

The Hindu Organ.

"Arise! Awake! and stop not till the goal is reached."

THE ONLY NEWSPAPER IN CEYLON FOR THE HINDUS

HAS THE WIDEST CIRCULATION

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THE HINDU ORGAN.

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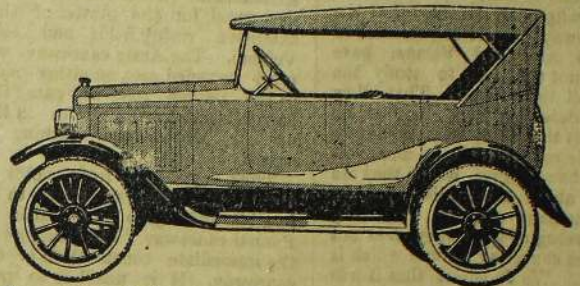
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Letters, Newspapers and Books for Review intended for the Tamil Editor of the "Hindu Organ" should be addressed to the Editor "Inthu Sathanam".

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MANAGER.

The Hindu Organ.

JAFNA, MONDAY, SEPTEMBER 27, 1926.

THE ARALY CAUSEWAY.

THE MEMBERS OF THE JAFFNA ASSOCIATION who so sanguinely resolved that the Pannai causeway should be preferred to that between Araly and Velanai have perhaps had not the time to study the question in all its aspects. That they have been actuated by high motives, no one doubts, but the truth, however, must be told. Their resolution looks more like a pious wish than a thing which they are very earnest about accomplishing. We do not for a moment suggest that they are either wrong or that they had not selected for the causeway a route which is very desirable. We do admit that it will be the ideal thing if there were a road across the Pannai river. How many things we do wish in this world but we seldom realise many of them. We do maintain that if we are to have a causeway, let us have it by all means as early as possible. That is why we advocated in these columns the Araly causeway because we foresaw that it was a dream that could be realised in spite of the facts and figures, which our esteemed contemporary, the "Catholic Guardian", has been quoting from time to time in support of Sir William Twynan's project.

To begin with, the proposal to link Velanai with Araly by a causeway should not be opposed merely on the ground that it is a very recent proposal and that mention of it was studiously avoided in the public address presented to His Excellency the Governor during His recent visit to these parts. It is said that this (Pannai causeway) project had been advocated for several decades. It is no doubt surprising that the Government should have turned a deaf ear to this demand all these years but should have very favourably considered the proposal to erect a causeway between Araly and Velanai, almost immediately after the proposal was made. The reason is not very far to seek. The Government is evidently convinced of the practicability of the scheme. On the other hand, we have some reason to think that the Pannai causeway scheme never engaged the serious attention of Government all these years, in spite of appeals made in the address presented to almost every Governor that condescended to visit Jaffna.

It is not perhaps known to many that there are great engineering difficulties in the way of the construction of the causeway across the Pannai. On one side we have the open sea which falls to a great depth not far from the route traced. On the other side we have a narrow channel which gets narrower still as it goes further. This narrowing of the lagoon on one side has a great effect on the tides causing a difference of several feet between low and high water. Every one is familiar with the road that leads from Kays to the Velanai side with posts marked in feet on either side. The road is usually flooded at high tide and the posts have been put up there to enable those who want to pass along that road to read the number of feet the road is under water. Besides this, there is a strong current flowing across known as the Pannai river and the sea near Pannai is very much deeper than the sea near Araly. It is these factors that contribute to making the scheme not only very costly but also impracticable. There would always be the prospect of its being washed away and the consequent waste of money and labour involved.

The Araly causeway, however, stands on a different footing altogether. The P. W. D. has, we understand, reported very favourably about the feasibility of the scheme and the estimated cost is said to be nearly one-fourth of what it would cost to erect the Pannai causeway. The question of the Araly causeway, though a very

old one, took a practical turn some two years back, when the Hon. Mr. W. Duraiswamy, at the repeated and earnest request of the people of the Islands and of Valligamam West, whom he represents in Council, made representations to the Government, which saw that the request was reasonable and passed the scheme. It so happens that out of the ten lakhs earmarked for urgent public works throughout the Island, two lakhs are available for works in the Northern Province. This amount will be just sufficient to construct the Araly causeway. By giving preference to the claims of the Pannai causeway, there can be no doubt that the Jaffna Association is not only deliberately turning down a scheme that is about to be launched but is also making the chance of ever getting a causeway between the mainland and Velanai as remote as possible.

It has been suggested that the Pannai causeway is to be preferred because it will help food-production. It is not perhaps known that the Araly causeway will help equally well in that direction. Large numbers of people from Araly, Kodaikadu, Vaddukoddai and even Vannarponnai, for the matter of that, own extensive paddy fields and estates in Velanai. The Araly causeway will tap a most crowded area on either side where as the Pannai road will pass through a barren tract of seven miles on the Velanai side, where even drinking water is scarce.

Thus, considered from point of view, the Araly causeway appears to be more feasible and more practicable than the Pannai causeway. We therefore advocate the immediate construction of the Araly causeway. It is needless to point out that the Pannai causeway, if ever it comes to pass, will take several decades. We shall certainly not be doing the right thing if we allow generations of people of the Islands to stagnate for want of one of the most elementary public conveniences which is in our power to get for them almost at this very moment.

EDITORIAL NOTES.

Swami Vidyananda who is the Secy. of the Hindu Mahasabhai of Coimbatore,

S. India is now in our midst. He has been delivering a series of lectures on various subjects in the Hindu

College Hall as well as in the Vaideswara Vidyalayam. He is such a fascinating and stirring speaker that every day he has been able to attract large audiences for his lectures. We, have been present at some of them and we can testify to the warmth, earnestness, and sincerity with which he delivers his message to the people of Jaffna. He embodies in himself the spirit of Hindu revival in the mother country, India. He calls upon the people of Jaffna to defend the Hindu religion against the aggressions of foreign religious bodies and to propagate the message of Hindu religion among all classes of people. There is no compromise or equivocation in his utterances. They are directed straight to the heart of the audience and is well calculated to stir up the indolent and indifferent Hindu to action in the matter of defending his religion. In these degenerate days it is difficult to meet a speaker of such force and power. We wish that the committee which is responsible for the arrangement of the programme for his work will arrange for the Swamy a series of lectures in the villages so that our people living there may at least catch a glimpse of that great spirit which animates our brethren across the seas.

We want the Editor of the "Morning Star" to understand that dust throwing is a game that cannot be carried on with impunity. When we wrote recently that a large number of the lady teachers who pass as the so-called Christian lady teachers are really Hindu ladies who nominally profess Christianity for the sake of earning a livelihood we really meant that, though they are supposed to be Christians, they secretly profess the Hindu faith and hence they can be called neither good Hindus nor good Christians. This is the evil result of proselytism and forced conversion. A poor girl wishing to have training to enable her to earn a livelihood as a teacher has had up to now no chance of getting it unless she nominally at least got baptized and assumed a Christian surname. We can quote facts and figures but we do not want to do so because we shall be doing harm to those poor women who have been misled. Suffice it say that the Editor of the "Morning Star" knows and we know this to be a fact.

