

For Your Printing

SAIVA  
PRAKASA  
PRESS

# THE Hindu Organ

FOR YOUR  
BOOKS

CONTACT

Saiva Prakasa  
Book Depot

Estd. Sept. 11, 1889.

[The Only Newspaper in Ceylon for the Hindus]  
PUBLISHED EVERY FRIDAY

PHONE No. 356

PRICE 10 CENTS

VOL. LXXIX

XX

JAFFNA, FRIDAY AUGUST 4, 1967

X

NO. 17

## SIELEDIBA

[We publish two letters probably intended for publication in the H. O. by the late Mr. S.J. Gunasegaram M. A. the well known scholar whose caustic comments and learned essays embellished many a journal and which letters were traced only recently long after his passing away.]

—Ed. H. O.

'Taprobane is a large oceanic island lying in the Indian ocean among the Indians it goes by the name of Sielediba but the pagans call it Taprobane wherein is found the stone hyacinth'

On page 14 of the 'Special Number', 1959, of the Journal of the Ceylon Branch of the Royal Asiatic Society, Mr C. W. Nicholas its author quotes the above passage from Cosmas Indicopleustes, a writer of the V.I.C.A.D. Mr. Nicholas, however, is content to be silent about the derivation of Sielediba.

In a previous contribution to the press, I had shown that Salike, the name by which Ptolemy referred to Ceylon in the 2nd century was not the Greek synonym for Sihala-Dipa or derived from it, as Mr. Nicholas asserts, but that it was the Greek variation of 'Choli' or Chola one of the three Tamil states of South India associated with the control of Ceylon during the centuries 1 B. C. to 2 A. D.

Ptolemy (Circa 150 A. D.) had stated that 'the island of Taprobane was formerly called Simondou and now Salike', and that 'the inhabitants are called Salai' about four centuries later Cosmas (V.I.C.A.D.) says that,

'among the Indians it goes by the name Sielediba, but the pagans call it Taprobane'.

By the use of the word 'pagan' Cosmas obviously refers to the early Greek and Roman writers such as Onesicratus, Megasthenes and Strabo. Cosmas

was a Christian, and it was the practice of the Church during this period to refer to non-Christians in Europe as 'pagans' a term which was later transferred to the Colonies to indicate non-Christians in the East. Taprobane the name by which the admirals of Alexander—Onesicratus and Megasthenes describe a hypothetical island towards the Southern portion of the Indian continent, was neither known to them nor visited by them. Taprobane is, in fact, a Greek corruption of Tambaraparani (a district) and Tambaraparni, a river flowing through the district in the Tamil country in South India. The soil of Tambaraparani is reddish and the waters of Tambaraparni are 'golden'. This term Taprobane has been 'stretched' to denote the Northern portion of Ceylon as well by distant peoples who had never visited this remote island of ours. This question, however, will be more fully dealt with in a later contribution.

But 'Palesimondou' and 'Salike' were the names by which the later Western merchants, the Greeks and the Romans, who traded with the Tamil States in South India (Damarike) and learnt about the island from Tamil themselves, called Ceylon. These names were the Greek corruptions of the Tamil 'Palai-simandalam' or 'Paaiyamandalam' (the old kingdom or country) and of 'Choli' or 'Soli' the Cholas.

By the V.I.C.A.D., during the time of Cosmas, the same Salike, which in its Greek form meant a country related to or associated with the Cholas or Soli, had come to be more accurately described as an island 'diba', the Tamil 'Tivu'—'an island'. Thus Salike now came to be called 'Cholativu' or 'Solidivu' by the Indians and Sielediba by the merchants from the West who gave their own pronunciation to the word. (Vide my letter in the Hindu

Organ. Was Salike Sihala-Dipa?) That is why Cosmas himself states expressly, 'among the Indians it goes by the name of Sielediba'. There is no reference here whatever to the 'Sinhalese' or to how the Sinhalese called Ceylon. Cosmas merely adds 'but the pagans call it Taprobane'. In my next letter on this subject, I shall show how the Ceylon Chronicle the Rajavaliya and other inscriptional references support this conclusion.

## II RAJAVALIYA & SIELEDIBA

I had shown why Sielediba by which Cosmas (V.I.C.A.D.) refers to Ceylon when he wrote 'Among the Indians it goes by the name of Sielediba, but the pagans call it Taprobane' is a corruption of Choladivu or 'Solutivu' the name by which the Indians (here particularly the Tamils) called Ceylon.

