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FOR YOUR BOOKS

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ANIMALS AND BIRDS AS HUMANS

By S. Kumarakulasingham

This essay is not an attempt to comment on the biological affinity of man to the monkey or sing the praises of scooter-riding bears and smoking chimpanzees of zoos and circuses, and talking parrots. Here I am only concerned with showing how animals and birds have beed used as characters by story tellers, writers, cartoonists and film-produces.

All of us are familiar with the Panchatantra tales in which talk and actions of animal characters illustrate truths relating to human life and nature. These are ancient tales embodying worldly wisdom of the Easterners of old and form part of the great Indian cultural heritage. These were handed down orally from generation to generation and later put into writing and print. It may be pointed out that the current issues of the Illustrated Weekly of India carry a coloured cartoon serial based on these tales.

Tales similar to the Panchatantra stories form part of the folk-lore of many countries especially Persia and Greece. This reminds us of the famous fables of Aesop, the wise Greek slave. To the listener as well as to the reader they provide entertainment and teach sound moral values. Who has not heard about the story of the "Fox and the Grapes?" Language and literature text-books of children all over the world contain one or more of Aesop's fables. In this years Pongal issue of Kalaikkathir can be found a set of verses through which the popular Indian childrens' poet SRI ALAGA-VALLIAPPAH pays tribute to AESOP. I give two of these below:-

(1)

"மூவுலகென்ற ஆமையை
கூறிச்சென்றார் பொன்
முட்டையிட்ட வாத்துக்கதை
அறையும் சொன்னார்,
(2)
இன்றும் நாநூறு கதைகள்
இருக்கச்சொன்னார்—உலகில்
எந்த நாட்டுக் குழந்தைக்கும்
சொந்த மானவர்"

For sheer reading fun the English nursery Rhymes are hard to beat. Books containing these usually have coloured illustrations to match verse contents. Not all of these deal with animal or bird characters but those that do accord such characters good status. The pattern of composition and language make it almost impossible to translate these into Tamil but original verses on their lines in Tamil would be very welcome. Here is one example of a nursery ryhme:-

"Hey, diddle, diddle the cat and the fiddle,
The cow jumped over the moon
The little dog laughed to see such sport,
And the dish ran away with the spoon."

x x x

In prose, the story of 'Black Beauty" by Anna Sewell is well-known. Here the author makes the chief character—a horse tell its own story. In "Alice In Wonderland." one finds the mad Hatter's tea party incident which even adults find to be interesting reading. As a nine year old, second-year student at Vaddukoddai Hindu College I read and enjoyed the story of Puss in Boots (I think this story is of continental origin) Many years later (in '54) as teacher at Jaffna Hindu I found ten and eleven year old first formers liking it very much.

Let us pass over to America. The American pioneers added their own touch to popular English folk-tales. The simple story of the fox and the rabbit became very much enlarged into an adventure series in which Brer (brother) Rabbit always outwitted his arch enemy, the Fox. These tales popularly referred to as Uncle Remus Tales were

(Cotinnued on page 2)

PRECIOUS PEARLS

culled from the Cultural Oceans of East and West

(By Muhandiram E. P. Rasiah, J. P.)

"But words are things, and a small drop of ink Falling, like dew, upon a thought produces That which makes thousands, perhaps millions, think."

Utterances of Mahatma Gandhi

1. Life without love is death. Love never claims, it ever gives. Love ever suffers never revenges itself.

2. As food is necessary for the body, prayer is necessary for the soul. The man of prayer will be at peace with himself and with the whole world.

3. I am both an idolator and an iconoclast. I value the spirit behind the idol worship.

4. I am endeavouring to see God in the service of humanity, for I know that God is neither in heaven nor down below, but in everyone.

5. Soul-force is a relentless search for truth and a determination to reach truth. Suffering and trust are its attributes

6. Violence does not mean emancipation from fear, but discovering the means of combating the cause of fear. There is no such thing as unadulterated violence in the world.