We should naturally expect the drainage problem to be solved at least in the Jaffna Urban Area. But unfortunately it is in the Urban Area.

water channel in a most neglected condition. We may point out as a glaring instance, the state of the channel that drains the flood waters from the Mudalaikulam in Paraicheryveli near Oddumadam. The water that enters this pond comes from a number of villages including the highly flooded area of Nanthavil. From the Mudalaikulam the water is supposed to be led to the sea by a channel. This channel has been so totally neglected that during the recent rains the fields experienced very serious floods and farmers have now to attempt sowing a second time. Even then there is no guarantee that the seeds will not be washed away a second time. Unless immediate steps are taken to deepen the channel, the authorities concerned will have to be held responsible for whatever consequences that may follow. We hope that something will be done almost immediately.

LOCAL & GENERAL.

THE JAFFNA ASSOCIATION—The Annual General Meeting of the Jaffna Association was held at 4.30 p.m. on Wednesday last at the office of the Hon'ble Mr. S. Rajaratnam. The Ceylon University Question, the Malakam—Kays Magistrate and the Islands Division Causeways were discussed and resolutions were passed. Proceedings of the meeting in detail will appear in our next issue.

RETIRING FROM THE PUBLIC SERVICE—Mr. G. W. Woodhouse, C.C.S., District Judge, Jaffna, has reached the age limit for compulsory retirement next year.

MR. W. W. WOODS TO ACT AS COLONIAL SECRETARY.—It is understood that Mr. W. W. Woods, Colonial Treasurer, is to act as Colonial Secretary in place of Mr. A. G. M. Fletcher who goes on four month's leave on the 30th instant.

LEGISLATIVE COUNCILLORS ALLOWANCES.—At Friday's meeting of the Finance Committee the question of payment of allowances to members of the Legislative Council was discussed. The Colonial Secretary stated that Government had under consideration, in view of the marked increase in the work of the Council and Select Committees of the Council, and the encroachment made on the time of the members by the work involved, to formulate some scheme of payment of allowances to members. He said that, after consideration, Government suggested that a scheme on the following lines might be framed:—A flat rate allowance should be made to all members of Rs. 250 a month to cover commuted travelling and expenses both within the constituencies and in connection with all attendances at Council and Committees, and also a commuted travelling allowance which should vary in each constituency according to the distance of the member's residence from Colombo and the facilities for travelling to Colombo.

GUIDING PRINCIPLES OF SALARIES SCHEME.—With regard to the appointment of the Salaries Commission, the Government enquired from Members of Council, regarding the manner in which the Commission should conduct its enquiries. After discussion at the meeting of the Finance Committee held on Friday last it was agreed that the following principles should be first discussed in Finance Committee and then in open Council:—(a) Passage Scheme for Government Servants; (b) The Proposed Overseas Allowance; and, (c) Salaries to unpaid Headmen. The Finance Committee is to meet on October 1, and the Legislative Council on Oct. 14.

RELIGIOUS SCRUPLES AND PUBLIC DUTY.—On Thursday last during the course of the summing up to the Jury, in a murder case at the Metropolitan Assizes Court, the presiding Judge Mr. Justice E. W. Jayawardene, K.C., Commissioner of Assizes, said "that with regard to Buddhist Jurors who did not wish to sit in murder cases owing to religious scruples they should remember that they were not responsible for meting out the punishment. Their sole duty, which they had sworn to perform, was to give their opinion on the evidence led before them. It was like dealing with a mathematical or algebraical problem. If their good sense drove them to a certain conclusion, it would be their duty to state that as the answer to the problem and not to return a false answer for sentimental reasons. If Buddhist Jurors continued to refuse to return murder verdicts, it would mean that no Buddhist would ever be competent to occupy a seat in the Executive Council or on the Supreme Court Bench." These remarks were cheered by the Judge when two Jurymen who professed the Buddhist faith intimated to the Judge that owing to religious scruples they did not wish to sit in murder cases.

Continued up.

An Open Letter

TO THE MEMBERS OF

THE VALVETTY Y. M. L. A.

Dear Friends,

It is really encouraging to find that you have at last decided to conduct your Association in the best possible manner. I write this letter just because I am very much interested in the affairs of the Association. It is indeed very good of you to have celebrated the Annual General Meeting last month. Let me congratulate the Chairman, the Secretary and all others who are interested in the Association.

The Association was in a tottering condition during the past years simply because there was disunion among some members. You must try to destroy all bitter animosities and party feelings that exist between you. 'Union is strength'. Let the Union that exists among the people of your adjoining villages be a source of inspiration to you.

If all of you co-operate and work for the uplift of your village, the future has much posterity before you. Let your motto be that of Swami Vivekananda.

"Awake, Arise and Stop not
Till the Goal is reached."

Colombo,
20 9 26I am
Yours etc.
V. S. M.

Continued.

ILLICIT TRANSPORT OF ARRACK.—The case was taken up for trial before the Jaffna Police Magistrate, on Thursday last in which Ex-cise Inspector Ponnudurai of the Jaffna Range, charged seven men with the illicit transport of 20 gallons of arrack to Achevaly. The Inspector informed the Court that he was not pressing the case against the remaining four of the accused since the first three named Sanmugam, Ponnambalam and Minasy Kandam had pleaded guilty. The three accused were fined Rs. 100 each, in default six weeks' rigorous imprisonment.

RAIL MOTOR SERVICE IN THE NORTH.—Between certain stations on the Negombo and Coast lines, the Ceylon Government Railway is conducting a Rail Motor Service system. Desiring to extend this system to the other lines, the railway, it will be remembered placed an indenture with a firm in England for seven Rail Motor Cars at the beginning of this year. But owing to the labour strike in England the order has not been executed. It is anticipated that the cars would arrive soon and that out of the seven cars ordered three will be engaged in the Northern Line to run between Pallai and Kakesanturai.

PRIVILEGE OF TEMPLE TOM-TOMMING.—A few days back the Hon'ble the Attorney General proposed to introduce an Ordinance regarding the use of tom-toms in Buddhist temples thereby fixing the number of hours in which such tom-tomming could be carried on in the temples and empowering the respective Superintendent of Police in the provinces to grant or refuse licences, as the situation demanded. Owing to a wide spread resentment, it is said, of the Buddhist public, the proposed Ordinance has been abandoned. It is further stated that cessation of prosecutions even in cases where no licence was obtained was being considered by the Government.

