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JAFFNA, FRIDAY OCTOBER 23, 1970

X

## Deepavali - Its Mythology and Mystic Significance

V. MUTTUCUMARASWAMY

(Teacher, Forest Hill School, London S. E. 23)

One of the most important festivals of the Hindus is Deepavali — which means the array of lights. The abbreviated term 'Diwali' is used in the Caribbean Islands and elsewhere.

There are four main threads behind this traditional festival. Some stories have a bearing on Ramayana while others pertain to the Maha Bharata. The chief central figures concerned are Lord Krishna and Lakshmi Devi — the Sakthi of Lord Vishnu.

One of the stories runs thus:—Long, long ago there was a tyrant king called Maha Bali, who had kept 16,000 princesses in prison and who perpetrated many wicked deeds, including the incarceration of Bhuma Devi. The Devas prayed to Lord Vishnu who appeared in the form of Vamana, the dwarf. Now Vamana went to Maha Bali and requested such territory as he might encompass in three strides. Maha Bali looked down at Vamana, the dwarf, had a good laugh at him and readily granted his wish. Vamana then assumed a colossal form and with one stride covered all the territories of the world and with another covered all the territories above and with another covered all the water surface — the seas and oceans and then placed his feet on the head of Maha Bali. Maha Bali's pride was humbled and he was relegated to rule the nether world (Kerala), Maha Laxmi, mother of the earth could not bear to see one of her children in this state for ever.

So she requested Lord Vishnu to allow Maha Bali light once a year. In the tenth month Aipasi on the waning moon on Sathurthasi, Vishnu ordered the earthly mortals

to celebrate this day as a day of festivity and rejoicing. This day of Dipavali is dear to the heart of the Goddess of wealth Laxmi

A second thread of the story round the Deepavali is linked with the Ramayana. When Rama, Sita and Lakshmana returned to Ayodya from their fourteen year exile in the forest, the first queen of Dasaratha and the mother of Rama, Kausalya, lit many lights in her palace to show her delight at the return of her beloved children. This example was followed by the subjects of the land.

There is a popular tradition in India and Ceylon about Narahasura who ruled in Prakjotbhipura. He had acquired many powers from Lord Brahma and abused his powers doing wicked deeds.

So the people appealed to Lord Krishna to slay Narahasura. Krishna accompanied by Sathyabama who was one of his consorts. When Lord Krishna fought with Narahasura, at a moment of exhaustion, Sathyabama killed Narahasura. As he was about to die Narahasura requested a boon from Lord Krishna that this event be celebrated as a joyous festival by the people.

There is another variation of the tradition that Bhuma Devi helped Krishna to slay Narahasura. Devi presented Krishna with earrings of rubies, the "Vaijayanthi Malai," silk clothes, white parasols. Devi bade the people to rejoice at the Asura's death. It is also said that the Asura requested Devi to bade the people to rejoice, bathing, putting on new clothes and feasting.

The day of Deepavali is regarded as a day of

feasting with one's nearest and dearest. It is the time of good cheer, when all rich or poor deck themselves in their finest, the children light fireworks and bon-fires.

On this day of Deepavali, the Hindus all over the world remember to light their homes, and rejoice. The triumph of the forces of good over evil, of light over darkness is the main pivot of the tradition of Deepavali. The slaying of Narahasura by Krishna and his consort is an allegory.

Deepavali should bring light to our eyes, hearts and minds so that we carry it with us continually, filling the lives of all men with the warmth and goodness of God.

These stories may be interpreted as moral lessons for people to learn. Virtue and Siree, light and shade, happiness and sorrow, cold and heat, fame and infamy all come in cycles in the play of the Creator.

Great is the sense of relief in shade after one has long been in the sun or warmth after one has experienced cold or if one has been ill to be in health.

During the days of Narahasura, the temples had no pooja or festivals, and when he died these were renewed.

The mystic significance of Deepavali is that we should immerse ourselves in good thoughts. We should suppress wicked thoughts by good resolve and firm determination. Then each of us will shine with the divine spark that will be clearly manifested.