The Ceylon Rajavaliya by implication supports the conclusion that Ceylon was known as Solidivu during this period in which Cosmas wrote. By the way the title of this book itself has a Tamil ring about it 'Raja' is of course 'King'. But Vali (Valiya' Sinhalese) is a pure Tamil word meaning 'Path' 'Way', and is used metaphorically to mean 'descent' 'Succession', a pointer to the deep influence Tamil had exerted at this period in the development of Sinhalese.

We learn from the Rajavaliya that in about 135 A. D., there was a large influx of cholians following on the visit of Gajabahu to the present at the dedication of Patbini (Patbini Deviye), or Kannagai, at Madurai. The author of the Rajavaliya describes them as 'Prisoners'. We know that the term 'prisoners' given to these Hindu Tamil settlers by the pious Buddhist writer has no historical evidence whatever to support it (Vide Early History Of Ceylon)

(Continued on page 3)

## That Hindu University Token Vote

Annually the people of this country are reminded, among other things, of the acceptance by the Government in principle of the idea of a Hindu University by the repetition of a 'token vote'. Appropriately enough this token for the proposed Ramanathan Hindu University again appears in the Appropriation Bill that is now before Parliament.

Token of what? The question needs no explanatory answer. The Government Party is prepared to pursue the policy of establishing the Ramanathan Hindu University to a practical conclusion. This is in a nutshell the significance of the token vote though by no means can it be concluded that a finality has been arrived at in the matter of bringing into existence the Ramanathan Hindu University.

Now that the subject has been kept alive, cannot the people also reassert their 'token' thoughts and resolve to press the matter for a final consideration. Before commenting on this aspect it will be immensely useful to place before the public certain facts and statements about the establishment, about seven decades ago, of the Banaras Hindu University and what the founder patriot of that Great Institution had in mind about the purpose of religious education.

The following weighty words of appreciation of Pandit Madan Mohan Malaviya's patriotic services from the pen of Mahatma Gandhi explain the significance of the significance of the Hindu Leader's work in connection with the establishment of the Banaras Hindu University.

His unremitting toil from his early youth to ripe old age has made him immortal. His services were many but the Banaras Hindu University, styled in Hindi as Kasi Vishva Vidyalaya must for all time be counted as his greatest and best creation. If it is more popularly known as the Banaras Hindu University the fault was not his, or, if it was

his, it was due to his magnanimous nature. He was a servant of his followers. He allowed them to do as they wished. I happen to know personally that this spirit of accommodation was part of his nature, so much so that at times it took the shape of weakness. Only he was a powerful man. And has not his own special favourite Bhagavata said that no fault accrues to the powerful?

But it is a defect which can easily be remedied now. Every stone of that majestic structure should be a reflection of the Hindu dharma or culture. The institution must not in any shape or form reflect the glory of materialism as of the west that we are familiar with, but it should be a true reflection of the glory that is spiritualism. Is every pupil a representative of pure undefiled religion? If he is not, why not? This university will be judged as all universities should be, not by the number of pupils studying at it at a given time but by their quality, however few in numbers they may be.

I know that this is easier said than done. Nevertheless, it is the foundation of this university. If it is not that, it is nothing. Hence it is the clear duty of the progeny of the deceased as also his followers to give it that shape. It is essentially the function of the university to assign Hindu religion its status in the body of the religions of the world, as it is its function to rid it of its defects and limitations. The devotees of the deceased should regard it as their special duty to shoulder this burden.

Malaviyajiji has left an imperishable memorial of  
(Continued on page 2)



தமிழக அரசின் அரசாங்கம்  
தமிழக அரசின் அரசாங்கம்  
தமிழக அரசின் அரசாங்கம்  
தமிழக அரசின் அரசாங்கம்

# Hindu Organ

FRIDAY, AUGUST 4, 1967

## CULTURAL REVOLUTION IN COMMUNIST CHINA

What happens in another country need not engage our attention or cause us any alarm. That would be the feeling in the normal world. But abnormal and inexplicable as the world has become, even a little commotion or inner strife in one country is bound to create some reaction in other nations. Hence the significance of what is specifically described as a cultural revolution in Red China.

To associate culture with revolution and that in a communist country is by any standard of thought inclusive of the 'Mao thought' to attempt the impossible. The horror that was released on Tibet and the consequent disintegration and subjugation of that territory would always first occur to one who has occasion to discuss the kaleidoscopic revolution that is being staged in Communist China involving 'Culture'. The recent outburst at diplomatic level and the disgraceful manner in which the Indian Diplomats in Peking were treated also would make even a casual observer of the conditions in Red China shudder at the suggestion that a cultural revolution is being conceived there.