ASSISTANT TO THE ATTORNEY GENERAL.—Mr. L. M. de Silva, Commissioner of Requests, Colombo, is appointed as Assistant to the Attorney General, subject to the approval of the Secretary of States for the Colonies. The appointment is to take effect from 1st October, 1926.

GOVERNMENT TRAINING COLLEGE EXAMINATION.—Last Friday's Gazette publishes the syllabus and the conditions of studentship examination to be held at the Government Training College, Colombo on July 27, 28, and 29, 1927.

EXCISE HEAD OFFICE SHIFTED.—The Colombo office of the Excise Department, situated as present in the Fort, will be removed today (Monday) to the old Lunatic Asylum site in Jawatta (Bullers' Road), Colombo.

THE MAILS.

(G. P. O. Colombo.)

DESPATCHES.

London Mails per the P & O "Malwa" will close on Thursday, September 30th. per a P & O Steamer leaving from Bombay will close on Tuesday, October 5th, per the O L "Orama" on Wednesday, October 6th and per the R L "Lambora" on Thursday, October 7th.

Straits and China Mails per the M M "Porthos" will close tomorrow (Tuesday).

RECEIPTS.

London Mails per the P & O "Mantuwa" will arrive on Sunday, October 2nd and per the O L "Otranto" on Saturday, October 9th.

Straits & China Mails per the M M "Amazona" will arrive today (Monday).

INDIAN & FOREIGN.

UNDER SECRETARY TO VISIT INDIA—It is said that Lord and Lady Winterston will pay a visit to India by the middle of next December.

SOUTH AFRICAN DEPUTATION IN INDIA—The South African Deputation headed by the Hon. Mr. W. F. Bayers which arrived at Bombay a fortnight ago is touring India studying the nature and the conditions of people in that land. The Deputation as is known, is the result of certain negotiations which have taken place between the Indian and the South African Union Governments. The Deputation landed at Bombay and received a warm reception at the hands of the public. It is at present in Madras where too, the public has accorded a hearty welcome.

WORLD BOXING COMPETITION—On Thursday night Jack Dempsey, Heavy Weight Boxing Champion of the World, lost his title to Gene Tunney. Their fight at Philadelphia was the most grilling heavy weight battle the world has seen for well nigh on twenty years.

INDIAN PHILOSOPHER IN U. S. A.—Professor Das Gupta, interviewed by Reuter, expressed the greatest gratification at the enthusiastic reception tendered him as the representative of India at the recently concluded Philosophical Congress at Harvard University, New York, at which he delivered several addresses and was elected a member of the Committee. He now proceeds to lecture at various Universities on mysticism and the Vedanta.

ANOTHER OPIUM HAUL IN SINGAPORE—Revenue officers at Singapore seized 9,200 tablets of opium valued at \$80,000 dollars, and were concealed in the bunkers of the steamer "Kwantung" coming from Amoy and Nairobi.

TRAIN SMASH IN FRANCE—Owing to a rupture in the coupling of a train followed a collision at Herisy, fifty miles south of Paris. The driver being unaware of the breakaway continued his journey. An express which was following behind crashed against the derelict coaches which was reduced to matchwood. Two were killed and eighteen injured. Fire hose was playing on the overturned locomotive in order to prevent the driver and the fireman who were pinned underneath from being sealed by escaping steam till they were extricated. Six dead bodies, including that of a British subject have been removed from the wreckage of Herisy train smash.

A MILITARY HOSPITAL IN NORTH INDIA—With an impressive ceremony at Katmandu on September 9, H. M. the King of Nepal, in the presence of His Highness the Maharaja, the British Envoy and the Chief officials of the State, formally opened the Tribhubana-Chandra Military Hospital. The hospital which is of solid masonry owes its birth to the Maharajah's desire to perpetuate the memory of those sons of Nepal who fell in the Great War. There was an announcement of a grant of Rs. 7 lakhs to be set apart for the purpose of combating tuberculosis, which had been taking its heavy toll of life in the land.

THE EXILED ARAB KARIM—Abdel Karim passed through Kilindini, Malaya Peninsula en route to Reunion Island, whither he has been exiled. He was not allowed to converse.

STEPS AGAINST FORCIBLE BAPTISM—It is reported that one Mr. Rangasathan Iyer, young Madras Brahmin graduate of about 23 who was a teacher in a missionary high school at Bellary has fled on September 15, before the District Magistrate, Benares, an application to the effect that he did not give his consent to the persuasions of the missionaries to get himself baptised at Lucknow on 12th of this month and managed to effect his escape to Benares from the custody of the missionaries there. In his application he says that his position when informed of the arrangements for baptism, was helpless and similar to that of a goat in a butcher's hands and he was filing an application in order to safeguard himself from any trouble that may be given by the missionaries.

SITUATION IN CHINA REPRESENTED IN THE LEAGUE—A sensational incident occurred in the Assembly on September 24th, Mr. Chu, acting on instructions from the Chinese Government, drew attention to the recent action by British warships on the Yangtze River. Lord Robert Cecil expressed astonishment at Mr. Chu's statement and regretted his strange procedure. He said that the British version was quite different to Mr. Chu's. The matter was engaging the attention of both Governments and he thought that Mr. Chu's statement would hardly help them towards reaching a settlement. General surprise is caused by Mr. Chu's action without previously advising the British Delegation. After Lord Robert Cecil had spoken the President of the Assembly declared that it was impossible to prolong the debate on a question which was not on the agenda, and therefore he would proceed with the business of the sitting.

ROYAL COMMISSION FOR INDIAN AGRICULTURE—The Royal Commission on Agriculture in India sailed for India by the steamer "Rangpur," having left Marseilles on September 24. The Commission, including its Indian members, will assemble at Simla early in October and begin its inquiry.

'Magger' First and Bride Last

MUSLIM BRIDEGROOM YIELDS.

A Muslim youth named Sultan Maydeen charged his newly acquired father-in-law, Neina Mohamed Meer Mohsen, at the Jaffa Police Court before Mr. D. C. H. Goonewardene, Additional Police Magistrate, with preventing his newly married wife from living with him.

Mr. J. H. P. Wijayarathnam appeared for the prosecution, and Mr. R. K. Nalliah appeared for the defence.

Counsel for the defence submitted that the father of the girl had not prevented her from going to her husband, but that there was a custom among the Muslims that a bridegroom should first give the *magger* before the bride went to him. In Jaffa the usual *magger* was said to be Rs. 900. It was not customary, when the amount was not paid, for the bride to go and live with the bridegroom. If that amount was paid, the bride would readily go with her husband.

The prosecution stated that the girl was willing to go to her husband, but her father was standing in her way. It was not everywhere the case that a bride should go to her husband only after the *magger* was given. The girl might be called to Court and asked if she would consent to go to her husband. It was the father who was preventing her doing so.