Sathyabama's heroism symbolises the heroism of womankind. Man has to get his partner's assistance to obtain victory. Svam and Sakti together achieving success. Deepavali has therefore a special esoteric significance for menfolk as well as the womenfolk.

## A Fundamental Right In Education

[Speech delivered by Mr. N. Sabaratnam Principal, Jaffna Hindu College, at the Parameshvara College Golden Jubilee Celebration]

### Equal Opportunity

In our country there are still some privileges connected with birth, even in education, but they are a hangover from feudal and colonial times. There are many jobs and offices where promotion is not based on merit. But modern government cannot be run successfully by the highly born, the wealthy and the favoured. Nor democracy, freedom of speech and worship meaningful if the privileged and the influential classes alone have access to education. All need brains; all need the ability to think intelligently to arrive at reasoned judgment, and to apply knowledge to the problems of government, its industry, agriculture and commerce. The number of posts requiring more skill, thinking and judgment increases — so the education system must produce more highly qualified men and women. If we want to be really free and prosperous we must provide for all equal access to political power and position of influence in industry and commerce. No talent must be wasted. Every citizen must be enfranchised educationally as he has already been politically; that is equal opportunities must be provided for all with no discrimination whatsoever.

### Equal but Different

All this however does not mean that all people must be educated in exactly the same way or that schools should aim at producing a uniform product. There is nothing more variable than human nature, we all know. In many respects we vary. But the point is: We want equal opportunities to be able to excel not in the same way but in many

ways. Equal opportunity through education means giving every child, irrespective of birth, wealth, race or sex, the chance to be a somebody. It makes a school a family of equals who are different, a community which does not try to make children equal, but gives them all equal consideration and equal chances to excel.

"Impossible" — many will say "You cannot provide such good education to all. Quantity will ruin quality." — they will say. "Mass education denies merit; equality of opportunity destroys excellence. More means worse." There was and there still is consistent opposition to Free Education from the privileged classes and the daily press of this country.

Let us diagnose the problem of "equal opportunity" more precisely. Do all our children start equal, on the first day of their school? They are not even born equal. Teachers cannot control heredity nor can the state or society. Of course if the state were crazy it could decide which citizen should or should not marry; but even if it succeeded in this it could not be certain of the quality of the children born, for nature plays strange tricks, and never guarantees result. Children are then born unequal.

And of course children come from quite different environments — broken homes, and happy homes, slums and socially high places. Some are well fed, well clothed, clean, bright and eager to learn while others are ill fed, ill clothed, dirty and dull. Among these children we find the socially privileged and the unprivileged, the haves and the have-nots.

Now we can see our problem more clearly. We can do nothing about in-

(Continued on page 8)

THOUGHTS TO BE TREASURED

"Non-violence, to be a potent force, must begin with the mind."

- Gandhiji.



சென்னை

தமிழகமே முதலிடம் கொடுக்கப்பட்டுள்ள தமிழக மாதிரி விவரம் தமிழகமே முதலிடம் கொடுத்து மேலும் தமிழகமே முதலிடம் கொடுத்து மேலும்

Hindu Organ

FRIDAY, OCTOBER 23, 1970

STATE OF SOOTHING STATEMENTS

As if inspired, Ministers and their deputies are coming into direct contact with the people of the North and the East at functions that take place almost daily. The people entertain the guests and in turn are entertained in the popular form of perorations on the public platform. Every doubt in the minds of the Tamil speaking people has been dealt with at length. The newspapers have treated all these statements as authoritative assurances having the force of final decisions. Hopes of high achievements in every sphere have been raised. This is very encouraging as far as mental comforting is concerned. But the oppression of the rushing rise in the price of the necessities of life is still there and so is the haunting hyper tension of unemployment. The householder continues to feel miserable. The second measure of rice has created additional problems for him particularly when he finds that the quality of the second serving has failed to create in him any enthusiasm for swilling himself of the concession. The announcement of the control of prices has had no effect at all. The common man finds that the same old conditions are yet prevailing.

While the people feel grateful to the Ministers and Junior Ministers for their heart-to-heart talks, compelling statements and

affectionate sentiments, they find that these expressions of emotional sympathy will be of no use to them unless in some form a real relief is available. Hence we appeal to the Premier and her persevering colleagues to make the machinery of administration function in tune with their declarations at public functions.