Whatever may be the exact position in Mao's China all that we are concerned about is the conduct of Communists in Lanka and Bharat who still pay homage to Chinese Leaders and their courses of action. The stature of Communist China among the countries of Asia, and the resulting importance that is obtained in the context of international affairs certainly create a feeling of awe. That is why attention of the world is drawn to Mao's Revolution which by a misnomer is commended to the other nations as a

Cultural Revolution. The commotions in other countries will certainly tend to have some effect on the affairs of Lanka but that does not mean that such happenings should be interpreted to have a bearing on the course of events here, the reason being simply the patent contradiction in the constitutional histories of our land and Red China.

## RAJAVALIYA & SIELEDIBA

(Continued from page 1)

P.29, 1935 Edition— Dr. G. C. Mendis)

'Later legends, without sufficient reason, represent him as one who invaded India successfully and brought back a number of captives to the Island.'

Nilakanta Sastri himself in his 'History of South India', ignores this 'tale' mentioned in the Rajavaliya and pointed to the 'legend' that according to the well known Tamil Epic Sillappadikaram or the 'Epic of the Anklet', Gajabahu I is referred to as having been present at the dedication of the Temple to Pattini (Vide. Nilakanta Sastri 'A History of South India, p. 112) It was in this connection that the worship of 'Pattini-Deviyo' and the 'Chola' or 'Soli' settlers (further corrupted into 'Holi' in Sinhalese) were brought to Ceylon. Thus Ceylon had a double claim to be called, even in the time of Cosmas (VIC) A. D. as Choladivu or Solitivu—corrupted by the non-Arab merchants from the West.

That Gajabahu himself who belonged to the Lambakarans a South India clan, was very closely associated with the Pandya, Chera and Chola Tamil rulers is shown not only by the suffix 'Bahu' but also by the reference to him in the Maha-Rattamale inscription (Circa A. D. 135-45) (Epigraphia Ceylonica Vol. p. 39). Gajabahu, it is stated, was the son of Vankanna Tissa and Mahallakana Naga (Devapriya-Naga), Gaja Bahu's successor is referred to as Gajabahu's Marumahan. Now, the term Marumahan is an unchallengeable Tamil term of relationship to indicate a 'nephew' or a son-in-law (usually the mother's brother's son or the brother's sister's son,

## The Hindu University.....

(Continued from page 1)

himself in the Kashi Vishva Vidyalaya. To put it on a stable foundation, to secure its revolutionary growth will surely be the most suitable memorial that can be erected by us to the memory of the great patriot. He spared no pains in making a big collection for his pet child. Everyone who reveres his memory can give a helping hand to the labour of continuing the collection

Gandhiji had very thoughtfully said that it was the clear duty of the progeny of the late Pandit Malaviya and his followers to give the Banaras University the shape that is that the institution should be a true reflection of the glory that is spiritualism.

(To be continued)

Dravidians as a rule favour matrilineal descent for marriage as well as succession and of ten a 'Marumahan' becomes a son-in-law by right, and a successor to the throne among Royalty.

Of the people (most of whom were probably farmers, artisans, skilled workers, soldiers and seamen) brought as settlers from the Chola country the majority, we are told, were settled in the following districts, Alut Kuruva, Sarasiya, Tumpane, Heweheta, Panchiyapattu, Egodapatta, Mocodapatta, Yat inuwara and Udanuwara.

(Knox, it will be remembered at a much later period, refers to the people of the last two named districts as priding in the faith that any one of them washed of the mud on their bodies was fit to be a king.)

Hence the Island continued to be called 'Choladivu' or 'Solitivu' long after Ptolemy. These early settlers, however are not to be confused with the 'Cholias' or 'Salias', another South Indian Community which came in as soldiers, sailors, weavers, tailors and cinnamon peelers. The cinnamon peelers, in particular were in great demand under the Portuguese and Dutch, as those skilled workmen came from the home of Cinnamon, which from early times, had been famous for its excellent cinnamon export.

