIVA HERITAGE OF SACRED KONAPPAR MALAI

PURANIC TESTIMONY TO PURITY OF TAMIL NOMENCLATURE

(By C. NAGALINGAM)

Trincomalee or Thirukonamalai as it is called in Tamil is once again in the limelight. The first thought which invariably comes to the mind of any Tamil at the mention of the name Thirukonamalai is about the Konesar Hill and the shrine of Siva associated with it from time immemorial. This hill is also known as Swami Rock which is a very recent name, but to the vast majority of the Tamils in particular it is known only as Konesar Malai and nothing else.

Except for a few references in the Indian Puranas to Kona Lingam, the name Konesar as a name of Siva is not in use in any part of India today. The only other place in Ceylon where Siva is worshipped under the name of Konesar is Thondaimanaru on the Northern coast of the Jaffna Peninsula. This place was founded in the eleventh century A. D. by the Pallava descendant Karunakara Thondaiman who was the most famous of the generals of Chola Kulottunga I (1070--1118 A. D.).

The origin of the Konesar temple and its name is lost in the mist of antiquity and naturally a good deal of legend has grown around it. Sanskrit Puranic writers some of whom flourished in the pre-Buddhistic era called it by various names such as Matsuresuram, Trikutam, and Dakshina (southern) Kailasam. According to the Puranas the bill on

which the shrine stands is one of the three peaks of Mount Kailash in the Himalayas which were broken off by Vayu, the wind-god, and hurled thousands of miles away in the first yuga. The legend is that Adishesha, the King of the cobras who had his abode on the head of Siva was very proud of his position and considered himself superior to all the other devas, and one day there arose a dispute between him and Vayu, the wind-god, as to who was the greater of the two. Being unable to settle their dispute, they went to Siva for arbitration. Siva asked both of them to demonstrate their respective strength. Vayu was to blow with all his might and try to break one or more of the peaks of Mount Kailash where Siva had his abode while Adishesha was to protect the Mount with his hoods. The contest then began and Vayu blew as if the entire creation would be wiped out and the King of the cobras protected the Mount with his one thousand hoods. All efforts of Vayu appeared to be in vain when Adishesha turned aside with a look of pride towards Vayu and in a split second the latter succeeded in breaking three peaks and hurled them thousands of miles away. One of these broken peaks is the Konesar Malai. The other two are said to have fallen in South India. At this turn of events Adishesha felt humbled and prayed of Siva to grant him a boon to save him from the humiliation

of defeat. That boon was that Siva should take up his residence on the broken peaks and Siva agreed. This is the Puranic origin of the Konesar Hill and the Siva Shrine on it. The same version is also given in the Tamil Dakshina Kailasa Puranam which was composed by Panditha Rasar, the Brahmin high priest of the Konesar Temple during the reign of Jeyavira Singai-Aryan (1380-1410 A. D.) who was one of the greatest Kings of Jaffna. According to the introduction to this Puranam and also the Sinhalese chronicles he was also overlord of the whole of Lanka (Rajavaliya-Gunasekera's Trans; Page 60).

Legend apart, who were the original founders of the Konesar Temple and when and why the Tamils began to call it by its present name are questions which have baffled modern as well as ancient writers. Dr. Paranavitane, the Archaeological Commissioner of Ceylon in one of those who have in recent times ventured to find the answers to these intriguing questions. In his administration report for 1946, he wrote as follows in the course of commenting on a door jamb found at Trincomalie;

"A fragment of an inscribed door jamb found in excavation within the Fort at Trincomalie was copied. Two stone images of Hindu deities (Lakshmi and Vishnu) were also found in the same place.....The preserved portion of

Sri Shivapadasundaram Day

Great Educationist and Religious Worker

A public meeting was held at Government Victoria College, Chulipuram, on 17-8-56 to commemorate the death of the late Sri Shivapathasundaram, B.A. Mr S Subramaniam Principal of the College, presided.

In his presidential speech he said, "We have assembled here today to commemorate one of the greatest sons of Jaffna—one whose whole lifetime was devoted to the service of our religion language and country. He may be characterised as a sage, scholar and savant—indeed the greatest Saivite of his day. Following the footsteps of the late Sri La Sri Arumuganavalar, he published several books on the Saiva religion—viz. Saivapotham Parts I & II, Thiruvardupayan, Kanthapurana Vilakkam, Saivakiriya Vilakkam, the Saiva School of Hinduism (for Western reader), Glories of Saivism, Siva Gnana Botham A rejoinder to a Christian critic etc. He had the intention of publishing an English

version of Sivagnana Siddhiar; unfortunately Death snatched him away from our midst, leaving his ambition unfulfilled.

As an educationist, he was inspired by the highest ideals of the profession. To him education was not merely a money making concern. He followed the tradition of the ancient Gurus, devoting all his time to learning and teaching in addition to moulding the character of the generations of students who came under his care. He always had a set of devoted disciples who followed the steps of their master propagating his ideals wherever they went. Though old-fashioned in appearance he was acquainted with the latest developments in Education and Psychology. At the same time he enjoyed the love and regard not only of Saiva Agamic scholars, but also of writers of Western Psychology.

Services to Saivism. He was associated with the (Continued on page 4)

the record contains the first two lines of a Sanskrit verse in the Sragdhara metre and its beginning of the third line. It states that a prince named Codaganga came to Ceylon and had something to do (missing portion) at Gokarna.....Gokarna figuring in the inscription must be the ancient name of Trincomalie. We know from the Mahavamsa (Chapter 37 v 41) that a place of this name (in Pali Gokarn) existed on the eastern seaboard of Ceylon in ancient times. Sanskrit Gokarna and Pali Gokarn correspond to Sinhalese Gona, in which form the name must have been in use among the Sinhalese population of the area before they were displaced by the Tamils who adopted the old

Sinhalese name and pronounced it in their own way. In the Tamil form of the place name, Thirukonamalai, Tiru (Tiru (meaning auspicious) may be prefixed to any name which one wants to honour) Malai means "hill" and the essential part of the name is Kona which is merely the transliteration in Tamil characters of the Sinhalese Gona. The old Sinhalese population of the area must have referred to Trincomalie as Congala".....

This writer is not in a position to express any opinion with regard to the correspondence of the Sanskrit Gokarna and Pali Gokarn to the Sinhalese "gona" and the derivation from it of Congala, but he cannot understand (Continued on page 3)



இச்சிந்தனைகள்,
நமச்சிவாயவே நானமுள் கல்வியும்
நமச்சிவாயவே நானமுள் விக்கையும்
நமச்சிவாயவே நானமுள் நேத்துமே
நமச்சிவாயவே நானமுள் காட்டுமே.
இச்சிந்தனைகள்

Hindu Organ

FRIDAY, AUGUST 24, 1956

Treasure These Thoughts

National peace comes from goodwill, sympathy, tolerance and right understanding between nations. Peace is not in the heart of the carnal man. Peace is in the heart of Yogis, Sages, Saints and spiritual men.

