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NO: 15

SOME SURPRISING STATEMENTS

By J. R. SINNATAMBY

(Continued from last issue)

The next surprising statement is the statement to the effect that the Tamils in Ceylon were descendants of invaders from South India. By this I presume it is intended that they cannot be considered as citizens of Ceylon in their own right as they descended from descendants of invaders from South India. This is a surprising statement to make as in that case the Sinhalese (descendants from Dravido-Aryans of India) who are supposed to have come from North India should also not be considered citizens of Ceylon as they are also invaders. Or is it to be considered that invaders from South India, next door to Ceylon, should be considered as intruders and not those from North India.

In fact if this theory is carried to its logical conclusion the Sinhalese (Dravida Aryans) should be decitizenised and expelled from Ceylon, not to India but beyond India, as the Indo-Aryans invaded North India as a nomadic race, long after India was peopled by the Dravidians, both in the North and the South of India.

It is inconceivable that Dravidians who were in South India a few miles away from Magner long before the Indo-Aryans entered even North India in about 1500 B.C. did not come to Ceylon which was considered the Eldorado of the East.

My authorities for above statements are as follows

Nehru, (Glimpses of World History), "when the Aryans entered India, India was already civilised.....it is clear that the Dravidians had a rich civilization then in Southern India and per-

haps also in Northern India....."

Mendis, (Early History of Ceylon. "At the time Aryans entered India, the Dravidians occupied not only South India but also greater part of North India...There is evidence to prove that in the early centuries of Christian era Dravidians helped to form the Sinhalese race... It is difficult to gauge the extent of Tamil blood among the Sinhalese, but there is no doubt that it is considerable. Otherwise it is difficult to explain why the Sinhalese language not only in its vocabulary but also in its structure shows the influence of Tamil so strongly and why the Sinhalese caste system is so similar to the caste system of South India."

Chatterji, in an article pertaining to Aryans and Dravidians, "Anthropological, ethnological and cultural as well as religious considerations have all suggested that the proto Dravidians of India were an Asiatic and East Mediterranean people, we may regard the Pre-Aryan builders of the Sindh and Punjab culture as being of Dravidian speech. The proximity of the Dravidian-speaking Brahmins to Sindh and Panjab lends some support to the view that Dravidian was the speech of the entire North-West, when the Aryans first entered India round about 1500 B.C...."

It is remarkable how significant a Dravidian element we have in the Indo-Aryan languages from Vedic Sanskrit onwards. Some of the commonest words of Indo-Aryan are from this source, showing the very deep intimate influence exerted by Dravidian in transforming Indo-Aryan. All this would indicate

to what an extent the Aryan language has changed its character in its non-Aryan (Dravidian, Austric, and Sino-Tibetan) environments in India. This type of change, as has been suggested before is due primarily to the Aryan language being adopted by large numbers of original non-Aryan speakers modifying it according to their own speech habits, and then by sheer weight of numbers swamping, so to say, the native speakers of Aryan, and forcing them, through influence of new environment, to accept these modifications and innovations. Little by little the approximation became complete. The situation during the forgotten epochs of the linguistic absorption of the non-Aryan speakers in Northern India was one which can be visualised through what we actually see in those areas of India where the non-Aryan languages are spoken of backward "Aboriginals" (Adi basas) are slowly receding before the continuous and unabated pressure of Aryans: e.g. in the Kol speaking areas of Bihar, Bengal and Orissa, in the Tibeto Burman tracts in Nepal, Bengal and Assam, and in the Kurku speaking and Gondi and other aboriginal tracts in Madhya Pradesh. In the

(Continued on page 2)

TIME IS PRECIOUS FOR INSTANT WASH Use Milk White Washing powder



COLLECT THE WRAPPERS and WIN PRIZES MILK WHITE SOAP WORKS JAFFNA

The Dance of Siva

BY V. SUBRAMANIAM Saiva - Pulavar

(Continued from last issue)