## Astrological

# WEEKLY FORECASTS

SRIPATHY

FROM 6 — 8 — 67 to 12 — 8 — 67

ARIES Aswini, Barsni, Kartikai 1st part [Meda Rasi]

Domestic affairs will continue to be in a mess and health upsets also will be there. You will find it difficult to make any decision in important affairs. Friends will help you out of difficulties

TAURUS Kartika 2, 3, 4 Rohini, Mrugasirisha, 1, 2, [Idapa Rasi]

You will be able to triumph over your enemies. Gains through lands and landed properties also indicated. But there will be no peace of mind. Relatives may cause you some annoyance.

GEMINI Mirugasirisha 3, 4 Thiruvathirai, Punsarpusam 2, 3 [Mithuna Rasi]

Financially a good week. Younger brothers and sisters will be helpful. New ventures will be successful. But there will be no mental peace. Minor health upsets also shown.

CANCER Punsarpusam 4, Poorai, Ayilya [Kataka Rasi]

New ventures will be delayed but successful. You will be able to achieve much through much persuasion. Clashes with relatives likely. Minor accidents also not ruled out.

LEO Maha. Poorai, Uttirai 1, [Singha Rasi]

Expenses will soar. Father's relatives may cause you some troubles. Success in educational pursuits indicated. Gains through agriculture also shown. But there will be no peace of mind

VIRGO Uttirai 2, 3, 4, Attai Chittirai 1, 2 [Kanni Rasi]

You will be quick to pick up quarrels. Domestic worries shown. Health upsets likely. You may have eye troubles. Financially a good week.

LIBRA Chittirai 3, 4, Swatvisaka 1, 2, 3, [Thula Rasi]

Health upsets shown. Domestic affairs will continue to be in a mess. You may have to do some unnecessary travelling. Friends of the opposite sex will prove to be very helpful.

SCORPION Visaka 4, Anusha, Kettai [Vrischika Rasi]

Abdominal complaints likely. Expenses will be heavy. But you get enough to meet them. Work will be heavier than usual.

SAGITTARIUS Moolam, Pooradam, Uttiradam 1 [Thanu Rasi]

The first day of the week must be spent with care. Clashes with relatives and minor accidents not ruled out. Elder brothers and sisters will be helpful.

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

Financially a good week. But spend Monday and Tuesday with care. Rest of the week will turn favourable again. Success in agricultural ventures also indicated.

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

Ruin to enemies shown. Success in educational pursuits promised. But spend Wednesday [and Thursday with care.

PISCES Pooraddati 4, Uttiraddati, Revati [Meena Rasi]

There will be no peace of mind. Health will be a major problem. Troubles through relatives likely. Financially a good week. Spend Friday and Saturday with care

## NOTICE

IN THE DISTRICT COURT OF JAFFNA

No. P/903

Sahib Marikar Mohamed Meera Labbe of Idross Mekan Road Jaffna

vs. Plaintiff 1 Mohamed Mohideen Ahmed Kabeer and wife

2 Hussainiya Minor 3 Ameer Niyas and 4 Mohamed Abdul Cader Ameer

All of Vannarponnai West Jaffna. The 4th named appearing personally and as G.A.L. over the 3rd Defendant 5 Mohideen Bawa Mo-

amed Sultan & wife 6 Mariumbo

Defendants It is hereby noticed that action No. P/903 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land/lands called 'Iththiady' in extent 2 1/2 Lms. V. C. and situated Vannarponnai South West.

The Defendants in the aforesaid action are summoned to appear in Court on the 8th day of August 1967.

By Order of Court Sgd N Subramaniam Secretary/Chief Clerk This 1st day of September 1966. (108 4)



ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2064

In the matter of the Intestate Estate of the late Chinthamany wife of Sinnappu Arumugam of Uduvil

Deceased Sinnappu Arumugam of Uduvil

Vs. Petitioner Arumugam Sivagnanam of Uduvil

Respondent

This matter coming on for disposal before K. E. Kathirgamalingam Esquire, Acting District Judge, Jaffna on the 27th day of May 1967 in the presence of Mr. S. Rajendran Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated 26th May 1967 having been read,

It is ordered that the petitioner as the lawful husband of the abovenamed deceased be declared 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 25th day of August 1967 and show sufficient cause to the satisfaction of this court to the contrary.

This 27th day of May 1967. (Sgd.) N. A. de S. Wijeyasekera District Judge.