LOFTY LEADERSHIP

Speaking with spontaneous feeling. Mr. B. Y. Tudawe, the Junior Minister of Education told the vast gathering of pupils present and past, parents, teachers and educationists who assembled in the stadium square of Ramanathan College for the Annual Prize day function that the lives of Sir Ponnambalam Ramanathan and Sir Arunachalam formed the firm basis of patriotic contribution to the movement which achieved independence for Lanka. It was lofty leadership made inevitable by the religious reawakening that was inspired by Sri La Sri Arumuga Navalar and the Venerable Aagarai Ka Dharmapala. The chief trend of thought of the Junior Minister of Education on that great occasion was the richness of achievements of Sir Ramanathan and Sir Arunachalam. Their mission was purely patriotic; to them the ideal of National Unity was supreme. Their achievements were not confined to the limited borders of local politics, they soared high in the sky of human greatness and worked for the good of all. They had in conjunction with the great patriots of the South laid the foundation for a Free Lanka, Lanka that should stand resolutely for liberty, equality, fraternity and above all for justice. In the same stimulating rhythm of reasoning Mr. Tudawe explained why that ideal situation should not prevail now in this lovely little island. We repeat the reasoning and ourselves exclaim 'have we forgotten the services of stalwart statesmen of the calibre of Sir P. Ramanathan?' We cannot afford to become so degenerate. Politicians of the present generation and policy makers of the prevailing Government, for God's sake, should think of the lofty leadership of the Ramanathan era and give effect to those ideals.

(Continued from page 7)

herited inequality but environmental inequalities are man-made and can be removed by man. We cannot maintain the exaggerated view that Education can do everything. Even the most perfect environment cannot make everybody a Shakespeare, a Ramanujam or a Ramanathan. We must however discover in what ways we can improve the child's environment which includes homes, schools and teachers and so make opportunities more equal. How is this done? It's not easy to define equal opportunity. It is easy to say what it is not. It is not equal opportunity for example, if the poor child is denied the facilities that a rich child gets; the country child - the town child; the Sinhala child - the Tamil child; the Muslim child - the Buddhist child and so on. In practical terms, then, equal opportunity is best pursued by systematically removing inequalities. Teachers, administrators and politicians are therefore vitally concerned with this question, particularly in what they are doing about inequalities. Let us see what teachers can do about it. First, do we assume that there is only one kind of educational excellence. If we do, there is no equality of opportunity. Of course it is right to value the intellectual but it is folly to undervalue other qualities. Yet this is exactly what our people do. The old feudal system with the Brahmin and the Shastriya at the top and the productive workman at the bottom had long since departed, but feudal ideas still hold us in their grip. Absurd though this may seem in 1970, education of any kind other than the academic is lowly regarded. The status of a school still depends on its academic success not on its achievements in Art, Music, Crafts and Physical education. This accounts for the constant pressure to force every child into the academic mould, a pressure which teachers should resist. For, a school is not a factory concerned with producing thousands of identical articles, nor an advertising agency which persuades people to think alike and to want to buy the same things - be it toothpaste or brylcream! But good schools accept that children are different, have different ambitions and therefore provide