The dance of Siva in Chidamparam or Tillai forms the motif of the South Indian copper images of Sri Nadaraja, the Lord of the dance. These images vary and get themselves in minor details, but all express one fundamental conception. Before proceeding to enquire what these may be, it will be necessary to describe the image of Sri Nadaraja typically represented. The images then represent Siva dancing, having four hands, with braided and jewelled hair of which the lower locks are whirling in the dance. In His hair may be seen a wreathing cobra, a skull, and the mermaid figure of Ganga; upon it rests the crescent moon, and it is crowned with a wreath of cassia leaves. In His right ear He wears a man's earring, a woman's in the left; He is adorned with necklaces and arm-lets, a jewelled belt, anklets, bracelets, finger and toe-rings. The chief part of His dress consists of tightly fitting breeches, and He wears also a fluttering scarf (அங்கைத் திரும்) and a sacred thread. The right hand holds a drum (damara, Udukkai), the other is up lifted in a *haya Mudra* (do not fear): One left hand holds fire, the other points downward to the lifted foot. The right foot is pressed down upon the Asura Vayalaka (குயலகன்), a dwarf holding a cobra; the left foot is raised. There is a lotus - pedestal, from which springs an encircling arch of glory (திருவாதி), fringed with flame, and touched within by the hands holding drum and fire. The images are of all sizes, rarely if ever exceeding four feet in total height.

Even without reliance upon literary references, the interpretation of this dance would not be di-

fficult. Fortunately, however, we have the assistance of a copious contemporary literature, which enables us to fully explain not only the general significance of the dance, but equally, the details of its concrete symbolism. Some of the peculiarities of the Nadaraja images, of course, belong to the conception of Siva generally, and not to the dance in particular. Such are the braided locks, as, of a Yogi the cassia garland; the skull of Brahma, the figure of Ganga, the Ganges fallen from heaven and lost in Siva's hair; the Cobras; the different earrings, betokening the dual Nature of Mahadeva, whose half is Uma, the four arms. The drum also is a general attribute of Siva, belonging to His characters of Yogi, though in the dance, it has further a special significance, what then is the meaning of Siva's dance as understood by Saivas? The dance is called Nadanta. Its essential significance is given in texts such as the following: -

"Our Lord is the Dancer, who, like the heat latent in fire wood, diffuses His power in mind and matter and makes them dance in their turn."

சாட்டி - சைவோல் உடல் உலகத்தின் உயிரெழுவல் உலகம் ஆடும் மட்டுமல்லாமல் ஆடும் மட்டுமல்லாமல் சைவோல் உலகம் மாறுவார் திருவாதவூரர் புராணம் - புத்தரை யாழில் வெளியாகுதல், 75-ம் செய்யுள்;

(The above English translation is by Nallasampillai Sivaganabodham p. 74).

This could also be rendered: -

"Like heat latent in firewood, He fills all bodies.

Our Father dances moving all souls into action, know ye."

Compare Eckhart, "Just as the fire infuses the essence and clearness into (Continued on page 2)

THOUGHTS TO BE TREASURED

செய்யப் பாக செயலமை...
He who stood concealed as a non-entity to the ignorant, but shone as Truth in the hearts of His devotees.

(Nenchu Vi'ru Thoothu)



செய்யப் பாக செயலமை...

செய்யப் பாக செயலமை...
செய்யப் பாக செயலமை...
செய்யப் பாக செயலமை...

Hindu Organ

FRIDAY, JULY 17, 1970

UNHOLY HURRY IN USHERING A NEW CONSTITUTION

Hand-spun but not wholly hand-woven is the New Constitution that is being made for the people of Lanka. The foreign mould of the key and the star representing the hammer and the sickle makes the constitutional texture look less hand-woven.

At the end of Plato's Republic "an Interpreter marshals in order the souls which are standing on the brink, about to plunge into a new cycle of existence". He addresses them thus "Souls of a day, here shall begin a new round of earthly life. No guardian spirit will cast lots for you, but you shall choose your own destiny. The blame is his who chooses".

party colours. Hence the pertinent question; why the procedure of making Lanka a republic is being unduly hastened.

We agree with all political philosophers who are now occupying the vantage-point of constitution making that time-worn texts on constitutional law and rigid rules relating to changing of constitutions will not be of any avail so long as the people have other views on these matters.

Lanka must be a Republic. And we do ourselves say so. The people who inspire the idea of a new constitution have the capacity to be patient or, better stated, not impatient in such inspirational expedition. They are always ready to register their views on any subject that interests them.

The Premier, perhaps driven to the ecstasy of unlimited elation as a result of the overwhelming win she had achieved for the U. L. F. in the recent General Election, has been led to believe that the manifesto of the Coalition was endorsed, word to word, line to line, thought to thought by the millions of voters who marked their ballot papers in favour of the U. L. F.