Drawn by S. Rajendran Proctor for Petitioner (97 4 & 11)

NOTICE

IN THE DISTRICT COURT OF JAFFNA

No P/1044

1 Dominic Mary Joseph and wife

2 Victoria both of Karaiyoor, Jaffna, presently of No. 319 Ehamparam Veethy, Trincomalee

Vs Plaintiffs

1 Annamma widow of Santhiagu Sellakuddy of Kondady Road, Karaiyoor

2 Rosamma wife of

3 Santhia Adaikkalam both of Mt. Carmel Road, Karaiyoor

4 Maripillai wife of

5 Ponrasa Raphael Mathias both of Kondady, Karaiyoor

6 Manaval Anthonipillai and wife

7 Mariapillai both of Kondady Road, Karaiyoor

Defendants

It is hereby notified that action No. P/1044 has been instituted in the District Court of Jaffna under the Partition Act No. 16 of 1951 for the partition/sale of the land called 'Thiicavalavu and Sithamparanathanvalavu' in extent 1 Lm. V. C. and S. 1/10 Kls. and situated at Karaiyoor.

The case is fixed for the Statement of Claim from the defendants, commission returnable and the publication due on the 5th day of September 1967.

This 15th day of July 1967

By order of Court Sgd. S. Kanapathipillai Court of Clerk

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2037

In the matter of the Intestate Estate of the late Sathasiva Iyer Thiagaraja-Siva Iyer of Chunnakam

Deceased Thiagaraja-Siva Iyer Kanewaran of Chunnakam

Vs. Petitioner

1 Rajalakshmi Amma widow of S Thiagaraja-Siva Iyer

2 Thiagaraja Iyer Kandasamy Iyer, and wife

3 Nagaratnam

4 Thiagaraja-Siva Iyer Kumara-Sathasivam

Minor 5 Thiagaraja-Siva Iyer Saravanabawa Sathasivam

6 Sulochana daughter of Thiagaraja-Siva Iyer

7 Thiagaraja-Siva Iyer Sriharan

8 Thiagaraja-Siva Iyer Kirubakaran

9 Vasanthi daughter of Thiagaraja-Siva Iyer all of Station Road Chunnakam

Respondents

The 5th to 9th Respondents being minors appearing by their guardian-ad-litem the 1st Respondent

This matter of the Petition of the Petitioner abovenamed coming on for disposal before G. C. Niles, Esquire, Acting District Judge, Jaffna, on the 5th day of June 1967, in the presence of Mr. W. Muttukumaraswamy, Proctor on the part of the Petitioner, and the Petition and affidavit of the Petitioner having been read and filed of record, from which it appears that the abovenamed deceased died intestate and that the 5th to 9th Respondents are minors:

It is ordered (a) that the 1st Respondent abovenamed be appointed guardian-ad-litem over the 5th to 9th minor Respondents to represent them in these proceedings, (b) that the petitioner, as the son and heir of the deceased abovenamed, be appointed administrator of the estate of the said deceased and (c) that Letters of Administration be granted to him accordingly, unless the Respondents abovenamed or any other person show sufficient cause on or before the 11th day August 1967 to the satisfaction of this Court to the contrary.

And it is further ordered that the 1st Respondent shall attend Court and also produce before this Court the aforesaid 5th to 9th minor Respondents on the aforesaid date at 10. O'Clock in the forenoon.

Jaffna, this 5th day of June 1967.

Sgd. G. C. Niles District Judge

(96 28 & 4)

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T/2052

In the matter of the Intestate estate of Muttupilai wife of Nagenthirar Suppiah of Thavady, Jaffna

Deceased Sinnathamby Panchalingam of Urumpirai South, Urumpirai

Vs. Petitioner

1 Nagenthirar Suppiah of Thavady Jaffna

2 Sivapackiam wife of

3 Somar Muttucumar of Achchelu Neerveli

4 Pavalam wife of

5 Kulanthaivelu Nagalingam of Poothar Mada Lane Neerveli South

6 Kanmany daughter of Sinnathamby of Achchelu Neerveli

7 Saraswathy widow of Nalliah of Allukai, Alaveddy

Respondents

This matter coming on for disposal before N. A. De S. Wijeyasekera Esquire, District Judge Jaffna on this 3rd day of May 1967 in the presence of Mr. R. Sivasubramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner dated the 20th April 1967 having been read;

It is ordered that the petitioner be and he is hereby declared as an heir of the abovenamed deceased entitled to have Letters of Administration to the Estate of the deceased issued to him accordingly unless the respondents or other person or persons interested shall on or before the 23rd day of June 1967, show sufficient cause to the satisfaction of this Court to the contrary.

This 3rd day of May 1967

Sgd. G. C. Niles District Judge, Jaffna

23-6-67

Time to show cause is extended till 1-9-67

Sgd N. A. De S. Wijeyasekera District Judge.