RESISTANCE THE ANSWER
TO 'SINHALA ONLY'
CHALLENGE

PUBLIC opinion representative of the various political parties and of the general Tamil-speaking people has been expressed in unequivocal terms, time and again, before and after the passing of the 'Sinhala Only' Bill. The Fourth Annual Convention of the Federal Party that was held in Trincomalee last week has re-iterated this opinion in the form of an ultimatum to the Government by demanding a Federal form of Constitution for this country. Federation or separation, both groups necessarily agree on the common ground that a Tamil-speaking state has to be formed. This demand for a linguistic state has been made by the Tamil-speaking people not as a challenge to the Sinhalese speaking people but as the only answer to the several acts of discrimination of the present Government and its predecessor and the 'offensive' behind the 'Sinhala Only' Bill.

The Tamil speaking people, at every turn in the political changes of this Island, have pointed out to those concerned the danger that was lurking behind the series of discriminatory acts of administration and legislation that were performed by the Government under the cloak of 'majority' rule. But the leaders of the Sinhalese people not merely have refused to listen to the protests but have tightened the impact of 'racial oppression'. Rule by the force of numerical majority in a Parliament

FEDERAL CONVENTION

UNITARY GOVT. MUST BE REPLACED

UNTOUCHABILITY MUST BE ENTIRELY ERADICATED

(Mr. C. Vanniasingam, M. P. President of the Federal Party speaking from the chair at the Convention held at Trincomalee placed great emphasis on the establishment of a Tamil University and the complete eradication of untouchability in the party's program of work which was reaffirmed by him as the demand for Federal form of Government.

The Resolution

"Whereas the present unitary system of Parliamentary government has been imposed most irrationally and unfairly on a bilingual country like Ceylon and whereas the democratic rights and liberties of 2½ million Tamilspeaking peoples have been gravely undermined by reason of their helpless dependence on the good will of six million Sinhalese people who return a perpetual racial majority into Parliament as exemplified by the present MEP Government party which without contesting a single constituency in the Tamil-speaking areas, was yet able to obtain an absolute majority in Parliament by reason, firstly, of a monstrous

that has been constituted by the arbitrary decision of the 'majority' is dictatorship. Democratic conception cannot lend justification to the totalitarian view of making the 'majority' the entity and reducing the 'minority' to nothingness.

The Premier and his colleagues in the Cabinet cannot continue to turn a deaf ear to the legitimate protests of the Tamil speaking people. The directive that has been issued by the Premier to certain departments that inter-departmental correspondence should be conducted in Sinhalese only shows how subtly the 'One Clause' One Language Bill is being operated to the detriment of the people, who speak the 'other' language. The Federal Party, the Tamil Congress, the Leftists, all influential leaders and the general Tamil-speaking people have decided to resist 'Sinhala Only' as the official language of this Island. Let the Premier, the M. E. P., and the racial fanatics who lend support to the present Government understand this simple truth.

electoral device which enables the majority Sinhalese people to secure an overwhelming weightage in Parliamentary representation by means of an aggressively racial election cry for the establishment of Sinhalese as the only official language over the whole of Ceylon.

"And whereas the promulgation of the Sinhalese Only Act in the teeth of the unanimous opposition of all Members of Parliament representing Tamil-speaking constituencies and its imposition on a totally unwilling people indicate clearly that the policy of the Government is to perpetrate the genocide of a people having a rich classical heritage and a modern development in one of the most advanced and progressive of Eastern language.

"And Franchise laws which have no parallel in their Machiavelian conception and under which one section of the Tamil-speaking people have been rendered doubtful citizens in their own homelands by reason of their inability to prove their citizenship if called upon to do so and the other section, consisting of 800,000 workers permanently settled in the plantation areas and constituting the backbone of the island's economy—most of whom have in Ceylon and all of whom have no other home but Ceylon—has been deprived of civic and franchise rights which it earlier enjoyed.

"And whereas the colonisation policy pursued by successive governments since 1947 of planting a Sinhalese population in the traditional homelands of the Tamilspeaking peoples is calculated to overwhelm and crush the Tamil-speaking people in their own national areas

"This annual convention of the Illankai

Tamil Arasu Kadchi assembled at Trincomalee on the 19th day of August, 1956, solemnly declares in the name of the Tamil speaking people of Ceylon that the discriminatory legislative and administrative measures of the successive governments of Ceylon, which are in direct violence of the basic concepts of freedom and the fundamental principles of civilized governments, have proved conclusively that the present unitary system of Parliamentary Government would result in the liquidation of all the Tamil speaking peoples in Ceylon.

"This Convention therefore demands.

(1) The replacement of the present pernicious Constitution by a rational and democratic constitution based on the Federal principle and the establishment of one more Tamil linguistic state or states incorporating all geographically contiguous areas in which the Tamil-speaking people are numerically in a majority as a federating unit or units enjoying the widest autonomous and residuary powers consistent with the unity and external security of Ceylon.

"(2) The restoration of the Tamil language to its rightful place enjoying absolute parity of status with Sinhalese as an official language of the country.

(3) The repeal of the present citizenship laws and the enactment in their place of laws recognising the right to full citizenship on the basis of a simple residential test of all persons who have made this country, their home.

"And (4) the immediate cessation of colonising the traditionally Tamil speaking areas with Sinhalese people.

"This convention further declares that unless the Prime Minister and Parliament of Ceylon take the necessary steps to constitute a Federal Union for Ceylon by the twentieth of August one thousand and hundred and fifty seven (1957) the Kadchi will launch direct action by non-violent

WEDDING

Rasanayakam —
Srikhanta Mallini

The marriage of Dr. V. Rasanayakam of Myliddy South, brother of Dr. V. Perampalam, with Shrimathi Malinidevi, only daughter of Mr. M. Srikhanta, Government Agent, Jaffna and Mrs. Srikhanta was solemnized according to Hindu rites on Saturday August 18, at 6-30 p. m. at the Residency, Old Park, Jaffna.

A very large gathering of relations and friends attended the ceremony and the reception.

We wish the new couple all prosperity, happiness and long life.

May Lord Ishwara bless them.

means for the achievement of this objective."