If there is the view that instead of converting the House of Representatives into a Constituent Assembly, the people be called upon by means of a plebiscite to indicate their consent to the setting up of a Republic, the benefit of the doubt must certainly

Some Surprising.....

(Continued from page 1)

last Vedic period, there were just scattered islands of Aryan speech in the Punjab and Gangetic India, in a land of Dasas, Dasyus and Sudras of Nishadas and Nagas and of Kiratas. By the middle of the first millennium B. C., the tables were turned, and in the time of Buddha, the country from Gandhara to Magadha, was mainly Aryan-speaking with islands of Dasa or S'udra (i. e. Dravidian) and Nishadar or Naga (or Austro) speech in the countryside and beside the virgin forests of Northern India.

Brohier, (Ancient Irrigation PL 9) "The extraordinary ancient irrigation system in the littoral district of Mantai, Musali, and Nanaddan encompassing the whole of the Mannar plain, offers indubitable evidence of the boldness of conception which characterised the more advanced practice of tank building in ancient times and of the fact there must have been an immense population congregated for commercial and agricultural purposes, in a part of the Island which is now desert."

Sir Emmerson Tennent's very elaborate work establishes beyond all doubt by reference to specific authorities, that Ceylon was a great mart in very ancient times for the interchange of traffic between the Eastern and Western world. Eminent authorities demonstrate that the entrepot of this early trade was confined to the North Western shores of the Island.

"This part of Ceylon cannot but have been known to enterprising inhabitants of South India long before the Prince

go to those who differ from the Premier in her interpretation of the voting at the May 1970 General Election that the people had given their assent to all and singular the several ideas there in contained.

"Hemin Hemin" observed a previous administrator in like circumstances. We, however, would say "go the more acceptable and less disliked way."

and his men from the Ganges accomplished a voyage to the Island".

"The extensive ruins at Mantotta must therefore have been the work of remotest times, constructed, may be, by the ancient Nagas or by early South Indian immigrants."

Law, (Pali Literature), "According to Edward Muller in early times it was North West of Ceylon which was the seat of culture pointing to influence of South India and not to Aryan immigration from the Ganges Valley".

Malalasekera, (Pali Literature of Ceylon), "Ceylon was inhabited by a race of men whom Vijaya and his companions called Yakkas and who evidently belonged to a colony of settlers that had migrated from South India. For there is no reason to doubt that Vijaya's band was only one, perhaps the best known and the most powerful who had gone over from India in their southward course".

Mahawamsa, "Vijaya was of evil conduct and his followers were even like himself, and many intolerable deeds of violence were done by them. Angered by this the people told the matter to the king; the king, speaking persuasively to them, severely blamed his son. But all fell out again as before the second and yet the third time, and the angered people said to the king: 'Kill thy son'."

Then did the king cause Vijaya and his followers, seven hundred men, to be shaven over half the head and put them on a ship and sent them forth upon the sea, and their wives and children also. The men, women, and children sent forth separately landed separately, each (company) upon an island and they dwelt even there."

Dance of Siva

(Continued from page 1)

the dry wood, so has God done with man."

The dance in fact represents His five activities (Pancha Kritya) viz. Srishti (over-looking, creation, evolution), Stithi (Preservation, Support) Samhara (destruction, involution, Torobhava (Veisting, embodiment) illusion and also giving rest, anugraha (release, salvation, grace).

These, separately considered, are the activities

The Vivekananda Society

By S. SIVASUBRAMANIAM

என் கடன் மணி செய்து...
"செய்யப் பாக செயலமை...
செய்யப் பாக செயலமை...
செய்யப் பாக செயலமை..."

"They also serve who stand and wait"

- JOHN MILTON

Hinduism is the oldest religion in the world and is indigenous to Ceylon. The fact that Hinduism is indigenous to India as well, does not necessarily imply that Ceylon got it from India. The Hindu Religion is in reality indigenous to both countries. India and Ceylon being so close geographically, and the former being bigger in size, it was unavoidable that Hindu religious ideals, thoughts and activities would have influenced Hinduism in Ceylon. During the time of the Hindu kings in Ceylon, the Hindu people had their organisations and movements for the promotion of their religion and culture. Subsequently, the advent of the Portuguese and Dutch brought hardship to the Hindu people in their efforts to practise their religion. Thereafter, the coming of the British brought about a welcome change in this connection, though the Hindus continued to suffer under certain handicaps. The inspiration given by noble religious leaders like Sri La Sri Arun uga Nava-

of the deities Brahma, Vishnu, Rudra Maheswara and Sadasiva.