7. Ancient traditions and ancient lore have been dragged almost out of the tomb to justify the hideous doctrine of untouchability.

8. What does Communism mean in the last analysis? It means classless society, an ideal worth striving for. Only I part company with it when force is called to aid for achieving it.

9. I am not acting for martyrdom, but if it

(Continued on page 2)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from last issue)

அவ்வரைக்கண் அகன்பெரு மொச்சியுள்
கைவல் வித்தகக் கம்மியர் மேலவன்
எவ்வெவர்க்கும் இறைவன் இருந்திடத்
தெய்வதக் குலம்ஒன்று செய்தானரோ.

On a wide stretch of land surrounded by massive walls at the top of that hill (Deva Giri) the architectural specialist well versed in his art (Visvakarma) constructed a Divine Palace (temple) for the Supreme Lord to reside in.

As a common noun the word means houses or temples in general, but as a proper noun it refers to the Temple *par excellence*, to wit: Chidambaram. The appellation சேந்திப்புராணம் for instance means the book that narrates the glories of Chidambaram and not those of any other temple. If this interpretation is adopted, the first line of our verse would mean: (Just as) there is one Temple only *par excellence* (Chidambaram), God is one only (Siva Peruman, the யார்க்கும் முனம் ஒருதெய்வம் of Siddhiyar, the one peerless God who takes precedence over all.)

An alternative interpretation is to adopt the meaning of "family" or clan, genus or kindred, as we have done in our translation above, in the same way that we translated the words குலம் ஒன்று as one clan or family in a previous verse (No: 2025). This same relationship between God and man is referred to as ஒரு தன்மை or one nature in a still earlier verse (1722). It is a matter of ordinary observation that strangers do not mix freely and act harmoniously as kith and kin do. This idea of kinship is frequently referred to in our sacred literature. The words சுற்றம் நீ பிரானும் நீ of the Devaram (Thou art my kindred and Lord at the same time) look like an abridged paraphrase of the words ஒன்றே குலமும் ஒருவனே தேவனும். In Siddhiyar, we are told சிவன் சிவன் என்ற இரண்டும் சித்து, both God and soul are Chit or sentient entities. But they are not one and the same or identical. It is to guard against such fallacious inference that the author of Siddhiyar hastens to add immediately after the word சித்து the words ஒன்றும என்னில், சிவன் அருட்சித்து, இவன் அருளைச் சேரும் சித்து...but they are not one entity, God is the Chit that bestows Grace while the soul is the Chit that receives the Grace. Among other innumerable instances that may be quoted are:

ஆடல் புரிந்த கிலேயும் .... உடையார் ஒருவர் தமர் நாம், அஞ்சுவது யாதொன்றும் இல்லை அஞ்சவருவதும இல்லை.
(Devaram)

We are the kin of the Peerless Lord possessed of the Dancing Posture, we fear none nothing can frighten us.

உறவாவார் உருத்திரபல் கணத்தினோர்கள்...
(ibid)

Our relations are the innumerable hosts of Rudran.

In the wheel of Brahman ... this (soul) of similar nature (*Asmin hamsa*) is whirled about. It understands the distinction between itself and (its) Ruler, and then when blessed by Him it attains deathlessness (Sivahood).

(Swatas: Up. I. 6).

(Continued on page 3)

திருச்சிற்றம்பலம்,
நமச்சிவாயவே ஞானமும் கல்வியும்
நமச்சிவாயவே நானறி விச்சையும்
நமச்சிவாயவே நாநவின் றேத்துமே
நமச்சிவாயவே நன்னெறி காட்டுமே
திருச்சிற்றம்பலம்.

Hindu Organ

FRIDAY, MAY 1, 1964

Treasure These Thoughts

Religion is life. Life is sacrifice.