A Fundamental Right in Education

many kinds of education. They help to produce the excellent doctor, the excellent engineer, the excellent artist, the excellent musician and the excellent carpenter - the list is endless. Schools which do this and promote many kinds of excellence make an enormous contribution to the country's prosperity and well-being. Secondly - Do we teachers act as if school is school and home is home and never the twain shall meet? If we do so equal opportunity cannot be attained. As we have seen the child from a poor home starts school under a handicap. The teacher should therefore get to the seat of the trouble and seek the help of all parents, and especially the poorer parents who do not usually attend or are not found to be vocal at P. T. A. meetings. And thirdly - do we do everything possible to neutralise the effects of educational backwardness? If we do not, we have allowed some inequalities to persist that could have been reduced or removed. Experience has shown that girls whose work in early years at school is as good as boys fall behind later and especially in mathematics and science. Why is this? Not for biological reasons as the age of puberty is found to be unrelated to a drop in achievement. No, the reason is that parents still do not believe girls can be as good academically as boys and that it is less important to educate girls than boys since they are likely to marry rather than follow a career. In fact the motivation for girls is inferior. Sir Ponnambalam a renowned educationist foresaw this when he founded Ramanathan College first fifty eight years ago. Teachers must improve the motivation by doing every thing humanly possible to persuade girls they are as capable of achieving or should achieve the same academic standards as boys. Again we have seen how the child from a poor home starts school under severe handicap. He is put in the lowest stream of his age group and fee a hopeless from the start. Being labelled dull, he believes he is dull and remains dull. Examinations label him a failure, for depending as they do largely upon verbal facility they give an advantage to the child from better social classes. The pseudo-scientific psycho-

logy which proclaims that children are born with I. Q. which cannot be varied, gives him a low I. Q. and destroys more of his self respect. Finally with repeated failures, he is glad to escape from school. All this insists that we must not add to educational backwardness but diminish it. What a far cry this is from the stupid notion that equal opportunity results in diminishing opportunities for the clever, and in levelling down. It need not. The clever must not be hampered and kept down. Never hold back the hare to spare the feelings of the tortoise or for any reason whatsoever. But this is the important point. Don't regard the tortoise as hopeless. For with children and possibly with tortoises you never can tell. A child should never be labelled dull or hopeless. Teachers would be wise to offset the effects of cultural backwardness by believing in the possibilities of every child. The Challenge to Government Let us now proceed to see what the government can do to remove inequality. People expect the school to answer the question - "What shall be do with the backward child?" But there is a prior and more important question society should ask. "Why is he backward?" The answer lies in home conditions and social background. Equalising opportunity then demands better housing and better welfare services generally, as well as better education. It demands the active help of many government departments and of the whole community. Equality of opportunity depends on quality as well as quantity. It is not enough to count children's heads. What's going into them is important, too. Establishing equal opportunity means deliberate planning to that end, a revolutionary change in the place of development and a more forward move on many fronts. A number of questions will show the scale of the problems. First do all our school buildings reach a reasonable standard? Not that anyons of these should reach the heights of Parameshwara with its towers and turrets threatening the skies. No actually the picture is blacker than we imagine; they are the worst, where the poor-

est and the most backward live. So these backward children go to the poorest schools where opportunities must be limited, with unqualified teachers, overcrowded classes and poor teaching; whereas children of rich parents enjoy a good home environment live beside good neighbours attend well-built and well equipped schools and are taught by quality teachers.

Secondly, have we enough teachers and teachers of the right quality? We are sometimes puzzled to hear 'excess teachers'. The so called excess is due to the uneven distribution of the existing supply. In writing of his school days Sir Winston Churchill said, 'Where my reason, imagination or emotion were not engaged I either could not or would not learn' This means a sound teacher-child relationship which in turn means smaller teaching groups and high quality teachers.

Thirdly - what is the period of education provided? Plenty of children drop out half way through sheer poverty; only a few get much and many get no education at all. Most children start school too late and finish too early Here again those from the worst homes suffer most.

Fourthly, can all parents afford the cost? Free Education no doubt is a great boon to the people of our country, but still it is often a catchword and secondary education and higher education in good schools and colleges involves payment of high fees.

Fifthly, is our system of education democratic or undemocratic? a good system for the elite and a poor one for the rest? If it is undemocratic, there is no equality of opportunity. Of course to set all this right all at once will be difficult. We shall need patience in the difficult period of change over. But this is problem Number One to any govt. that professes to be socialist in its set up. They must attack resolutely and speedily as many inequalities as their resources will allow. Then only can they command the confidence of the people and their cooperation in tackling vested interests that stand in the way.

And so we can see that equal opportunities cannot be provided on the cheap. An improved social environment, more schools, more teachers, a longer school year, compulsory school attendance,

Letter to the Editor

**THE DELAY IS OMINOUS**

Sir,  
According to press reports no instructions have yet been issued to the authorities concerned to admit the students who have established their right to enter the University of Ceylon at Peradeniya by sheer merit and industry.