This cosmic activity is the central motif of the dance. Further quotations will illustrate and explain the more detailed symbolisms.

உண்மை விளக்கம் - Verse 36

தோற்றம் தடியதனில்...
தோயும் திதி அமைப்பில்...
சாற்றியிடும் அங்கியிலே...
சங்காரம் - ஊற்றமாய்...
ஊன்று மலர்ப்பதத்தின்...
உற்ற திரோதம் முத்தி...
நான்ற மலர்ப்பதத்தே நாடு.

"Creation arises from the drum; protection proceeds from the hand of hope; from fire proceeds destruction: the foot held aloft gives mukti" Here mukti is the same as anugraha; release. It will be observed that the fourth hand points to this lifted foot, the refuge of the soul.

(To be continued)

lar Peruman, his predecessors like Sri Senathiraja Mudaliyar, (his guru) and his successors in the task of the religious regeneration of the Hindu people had created a suitable atmosphere for intensified Hindu religious efforts and the formation of Hindu religious organisations. The visit to Ceylon of the revered Swami Vivekananda - gave a further impetus to the religious consciousness of people in Ceylon. The attainment of Maha Samadhi by the revered Swami (his death) spurred the people to further action for the purpose of serving the Hindu religion and of keeping his hallowed name alive. Thus the Vivekananda Society, Colombo came to be founded in the year 1902 on the 13th of July.

The great ideal behind the formation of the Society and the work expected of it was well and correctly stated in an annual report of the Committee of the Society under the weighty signature of Mr C. Perunallipillai, a lawyer of distinction and who was the Society's respected Hony Secretary at that time and closely associated with it from the beginning and who later became one of its Honorary members in the the following words:

"In conclusion, the Committee would repeat our's is not a sectarian body. There seems to be much misconception of our aims and objects. It seems to be not generally known, though this fact was sufficiently dwelt upon in a previous report, that our attitude has been well taught in our shastras, one of brotherly regard and sympathy as much towards those outside the pale of Hinduism as towards the different sects of our own religion, well remembering the doctrines and assurances of our Masters that different religions and sects represent different grades in the evolution of the mind and are rungs on the ladder of spiritual progress which eventually end in the realisation of the Infinite Supreme Bliss. This principle should be sufficiently brought home to the minds of all Hindus and all should work wholeheartedly towards the attainment of that final goal which is the end and aim of all existence."

(To be continued)

SILENT MEDITATION

"GANESHAN"

Meditation is concentration. The human mind is never inactive. It is always active. It thinks of myriads of things. Our holy scriptures say that if one is able to control the mind one is the happiest of men. The various sadhanas or religious practices are prescribed in our religious books in order to gain the control of the mind. To win this precious holy mental attitude silent meditation is very helpful.

It is said that Thechanamoorthy, one of Lord Shiva's manifestations, is the Chief Guru or Spiritual teacher. He sits in yoga posture under the shade of the holy Bauian tree known as Kalala Virudham situated on a side of Mt. Kailas. All devotees keen on getting Spiritual Truth or Sivagnanam worship Him.

Once four Rishis, Janakar, Janandhanar, Janathanar and Janatkumarar prostrated before him and begged of Him. "Oh Lord thou art an ocean of grace, thou art all wisdom. We have studied the Vedas and Agamas and still we have not attained perfect gnanam or spiritual knowledge. We are still ignorant" Lord Shiva proclaimed I have preached you the divine truths of Chariyai, Kriyai and Yogam. The fourth path or Gnanamarkkam cannot be expressed in words. It should be realised mentally. So saying He put one hand on his breast and illustrated the Mouna Muthirai (the symbol of mounam or silence) with the other hand and kept silent without any motion. The four Rishis suddenly attained perfect spiritual knowledge or Sivagnanam

St. Paranjothi the author of திருவிளையாடற்புராணம் describes beautifully this teaching of Sri Thechanamoorthy to his four disciples in the following stanza

கல்லாலின் புகையமர்ந்து
நான்மறை யாறங்கமுதற்
கற்ற கேள்வி
வல்லார்கள் நான்வருக்கும்
வாக்கிறந்த பூரணமாய்
மறைக்கப்படலாய்
எல்லாமா யல்லதுமாயிருந்
ததனை யிருந்தபடி
யிருந்து காட்டி
சொல்லாமற் சொன்னவரை
வினையாம வினைந்து பவத்
தொடக்கை வெல்வாம்.