—SWAMI SIVANANDA

TURNING-POINT FOR TAMIL

The judgment in the case in which Mr. C. Kodeeswaran of the Kegalle Kachcheri sued the Attorney-General for a declaration that the Treasury Circular No. 560 of the 4th of December 1961 was illegal and not binding on him, is in our opinian, paving the way for re-thinking by all concerned in the matter of the demand by the non-Sinhala speaking people of this country for suitably amending the Sinhala Only Act. Moreover this decision reaffirms the faith of the individual citizen in the judiciary. The common man always feels that his liberty will be secured in a country where democracy is correctly interpreted and the rule of law is zealously upheld. The essence of good Government lies in the functions of the three great departments, Legislature, Executive and Judiciary. However it is the Judiciary that has the capacity to afford relief to the common man wherever defects and ambiquities in the interpretation of law are brought to its notice.

At a time when all political parties representing the Government and the Opposition are anxious to meet at a Round Table Conference to discuss the subject of fundamental rights with particular reference to the Official Language, the judgment in the Kodeswaran Case, is bound to be helpful for an agreed understanding to be reached. The evolution of the political organism primarily depends on the progressive activities of society.

Law must be held to be law, that is, whether it has been enacted by the Legislature within the power that has been assigned to it by the Constitution. Now that attention has been drawn to this aspect in the judgment in the Kodeswaran Case, political leaders will do well to put their heads together in a patriotic effort to have by consent the Official Language Act suitably amended A return to the *status quo* that obtained before 1956 is the inevitable solution.

Precious Pearls

(Continued from page 1)

comes in my way in the prosecution of what I consider to be the supreme duty in defence of the faith I hold....I shall have earned it.

Selections from Broadcasts by John D. Rockfeller, Jr.

1. I believe in the dignity of labour, whether with head or hand; that the world owet no man a living but that it owes every man an opportunity to make a living.

2. I believe in the supreme worth of the individual and in his right to life, liberty and the pursuit of happiness.

3. I believe that truth and justice are fundamental to an enduring social order.

4. I believe in the sacredness of a promise, that a man's word should be as good as his bond; that character — not wealth or power or position — is of supreme worth.

5. I believe that every right implies a responsibility, every opportunity an obligation, every possession a duty; that the law was made for man and not man for the law; that government is the servant of the people and not their master.

6. I believe that thrift is essential to well ordered living and that economy is a prime requisite of a sound financial structure, whether in government, business or personal affairs.

7. I believe that the rendering of useful service is the common duty of mankind and that only in the purifying fire of sacrifice is the dross of selfishness consumed and the greatness of the human soul set free.

8. I believe in an all-wise and all-loving God, named by whatever name, and that the individual's highest fulfilment, greatest happiness, and widest usefulness are to be found in living in harmony with His will.

9. I believe that love is the greatest thing in the world; that it alone can overcome hate; that right can and will triumph over might.

Animals & Birds As Humans

(Continued from page 1)

made familiar to newspaper readers the world ov r by master cartoonist and film genius Walt Disney. Disney's coloured cartoon serial based on Uncle Remus Tales can be found in the Illustrated Weekly of India. Disney did not stop with putting old stories into picture form. He was a born naturalist and artist with an original turn of mind. He was functioning in an era of mass mediums of entertainment. He hit upon the idea of creating an animal character who would appeal to modern audiences. He wanted to show this character to be fully human and amidst human society just like any American and the result was Mickey Mouse. Disney wanted to name the mouse Mortimer but his wife suggested the better sounding name of Mickey. From being cartoon character Mickey Mouse became a film character and Disney's animated cartoon films were and are popular with cenema audiences in many countries. Donald Duck was another famous creation of Disney. In the Times of Ceylon can be found a mickey mouse cartoon strip while Donald Duck is featured regularly in the Ceylon Observer and the India sports mag. —'Sports a d Pastime' (a weekly). In these one may find Donald Duck entering a rest cafe with his female companion Tootsie and receiving the same treatment accorded to human patrons. In mickey mouse strips, mickey vi its base-ball games and doles out dollars in typical yankee style. Thus Walt Disney gave his animal and bird characters a new status which caught popular imagination to such an extent that they were almost placed on a part with human celebrities. The American humourist James Thurber makes use of the impact of Donald Duck on the ordinary American (sarcastically of course) in one of his

(Continued on page 3)

Thirumantiram

(Continued from page 1)

Also cf. Bhagavat Gita XV, 7, where the Blessed Lord says:

> Of my nature verily (*Mama eva amseh*) is the Jivatma which is eternal, dwelling in the world of living creatures endowed with (five external) sense-organs, with the mind as the sixth (internal sense) rooted in Prakriti.