The resolution was moved by Mr. Vanniasingam, Mr. Chelvanayakam supported it.

At the Cultural Session, Sir K. Vaithianathan, Dr. K. Kanapathipillai, Dr. S. Vidhianathan, Mr. S. M. Rasamanikkam, Jacob T. Joseph, Mrs. T. Kamalapoosbani and Vidwan Velan delivered lectures.

Messrs. M. M. Mustapha, A. Amirthalingam, C. Rajadurai and Dr. E. M. V. Naganathan addressed the Public Meeting.

Earlier Mr. N. R. Rajavarotheyam welcomed the President and delegates.

Significance Of The 'March'

In the First Place it symbolises our grim resolve to achieve our objective undergoing many hardships and privations making any sacrifice we may be called upon to make.

Secondly: It helps to carry the message of the party to every nook and corner of the Tamil speaking areas and to mobilise the people of these areas in particular and the Tamil-speaking people in general, to prepare for the non-violent struggle that lies ahead.

Thirdly: It helps to underline the essential unity of the Tamil-speaking people. People from all parts of the country, belonging to different religious beliefs, Hindus, Muslims, Christians freely mingling together in one united effort to achieve our objectives.

Fourthly: It is a lesson in discipline and endurance above all a lesson in non-violent action.

Finally: The march through purely Tamil-speaking areas, simply demonstrated the soli-

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SAIVA HERITAGE OF SACRED.....

(Continued from page 1)

why the Tamils who are said to have come later considered it necessary to discover the root "gona" in the name Congala and "pronounced it in their own way" as Konamalai. Instead it would have been more natural for them to have taken the name Congala as it stood and "pronounced it in their own way" as Konkalai or even as Konkalamalai as they call the Pedrutalaka-lamalai. Further there is no record or tradition of any special association of Konesar Malai with "gona" which means elk and which is found in several parts of Ceylon.

There is also another difficulty in accepting the learned Doctor's interpretation. How and when did the Konesar worship originate among the people of Thondaimanaru? Certainly their ancestors were not colonists from Trincomalie nor did they have any special connection with it which might explain their adoption of the Konesar cult. The other possibility which is in accord with their tradition is that the original colonists of Thondaimanaru who were headed by chieftains of Pallava descent brought the Konesar worship from India. Though the people call the temple as Konesar temple yet the name of the deity the mothers invoke in their ancient traditional lullaby which is sung even today is Konappar in which the ending "Appar" is pure Tamil whereas the ending "Isan" in the word Konesar is Sanskrit. Konappar and Konamalai were popular names borne by Tamils a few decades ago. Even a Sinhalese Prince who had taken temporary refuge in Trincomalie and become a devotee of Konesar was known by the name of Konappu Bandara. It would appear that Konappar is the earlier and purer name and the worship of Siva under this name was already prevalent among the Tamils from a period when Sanskrit influences had not permeated their ancient religion and the Konesar Malai was then probably known as Konappar Malai or Kona Malai in its shortened form. The learned Doctor has not told us at what period the Tamils displaced the Sinhalese at Trincomalie and called the Hill as Konamalai and the deity as Konesar, but from a

reference in the Mahavamsa it is evident that this temple existed even as early as the fourth century A. D. It would be interesting to know who the Hindu worshippers of this temple were and by what name they called the deity at that period. It is said that the Sinhalese King Mahasena (325-352 A. D) "built also the Manihira Vihara and founded three other Viharas destroying the temples of the brahminical gods-Gokanna (Vihara) and another Vihara in Erakavila (and a third) in the village of the Brahmin Kalanda" (Mahavamsa ch. XXXVII-p, 270-Geiger's trans). Kalanda is probably the modern Kantalai. The above passage shows that an ancient Hindu temple stood on the Konesar hill in Trincomalie in the beginning of the fourth century A. D, which Mahasena destroyed in order to build a Buddhist Vihara on the site. The pious author of the Mahavamsa does not say that a still earlier Buddhist vihara stood on the site. If such a vihara had existed he would not have failed to mention the fact.

The clue to the correct derivation and meanings of the names Konesar, Konappar, and Konamalai is perhaps to be found in the following passage appearing in Father Heras' monumental work 'Studies in Proto Indo Mediterranean Cultures', volume 1, P. 281 in which he discusses the origin of the cult of the "Mountain of the East" of the Sumerians:—

"We have elsewhere published an inscription discovered in Mohenjodaro which refers to Anil in the following words: 'Velan Avan Venko'. As I have noted at the time of the publication of this inscription Velan is the same as Anil and Murugan a name phonetically read in one of the inscriptions, which is the ancient Dravidian name of Subramanya. Siva's son. 'Velanavan' is predicated of 'Venko' for 'venko' seems to be the possession of 'velanavan'. Venko means 'the white mountain'. Therefore the inscription clearly refers to the white mountain of An. The denomination of white mountain obviously seems to refer to a mountain covered with snow. In the

South-East of Afganistan near the Indian frontier there is similarly a mountain denominated 'Safet-Koh' because it is covered with snow practically the whole year round. Even in recent times the dwelling of Siva which is Mount Kailash is denominated the Silver Hill.

In India there is one mountain which is covered with snow "par excellence" i. e. the Hymalayas, hence the inscription seems to mention the Hymalayas of An which shows that the connection of Siva An with Himalayas is extremely ancient and it would not therefore be astonishing that the Sumerians would still remember that God was dwelling in the Mountain long after they had settled in Mesopotamia".

"Ko" is an ancient Tamil word for mountain. "Ho" and its derivatives "Kon" and "Konar" also mean King. The name Konappar is made up of the two Tamil words "Ko+Appar" which means Mountain Father or Father of the Mountain, and the later sanskritised name Konesar (Ko+Isa) means Lord of the Mountain who is Siva. The names Malaiappar and Malaiappasamy which are the more modern forms of the ancient name Konappar are in use in several places in South India even today. Konamalai which is the shortened form of Kona(ppar) Malai means the Mountain of the Father of the Mountain which as has been shown earlier is the substance of the Puranic legend, and the full name Thiru-Kona-Malai means the sacred Mountain of the Father of the Mountain.