If one wants to release oneself from the terrible grip of the cycle of birth and death one should meditate, subjugating one's I-ness, on Lord

Shiva who taught the four learned Rishis well versed in the Vedas the Great Truth. The language in which he preached was silence. The doubts of the four disciples were cleared. We also quote below a Sanskrit sloka transliterated in Tamil which expresses the same idea in a different manner.

சித்திரம் வடதரோர் மூலே
விருத்தாச் சிஷ்யா குருயுவா
குரோஸ்து மொணம்
வியாக்கியானம்
சிஷ்யாஸ்து சின்ன ஸம் சயா;

There was a class of disciples at the foot of the holy Kalala Virudham. The disciples were old people. The Guru was young. His teaching was silence. The results of the Guru's lecture was that all their mental doubts were cleared.

This anecdote of Thechanamoorthy deserves the attention of every follower keen on gaining Spiritual Truth.

If a coin is dropped into a well, it is visible when the water in the well is calm but not when the water is disturbed. So also when one's mind is allowed to wander about, one cannot realise God who is within our heart. When the mind is calm and motionless one can realise God within oneself. Silent meditation was the key to the success of all spiritual leaders. One will do well to practise this precious Sadhana for about at least half an hour in the morning and evening daily.

மோன குருவளித்த
மோனமே யானந்தம்
குரான வருளுமது
நானுமது - வாஞ்சி
நிறை நினையுமது
நெஞ்சப் பிறப்புமது
வென்றிறீர்கேள்
ஆனந்த மே

St. Thayumanavar in this stanza describes the bliss enjoyed by him having attained the stage of Spiritual Silence through his Spiritual teacher, Mouna Guru.

The real bliss is that derived from Maunam, Silence he was initiated into by his Mouna Guru whom he often addresses by that name. That Spiritual Silence is Gnanam or wisdom. I myself am that. Even the five elements, Akash or ether, air water, fire and earth are manifestations of that Spiritual Silence. Even my mind is born in it. I have realised this truth I am immersed in that Eternal Bliss

Dozen New Marks At Hindu College Meet

Pasupathy House Sweeps the Board

At the Annual Inter-House Athletic meet held at the Jaffna Hindu College Grounds on Friday last twelve new records were established and one mark was equalled.

Pasupathy House swept the board by winning the championship for the second year in succession with 15 1/2 points. They also carried away the Relay Challenge Cup. This is the 13th time that this house has annexed the championship during the past 31 years. Sabapathy House were runners-up with 77 points while Selvadurai House were placed third with 71 1/2 points. Selvadurai House won both the Tug-of-war challenge cup and the shield for the Best House Shed decoration.

Outstanding Athlete

The outstanding athlete of the meet was A. H. M. Jafarulla of Casipillai House who not only won the under 14 group individual championship but also won all his three events with new marks. His new mark of 18 ft. 11 1/2 ins. in the Long Jump can be reckoned to be of all Ceylon standard.

The New Marks

The New Marks at the meet were: -

Under 19

100 Metres 12.2 Secs. V. Ravimannan (Nagalingam)

Under 17

100 Metres 12.7 Secs. M. Sivakumaran (Pasupathy)
200 " 27.2 " M. Sivakumaran "
High Jump 5 ft. 3 ins R. Vijayakumar (Selvadurai)
Shot Putt 32 ft. 6 1/2 " R. Vijayakumar "
400 Metres 63.0 Secs. R. Chandrasekeram (Pasupathy)
Relay 4 x 100 Metres 55.2 Secs. "

Under 16

200 Metres 26.4 Secs Y. Naren (Selvadurai)
Discus Throw 107 ft. 7 ins . Vijayaveri (Pasupathy)
100 Metres 13.0 Secs. N. Asokan (Sabapathy)
equalled the existing mark.

Under 14

100 Metres 13.0 Secs. A. H. M. Jafarulla (Casipillai)
High Jump 4 ft. 10 ins. " "
Long Jump 18 ft. 11 1/2 ins. " "

INDIVIDUAL CHAMPIONS

Under 14. A. H. M. Jafarulla (Casipillai) 15 points

Under 16 Y. Naren (Selvadurai) 18 "

Under 17 M. Sivakumaran (Pasupathy) 15 points
R. Vijayakumar (Selvadurai) each.