That we are the kith and kin of the Lord is a truism recognized by followers of foreign (not indigenous to India) religions too. The Christians, for instance, commence their prayers with the words பரமண்டலங்களில் இருக்கிற எங்கள் பிதாவே, Oh! our Father residing in the heavenly regions. We say எக்தையே ஈசா, Oh! Father, Oh! Lord And we explain the reason why we claim such kinship, அக்கியம் இனமையின அரன்கழல் செலுமே (Siva Gnana Bodham), as the soul is not a foreigner it reaches the Feet of God. தனைந தன்னிலே அன்னம தனிஒன்று, அது பின்னம என்றக்கால மடஅன்னம் பேறு அணு காதே (Tiru Mantiram), the peerless independent Swan (or God) is one only (but it is not a foreigner, for) if it were a foreigner the ignorant swan (or soul) cannot go and mix therewith Students of Siddhiyar will here remember the analogy of a prince, a king's son who had strayed into a den of thieves in a forest and had come to consider himself as one of them by force of habit and long association with them, till he was discovered and rescued by his father the king. It is needless to explain that the prince here refers to the soul and that the King his father stands for God. Among other forms of relationship by which we address God, as found in our sacred literature are: Mother, Brother, Uncle, Aunt, Kinsman, Comrade, Partner, Master, Grandsire. &c.

Some "learned" scholars however adopt the meaning of "caste" and in their over-enthusiasm to destroy the caste system take the words out of their context and interpret them as referring to that system, and proceed to preach a homily on the evils thereof. It is true that the hoary social structure popularly known as the caste system has fallen on evil days. It has degenerated and assumed a cast iron form like the laws of the Medes and the Persians and is in need of a complete over haul. But the present context does not warrant the introduction of the subject here. This is a simple text speaking of the relationship between God and man and the latter's capacity to absorb Godly qualities. This obviously biassed rendering seems to be a case of the wish being father to the thought or, in the alternative, the promulgation of a hackneyed phrase reminding one of the story of the parrot which gave the same stereotyped reply to every question put to it without any thought as to the subject matter thereof. We are sorry to find that even some sincere Saiva scholars are carried away by the current and adopt this unwarrantable interpretation. And hence our pointed reference thereto here.

Other so-called gods too are of the same genus but they belong to the species called souls subject to bondage and hence incapable of releasing other souls of the same species from their bondage by themselves. Hence the statement that God is one only, and that man should not go astray unabashedly thinking of other so-called gods).

நன்றே (காணுமே)கினைமின் கமன் இல்லை, think well without blushing (or contemplate steadfastly on God), then there is no Yaman for you. Why? Because there are the Feet of the Lord that kicked away Yaman who attempted to approach a sincere worshipper, வஞ்சகம அற்று அடி வாழுத்த வந்தகூற்று அஞ்ச உதைத்தன (Devaram). These Feet will come to your help also. C f. also such lines as காம்அர்க்கும் குடியல்லேம் கமனை அஞ்சோம்...(Devaram), we are not the subjects of any (earthly king), we fear not Yaman....