Mr. Nalliah objected to the idea of calling the girl to the Court. If the Court wanted to get a statement from the girl, he was prepared to give them a car to go to her house and get the statement. Unless and until the *magger* was paid, according to Muslim custom, the girl was not bound to go with her husband.

The Magistrate discouraged the idea of bringing the girl to the Court and asked the complainant whether he would pay the customary *magger* of Rs. 900.

The complainant agreed to do so.

The Court then asked the girl's father whether there would be any objection for the girl to go and live with the complainant, if the *magger* was paid.

The father of the girl replied in the negative. Mr. Wijayarathnam wanted that the money should be given into the hands of the girl and not to the father who had no right to that money which a bridegroom had to give to his bride.

This was agreed to, and the father of the bride was asked to sign an undertaking that on the payment of the *magger* the girl should go and live with the complainant. This was done.

Leprosy Cure by a Lady.

SUPERNATURAL METHODS ADOPTED.

An interesting claim is advanced by a lady, Mrs J. G. Perera of Matwal, Colombo who, states that she is willing to undertake a test case for the cure of leprosy. She has not practised medicine before, and had not even the remotest intention of doing so until an interesting supernatural occurrence took place about six months ago. She says that in a dream, the method of effecting the cure of leprosy she adopts at present was revealed to her, and the medicines she uses are in accordance with the directions given her on that occasion. In turn she has been asked to build a church.

During this period of six months she has undertaken with successful results, the cure of about half a dozen cases of leprosy. One advanced case which was alleged to be of fifteen years duration has been successfully treated, and a certificate to this effect has been obtained, setting out the condition of the patient and acknowledging the cure effected. The cure was a rapid one, and is said to have taken place within the period of one month, a little more time being taken up in the effacing of the scars. More than one patient is under treatment.

The lady concerned wishes it known that she is willing to undertake the cure of a patient to prove the efficacy of her method, and is prepared to give every opportunity to the medical profession and the public for examination of the patient during the process of the promised cure. —"C. M. L."

Continued.

LEGISLATIVE COUNCIL OF KENYA—The King has directed the appointment of Mr. Bhagwan Singh Varma to be nominated an Indian unofficial member of the Legislative Council of Kenya.

CHINESE FIRE ON AMERICAN STEAMER—The Standard Oil Company steamer "Meiyang" was fired on near Hankow and the Quartermaster killed. The vessel was stopped and asked to carry troops, but refused. Other merchant vessels were fired on below Shasi.

INDIAN PRINCE'S FILM SCHEME—With reference to the London message regarding the British film development scheme, a semi-official statement denies that the Maharaja of Jaipur has offered to contribute £35,000 to £40,000. The Maharaja is a minor.

VICEROY'S SPEECH TO SCHOOLBOYS—Lord Irwin, giving away the prizes to the successful students at Bishop Cotton School, said that the first object of a school was to turn out useful members of society who would know right from wrong, and prefer right to wrong, and who would be able to play the game of life as members of a team, and when the game was going against them to play all the harder.

History of Ancient Jaffna.

KINGDOM OF THE NAGAS.

SUBSEQUENT SWAY OF THE TAMIL PRINCES.

Mudaliyar O. Ranganayagam, C. C. S., read at a meeting of the Athabian Club, Wesleyan Mission House, Jaffna, an interesting paper tracing the history of Jaffna under its own Kings during eight centuries—from the ninth to the 17th Century A. D.—until finally the Portuguese after several attempts subdued its forces in 1620 and threw the blind King into prison. The paper of which the main portion is printed below will be found to be of surpassing interest by those who have not themselves the opportunity to delve into historical and archaeological records and inscriptions. In the course of his observations, Mr. Ranganayagam states that the standard of the Lion was the national standard of the King of the Nagas of North-Ceylon, and was thus neither an introduction by Wijaya nor a representation of his lineage origia. He also refers to the gem set seat on which the Buddha sat and which for several centuries attracted generations of Sinhalese pilgrims to Kadiramalai. (Kantarodai in Jaffna). VO

A LOST CONTINENT.

The following is the main portion of the paper: "Long before the age of recorded history is times known to us now by tradition alone, Jaffna formed part of an extensive country populated by the Nagas, a semi-civilised people with Kings of their own race. The Naga dominions extended from Point Pedro to Rameswaram and from Rameswaram to the Maldives over lands since swallowed up by the sea. This seat of Government was at Kadira-dai (Kantrodai) in Jaffna, Kandanadanam near Rameswaram, and Kalyani (Kalanai) near Colombo. The ancient name of Jaffna was Manipuram and later it was successively known by such names as Nagadipa or Mani-Nagadipa, Mani Pallavam, Manalur, Manapuram, Manaliddi and Manava's.

THE COMING OF ARJUNA.

"It was this Manipuram which was visited by Arjuna one of the Pandava Princes on his pilgrimage to the holy places in South India and here he met and married the Princess Chitrangadai, the daughter of Chitravagan, the Naga King of Manipuram. Arjuna was attracted here by the holy 'births' Nakulan now called Kirimalai. This Manipuram again came into prominence during the time the Pandavas celebrated the 'a wamecha' sacrifice. We read that the sacrificial horse wandered into the country of Vavavahan, the son of Arjuna and Chitrangadai. A battle followed in which Arjuna was worsted and his life only saved by the intervention of one Ulipi, an aunt of Vavavahan and one of the wives Arjuna. From this account it is apparent that the portion of South India into which the sacrificial horse had wandered was also under the sway of the Naga King of Manipuram.

ARJUN EXPEDITION.

"This Arjan expedition to South India was soon after the events described in the Ramayana, a time when the Pandyan Kings reigned at Kavadapuram and not at Madura as surmised from the Tamil recensions of the Mahabharata. This was about 1,500 B. C. It is also said in the Mahabharata that Chitravahan while fighting against Arjuna raised his standard which was decorated most beautifully and which bore the device of a lion in gold and that this flag decked with gold and resembling a golden palmyrah was cut off by Arjuna. This standard displaying a lion appears, therefore, to have been the one used by the Naga Kings of North Ceylon long before the advent of Wijaya and the fact that a flag represent a palmyrah tree was used on the coat of Vavavahan showed that he was King of North Ceylon. The flag of the Pandyas, of whom Vavavahan was considered to be one by the later South Indian writers and poets, was the flag both during historical and traditional eras and there is no reason to suppose that their flag was at any earlier period either the lion or the palmyrah tree. On the contrary the standard of the lion which appears to have been the emblem of the Nagas of North Ceylon continued to be the flag of the Sinhalese and other Kings of Ceylon till the island was ceded to the British in 1815 A. D. Thus it will be seen that the lion emblem of the Sinhalese race was neither an introduction by Wijaya nor a representation of his lineage origia. (VOL. XXXVIII)

The next reference to Jaffna is found in the Mahavamsa, the Sinhalese Chronicle. According to it, this country which was then called Nagdipa was in the sixth century B. C. the scene of a conflict between two Naga Kings Mahodara and Oulodara, the Kings of Nagadipa and Kandanadanam for the possession of a gem set throne. While the battle between the sections of Nagas was raging the Buddha appeared in their midst and claimed the throne as his. This gem set seat was later enshrined and became an object of Buddhist worship at Kadiramalai and attracted thousands of pilgrims for several centuries. The statement in the Mahavamsa that eighty crones of Nagas did on this occasion come under the influence of Buddha shows that there must have been extensive settlements of the Nagas in those ancient days in the territories governed by the Kings of Kadiramalai and Kandanadanam. The Tamil epic Manimekalai also places the scene of this Naga conflict at Mani Pallavam which has since been identified as the Jaffna Peninsula.