It would be clear from the foregoing that the association of Siva with Kailash is pre-Aryan and Dravidian in origin. Why this mountain came to be regarded as the dwelling of God does not appear to have been investigated. It may be that this was the mountain on which the ship of Manu of the Hindu Puranas, guided and helped by the Divine Fish which was considered to be no other than God finally rested after its long and uncertain journey on the fearful waters of the Great Deluge. In a most illuminating chapter on the Great Flood, Father Heras has sought to equate Manu with Noah of the Old Testament and also

discussed the question of the identity of the mount on which the ship or ark rested, but curiously enough this unique mountain did not receive his consideration. Whatever may have been the reason for the association of Siva with Kailash, the Dravidians in later times carried the memory of this sacred mountain and of God dwelling therein to all lands in the West, South end East to which they migrated from their original home in India and founded shrines in those lands in memory of the one in Kailash. There can be little doubt that the the shrines on the Konesar Hill was one of the earliest to be thus founded by the Dravidians in the course of their expansion. The name Matseswaram given to this shrine by early sanskrit writers strengthens the view that the original founders of this shrine were Dravidian emigrants from the Indus Valley and that they belonged to the tribe of Minas or Fishers (Matsyas in Sanskrit) from whom the Kauravas of the later epic period were descended.

The Pandiya Kings of South India also belonged to the tribe of Minas and all of them without exception bore the titles of Minavan "Fisher", Minavarkan "Lord of Fishers", and Minakodiyon "Lord of the Fish Banner". Their tutelary deity was Minashi "She of the Fish Eye" which name is found in the Indus Valley in its pure Tamil form Minkan-ni which has the same meaning. The Cholas and Pallavas belong to the tribe of Thirayar or wavelmen who were also from the Indus Valley. This would perhaps explain why the Kings and Princes of the Pandiya, Chola and Pallava dynasties and also the Jaffna dynasty looked upon this shrine with unparalleled veneration and spent fabulous wealth in its restoration, renovation, enlargement and endowment, and left periodical instructions for its proper management, some of which are embodied in the work called Konesar Kalvettu. This might also explain why these Kings appointed and approved persons of sea descent as the hereditary managers of this temple and also of the sacred hot springs at Kanniya where Ravana is said to have performed his last rites for his mother. The management of the temple rebuilt at Tambalagam after the original one at Trincomalie was destroyed by the Portuguese continued to be in the hands of the sea

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 200

In the matter of the intestate estate of the late Mary Josephine wife of Nagamuttu Saverimuttu Soosapillai of Chundikuly, Jaffna Deceased
Nagamuttu Saverimuttu Soosapillai of Chundikuly, Jaffna Petitioner
Vs

1. Soosapillai Sirm Joseph Arcturus
2. Soosapillai Mariadas Ovars
3. Mary Antonette Bijama daughter of Soosapillai
4. Miriam Kaynakie daughter of Soosapillai
5. Soosapillai Jacinthraj Paalarji
6. Miraasupathi daughter of Soosapillai all of Chundikuly, Jaffna appearing by their guardian ad-litem
7. Arulappu Vincent of Moolai Road, Jaffna, Respondents,

This matter of the petition of the petitioner praying that the 7th respondent be appointed guardian ad litem over the 1st to 6th respondents, that the petitioner be declared entitled to have letters of administration to the estate of the abovenamed deceased and letters issued to him accordingly coming on for disposal before P. Sri Skanda Rajah Esq., District Judge, Jaffna on the 25th day of July 1956 in the presence of Mr. S. Visuvalingam, Proctor for the petitioner and the affidavit and petition of the petitioner having been read;

It is ordered that the 7th respondent abovenamed be and he is hereby appointed guardian ad litem over the 1st to 6th respondents, that the petitioner is declared entitled to have letters of administration to the estate of the deceased and that letters issued to him accordingly, unless the respondents or any others shall show sufficient cause to the contrary on or before the 3rd day of September 1956 at 10 a. m. and that the 7th respondent shall produce the minors the 1st to 6th respondents in court on the said date.

This 1st day of August, 1956
Sgd. P. Sri Skanda Rajah
District Judge

Drawn by,
Sgd. S. Visuvalingam
Proctor for Petr,
(O. 234, 17 & 24)

family till a few years ago when it was entrusted to a Board of Trustees. The management of the Bot springs still continues to be in another sea family and the present manager is known as Maniam Chelliah. The veneration of the Jaffna Kings for this temple was such that when during their last years they lost their sovereignty over Trincomalie to the Portuguese they built the Kailasanather temple in Nallur as a substitute for the original one in Trincomalie.

The story of Ravana the legendary King of Lanka
(Continued on page 4)

Sri Sivapadasundaram Day

(Continued from page 1)

foundation of two of the leading Hindu institutions of Jaffna-viz. the Manipay Hindu College and Parameshwara College. He was the Vice Principal of both these institutions sometime later. He was also one of the founder-members and the President of the Hindu Board of Education. He also founded the Thiruketheswaram Restoration Society. He has made large donations towards the buildings of the Thirugnanasambanthar Madam, and the Nadarajah Statue inside the temple. He also worked unceasingly for the abolition of animal sacrifice in Hindu temples and against the proselytisation of Saivites. He defended the doctrines of Saivism boldly, whenever they were challenged

by alien religionists. More than once he engaged himself in controversies against foreign Missionaries on behalf of the Saivite faith.

He was associated with Victoria College as Headmaster, Principal or Manager for over 27 years. It is but fitting that the Saivite world should perpetuate the memory of this Saint by a lasting monument.

Muhandiram M. Krishnar. Mr. Pou, Muttucumarar, B. O. L., and Mr. N. Senathirajah spoke at full length on the life and work of the late Shri Sivapathasundaram. They referred to the valuable services rendered by him to the Saivite cause and commended his example to all the Saivites present.

Saiva Siddantha Scholar Remembered In Malaya

Shri Shivapadasundaram Day Celebration

A public meeting was held on Sunday the 12th August, 1956 at 5-30 p. m. at the Vivekanda Ashrama, Kuala Lumpur to commemorate the life of the late Siddanthin Sree S. Shivapada Sundaram Avergal, B. A. on the occasion of the third Anniversary of his demise.

Mr. T. Mailvahanan, Retired Education Officer as the Chairman of the late Sree Sivapada Sundaram Memorial Committee in the course of his address said:—

Hinduism is the name given to the religion of India by foreigners because India was called by them Hindustan. The fundamentals of Hinduism are the Vedas which are regarded as divine revelations. They are without beginning and end. It might be asked how a book can be without a beginning or an end. The answer is; by the Vedas no books are meant. They are the words of God of which the Rishis had direct intuitive perception. They are the eternal spiritual truths. They are not the utterances of persons and not the composition of any human mind. They were never written or created. Saivism is one of the three main Schools of Hinduism, the other two being the Shaktism and Vaishnavism.

The late Shri Shiva-

padasundaram was declared by Mr. K. Kanagaratnam, Chairman of the Hindu Temporalities Committee appointed by the Ceylon Government, as the undisputed and accredited authority on Shaivism. This opinion was endorsed in the Senate by the then Home Secretary Sir Oliver Goonateleke.