The word காணுமே (without blushing) has a world of meaning about it. One of the forms of relationship besween the soul and God, the highest of them known as Sanmargam சன்மார்க்கம் the path of virtue. is similar to that of the virtuous (spouse) to her husband' காணம்

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TIRUMANTIRAM

(Continued from page 2)

or bashfulness is one of the four noble qualities that characterize virtuous women. But a chaste wife has no feeling of shame when associating with her husband. The idea of shame comes in only if third parties come on the scene either physically or in the mental horizon. Prostitutes on the other hand who associate with all and sundry have no sense of shame whatever about them. We have taken the word காணமே in this verse first as qualifying the preceding words கன்றே கினைமின். think well without blushing, and then repeated and taken it as qualifying the succeeding word கென்றே going unabashedly (to other so called gods).—This mode of embellishment is called இடைகிலைத் தீவகம் literally intervening light — Polytheists who run after petty deities resemble shameless prostitutes, while sincere devotees who steadfastly contemplate on the one and only God without thinking of any other so-called god resemble the virtuous wife. Atheists and unbelievers may scoff at them calling them ignorant temple menials, carriers of worship boxes(பூசைப்பெட்டி.க்காரர்), idlers sitting cross-legged looking at their noses without doing any useful work superstitious lunatics and other names. But sincere worshippers take no notice of such scoffers and do uot feel ashamed or discontiuue their devotions. So intense is their thought of the Lord that they do not even see their detractors or hear what they say...பாதகைச் தரிசித்தோர் பரமே பார்த்திருப்பர் பதார்த்தங்கள் பரார்...சிவன் முத்தர் சிவமே சுண்டிருப்பர் says Siddhiyar. God seers see God only and nothing else, Jivan-muktas rest serene seeing God only.

These ideas of God's kinship to man and absence of bashfulness in blissful adwaitha union with God are referred to by our author in the introductory chapter பாயிரம் also, where he prays to God and says:

29 காண கில்லாய், அடிபேற்கு உறவு ஆர்உளர்,
காண கில்லேன் உன்னே கரன் தழுவிகொளல
கோணல் நில்லாத குணத்து அடியார் மனத்து
ஆணியன் ஆகி அமர்ந்து நினருனே.

Oh! Lord that stands rooted as a nail in the hearts of guile-less sincere devotees, pray present Tbyself before me so that I can see Thee. What other kinsman have I (to give me succour)? I will hold Thee in my embrace (if I see Thee), and will not hesitate (to embrace Thee) through bashfulness.

If the import of the words உறவு and காண in this verse (29) are carefully noted and pondered over the interpretation to be placed on the words குலம் and காணமே in the verse (2104) that we are now dealing with will be clear beyond all doubt.

The rest of the section proceeds to repeat, emphasise and re-emphasise the importance, the urgent necessity of constantly thinking of. meditating on and worshipping God as instructed by the Gnana Guru, and concludes dilating on the greatness of the Guru who should be regarded and adored as God Himself appearing in human garb.

2120 நரரும் சுரரும் பசுபாசம் நண்ணிக்
கருமங்க ளாலே கழிதலில், கண்டு
குருஎன்பவன் ஞானிகோ தை இலன், ஆலல்
பரம்என்றல் அன்றிப் பகர்வு ஒன்றும இன்றே.

Men and so-called gods, they perform deeds impelled by their egotism and perish. The faultless Gnani who sees this (with compassionate eyes and instructs and initiates them into the truth), he indeed is the Guru He should therefore be regarded and adored as no other than the Supreme Lord Himself.

2121 ஆட்கொண்டவர் தனி நாயகன் அன்புஉற
மேற்கொண்டவர் வினேபோய் அற நாளதோறும்
நீர்க்கின்ற செபசடை நீளன், உருவத்தின்
மேற்கொண்ட ஆறலே வீவித்து ளானே.

The Gracious Lord possessed of long reddish entangled hair-locks destroys the pangs of birth in the body and the sins of the disciple who adores his spiritual teacher always as the peerless Lord Himself.

The concluding verse of Siddhiyar may be remembered in this connection:

பரம்பிரமம் இவன்என்றும் பரசிவன்தான் என்றும்
பரஞானம் இவன்என்றும் பராபரன்தான்என்றும்
அரன்தரு சிர்கிலே எல்லாம இவனே என்றும்
அருட்குருவை வழிபடவே...சிவமே ஆக்கும...