First an objection was raised that the majority were Tamils. As this amounted to nothing less than rank racialism the suggestion was made that the marking of the papers was faulty.

A Committee was appointed to examine this allegation. The finding of the Committee was that the marking of the papers was above board. In view of this finding the delay in issuing instructions to the authorities concerned to admit the students to the University of Ceylon at Peradeniya is ominous.

It is ironical that the only field where a member of the minority community can do himself justice is in the field of examinations where issues are decided not by a majority vote but only on merit. But even here it would now appear that he is to be denied the fruits of his labour won by sheer merit and industry, and that he will have to wait till the majority community has had its fill, deserving or not, and that it will be achieved by the powers that be, by circumventing the procedure hitherto adopted directly or indirectly, and administratively if not by law.

Yours etc,  
J. R. Sinnatambay

288 Bullers Road,  
Colombo.  
15-10-70

and an improved educational system will cost vast sums of money. Rome was not built in a day. We cannot by merely changing the name board of the school convert a primary school into a Maha Vidyalaya. The problem must be systematically tackled by drawing a list of priorities in a plan spread over a definite period. Ceylon stands on the threshold of a new era of independent sovereignty as a Republic and no concept in education is more relevant to basic human rights than this concept of equality of educational opportunity.

**THE WORSHIP OF GOD MURUGA**

BY V. SUBRAMANIAM  
Saiva - Palavar

On the South east coast of Ceylon is a lonely village (hamlet) known as Kataragama in the heart of a forest haunted by bears, elephants, leopards and more deadly malaria. 29 miles from Hambantota, 87 from Badulla and 10 1/2 miles from the nearest posol town Tissamaharama, situated on the left bank of the Maniccha Ganga which rises in Maussagoolai Estate 13 miles from Badulla.

In the third century B. C., it was held in high esteem, and one of the 16 places said to have been sanctified by Gautama Buddha sitting in each in meditation.

The nobles of Kataragama welcomed the Bo-tree brought by Sangamitta. Kataragama received a sapling of which an offshoot still stands in the temple court.

Kiri Vihare—Buddhist Shrine one-third mile away is said to have been founded by King Mahanaga (300 B. C.).

Kathirgamam, a city of divine glory and love,

கதிர் = சோதி; ஒளி; காமம் = love; கிராமம் = Town or city. Another derivation = கார்த்திகேயர் கிராமம் Shortened into கதிர்காமம் (சோதிக்காமம்) Muruga = the tender child

The priests worship Him with elaborate ceremonies; the rustic, with meat and blood offerings, the aboriginal Vedda invokes Him also with dances in the primitive manner of the woods. The philosopher meditates on Him in silence, adoring Him as the Supreme God-Subramaniya — the all pervading Spirit of the Universe, the Essence from which all things are evolved and into which they are involved; who in gracious pity for humanity takes form sometimes as a youthful God of Wisdom, God also of War when wicked Titans have to be destroyed, and sometimes as the Holy child Muruga type of perennial tender beauty, always and everywhere at the service of His devotees.

In the face of danger, His face of comfort shines. In the fierce battle-field, His lance shows no Fear.

Think of Him once, twice, He shews (Himself) to those who chant Muruga.

அஞ்ச முகத்தோன்றி  
வாறு முகத்தோன்றும்,  
வெஞ்ச மரந்தோன்றில்  
வேறென்று—நெஞ்சி  
லொருகா வினைக்கி  
விருகாநுந் தோன்று  
முருகாவென் றேறுவார்  
முன்.

ஒருமுருகா வென்றென்  
னுள்ளங்குளிர வுவந்துடனே  
வருமுருகாவென்று வாய்  
வெருவா சிற்பக்கையிடுங்கனே  
தருமுருகாவென்று தான்  
புலம்பாசிற்பத் தையல்  
முன்னே  
திருமுருகாற்றுப்படை  
யுடனே வருஞ்சேவகனே.