Under 19. V. Baskaran (Nagalingam) 16 points

A new challenge cup for the winner of 1500 metres donated by the Patron of the meet, Mr. V. Subramaniam, retired Assistant Commissioner of Labour, was awarded to T. Vijayananda of Pasupathy House.

Mr. V. Subramaniam in his speech referred to his days at his old school and to the trying conditions under which they received their training in sport in the absence of a playing ground.

The Principal, Mr. N. Sabaratnam and Mr. E. Mahadeva, who proposed the vote of thanks, paid glowing tribute to Mr. P. Thiagarajah the veteran Physical Director of the school who is to retire at the end of the year after having served the school since 1938. The Principal referred to him as an 'institution all by himself' Mrs. V. Subramaniam gave away the trophies and other awards.

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 10617

Pushpamalar daughter of Kandiah Kanapathipillai appearing by her Next-friend Kandiah Kanapathipillai of Alvai West

Vs. Plaintiff

- 1 Ponniah Rajamoorthy and
2 wife Rajaledchumy both of do
3 Sithamparapillai Manickam
4 Wife Mailuppillai of Alvai West

Defendants

It is hereby notified that Action No. 10617 has been instituted in the District Court of Point Pedro under the partition Act No 16 of 1951 for the partition/sale of the land called "Thandarasema in extent 9 Lms. V. C. 17 1/2 Kla situated at Alvai Virakodiekurichchy, in the Parish of Kaddaively, Vadamarachy, Division Jaffna District, Northern Province.

The defendants in the said action are summoned to appear in Court at 10 O'clock in the forenoon on the 13th July 1970.

This 10th day of June 1970

By Order of Court Rajah Clerk of Court

Drawn by S. Sabapathipillai Proctor for plaintiff 64 17

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 10602

- 1 Ponniah Subramaniam and
2 wife Saraswathy both of Thunnalai

Vs. Plaintiff

1 Aivalai widow of Kanapathipillai of do

Dead 2 Vallipuram Kandasamy and

3 wife Sivahempillai both of do

4 Vallipuram Thangarajah of do

5 Anarungam Sithamparapillai and

6 wife Selvarachy of do

7 Velupillai Kandasamy and

8 wife Katpagam both of do

9 Sivakalai widow of Altopillai of do

- 11 Ambalavy Vallipuram of Karaveddy West
12 Vallipuram Arampu of Thunnalai South
13 Ponniah Sockalingam and
14 wife Sivamany both of Thunnalai North
15 Sinnathamby Sarojinithevy
Minor 16 Sinnathamby Yoganathan
Minor 17 Sinnathamby Thevamanorany by their G. A L the 24th Defendant all of Thunnalai North
18 Kandiah Thangarajah and
19 wife Annapooranam both of do
20 Viragathy Naranapillai and
21 wife Patthiny both of Thunnalai South
22 Kanapathipillai Kandepu and
23 wife Patthiny both of Thunnalai North
24 Ambalava Sinnathamby of Thunnalai North
25 Velupillai Nadarajah and
26 wife Sivapaakiam of do
27 Thamu Sinnathamby of do

It is hereby notified that action No 10602 has been instituted in the District Court of Point Pedro under the Partition Act No. 16 of 1951 for partition/sale of the land called Poththansema and situated at Thunnalai Virasunthara Mudaly Kurichchy in the Parish of Kaddaively, Vadamarachy Division, Jaffna District, Northern Province in extent 8, 3/8 Lms V. O

The defendants in the said action are summoned to appear in Court on the 28th day of July 1970 at 10 O'clock of the forenoon

This 11 day of June 1970

By Order of Court Rajah Clerk of Court

Drawn by S. Sabapathipillai Proctor for Plaintiffs 64 17

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No 2599

In the matter of the last will and testament of the late Ledchumipillai widow of V Sinniah of Kaithady Deceased

Velupillai Chellab of Kaithady Petitioner

This action coming on for disposal before I. M. Ismail, Esquire, District Judge, Jaffna on this 11th day of May 1970 in the presence of Mr. W. Mattukumaraswamy, Proctor on the part of the Petitioner, and the affidavit of the Petitioner dated the 31st day of March 1970 and the affidavit of the Notary and the witnesses having been read and filed of record:-