He is the Supreme Brahman, He is the Supreme Sivam, He is the Supreme Gnanam, He is the Supreme of Supremes, He indeed is the different forms of manifestation of God, —thus should the Gracious Guru be regarded and adored. ....(If you so adore and comply with the Guru's instructions), He will indeed make you (become of the nature of) Sivam.

Astrological

WEEKLY FORECASTS

SRIPATHY

FROM 3—5—64 TO 9—5—64.

ARIES *Aswini, Barani, Karttikai 1st part [Medha Rasi]*

Health will continue to be unsatisfactory. You will find it difficult to come to any decision. Financially a fairly good week. Old investments will bring in good results

* * *

TAURUS *Kartika 2, 3, 4, Rohini, Miruga irisha 1, 2 [Idapa Rasi]*

Expenses will soar. Work will be heavier than usual. New ventures will be delayed. Eye troubles likely. Relatives may land you into difficulties Spend Sunday morning with care.

* * *

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

Sunday, Monday and Tuesday morning must be spend with care. Rest of the week will be favourable. Financial gains and fame promised. Friends will help you out of difficulties.

* * *

CANCER *Punarpoosa 4, Poosa, Ayilya [Kataka Rasi]*

A troublesome week. You will find it difficult to make both ends meet. Work will he heavy. Spend Tuesday evening Wednesday and Thursday with care. Rest of the week will be fairly favourable.

* * *

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

Domestic affairs will be in a mess. Health upsets also shown. But financially a good week. Fame and social success indicated. Spend the last two days with care.

* * *

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

Health will be unsatisfactory. Troubles in the office and domestic upsets also indicated. Be careful in all your dealings for some time.

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

Financially a good week. You will be able to succeed in your ventures. But domestic affairs will be in a mess. Health too will suffer.

* * *

SCORPION *Visaka 4, Anusha, Kettai [Vrischika Rasi]*

You will have to face some opposition in your affairs. Your independence will be checked Mothers health will suffer

* * *

SAGITTARIUS *Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]*

Domestic affairs will be in a mess. But financially a good week. Fame and social success indicated. But health upsets shown. Abdominal complaints likely.

* * *

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

Relatives will be very helpful. Ruin to enemies shown. But there will be no mental peace. Expenses will be heavy.

* * *

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

Success in new undertakings promised. You will have to face some unwanted criticisms. Clashes with relatives shown.

* * *

PISCES *Pooraddati 4, Uttaraddtati, Revati. [Meena Rasi].*

Financial gains promised. You will be able to steer clear of obstacles Brothers and sisters will be very helpful Minor health upsets likely

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Animals & Birds...

(Continued from Page 2)

stories entitled "The Breaking Up of the Winships' in which the character GORDON WINSHIP on being asked by his wife MARCIA to tell her what actor on the screen or on the stage he considered greater than GARBO, tells her with little hesitation 'DONALD DUCK!' The arguments which this reply led to makes interesting reading but need not be re counted here.

Readers are advised to read 'Life of Walt Disney' written by his daughter Diana (available at the U. S. I. S. Center Library, Jaffna) from which some of the facts mentioned in this essay were taken.

Order Nisi

IN THE DISTRICT COURT
OF JAFFNA
Testamentary Jurisdiction
No. 1437

In the matter of the intestate estate of the late Ratnayagam Balasubramaniam of Vannarponnai East
Deceased

Maheswari widow of Ratnayagam Balasubramaniam of Vannarponnai East,
Vs Petitioner

Minor 1 Baleswary daughter of R. Balasubramaniam
" 2 R Balasubramaniam Thillaiesan
" 3 Naguleswari daughter of R. Balasubramaniam
" 4 Retneswari daughter of R. Balasubramaniam
" 5 R. Balasubramaniam Raguthevan
6 Sambanther Sivasubramaniam all of Vannarponnai East
Respondents.