A refreshing coolness is in my heart as it thinketh on Thee, peerless Muruga. My mouth quivers praising Thee lovingly hastening Muruga and with tears calling on Thee Giver of gracious help-hand O warrior with திரு முருகாற்றுப்படை, Thou comest, Thy lady in Thy wake.

( To be continued )

**ORDER NISI**

IN THE DISTRICT COURT OF  
VAVUNIYA  
held at Mullaitivu  
D. C. Case No. 490

In the matter of the intestate estate of the late Visvalingam Senthilvel of Mulliyawalai

Deceased  
Visvalingam Ratnasingham of Mulliyawalai  
Vs.  
Petitioner  
Velupillai Visvalingam  
and wife Theivanai both of Mulliyawalai  
Respondents.

This matter of the petition of the abovenamed petitioner coming on for disposal before M. B. G. Dissanayake, Esq. District Judge of Vavuniya on the 4th day of July 1970 in the presence of Mr. I. W. A. Samuel Proctor on the part of the petitioner and affidavit of the petitioner dated 22nd day of June 1970 and the petition of the petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the late Visvalingam Senthilvel as his brother and directing such letters of administration issued to him accordingly unless any other person or persons shall on or before the 16th day of October 1970 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of July 1970  
Sgd. M. B. G. Dissanayake  
District Judge

Drawn by  
Sgd. I. W. A. Samuel  
Proctor for Petitioner  
Time to show cause extended till 29.12.70

16-0-70  
Sgd. M. B. G. Dissanayake  
District Judge

127 33 & 80

**PARTITION NOTICE**

IN THE DISTRICT COURT OF JAFFNA

No. P/1315

- 1 Appappillai Sathasivam of Kupilan
- Vs. Plaintiff
- 1 Appappillai Sangarappillai
- 2 Appappillai Kasippillai
- 3 Appappillai Namasivayam all of Kuppilan
- 4 Arumugam Kandavanam and wife
- 5 Manickam both of Kaddavan
- 6 Nagamany Thambithurai and wife
- 7 Thangamuthu both of Kuppilan
- 8 Moothathamby Kathiravelu of Kuppilan

Defendants  
It is hereby notified that action No. P/1315 has been instituted in the District Court of Jaffna under the partition act No 16 of 1951 of the Partition/sale of the land called 'Mintirai' and situated at Elalai in Malla-kam in extent 9 Lms. v.c. and 10 1/2 Kls.

By order of Court  
Sgd. T. Sivapalasingam  
C. C.

126 23

**ORDER NISI**

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction  
2611

In the matter of the intestate estate of the late Saverimuttu A. Thirugnanam of Ward No. 11 Pungudutiva  
Deceased  
Socaspillai Saverimuttu of the same place  
Vs.  
Petitioner  
Annammah wife of Socaspillai Saverimuttu of the same place  
Respondent

This action coming on for disposal before I. M. Ismail Esquire District Judge Jaffna on the 4th day of July 1970 in the presence of Mr. P. Kathiravelu Proctor on the part of the Petitioner and affidavit of the petitioner dated 21st day of June 1970 having been read:

It is ordered that the petitioner be and he is hereby declared entitled to have letters of Administration to the estate of the said intestate as his father and as one of his heirs and directing Letters of Administration be issued to him accordingly unless the Respondent or any other person or persons interested shall appear before this Court on or before 3rd September 1970 and state objection or show sufficient cause to the satisfaction of this Court to the contrary.

This 4th day of July 1970  
(Sgd) I. M. Ismail  
District Judge, Jaffna

Drawn by  
Sgd. P. Kathiravelu  
Proctor for Petitioner  
3-9-70 Time to show cause extended till 3-11-70

Sgd. I. M. Ismail  
District Judge, Jaffna  
122 16 & 23

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 990

In the matter of an application for the issue of Letters of Administration de Bonis non.

1 Christopillai Joseph and wife  
2 Saveriaschey both of Naranthanai North, Kayts.

Vs. Petitioners  
1 Bastiampillai Mariampillai of No. 9, Temple Road Lane Jaffna

2 Mariampillai Panostious of Periyavilan, Havalai.

3 Regins Christian daughter of Ponnusamy Christian

4 Anton Christian son of Ponnusamy Christian

5 Ponnusamy Christian, all of Town Council, Chavakachcheri

Respondents

This action coming on for disposal before I. M. Ismail Esquire District Judge, Jaffna on the 21st day of September 1970, in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioners and the affidavit of the petitioners dated the 7th day of September 1970 and the petition dated the 18th day of September 1970 having been read.