On this the third anniversary of the death of this Siddhantin who devoted the best part of his life to the study and research of the Siddhanta philosophy, it would be well to examine how far his labours in the dissemination of the truths of Shaivism have borne fruit.

All sections of the people of Ceylon and Shaivites resident overseas acclaim him as one who has done great service to his fellow Saivites by the publication of books in Tamil and English explaining Shaivism and Shaiva Siddhanta philosophy. But how many believe in his interpretation of the shastras and endeavour to live a Shaiva life?

Mr. T. Sivapiragasam, M. B. E., Retired Co-operative Officer, made a comparative study of all worthy sons of Jaffnese who had in the past contributed to progress in religion, Tamil and politics.

Mr. S. K. Nagalingam delivered a lecture on 'Agamas.'

ORDER NISI

Testamentary Jurisdiction
No. 521 T,
In the matter of the last Will and Testament of the late Sinniah Thuraisamy of Thondamanar.

Deceased.

Rasamani widow of Sinniah Thuraisamy of Thondamanar

Petitioner.
Vs.

Sivasambu Nadesan of Agricultural Office, Kandy, presently Box. 336 Ontario Agr; College Guelph, Canada

Respondent.

This matter coming on for disposal before V. M. Cumaraswamy Esquire Addl. District Judge, Point Pedro on the 9th day of August 1954 in the presence of Mr. S. Nagalingamudaly Proctor on the part of the Petitioner abovenamed, and the affidavit of the Petitioner abovenamed dated the 16th day of July 1954 and the affidavit of the Notary and the two subscribing witnesses dated the 9th day of August 1954 having read:

It is ordered that the Last Will and Testament No. 931 made by the deceased abovenamed and attested by Mr. S. Nagalingamudaly Notary Public on the 28th day of September 1953 the Original of which has been produced and now deposited in this Court be and the same is hereby declared proved and that the Petitioner abovenamed is the executrix named therein and she is hereby declared entitled to have Probate thereof issued to her accordingly unless the respondent abovenamed or any other person or persons interested shall on or before the 30th September 1954 show sufficient cause to the satisfaction of this Court to the contrary.

This 9th day of August 1954

Sgd S. ThambyDurai
District Judge.

Drawn by
Sgd. S. Nagalingamudaly
Proctor for Petitioner.

Time to shew cause is extended to 23.8.1956.

Initialed S. T.
D. J.

(O 228 17 & 24)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 195

In the matter of the estate of the late Kanapathiar Kan-diah of Mathakal.

Deceased.

Sittampalam Kanapathiar of Mathakal.

Petitioner.
And.

1. Kanapathiar Ramasamy
2. Kanapathiar Masilamani, and,
3. Kanapathiar Kathiravelu,

all of Mathakal.
Respondents.

This matter of the petition of the petitioner abovenamed praying for grant of letters of administration to the estate of the abovenamed deceased, coming on for disposal before P. Sri SkandaRajah, Esquire, District Judge, Jaffna, on the 13th day of July 1956, in the presence of Mr. T. Vannianathan Proctor on the part of the petitioner, and the affidavit of the petitioner dated the 3rd day of July 1956 having been read; it is declared that the petitioner as father and heir of the deceased is entitled to have letters of administration to the estate of the said intestate issued to him for the limited purpose of drawing the amounts due on the Insurance Policy mentioned in these proceedings, unless the respondents abovenamed or any other person shall, on or before the 24th day of August 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 13th day of July 1956.
Sg. P. Sri SkandaRajah
District Judge.

Drawn by.
T. Vannianathan
Proctor for Petitioner
(O. 232 17 & 24)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

Testamentary Jurisdiction
No. 202

In the matter of the late Will and Testament of the late Daniel Walton of Jaffna Town Deceased,
Harriet Florence Jayamany Walton of Jaffna Town
Petitioner.

Vs.

1. John Thambyrajah Chelliah and wife
2. Grace Ellen Saraswathy Chelliah
3. Evangoline Victoria Annapooranam Walton
4. Constance Regina Parameswari Walton all of Jaffna Town
- (Minor) 5. Ruth Manorangitham Walton of do minor appearing by her guardian ad.litem the 1st respondent

This matter coming on for disposal before P. Sri Skanda Rajah Esquire, District Judge, Jaffna on the 30th day of July 1956 in the presence of Mr. D. Rajadurai Proctor on the part of the petitioner and the affidavit of the petitioner dated 18th day of July 1956 and the affidavit of the attesting witnesses of the Last Will and Testament of the deceased Daniel Walton having been read:

It is ordered that the Last Will and Testament of the deceased Daniel Walton dated 25th March 1940 attested by J. A. J. Tissaveerasinghe Notary Public and marked letter 'A' and now deposited in this Court be and the same is hereby declared proved and that the petitioner is the executrix named in the said will and that she is entitled to have probate of the same issued to her accordingly and that the 1st respondent abovenamed be appointed guardian-ad.litem over the 5th respondent who is a minor unless the respondents abovenamed

Saiva Heritage....

(Continued from page 3)

attempting to carry Mount Kailash to Lanka probably refers to the first establishment of Siva worship in this island on the Konesar Hill in Trincomalie and the equally ancient legend relating to "Ravana Vettu" (Ravana's cut) by which name the deep cut or ravine on the Konesar Hill is called by the Tamils refers to the spread of the Siva cult from Trincomalie to the other parts of the Island. The story about the Ravine is that Ravana's mother was such a great devotee of Siva that she went to this temple every day from the inland capital to offer worship, and after finishing the worship only she went back home and prepared Ravana's meals, and so Ravana very often missed his timely meals. So he determined to remove the Konesar Hill to his capital as he had attempted earlier to remove Mount Kailash, and severed with a cut of his sword that portion of the hill on which the temple stood. According to many Tamil scholars Ravana is merely the sanskrit form of the Tamil word 'Iraivan' which means God and also King. Ancient Tamils looked upon their Kings who rarely swerved from the lofty ideals of Kingship as laid down in their Bible, the Thiru Kural, as Gods Vicegerents on earth and called them by the same name as they called God. The Aryans in their ignorance perhaps thought 'Iraivan' or Ravana was the personal name of the king.

If the above interpretation of the names Konesar, Konappar, and Konamalai is correct then it would mean that Thiru-Konamalai is a one hundred percent Tamil name, that the Tamils have been in Trincomalie from about 3,000 B. C and it is their most sacred soil in Lanka.