This matter coming on for disposal before N. Sivagnanasundram Esquire District Judge, Jaffna on the 17th day of February 1964 in the presence of Mr. S. Rajendran Proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the abovenamed 6th Respondent be appointed guardian ad - litem over the minors the abovenamed 1st to 5th respondents and that Letters of Administration to the estate of the abovenamed deceased issued to the petitioner as the lawful widow of the abovenamed deceased 6th respondent or any others interested shall appear before this court on or before the 8th day of May 1964 and show sufficient cause to the satisfaction of this court to the contrary. It is further ordered that the said minors the 1st to 5th respondents should be produced in court on the said date.

This 17th February 1964

P. Somatilakam
Acting District Judge, Jaffna.
27-2-64

Drawn by
S. Rajendran
Proctor for Petitioner
O 8 24 & 1

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI,
Shroff.

IN THE DISTRICT COURT OF JAFFNA

No. 1438/T.

In the matter of the intestate Estate of Sivapackialedchumi ammah alias Sivapakiam wife of Sanmugam Seenivasagam of Moolai
Deceased

Seenivasagam Swaminathan of Moolai presently of No. 14/12 Park Street, Colombo
Vs. Petitioner

1 Seenivasagam Shanmukam of No. 43, College Road, Vannarponnai, Jaffna, presently No. 10, Fairfield Road, East Croydon, England

Minor 2 Seenivasagam Yoganathan of Moolai presently of No. 14/12 Park Street, Colombo appearing by his Guardian-ad-litem the 3rd respondent

3 Sanmugam Seenivasagam of Moolai presently of No. 14/12 Park Street, Colombo
Respondents,

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna, on the 19th day of February 1964 in the presense of Mr. A. Shanmuganathan Proctor on the part of the petitioner abovenamed and the affidavit of the petitioner dated 6th day of February 1964 having been read;

It is ordered that the petitioner be and he is hereby declared entitled as son of the abovenamed deceased to have Letters of Administration to the above estate issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall on or before the 8th day of May 1964 show sufficient cause to the satisfaction of the Court to the contrary.

It is further ordered that the 3rd respondent be and he is hereby appointed the Guardian-ad-litem of the minor 2nd respondent to represent him for all the purpose of this action unless the respondents abovenamed or any other person or persons interested shall on or before the 8th day May 1964 show sufficient cause to the satisfaction of this Court to the contrary.

This 19th day of February 1964

Sgd. P. Somatilakam
Actg. District Judge,
Jaffna.

(O 12, 14 & 1)

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1330 T.

In the matter of the intestate estate and effects of the late Annamalai Nagarajah of Valvettiturai
Deceased

Saraswathy widow of Annamalai Nagarajah of Vithanai, Valvettiturai
Petitioner

1 Kandasamy Sivapiragasam and wife
2 Vannamany
3 Arunasalam Elaiyapenamal and wife
4 Sinnakkanmany, all of Valvettiturai
Respondents

This matter coming on for disposal before N. Sivagnanasundram Esquire District Judge, on the 20th day of March 1964 in the presence of Messrs. Selvarajah & Mahesan, Proctors on the part of the petitioner and the affidavit and petition of the petitioner having been read,

It is ordered that the abovenamed petitioner as widow of the deceased abovenamed be declared entitled to take out Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the petitioner accordingly, unless the respondents or other persons interested shall appear before this court on or before the 5th day of June 1964 and show sufficient cause to the contrary to the satisfaction of this court,

This 20th day of March 1964

Sgd. N. Sivagnanasundaram
District Judge, Jaffna.

Drawn by
Sgd. Selvarajah & Mahesan
Proctors for Petitioner
O 16 24 & 1

ORDER NISI

IN THE DISTRICT COUR OF JAFFNA

Testamentary Jurisdiction No. 1441

In the matter of the intestate estate of the late Namasivayam Thambiaiyah of Manipay
Deceased

Thambiaiyah Seevaratnam Loganathan of Manipay
Vs Petitioner

Thambiaiyah Devarajah of do and presently of No. 10 Hamer's Place, Wellawatte
Defendant

This matter coming on for disposal before N Sivagnanasundaram Esquire, District Judge, Jaffna on the 28th day of February 1964 in the presence of Mr. S Rajendran proctor on the part of the petitioner and on reading the affidavit and petition of the petitioner.