It is ordered that the last will and testament of

IN THE DISTRICT COURT OF JAFFNA

ORDER ABSOLUTE IN THE FIRST INSTANCE

No. 2602/Testy

In the matter of the Last Will and Testament of Vyramuthu Kandiah of Vaddukoddi West, Jaffna Deceased

Ponnammah widow of Vyramuthu Kandiah of Vaddukoddi West, Jaffna Petitioner

This matter coming on for disposal before I. M. Ismail, Esquire District Judge, Jaffna on the 30th day of May 1970 in the presence of Mr. M. Kathiraveln Proctor, on the part of the petitioner and the affidavit of the petitioner dated the 3rd day of May 1970, and the affidavit of the Notary and witnesses dated the 10th day of May 1970 having been read;

It is ordered that the Last Will and Testament bearing No. 4144 made by the deceased above-named on the 16th day of July 1956 and attested by Mr. M. Kathiravelu of Vaddukoddi Notary Public the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner above-named is the Executrix named therein and that she is hereby declared entitled to have probate thereof issued to her accordingly on her payment of Estate Duty and taking Oath of Office.

Sgd I. M. Ismail District Judge

This 30th day of May 1970

62 17 & -4

bearing Number 4084 executed by the deceased above-named on the 12th day of December 1964 and attested by W. Mattukumaraswamy Notary Public the original of which has been produced and is now deposited in this Court, be and the same is hereby declared proved and that the Petitioner above-named is the Executor named therein and that he is hereby declared entitled to have Probate thereof issued to him accordingly on his payment of estate duty and taking oath of office

Jaffna, this 11th day of May 1970

Sgd. I. M. Ismail District Judge

61 10 & 17

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

No. Testy 2594

In the matter of the Last Will and Testament of the late Francispillai Sinniah Sebastiampillai of No. 13A Somasunderam Avenue, Chundikuli, Jaffna Deceased

Rose Sebastiampillai widow of Francispillai Sinniah Sebastiampillai of No. 13A Somasunderam Avenue, Chundikuli, Jaffna Petitioner

This matter coming on for disposal before I. M. Ismail, Esquire, District Judge, Jaffna on the 24th day of April, 1970 in the presence of Mr. A. Anthony, Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 4th April, 1970 and the affidavit of the Notary and witnesses dated 3rd April, 1970 having been read

It is ordered that the Last Will and Testament dated 18th October, 1969 and attested by Mr. A. Anthony, Notary Public, under No. 100 and made by the above-named deceased the Original of which has been produced and now deposited in this Court be and the same is hereby declared proved and that the Petitioner above-named is the Executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly on her paying of estate duty and taking the Oath of Office.

This 24th day of April 1970

District Judge, Jaffna

Drawn by A. Anthony Proctor for Petitioner

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செய்துள்ள சட்டம் உடனடியாகவே நடைமுறைப்படுத்தப்படும் என்று அரசாங்கம் உத்தேசித்துள்ளது.

Printed and published by Mr. M. Mylvaganam residing at No. 2, Second Lane Brown Road, Jaffna, for and on behalf of the Proprietors, the Balva Rasipalans Sabha, Jaffna at their Press, the Balva Prakasa Press, 450 K. K. S. Road Vavuneri, Jaffna, on Friday July 11, 1970

Editor: R. N. SREKANTHARAJU

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No 976 T

In the matter of the Intestate Estate and effects of the late Arulampalam Krishna of Valvettiturai Deceased

Gnaneswary widow of Arulampalam Krishna of Valvettiturai Vs Petitioner

- 1 Umadevi daughter of Krishna
2 Vasuvalingam Subramaniam both of Valvettiturai

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Point Pedro on the 8th day of May 1970 in the presence of Mr S Nagalingamudaly Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read

It is ordered that the 2nd Respondent be and he is hereby appointed Guardian ad-Litem over the minor the 1st Respondent that the petitioner as widow of the deceased be declared entitled to obtain Letters of Administration and that Letters of Administration be issued to her accordingly unless the Respondents shall appear before this Court on or before the 21st day of June 1970 and show sufficient cause to the satisfaction of this Court to the contrary

It is further ordered that the minor be produced on the same date.

This 8th day of May 1970

Sgd. A. Vythilingam District Judge

Time to show cause is extended till 21-7-1970

Sgd. A. Vythilingam District Judge

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