GOVT. TENDERS

JAFFNA KACHCHERI

N2276—Tenders will be received by the G. A., Jaffna at the Jaffna Kachechery upto 12 noon on 7.9.56 for the right to sell tickets on the Kayts—Delft Motor Launch Service 1956/57 to commence on 1.10.56 & ending on 30.9.57. For particulars see Govt. Gazette, 24.8.56. (G. 65 24)

or any other person or persons interested shall on or before the 10th day of September 1956 show sufficient cause to the satisfaction of this Court to the contrary.

This 30th day of July 1956

Sgd. P. Sr. Skanda Rajah
District Judge.
(O 233 17 & 24)

Chest Clinic Opened At Pannai—Jaffna

Under the Colombo Plan Aid Scheme the Chest Clinic put up at Pannai, Navanturai Road Jaffna was formally opened last week.

All T. B. cases and chest ailments will receive out-door treatment at this clinic. X Ray tests for chest diseases will be done here.

Federal Convention

(Continued from page 2)

...darity and the identity of interests of all the Tamil-speaking people whatever the places they inhabit may be. The fraternisation of these brothers coming from distant sectors of the Tamil land, on their way to Trincomalee, has helped to bring them closer to the realisation that they belonged to one nation. The march, moreover, symbolises the idea of peaceful co-existence, a policy of live and let live. We want our right to rule ourselves in our own territories recognised, whilst we do not want to infringe or encroach upon the rights of others.

“In our struggle for freedom it is necessary to have before us a constructive program side by side with our resistance to measures which constitute an infringement of our rights.

“Foremost in such a program should be our aim to establish a Tamil university which would foster and develop our language and culture and which would also help our children to advance in science, medicine, engineering and agriculture. The government which loudly protests that though it does not want to accept Tamil as an official language, it is not out to destroy Tamil but would on the other hand help to foster Tamil learning and culture, has not hitherto taken any steps to establish a Tamil university. The government has not even announced its intention to establish such a university. The Tamil university movement begun without any party affiliations whatever is a step in the right direction.

(To be continued)

Astrological

WEEKLY FORECASTS

‘SRI PATHY’

FROM 26-8-56 TO 1-9-56

ARIES Aswini, Barani, Kartikai 1st part [Medha Rasi]

Domestic affairs will be in a muddle this week. New ventures will have to be handled with care. Financially a good week but mental peace will be very far away from you.

TAURUS Kartikai 2, 3, 4, Rohini, Mirugasirisha 1, 2 [Idapa Rasi]

You will have to work hard for your success this week. Your relatives will cause you some annoyance. On the other hand friends will be very helpful. Financial gains also promised.

GEMINI Mirugasirisha 3, 4, Thiruvathirai, Punarpusam 1, 2, 3 [Mithuna Rasi]

Gains through lands and landed properties promised this week. Friends will help you out of difficulties. Troubles through paternal relatives likely. Avoid clashes with superiors.

CANCER Funarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Financial gains promised. You will be able to steer clear of most of your obstacles. Social success and favours from friends of the opposite shown.

LEO Maha, Poora, Uttira 1, [Singha Rasi]

Troubles in the office likely this week. You will find it difficult to make both ends meet. Clashes with relatives also shown.

VIRGO Uttira 2, 3, 4, Atta, Chittirai 1, 2 [Kanni Rasi]

All is not well on the domestic side. You will find it difficult to steer clear of obstacles the first two days of the week. Fathers relatives will cause you some annoyance. Expenditure will be on the rise.

LIBRA Chittirai 3, 4, Swati, Visaka 1, 2, 3, [Thula Rasi]

You will find it difficult to make decisions in important affairs. You will be swayed by emotions and will stand to lose. Professionally a good week. But spend Tuesday Wednesday and Thursday morning with care.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

A troublesome week. Your mind will be very much upset. Work will be heavier and you will find it difficult to steer clear of obstacles. The last 3 days will be irksome.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1. [Jhanu Rasi]

Some improvements in your personal affairs promised this week. Domestic conditions too should improve. Some good results in your new ventures promised before week end.

CAPRICORNUS Uttiradam 2, 3, 4, Thiruvonam, Avittam 1, 2. [Makara Rasi]

Conditions in the domestic field will far from satisfactory. You will have to work hard for your success. Health upsets and financial troubles likely.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 5 [Kumbha Rasi]

Financially a good week. But domestic worries likely. You will be quick to pick up quarrels. Week end will relieve tension a bit. Friends will help you out of difficulties.

PISCES Pooraddati 4, Uttiraddati, Revati. [Meena Rasi]

An unsettled week. You will have no peace of mind. Health will be far from satisfactory. Week end will bring in some good news.

Auction Sale

IN THE DISTRICT COURT OF JAFFNA

Under Partition Ordinance No. 16 of 1951

No. 11471/Partition

- 1. Vaithilingam Thambirajah and wife
- 2. Rasamma both of Racca Lane Jaffna Plaintiffs

- 1. Kanthar Nadarajah of Kanthermadam, Jaffna
- 2. Kanthar Ponnuchamy of Sirampadiy, Jaffna
- 3. Kanthar Sinnathurai of C. G. R. Trincomalee
- 4. Theivanaipillai widow of Appakuddy Somasunderam of Navalar Road, Jaffna Defendants

Under Commission issued to me in the above case I shall sell by public auction the following property 1st among the Co owners at the appraised value thereof and if there be no bidders at such sale immediately thereafter amongst the Public on Thursday the 20th September 1956 at the spot at 4 p. m.

All that piece of land situated at Vannarponnai East in the Parish of Vannarponnai in the division and district of Jaffna N. P. called ‘Vannattoddam and Senthathan Thoddam’ in extent 4 Lms. V. C. and 4 Kls. with its appurtenances including well, stone-built houses and registered in D 231/80 and bounded on the East by the property of Ramasamy Chetty Arumugam on the North by the property of Kandiah Thurai on the West by the property of Eliathamby Sinnathamby Sellammah widow of Swaminather and Ponnu wife of Vithalingam and on the South by road and described by Survey plan No. 877 dated 21.10.1954 and prepared by Mr. T. Sinnathurai, Licensed Surveyor,

T. Sinnathurai
Commissioner of Sales
(M 330 24 & 31)

both of 42/7 Suvisu Dhama Road, Wellawatte.

Respondents

This matter of the Petitioner abovenamed praying that Letters of Administration to the Estate of the deceased be granted to him coming on for disposal before S. Thamby Durai Esquire District Judge, Chavakachcheri on the 20th day of July 1956, in the presence of Mr. S. Siva Rajah, Proctor on the part of the Petitioner and the affidavit of the petition of the petitioner having been read.