THE LANDING OF WIJAYA.

"The most important event which took place in the fifth century B. C. was the Kalanga emigration headed by Wijaya. He landed in the district of Thunnavarai or Tambapanni by which name Ceylon was afterwards called. He was for some time the guest of the Naga King at Kadiramalai and being a Hindu built new temples and restored old ones in different parts of the island. It must have been in the course of these travels that he met Kuvenci, the Yakka princess and married her. After this marriage he conquered the Yakkas, built a new capital Tammanra Navara and became the King of the Yakkas. The other emigrants who accompanied Wijaya landed at Nagadipa (Nicobar) and at Maledipa (Elevativu), east of the Jaffna Peninsula and settled there. They later built a town for themselves which they called Singhapura after the Kalanga town from which they emigrated. This Singhapura came into prominence after the tenth century, A. D., and is the Tamil name of Singai Nagar, when

Continued up.

Corruption at Tellippalai.

Mr. L. A. Northcroft, O. A., Jaffna, held an inquiry at Karkessaturai Rest-house on the 24th inst. into the complaint made against Mr. S. Sivagnanapillai, alias Appapillai, a member of the Village Committee at Tellippalai, that he had been for the last two years or more extorting money from villagers making them believe that he had a license to seize stray cattle. The Maniagar, Valikamam North, gave evidence to the effect that no such license was issued to Sivagnanapillai and that he was not aware that this Committee member was up to such malpractices. Mr. K. T. Kanagarayar who made the complaint on behalf of the villagers, stated that the whole village was aware of it and that the people were made to believe that he was making a legal levy and produced eight witnesses who had paid money to this member on different occasions to get their cattle back and was prepared to bring in many more if further time was given.

The Vidane of Maviddapuram who was called of the defence, however, denied that he ever heard or knew that this member was making such levies; but admitted that on a few occasions, in the early part of 1924, he handed over to this member a certain stray cattle brought to him as it was inconvenient for him to keep them.

Mr. Kanagarayar pointed out that it was this delegation of the Vidane's duties to the Committee member that gave the start for the latter to carry on the extortion and said that he would bring the whole village to prove that the fraud was continued right through from 1924 up to the time, a new Village Committee was elected in 1926 and asked for time.

The O. A. thought that the matter might as well be settled at once and proposed to make the following order with the approval of the G. A., if Mr. Kanagarayar would be satisfied.

THE ORDER.

All cattle seized by landowners for trespassing in their premises should be handed over to the headman to be dealt with.

All cattle seized by licensed cattle seizers in public places or in private properties, by invitation of owners, should also be handed over to the headman to be dealt with according to law.

Mr. Kanagarayar said that it was not at all his intention to harm anybody, but that he was there to protect the villagers from such extortion by unscrupulous people in petty authority and requested that, as an impression had gained ground in the villages that Mr. Sivagnanapillai and other cattle seizers had some authority to detain cattle, until some payment was made, a proclamation be made by him, in the villages, that the headman was the proper person to deal with such cases. The O. A. agreed to have this done and the inquiry ended.

—An Occasional Correspondent.

Continued (VOL. XXXVIII)
The Singai Ariya Chakravarti became powerful. His extensive ruins are still found at Vallipuram on the sea coast near Point Pedro. NC 25

FEUDATORIES TO ANURADHAPURA.

"From the fourth century, B. C., the Naga Kings of Kadiramalai reigned either independently or as feudatories of the Kings at Anuradhapura as opportunities occurred and latterly became allied to the Kings of Anuradhapura by marriage. During the time of Devanampiyatissa (307 to 267 B. C.) Buddhism was introduced into Ceylon and Jaffna became conspicuous as it contained the harbour of disembarkation of the Magadhi Monks. The Ambassadors of Devanampiyatissa to the Court of Asoka embarked at the port Jambukola (Jambukotthara). Sangamitti, the sister daughter of Asoka and the historical Bo-tree of Anuradhapura landed there. The sites of Tissamahavirab and Dagoba built at Jambukola pattanam by Devanampiyatissa, about 2,200 years ago are still known as Tissu Malawa and Kudu Malawa (Bodhi M. lawa). From that time Jaffa too became the land of Buddhism and a large number of Buddhist Vihars, Monasteries and Dagobas came into existence. Kadiramalai which was not only the residence of the King, but also contained the Shrine of the gem set throne became a place of special Royal favour and the extensive Buddhist ruins still bear witness to that fact.

KINGDOM OF KALANGA, PAGE 3

"There was also another Naga Kingdom of the Western coast of Ceylon with its capital at Kalyani (supposed to be Kalanai near Colombo) and its Kings were allied to the Kings of the Northern Kingdom. A large portion of this Naga Kingdom as far as Mannar was engulfed by the sea in the earlier part of the third century, B. C., during the time of Kalani Tissa, the grandson of Devanampiyatissa. It was perhaps at this time to a large portion of land extending from Jaffna to Kumburam was destroyed and the few islands now lying in the Palks Strait and the present Jaffa Peninsula seem to be, but the surviving fragments. This was also perhaps the involution which engulfed the forty-nine Tamil lands to the south of Cape Qumrin according to the references in some of the Tamil Cholas of the Third Sangam of Madura. These Nagas living on land and water as stated by the Mahavamsa were the earliest seafaring people in Ceylon and carried on a brisk trade not only with India, but also with other distant countries. The Arabs had some centuries earlier than the Christian era begun to trade with India and Ceylon and sailing along the coast they seem to have selected Malai (Mantota) as a port and a large of safe anchorage for their small vessels against the fury of the monsoons. But since the discovery of the periodicity of the monsoons by the Greek navigators, the Greek and Roman trade had also increased considerably and several emporia for the interchange of commerce between the Far East and Far West had to be opened. The works of Ptolemy and Ptolemy and the Periplus of the Erythraean Sea supply ample evidence of this sea borne trade.

(Continued on page 4)

History of Ancient Jaffna.

(Continued from page 3.)

AUGUSTAN AGE OF TAMIL LITERATURE.