It is hereby ordered that the petitioners be and they are hereby added to these proceedings and that they be granted letters of Administration de Bonis non to complete these proceedings unless the respondents or any other person or persons interested shall on the 16 day of November 1970 at 10 a. m. show sufficient cause if any to the contrary

This 21st day of September 1970.

Sgd A Vythialingam District Judge, Jaffna

Drawn by,  
Sgd C. Mahesan  
Proctor for Petitioners,  
129 23 & 20

NOTICE

IN THE DISTRICT COURT OF POINT PEDRO

No. 10831

1 Thiyaarasah Sangarappillai and

2 wife Thavamalar

3 Alvar Sivapathasundaram and

4 wife Navarajitham, all of Thunnalai South

Vs. Plaintiffs

1 Aiyampillai Chelliah and

2 wife Chellammah

3 Kathirgamer Ulganathar all of Thunnalai South

Defendants

It is hereby notified that action No. P. 10831 has been instituted in the District Court of Point Pedro under the partition act No. 16 of 1951 for the partition of the land called Arankarithoddam to extent 12 1/2 Lms V. C. and Ennai Veavichobivalavu in extent 3 7/8 Lms V.C. forming one block in extent 16 1/8 Lms V. C. and situated at Thunnalai Veerasantharam.

The defendants in the aforesaid action are summoned to appear in Court on the 23rd day of October 1970 at 10 O'clock of the forenoon.

By order of Court  
V. A. Nadarajah

for Secretary/Chief Clerk  
This 18th day of October 1970

Drawn by  
V. Chelliah  
Proctor for Plaintiffs  
139 23,

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2375

In the matter of the Intestate Estate of the late Pasupathipillai wife of Chelliah of Meesalai North, Meesalai Deceased

Vallipuram Arumugam of Kankasanturai

Vs Petitioner

1 Inthiranee daughter of Chelliah of Meesalai

2 Leelavathy daughter of Chelliah of do

Respondents

This matter coming on for disposal before Iza-deen Mohamed Ismail Esquire, District Judge, Jaffna, on the 12th day of November 1969 in the presence of Mr. A. V. Sathasivam, Proctor, on the part of the petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the Petitioner be and he is hereby declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to her accordingly unless the Respondents or any other person or persons shall on or before the 26th day of January 1970 appear before this Court and show sufficient cause to the contrary to the satisfaction of this Court.

This 12th day of November 1969

Sgd. I. M. Ismail District Judge

Drawn by  
A. V. Sathasivam

Proctor for Petitioner.

Time to show cause is extended till 26-10-70

Sgd. I. M. Ismail District Judge,  
125 16 & 23

Notice of Application

IN THE DISTRICT COURT OF JAFFNA

Testamentary No. T/2612

In the matter of the intestate estate of the late Thangammah Subramaniam alias Thangam Subramaniam daughter of Sinnathamby and widow of Subramaniam of Tholpura late of Kuala Lumpur, Malaysia Deceased

And,

In the matter of the British Court Probate (Re-sealing) Ordinance.

Ponnambalam Mailvaganam of Sandilipay North, Attorney of Subramaniam Ratnavel of No. 20 Tham Soong Avenue, Singapore.

Petitioner

Notice is hereby given that after the expiry of

Order Absolute in the First Instance

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2638/T

In the matter of the Last Will and Testament of the late Veeragathy Velupillai of Mankumban Deceased

Sinnathamby Sathasivam of Mankumban West, Velanai

Petitioner

This matter coming on for disposal before I. M. Ismail Esquire, District Judge, Jaffna, on the 19th day of September 1970, in the presence of Mr C Mahesan, Proctor on the part of the petitioner and the petition dated 7-9-1970 and the affidavit of the petitioner dated 5-9-1970 and the affidavit of the Notary and witnesses dated 30-8-1970 having been read.