Drawn by

R. Sivasubramaniam Proctors for Petitioner

92 28 & 4

Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2057

In the matter of the Intestate estate of the late Vaitthilingam Sanmuganathan of Irupalai

Deceased Thirunilanayaki widow of Vaitthilingam Sanmuganathan of Irupalai

Vs. Petitioner

Minor 1 Baskaran son of Sanmuganathan

2 Varathambikai daughter of Sanmuganathan

3 Senthilnathan son of Sanmuganathan

4 Krishnaveni daughter of Sanmuganathan

5 Vethanayak daughter of Sanmuganathan

6 Vaitthianathan son of Sanmuganathan

7 Katpakanathan son of Sanmuganathan

8 Suseenthiran son of Sanmuganathan

9 Vaitthianathar Kasilingam Khamoorthy, all of Kopay South

Respondents

This matter of the petition of the petitioner abovenamed,

coming on for disposal before N. A. de S. Wijeyasekera, Esquire, District Judge, Jaffna, on the 10th day of May 1967, in the presence of Mr. W. M. Muttukumaraswamy, Proctor, on the part of the petitioner, and the petition and affidavit of the Petitioner having been read and filed of record:

It is ordered (a) that the 9th Respondent be appointed guardian-ad-litem over the 1st to 8th minor Respondents to represent them in these proceedings, b) that the Petitioner being the widow, be appointed administratrix of the estate of the deceased abovenamed, and (c) that Letters of Administration be granted to her accordingly, unless the Respondents abovenamed or any other person show sufficient cause on or before the 8th day of August 1967 to the satisfaction of this court to the contrary.

And it is further ordered that 9th Respondent shall attend Court and also produce before this Court the aforesaid 1st to 8th minor Respondents on the aforesaid date at 10. O'clock in the forenoon.

Jaffna, this 10th day of May 1967

Sgd. N. A. de S. Wijeyasekera District Judge

95 28 & 4

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1974

In the matter of the Intestate estate of the late Subbaiya Natesan of Ramanathan Akam, Chunnakam

Deceased Chellappah Mayilvaganam of Alaveddy

Vs. Petitioner

Devi Prasad wife of Ratnasabapathy Bhaskaran of Ramanathan Akam, Chunnakam

Respondent

This matter coming on for disposal before N. M. J. Rajendram Esquire District Judge, Jaffna on the 30th day of October 1966, in the presence of Mr. K. Kanapathipillai Proctor on the part of the Petitioner and the petition dated 30-10-1966 and affidavit dated 11-7-66 and the affidavit of the witnesses and Notary dated 14-2-1966 to the Last Will dated 4-7-1963 and attested by K. Kanapathipillai, Notary Public, under No. 4707 having been read.

It is ordered that Last Will of the deceased bearing No. 4707 dated 4-7-1963 and attested by K. Kanapathipillai Notary Public, and now deposited in this court be and the same is hereby declared proved and that Chellappah Mayilvaganam the petitioner abovenamed as the Executor named in the said Last Will be declared entitled to obtain probate thereof and that Probate of the same be issued to him accordingly unless the Respondent or any other person or persons interested in the subject matter of this application shall appear on or before the 23rd day of December 1966 at 10 a. m. and show sufficient cause to the contrary to the satisfaction of this Court.

This 30th day of October 1966

Sgd. G. C. Niles District Judge, Jaffna

Drawn by

Sgd. S. Sevarajah Proctor for Petitioner

23-12-66 Date to show cause extended till 15-3-67.

Sgd G. C. Niles District Judge Jaffna.

15-3-67 Date to show cause extended till 19-4-67.

Sgd. G. C. Niles District Judge Jaffna

19-4-67 Date to show cause extended till 19-6-67.

Sgd G. C. Niles District Judge, Jaffna

16-6-67 Date to show cause extended till 11-8-67.

Sgd G. C. Niles District Judge, Jaffna

91 28 & 4)

செவ்வாய்க்கிழமை அன்று... வாராந்தரம்...

Printed and Published by Ayampillai Sinnathurai, residing No. 2 Brown Road, 2nd Lane, Jaffna, for and on behalf of the Proprietors, the Saiva Paripalana Sabha, Jaffna, at their Press, the Saiva Prakasa Press, 450 K. K. S. Road, Vannarponnai, Jaffna, on Friday August 4, 1967.

Editor: R. N. SIVAPIRAKASAM