It is ordered that Letters of Administration to the Estate of the deceased be granted to the petitioner as husband of the deceased abovenamed unless the Respondents shall appear before this Court on the 4th day of September 1956 and show cause to the satisfaction of this Court to the contrary.

The 20th day of July 1956
Sgd. S. Thamby Durai
District Judge

Drawn by
Sgd. S. Siva Rajah
Proctor for Petitioner
(O 239 24 & 31)

Order nisi

Testy Jurisdiction No. 830

In the matter of the intestate estate of the late Kappathamby Noormohamed late of Erukkilampiddy in Mannar East Deceased Savia Umma widow of Noormohamed of Erukkilampiddy Petitioner

- 1. Noormohamed Mohamed Salihu
- 2. Mymoon Umma wife of Mapillai Marikar and
- 3. Pathumma wife of Mohamed Sultan all of Erukkilampiddy Respondents

This matter of the petitioner abovenamed praying for Letters of Administration to the Estate of the abovenamed deceased Kappathamby Noormohamed coming on for disposal before E. F. de Silva Esquire Addl. District Judge, Mannar on the 15th day of May 1956 in the presence of Mr. V. Albert Alagacone Proctor on the part of the petitioner and

the affidavit of the petitioner dated 29th February 1956 having been read; it is declared that the petitioner is the widow of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to her unless the respondents or any other persons shall on or before the 26th day of June 1956 show sufficient cause to the satisfaction of this court to the contrary.

The 15th day of May 1956

E. F. de Silva sgd.
Addl. District Judge

26-6-56 Date of showing cause extended to 24-7-56
R. Paramakuru sgd.
Addl. District Judge

24-7-56 Date extended to 7-8-56
R. Paramakuru sgd.
Addl. District Judge

7-8-56 Date of showing cause extended to 4-9-56
R. Paramakuru sgd.
Addl. District Judge

(O 237 24 & 31)

ORDER NISI

IN THE DISTRICT COURT OF CHAVAKACHCHERI Testamentary Jurisdiction No. 59.

In the matter of the Intestate Estate of the late Alice Arianayagam Thomas wife of George Daniel Thomas of Chavakachcheri.

Deceased Rev. George Daniel Thomas of Chavakachcheri presently at 175, Ward Place Colombo.

Petitioner.

- 1. Thomas Rajadurai of Highlands, Hatton, 2. Dr Thomas Chelvarajah of 175 ward Place, Colombo, 3. Helen Rasamany Thomas of Vembadi Girls' College Jaffna, 4. Thomas Dhanmarajah of the Department of Industries, Induruwa, 5. Thomas Devarajah of 6, Daya Road, wellawatte, 6. John Poupiah Thuraiatnam and wife, 7. Christobel, Thavamany Thuraiatnam both of do, 8. Jesudasan Rajasingham and wife 9. Grace Soundramani Rajasingham

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 199 T.

In the matter of the intestate estate of the late Sabapathypillai Sivaprakasam of Paththaimeny Deceased.

Sinnathamby Saravanamuttu of Paththaimeny Vs. Petitioner.

1. Sinnathamby Sellappah of Paththaimeny presently of Raub Kuala Lumpur, Malaya,
2. Annamuttu widow of Sinnathamby Thambiah of paththaimeny,
3. Kanapathipillai Chelliah and wife,
4. Muttupillai of do,
5. Veluppillai Kathirithamby and wife,
6. Vallipillai both of do,
7. Thambiah Kanagasabai and wife,
8. Navamani of do, Minor 9. Chelliah Thanikasalam of do, Minor 10. Chelliah Thevarajah of do, Minor 11. Ariyakularany daughter of Chelliah appearing by their Guardian-ad-litem, 12. Sellachey widow of Chelliah of Paththaimeny,
13. Ledchumpillai widow of Veluppillai Murugesu of do,
14. Kasinather Thambu and wife,
15. Sinnathangachy of Paththaimeny,
16. Subramaniam Murugesu and wife,
17. Mari muttu both of Mallakam,
18. Thambiah Theyvanaipillai of Paththaimeny,
19. Saravanamuttu Yogasundaram and wife
20. Amutham of do,
21. Kandiah Kanagasabapathy of Paththaimeny,
22. Kamalampikai daughter of Kandiah appearing by G.A.L. the 21st respondent,
23. Sinnammah widow of Murugesu Karthigesu of Paththaimeny,
24. Sinnathangachy widow of Sabapathipillai Sivaprakasam, of Paththaimeny,
25. Alvapillai Chelliah of Paththaimeny presently of Colombo,
26. Alvapillai Manickam of do,
27. Sithamparapillai Arunachalam and wife,
28. Thangamuttu of Paththaimeny,
29. Rosamuttu widow of Sinnathamby of do,
30. Saravanai Santhiapillai of do,
31. Sithamparapillai and wife,
32. Mariyamah of Nallore,
33. Vallipuram Veluppillai and wife,
34. Rosaipillai of Paththaimeny,
35. Soosaipillai Sellakandu and wife,
36. Gnanammah of Mathagal,
37. Annammah widow of Saravanai Rajendram of Paththaimeny, and
38. Rasammah daughter of Suppar of Hospital Road, Jaffna Respondents.

This matter of the petition of the abovenamed Petitioner praying that the 12th Respondent be appointed Guardian ad-litem over the minors the 9th to 11th Respondents and the 21st Respondent over the minor the 22nd respondent and that the Petitioner be declared entitled to take out Letters of Administration to the estate of the abovenamed deceased and that Letters of Administration be issued to him accordingly coming on for disposal before P. Sri Skanda Rajah Esq. District Judge Jaffna on the 20th day of July 1956 in the presence of Mr. S. Ilyatambi, Proctor for Petitioner, and the affidavit of the Petitioner dated 20th July 1956 having been read:

It is ordered that the 12th Respondent be appointed guardian-ad-litem over the minors the 9th to 11th Respondents and that the 21st Respondent over the minor the 22nd Respondent and that

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 191

In the matter of the Last Will and Testament of the late Arumugam Veluppillai of Maviddapuram Deceased.