"The first and second centuries, A. D. were the Augustan Age of Tamil literature and several allusions to places and Kings in the Jaffna Kingdom can be seen in the works of the Third Sangam. "Chirupannarupada," one of the ten Idylls describes Amur (Kadiramalai) as the capital of a King called Nalliyakodan and Sopattanam (a fort in town Mantal) as another place of Royal residence. The same Nalliyakodan and another named Villi Athan are mentioned by a poet called Nannaganar. Mantal as an important port of trade is referred to Akam. Manimekalai states that Killivalavan, a Chola King of the second century, A. D., married Pili Valai, the daughter of Valai Vaman, a Naga King of Manipallavam (Jaffna) and graphically describes the loss by ship wreck of the son of this marriage, the grief of the father, his neglect of performing the annual festival in honour of Indra and the consequent destruction Kaveripoompatinam as a mark of divine vengeance. This lost prince called Tondaiman Ilan-thirayan, so named as he was found washed ashore in the coils of a certain creeper, was made King of Tondaimandalam by his father and was the originator of the powerful dynasty of the Pallavas who reigned at Ranchi for several centuries. The rulers of this dynasty seem to have adopted the matronymic designation of Pallavas because the mother of the first King hailed from Manipallavam, but later they traced their descent from Asvaddhaman, a Brahmin warrior mentioned in the Mahabharata, and declared that they belonged to the Bharadwajagotra as we read in their inscriptions. Although the Pallava connection with Jaffna is not referred to in historical and other works names like Pallavarayanankuttu in the Jaffna district and the worship of a deity called Potrayar, one of the Biruda titles borne by the Pallava Kings point clearly to a long and continued influence exercised by the Pallavas in Jaffna.

SINHALESE INFLUENCE.

"From the third century when the dynasty of Naga Kings who originally came from Jaffna and were ruling at Anuradhapura became extinct to 795 A. D., when Ugrasigam, a Kalinga King became to reign at Kadiramalai, no notable influence of the Sinhalese sovereigns of Anuradhapura over the Northern country is not apparent from the Sinhalese Chronicle. The surmise that Jaffna was during that time under the overlordship of the Pallavas will not therefore be far wrong. The Pallava sovereignty began to decline about the beginning of the eighth century A. D., overshadowed by the rising power of the Cholas. It is more than probable that in the impending downfall of the Pallavas and the continued weakness of the Sinhalese who were torn up by parties and dissensions Ugra Singan saw his opportunity and pounced upon the throne of Jaffna. But who was this Ugra Singan. The Valpava Malai says that he was a prince of the dynasty founded by King Vijaya's brother and therefore not an outsider. There is no doubt that Ugra Singan belonged to the Kalinga dynasty as the Mahavamsa calls his successors Kalingas. In all probability he belonged to the family of Kalinga colonists who settled at Singai Nagar and being the son of a brave and adventurous race, he took advantage of an interregnum to establish himself at Kadiramalai. His later transfer of the seat of Government from Kadiramalai to Singai Nagar confirms the theory that he belonged to the family of Kalinga colonists of Singai Nagar.

A ROYAL ROMANCE.

"While reigning at Kadiramalai he became enamoured of a Chola princess named Marutappirabakavalli who had come on a pilgrimage to Krimmal and was at the time engaged in building the temple at Maviddapuram, carried her away from her camp and married her. Policy may have moved him to do this as much as love, because an alliance with a Chola princess would have raised his prestige in the estimation of the people. He was succeeded by his son Narasingan at Singai Nagar under the name of Jayatunga Vira Raja Singam. It was in the reign of the last mentioned King that the blind musician, a Panar by caste came to his court and was presented with the sandy tract of land as a reward for the songs he composed and sang in honour of his Royal patron. He brought a large number of his tribe as emigrants to Jaffna and settled them at the place presented to him which was afterwards called Yalpanam as it belonged to a Yalpanan. Most of the Panar having been fishers by profession, their descendants most probably represent the present inhabitants of Passaiyur and Karaiyur.

YALPANAM.

"The name 'Yalpanam' which was first applied to their settlement by sailors and merchants was in course of time used to include the whole Peninsula and ultimately adopted by the people themselves. The earliest record of the name Yalpanam appears in the writings of Mohammedan travellers of the tenth and eleventh centuries such as Abu Zeyd Kazwani, Edrisi, Suleyman and others in a mutilated form of *sapagan, zabadi, yayag and yajeh*. The ships in those days called at Kayta which was called Kalah, and the travellers speak of the hospitality of the Maharaja of the country to which the port belonged, and the still water lagoons about the country. The Valpava Malai states that Yalpanam had no children and when disputes arose between the Tamils and the Sinhalese, a Tamil colonist named Malavan went over to India and brought a Prince called Vijaya Kulankai to rule over the country. Later research shows that Kulankai did not start to reign till about the first quarter of the 13th century and therefore the earlier Kalinga dynasty must have continued to reign till about that time.

KING MAHINDA.

"It would appear that Mahinda IV. of Anuradhapura (875 to 901 A. D.) married a Princess of this dynasty. During the latter part of the tenth century and the first half of the eleventh, Ceylon was under the sovereignty of the Chola Kings, and the Chola armies that came to invade Ceylon would have landed at Jaffna and brought that Kingdom first under their yoke. In 1154 A. D. Parakramabahu the Great became the King of Ceylon and the fact that Jaffna too was under his sway is evidenced by a Tamil inscription found at Nainativu containing certain details issued by him. About the early part of the thirteenth century a King called Kalinga Magha by the Sinhalese Chronicle of the Mahavamsa and therefore a scion of the dynasty ruling at Jaffna became

Continued up.

Educating the Youths.

BAD TURN AT FOURTEEN.

The Rt. Hon. Charles Trevelyan, M. P., writes in "Tit-bits"—

We are all disturbed about what is to become of our children when they leave school. At the age of fourteen nine-tenths of the boys and girls of Britain go out into the world and turn their backs upon school for ever. Many of them loiter about looking for jobs which they never find.

Many others gets jobs which lead to nothing permanent, but came to an end in a few months, leaving them again to seek for work with little or no training to their credit. During the most impressionable years of adolescence, from fourteen to eighteen, when habits and character are being formed young people wander about the streets creating an atmosphere of aimless discontent which inevitably tends to lower the moral fibre even of the most finely balanced nature.

MERE EDUCATION.

This problem can be viewed from many different aspects—it is one in which parents and teachers are alike interested. But there is one thing about which we should make up our minds first. Do we want to devote our national energies mainly to organising the best available employment for boys and girls of fourteen, to shortening the hours of work so that they may have time for education in their off hours, and to directing their training for future employment? Or do we want a more drastic national policy, which would keep the children of all our citizens in school for some years longer? The policies are not mutually exclusive. We can pursue them both together.