It is ordered that the Last Will and Testament bearing No. 961 made by the deceased abovenamed on the 25th day of April 1958 and attested by M. K. Subramaniam N. P. the original of which has been filed of record in Case No: T/1051 of this court be and the same is hereby declared proved and that the petitioner abovenamed as the Executor named therein be and he is hereby declared entitled to have Probate thereof issued to him accordingly on payment of Estate Duty and taking Oath of Office.

This 19th day of October 1970

Sgd. A. Vythialingam District Judge, Jaffna

Drawn by  
Sgd. C. Mahesan

Proctor for petitioner  
120 16 & 23

fourteen days from the date hereof application will be made to the District Court of Jaffna under the British Courts Probates (Re-sealing) Ordinance for the sealing of the Letters of Administration in respect of the estate of Thangammah Subramaniam the deceased abovenamed granted by the Supreme Court at Kuala Lumpur in the Federation of Malaya on the 10th day of September 1960.

M. K. & Anandam

This 27th day of June 1970.

Proctors for P. Mailvaganam Applicant.  
123 16 & 33

ORDER NISI

IN THE DISTRICT COURT OF MANNAR

Testy. Jdn. No. 891

In the matter of the intestate estate of Christopher Anthony of Sinnakaraisal in Mannar West Deceased

Etizamma widow of Anthony of Sinnakaraisal in Mannar West

Vs. Petitioner

1 Solomon Anthony and wife.

2 Salvettamma both of Sinnakaraisal in Mannar West

3 Alesu Sebamalai and wife

4 Anthiresia both of Thoddaveli in Mannar East

Respondents

This matter coming on for disposal before M.B.G. Dissanayake Esquire, District Judge, Mannar on the 11th day of October 1970 in the presence of Mr. Anantham Seemampillai, Proctor on the part of the petitioner and the petition of the petitioner and his affidavit dated the 9th day of October 1970 having been read;

It is ordered that the petitioner abovenamed be and she is hereby declared entitled as the widow of the deceased abovenamed to have Letters of Administration to the estate of the said deceased issued to her unless the respondents abovenamed or any other person or persons interested shall on or before the 26th day of November 1970 show sufficient cause to the satisfaction of this Court to the contrary

The 11th day of October 19.0

Sgd.  
M. B. G. Dissanayake District Judge

124 16 & 23

சென்னை மாவட்ட நீதிமன்றம்  
கன்னியாகுமரி மாவட்ட நீதிமன்றம்  
கன்னியாகுமரி மாவட்ட நீதிமன்றம்  
கன்னியாகுமரி மாவட்ட நீதிமன்றம்

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Editor: R. N. SIVASUBRAMANIAM

IN THE DISTRICT COURT OF JAFFNA

ORDER NISI

No. T/2640

In the matter of the intestate estate and effects of Sinnappu Nagalingam of Tirunelveli South, Jaffna

Deceased

Nagalingam Shanmugalingam of Tirunelveli South, Jaffna

Vs Petitioner

1 Pooranem widow of Sinnappu Nagalingam

2 Nagalingam Rajaratnam

3 Nagalingam Kanaganayagam

4 Nagalingam Ulganathan and

5 Savithiridevi daughter of Nagalingam all of Tirunelveli South Jaffna

R spondents

This action coming on for disposal before I M. Ismail, Esquire District Judge, Jaffna, on this 19th day of September 1970 in the presence of Mr R. Sivasubramaniam, Proctor on the part of the Petitioner and the affidavit of the petition dated 7th day of September 1970 having been read.

It is ordered that the petitioner abovenamed be and he is hereby declared entitled as an heir of the deceased to have Letters of Administration to the estate of the abovenamed deceased issued to him accordingly unless the respondents abovenamed or any other person or persons interested shall show sufficient cause to the contrary to the satisfaction of this Court on or before the 8th day of November 1970.

This 19th day of September, 1970

Sgd. A. Vythialingam District Judge, Jaffna.

Drawn by  
Sgd. R. Sivasubramaniam  
Proctor for Petitioner  
128 23 & 30