It is ordered that the petitioner as one of the heirs of the abovenamed deceased entitled to have letters of administration to the estate of the abovenamed deceased and that such Letters of Administration be issued to the petitioner accordingly, unless the abovenamed respondent or any others interested shall appear before this court on or before the 8th day of May 1964 and show sufficient cause to the satisfaction of this court to the contrary,

This 28th February 1964.

Sgd. N. Sivagnanasundaram
District Judge

Drawn by
S. Rajendran
Proctor for Petitioner.
(O. 9. 24 & 1)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1436.

In the matter of the intestate estate of the late Iyampillai Kanagasabai of Chunnakam
Deceased

Ponnammah widow of Iyampillai Kanagasabai of Chunnakam
Petitioner.

Vs.

Kanagasabai Mahavarnam of Chunnakam
Respondent

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge Jaffna on the 17th day of February 1964 in the presence of Mr. C. Ramalingam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner abovenamed be and she is hereby declared entitled to have Letters of Administration to the estate of the deceased abovenamed issued to her, as the widow of the said deceased, unless the respondent abovenamed or any other person or persons interested shall on or before the 8th day of May 1964 show sufficient cause to the satisfaction of this Court to the contrary.

This 17th day of February 1964

Sgd. P. Somatilakam
Actg. District Judge,
O 18, 24 & 1.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1435

In the matter of the intestate estate of Sivakamasunthari wife of Kanapathipillai Mandaleswaran of Puloly West
Deceased

Kanapathipillai Mandaleswaran of Puloly West
Vs. Petitioner.

1 Sivagneswari daughter of K. Mandaleswaran
2 Sivagneswaran son of K. Mandaleswaran both minors of the ages of 7 years and 5 years respectively both of Puloly West
3 Ponniah Velupillai of Puloly West the proposed G. A. L. over the 1st and 2nd minor Respondents presently of Pasupathy Stores, Kurunegala
Respondents,

This matter coming on for disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna in the presence of Mr. K. Vallipuram, Proctor on the part of the petitioner and affidavit of the petitioner dated 17th day of February 1964 having been read:

It is ordered that the 3rd Respondent abovenamed be is hereby appointed Guardian-ad-litem of the 1st and 2nd minor Respondents abovenamed and the petitioner be declared entitled as the widower of the said deceased, to have letters of administration of the intestate estate of the deceased abovenamed issued to him accordingly unless the Respondents abovenamed or any person or persons interested shall appear before this court on the 8th day of May 1964 state objections or show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 3rd Respondent do produce the 1st and 2nd Respondents minors before Court at 10 A. M. on the 8th day of May 1964

This 17th day of February 1964

Sgd. N. Sivagnanasundaram
District Judge.

Drawn by
Sgd. K. Vallipuram
Proctor for Petitioner
O 14 24 & 1

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 792.

In the matter of the Last Will and Testament of the late Parupathipillai widow of Veeragattiar Subramaniam of Thumpalai
Deceased.

Veeragattiar Subramaniam Nadarajah of Puloly West
Vs. Petitioner

1 Subramaniam Veeragathipillai of Thumpalai
2 Sivapackiam wife of Murugesu Kandasamy of do
Respondents

This matter coming on for disposal before M. M. Abdul Cader Esquire, District Judge, Point Pedro on the 10th day of March 1964 in the presence of Mr. S. Rasarathnam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read

It is ordered that the Last Will No. 4329 dated 3-9-1961 be declared proved and that the petitioner be declared entitled to take out Probate as the Executor appointed by the said Last Will and that Probate be issued to him unless the respondents or any other person shall appear before this Court on or before the 11th day of May 1964 and show sufficient cause to the satisfaction of this Court to the contrary,

The 10th day of March 1964

Sgd. M. M. Abdul Cader
District Judge

Drawn by
Sgd. S. Rasarathnam
Proctor for Petitioner
(O. 17, 24 & 1)

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Editor: R. N. SIVAPIRAKASAM.