My own conviction is that we have reached a point where there is a vast volume of public opinion which is ready to make a new great advance in universal education.

Nowadays, if it were not for the economic pressure which drives parents to bring their children home at the earliest moment legally permissible many a child of poor parents could go on profitably at school for several years.

Mr. and Mrs. Harris keep a small fruit shop in a town, where they drive a fairly good trade, although the turnover only just suffices to keep the family budget evenly balanced. Bob will be fourteen in July, and Mr. Harris is looking forward to having him at home—the lad will be useful in running errands and can mind the shop when the wife wants to go out.

A MOTHER'S AMBITION.

But Mrs. Harris looks farther ahead than her husband; she sees Bob rising above the shop, sees him using that quick mind of his at some bigger business, sees him eventually head of an important concern with many men under him. She would like to see the boy going on from the elementary to the secondary school, then perhaps to a technical college or, why not to the University?

But the economic pressure is so great that all these dreams must be abandoned.

The age at which children leave the elementary schools is the very age at which their minds begin to awaken to the value and the joy of learning. Then personality begins to develop, and the preliminary education begins to bear its fruit. They understand why they are learning—lessons are no longer a drudgery and a nuisance, but are a source of interest and of inspiration.

This is true of all ranks. To the poor as well as to the rich comes the period of blossoming, for ability shows neither slums nor villa nor cattle. Yet the nation wastes the results of most of the education given in our elementary schools by failing to train the children beyond the age of fourteen. From the economic as well as from the human point of view it is most stupid to spend lavishly on educating children up to fourteen and then begin to neglect their minds altogether.

When I was Minister of Education I declared that it was time for us to drop the idea of an education ladder for none but the clever children of the poorer classes and that what we required was a broad highroad for all children. That idea is current today. It alone answered the new expectations of the postwar generation.

I do not see why our nation should hesitate. To give two more years' education to all children would mean a great initial expenditure in new school buildings. But we are not accustomed to jib at the expenditure of millions.

Continued.

powerful and overran the whole of Lanka built a number of forts extending from Uraurai to Colombo and from Colombo to Polonnaruwa, brought the Northern half of Ceylon under his rule and reigned at Polonnaruwa, while the Southern part was under some feeble Sinhalese Kings. From this time for a number of years Sinhalese supremacy did not extend as far as Jaffna, while the Jaffna Kings never lost an opportunity to make their power felt by the Sinhalese.

A FALSE GENEALOGY.

"Following the custom that prevailed among the Kings of the Chola, Pandya and the Sinhalese dynasties, the Kings of Jaffna too called themselves by the alternate names of Pararajasekaran and Segarajasekaran, and the author of the Valpava Malai, who mistook these Biruda titles for names thought that there were only two Kings bearing the names Pararajasekaran and Segarajasekaran. They called themselves Arya Chakravarti and traced their descent from two Brahmin rulers established at Rameswaram by Rama after his conquest of Lanka. But this was evidently a false genealogy adopted and enlarged after they attained power and eminence, in the same manner as most of the Indian dynasties did. The Mahavamsa, however, calls them Kalingas, and contemporaneous works of the period state that they belonged to the *ganga vamsa*. The Ganges of Gungavadi and the eastern Ganges of Kalinga Nagar belonged to the Ganga Vamsa, and they had a conchshell bull as their emblem similar to the one adopted by the Jaffna Kings. Coins of Anantavarman an eastern Ganga King of the eleventh century bearing a conchshell bull and a sun and crescent have been found in the Ganjam District. The Jaffna Kings too issued coins bearing the same emblem with the legend *Setu*, as Rameswaram was also under their sovereignty, and this perhaps led them later on to trace their descent from the Brahmin Kings of that locality. Ugra Singan was in all probability a scion of the eastern Ganges and removed his capital to Singai Nagar in order to live among the ancient Kalinga

Continued up.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6244

In the Matter of the Estate of the late Vaisilingam Tambipillai of Sandirupay Deceased.

Tambipillai Nagaratham of Sandirupay Petitioner.

Vs.

1. Tambipillai Supramaniam
2. Tambipillai Sabaratnam and
3. Tambipillai Raseratnam all of Sandirupay

Respondents.

This matter of the Petition of the abovesaid Petitioner praying that the abovesaid 1st Respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner coming on for disposal before G. W. Woodhouse Esquire, District Judge, on September 9, 1926, in the presence of Mr. E. Marugesampillai, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated September 9, 1926, having been read.

It is ordered that the abovesaid 1st Respondent be appointed Guardian ad litem over the minors the 2nd and 3rd Respondents for the purpose of representing them in this case and that Letters of Administration to the estate of the abovesaid deceased be issued to the Petitioner as one of the heirs of the deceased unless the abovesaid Respondents or any other person shall on or before October 12, 1926, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
September 15, 1926. District Judge.
O. 1143.

Continued.

colonists. They called themselves Aryans and were the sacred thread probably because a Brahmin married among them, as stated by De Queiroz, and his descendants as a branch of the original royal dynasty began to rule from the time of Kulankai Chakravarti. It should be noted that his predecessors were not called Aryans.

THE TOOTH RELIC.

During the time of Bhuvaneka Babu I (1288 A. D.) the Arya Chakravarti who reigned in Jaffna, a feudatory of the Pandya King, but wrongly called his minister in the Mahavamsa, invaded Yapahu, killed the King and carried away the tooth relic, which was afterwards returned through the intervention of Kulasekara Pandya, on the Sinhalese King undertaking to pay tribute. This invasion and the Pandyan interference is placed by the Valpava Malai in the reign of Jayawera, but the date it mentions, Saka 1380, is not right. From the time of this conquest in 1288 A. D. the Sinhalese Kings became feudatories of the Jaffna Kings and during the time of one Sekarajasekaran who has still to be identified with one of the Kings mentioned in the list, Jaffna rose to the zenith of its power. Segarajasekaran was a great patron of learning, and poets and pundits flocked to his Court. Several works on astrology and medicine and of translations from Sanskrit Puranas were composed during his time, and the King himself rivalled his pundits in learning. Ebi Batuta, the celebrated Moorish traveller, visited his Court in 1344 A. D. and under the protection of the Jaffna King he travelled to Adam's Peak passing on his way Cotta which he called Konagar, the city of "Kong," (Alagakoote).

THE VELLALAS.

"During the thirteenth and fourteenth centuries, when the Chola, and Pandya kingdoms went to pieces, and were hard pressed by the Hoysalas and the Vijaya Nagar Kings when Malik Kafur and other Mohammedans invaded and ravaged Southern India and when Vijayanatha Naik planted Telugu polygars all over Madras and Tanjore District, many respectable Vellala families emigrated to Ceylon. Many of them settled in Jaffna. Others sought refuge under the Sinhalese Kings who driven by the invasions of their northern rivals had established their kingdoms in the hill country. Among the refugees who fled to the Sinhalese was Alagakonkar probably a member of the Malai Vamsa chiefs of Tirukovalur and therefore said to be of the Giri Vamsa in Sinhalese.