Pooranambal widow of Arumugam Veluppillai of Maviddapuram Petitioner

1. Veluppillai Sambanthamoorthy of Maviddapuram
2. Veluppillai Thirunavukkarasu of do
3. Thilakavathy daughter of Veluppillai
4. Pathmavathy daughter of Veluppillai
5. Pakavathy daughter of Veluppillai
- Minor 6. Manonmany daughter of Veluppi
- „ 7. Sathiyavathy daughter of Veluppillai
- „ 8. Veluppillai Sivakumararan all of Maviddapuram
- G A L. 9. A. V. Kulaveera. singham of do Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge Jaffna on the 28th day of June 1956 in the presence of Mr. M. Sithambaranathan, Proctor on the part of the petitioner and the affidavits of the abovenamed petitioner dated 25-3-1956 and also the affidavit of the witnesses and the Notary attesting the Last will dated 23-3-1956 having been read;

It is ordered that the abovenamed 9th respondent be and he is hereby appointed Guardian-ad-litem over the minors the abovenamed 6th to 8th respondents and that the Last will of the abovenamed deceased Arumugam Veluppillai dated 3rd September 1952 and attested by M. Sithambaranathan Notary Public under No. 3146 be and the same is hereby declared proved and that the petitioner as the Executor named in the said last Will is entitled to have Probate of the same issued to her accordingly unless the abovenamed respondents or any other person or persons interested shall on or before the 3rd day of August 1956 show sufficient cause to the satisfaction of this court to the contrary.

This 28th day of June 1956 Sgd. P. Sri Skanda Rajah District Judge.

2.8.56 Time to show cause extended till 31st August 1956.

P. S. (Intd.) D. J. (O. 236. 17 & 23).

the Petitioner be declared entitled to have Letters of Administration issued to him accordingly unless the respondents show sufficient cause to the satisfaction of this Court to the contrary on the 27th day of August 1956.

This 20th day of July 1956 Sgd. P. Sri Skanda Rajah District Judge.

Drawn by Sgd. S. Ilyatambi Proctor for Petitioner.

(O. 235. 17 & 24.)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 197

In the matter of the last will and testament of the late K. Kathirgamathamby of Tholpuram Jaffna Deceased.

Manonmany widow of K. Kathirgamathamby of Tholpuram Jaffna Petitioner

And :

1. Subramaniam Thuraisingam
2. and his wife Rajarajeswary, both of Maviddapuram Jaffna, presently of No. 19 Mosque Lane, Mutwal, Colombo. Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire, District Judge, Jaffna, on the 7th day of July 1956, in the presence of Mr. S. Kumarasurrier, Proctor, on the part of the Petitioner, and the affidavit of the Petitioner dated the 30th day of May 1956 and the affidavits of the attesting Notary and witnesses of the last will and testament dated the 30th June 1955 and 2nd July 1956 having been read:

It is ordered that the late will and testament of the abovenamed deceased K. Kathirgamathamby dated 1st October 1946 attested by T. Vannianathan Notary Public under No. 256 marked 'P1' and now deposited in Court be and the same is hereby declared proved in the first instance.

And it is further declared that the Petitioner abovenamed

is the executrix named in the said last will and testament and that she is entitled to have Probate of the same issued to her accordingly.

This 17th day of July 1956.

Sgd. P. Sri Skanda Rajah District Judge

Drawn by, Sgd. S. Kumarasurrier Proctor for Petitioner.

O 231 17 & 24)

IN THE DISTRICT COURT OF JAFFNA

No. 198 Testy

In the matter of the intestate estate of Muttammah wife of Sivaprakasam Thiruvilankam of Anaicoddai Deceased

Sivaprakasam Thiruvilankam of Anaicoddai Petitioner

Vs

1. Pamathy daughter of Thiruvilankam
2. Thiruvilankam Mancharan both of Anaicoddai both being minors appearing by their Guardian-ad-litem the 3rd Respondent and
3. Appukkuddy Veerakathy of Alaveddy North Respondents

This matter coming on for disposal before P. Sri Skanda Rajah, Esquire District Judge of Jaffna on the 20th day of July 1956 in the presence of Mr. S. Tirunavukkarasu, Proctor on the part of the petitioner and the affidavit and petition of the Petitioner

dated 20th July 1956 having been read:

It is ordered that the 3rd Respondent abovenamed be and he is hereby appointed Guardian-ad-litem over the 1st and 2nd Respondents minors and that the Petitioner abovenamed be and he is hereby declared entitled to have Letters of Administration over the estate of the deceased issued to him as widower of the deceased and that Letters of Administration be issued to him accordingly unless the Respondents abovenamed or any other person or persons interested shall appear before this Court on or before the 27th day of August 1956 and show sufficient cause to the satisfaction of this Court to the contrary.

This 20th day of July 1956 Sgd. P. Sri Skanda Rajah District Judge. Jaffna (O 230 17 & 24)

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 568.

In the matter of the Intestate Estate of the late Danial Murugesu Chelliah of Karaveddy East. Deceased.

S. Chelliah Rajasingam of Karaveddy East. Petitioner.

Vs.

1. B. Chelliah Balasingam of do.

2. MaryPathinipillai widow of Chelliah of do.

Respondents.

This matter coming on for disposal before S. Thamby Durai Esquire, District Judge, Point Pedro, on the 26th day of July 1956 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioner and the Petition and a affidavit of the Petitioner having been read:

It is ordered that the abovenamed Petitioner be declared entitled to obtain Letters of Administration of the intestate estate of Danial Murugesu Chelliah of Karaveddy East, as the son and heir of the said deceased, unless the Respondents or any other persons appear before this Court on the 13th day of September 1956 at 10.0' clock in the forenoon and show sufficient cause to the satisfaction of the Court to the contrary.

This 26th day of July 1956.

Sgd. S. Thamby Durai District Judge

Drawn by N. A. Rajaratnam Proctor for Petitioner. (O. 229. 17 & 24).

THE JAFFNA MUTUAL BENEFIT FUND Ltd.

(Established 1918) BANKERS.

Authorised Capital Rs. 800,000.00
Amount of Calls made Rs. 616,313.00

SHARES: 8000 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 times.

CURRENT 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 3, 6, 9 and 12 months and interest allowed at 1, 2, 4 and 6 % respectively.

DRAFTS issued on the National and Imperial Banks to Colombo and the Principal cities of India. Remittances to and from F. M. S. by special arrangements.

INDIAN MONEY bought and sold
LOANS on the security of Jewels a speciality. Part payments accepted.

FOR FURTHER PARTICULARS APPLY TO
S. KANAGASABAI, Secy.

காங்கிரஸ் தொழில் நெய்தல் மலிவாகக் காக்கும் வகையில்
கொள்முதல் யுகக் கொய்க் குறைவிடா துயர்ச்சி காழ்ப்பு
காண்முதல் யுகக் கொய்க் கற்றலும் வேண்டி மலிக்
மேன்மைகொள் ளைவீ தீ விளக்கு வகை மேல்வாம்.

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