A DISPUTED VICTORY.

"He was a man of lofty ambitions and low cunning and, under the pretext of serving his new friend and protector but really with the ulterior object of becoming the overlord of Ceylon, he started to fortify the village which was afterwards called Kotte and furnished it with the necessary implements of war. When he found himself prepared to withstand all outside attacks he hanged the messengers of the King of Jaffna, who had been sent to collect the tribute and declared war against him. The latter who had a strong army and a large navy of which Ebi Batuta had made special mention half a century earlier, divided his forces and sent one portion marching by land via Matale and the other with his fleet to Panadura. On the approach of the land forces the Sinhalese King fled to a place of safety, but before a junction of the two forces could have been effected the army that came by sea was defeated and dispersed by Alagakonkar. The Sinhalese Chronicle claims a victory before the walls of Kotte and states that the King of Jaffna had to retire in disgrace. But an inscription left behind by the King of Jaffna, which on palaeographical grounds must belong to this period, sings a different song altogether. Within a few years, however, Sapumal Kumarayya (Sambapal Perumal) whose parentage is still a matter of controversy but stated by the Portuguese historians to be the son of a Panlikkan from South India, and supposed to be the adopted son of Parakrama Bahu VI, defeated and drove the King of Jaffna out of his territories and ruled there for seventeen years. On the death of the King of Kotte he hastened back and ascended the throne there assuming the name of Bhuvaneka Babu VI. The exiled King of Jaffna returned then from India, drove out the Governor and the Sinhalese left behind by Sapumal and reigned once more as unquestioned King.

THE COMING OF THE PORTUGUESE.

"His successor was his son a Pararajasekaran who was succeeded by his illegitimate son Sankilli, and it was during the latter's reign in the year

Continued up.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6229.

In the Matter of the Estate of the late Periasambur Thambiah of Thumpalai Deceased.

Murugur Velupillai of Policandy Petitioner.

Vs.

1. Thangamma daughter of Thambiah of Do
2. Velupillai Chelliah of Do

Respondents.

This matter coming on for disposal before G. W. Woodhouse Esquire, District Judge, on August 24, 1926 in the presence of Mr. K. Muttukumaru Proctor, on the part of the Petitioner and the Petition and Affidavit of the Petitioner dated August 20, 1926, having been read.

It is hereby ordered that the 2nd Respondent be and he is hereby appointed Guardian ad litem over the minor the 1st Respondent and the Petitioner is the father in law of the said intestate and is entitled to have Letters of Administration to the Estate of the said intestate issued to him unless the Respondents or any other person or persons interested shall on or before September 30, 1926, show sufficient cause to the satisfaction of this Court to the contrary.

September 7, 1926. G. W. Woodhouse,
District Judge.
O. 1142.

Order Nisi.

IN THE DISTRICT COURT OF JAFFNA.

Testamentary Jurisdiction No. 6153.

In the Matter of the Estate and effects of Nakanather Kandaiyah of Kondavil late of Kondavil Deceased.

K. Appah Nagaratham of Kondavil Petitioner.

Vs.

1. Annappillai widow of Kandaiyah
- Minor. 2. Kandaiyah Senthirajah both of Kondavil and
3. Nakanather Nagalingam of Kondavil

Respondents.

This matter of the Petition of K. Appah Nagaratham of Kondavil the abovesaid Petitioner praying for Letters of Administration to the estate of the abovesaid deceased Nakanather Kandaiyah of Kondavil coming on for disposal before G. W. Woodhouse Esquire, District Judge, on August 31, 1926, in the presence of Mr. P. K. Somasundaram, Proctor, on the part of the Petitioner and the affidavit of the Petitioner dated August 30, 1926, having been read, it is declared that the 3rd Respondent be appointed a Guardian ad litem of 2nd Respondent and that the Petitioner is the brother of the 1st Respondent and maternal uncle of the 2nd Respondent who is the sole heir of the said intestate and is entitled to have Letters of Administration to the estate of the said intestate issued to him unless the Respondents or any other person shall, on or before September 30, 1926, show sufficient cause to the satisfaction of this Court to the contrary.

G. W. Woodhouse,
September 2, 1926. District Judge.
O. 1141.

Continued.

1560 that the Portuguese first invaded Jaffna. The Portuguese in their endeavour to spread their religion converted a number of families at Mannar. As soon as Sankilli heard of this conversion he put six hundred persons to the sword without any distinction of age or sex in 1445 A. D. (Kara). His insane fury longed for more victims and he fell upon the Sinhalese Buddhists at Jaffna and expelled them from the country. Those who were unable to leave the country became the slaves of the Tamil chiefs and are known to this day as Koviya, a corruption of the Sinhalese term *goviya* or *goiya*. P. 40 VOL XXXVII

The Portuguese came to Colombo in 1506 A. D. (Partap), applied for permission to trade in Jaffna in 1549 A. D. (Manmata) and with valuable presents prevailed over the King to permit them to build a house in 1556 A. D. (Sapakkittu). Instead of a house they built a mud fort and provided it with arms and ammunition. Sankilli discovered their deceit and ordered the destruction of the fort, but the Portuguese refused and a war ensued.

JAFFNA INVADIED.

"In 1560 A. D. the Portuguese led by Constantine de Breganza invaded Jaffna. He succeeded in his campaign and took the King's son as a hostage before entering into a treaty of peace, but Sankilli took advantage of the weakness of the Portuguese army that was stricken down with illness, besieged the fort and killed many of them. The General escaped to his ship and had to return discomfited. Sankilli who was by nature a cruel and tyrannical ruler, so increased in his atrocities after the Portuguese war that the people found it necessary to depose him within two years, and he abdicated in favour of his son circa 1561. In 1561 the Portuguese Viceroy at Goa sent a fleet under Andre Furtado de Mendoca to Jaffna to punish the King for an alleged act of insolence. Kotti Moosa, the general of the Jaffna fleet, was defeated at Karadive and another fleet was destroyed at Mannar. The King and his eldest son were killed and the younger son was invested with the Crown by Mendoca. In 1615 the King of Jaffna died leaving a son of tender years as his heir under the guardianship first of his uncle Arakaseari and then of Sankilli. In 1618 Sankilli usurped the power and put out the eyes of the lawful King. Assisted by Ragunatha Naik of Tanjore, he defied the Portuguese, but was soon defeated and captured by Philip de Oliveira and was condemned to death at Goa. The blind King was also captured. De Oliveira was appointed the Portuguese Governor of Jaffna, and the last King of the dynasty of the Arya Chakravarti, died in prison after he was baptised under the name of Dom Constantino." — "C.D.N."

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