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### THE DANCING FOOT (The Folk Dances of India)

By  
 DR. MULK RAJ ANAND

Out of the depths of the night comes the drum beat. It glows into three simple beats. And then into variations of these three beats, accompanied by the emphasis, here and there, of certain phrases of the theme, song by dithyrambic human voices. And, from all sides of the village, people become aware of the flowering of a dance in their midst. They move towards the arena and keep time with claps of hands or with the foot. And the ensemble grows, involving almost the whole community.

This is the atmosphere from which spring the folk dances of India.

From Kashmir in the North, to Cape Comorin in the South, from Saurashtra and Maharashtra in the West to Manipur in the East the village life throbs with the natural gaiety which expresses itself in these popular dances.

Originating in the harvest festivals of our ancient ancestors, when the Gods were invoked or appeased through magic verses and the dancing foot, the folk dances retain the spontaneity and vitality of much of their primary impulse; the quick, of the primitive soul. For, as in the earlier times, man bridged the distance between this world and the other world through the dance, by assuming the role of Gods and demons, so, now, he celebrates these intensest moments by his varying steps, taking colour from nature which he conquers, and with which he allies himself. Thus he casts a spell on himself and on the elements which surround him.

This ambivalent relation between man and nature must be emphasized, if we are to appreciate the folk dances of India.

preciate the folk dances of India.

Apparently lush and beautiful; our land yields with difficulty. The peasant tills the soil patiently. If the rains do not come, the hot sun cracks the earth into millions of fissures and the peasant's ordeal is hard, indeed. So, we find that he fights against nature, and yet loves it dearly. The spirits of the past ages, which symbolise natural calamities, like drought, famine, flood and pestilence, persist. And he exercises the fears of these dread forces in the permanent, yet ever alive, forms of movement, of his limbs and lineaments

Again, when the clouds pour down, the heart of the farmer is full. It is full of sunshine and God, full of the freedom of the wind and the songs of his land. And the inner life bubbles up in his soul. The deeper rhythms move his feet to dance, even as the magic of rhythm moves little children to dance. Thus, the Gods give the message of plenty as the reward for work, man offers his gratitude through the one art which is nearest to prayer—dance.

This is which man unconsciously simulates the movements of birds, beasts and flowers in his rhythmic stances. Like the swaying of the branches, sway the legs and the arm like the waving grasses waves the body; like the ears of corn are heads cocked.

And, in this way, the folk dances of India show, in the most obvious manner, the basic connection between outside movements and inner rhythms.

Starting from the early morning, about of temple (Continued on page 6)



### Mahasivaratri

V. SUBRAMANIAM  
 (Saiva-Pulavar)

Yassivo namarupabhyam yadevi, Sarva Mangala Jayossamsmarant pumsam Sarvato, jaya mangalam.

யசுவியோ நாம ரூபாப்பியாம் ய தேவி. சர்வமங்கள ஜயோசம்சமராத் புர்சாம் சர்வதோ ஜயமங்களம்

சமத்திலும், ரூபத்திலும் சிவ மாயிருக்கின்ற வகையும் சர்வமங்களமாயிருக்கிற தேவியாகையுடைய மனத்தில் தியானிக்கின்ற சால் வாருக்கும் சர்வமங்கள முண்டவதாகி.

"Blessings on all hands rain down on people who call to mind Him who is Siva (The auspicious One) in name and form, and Her, His Consort, who is all bliss."

Such is the description of Sambasiva who has to be worshipped on the Sivaratri day. He who is said to be beyond the reach of speech and mind whom even the sacred Vedas can define only negatively is curiously enough, capable of being visualised by those who worship Him devoutly through all the four quarters of the Sivaratri. Just about mid-night comes the hour of Lingavahava, (லிங்கவகாவம்) (i.e.) the appearance of the Lord in the form of a Lingam. This hour is considered to be particularly sacred and beneficent. Many are the stories told of heinous sinners who have attained beatitude owing to their having had a glimpse of the Lord at this hour. Dry must be the heart of the man, which does not well up with emotions at such an hour.

Observance of this fast should be performed with a full break of sleep devoted to Siva, on the dark night of the 14th day (Tamil Tuesday) corres-

### St. Markandeyar, The Victor Of Death (The Glory of Tapas)

GANESHAN

(Continued from last issue)

#### Yama's Messengers Meet St. Markandeyar

St Markandeyar worshipped Lord Shiva piously, his mind being deeply absorbed in Shiva's grace forgetting every occurrence of the external world. His heart melted like wax when it comes in contact with fire. Tears fell from his eyes Lord Lord Shiva who cannot be realised by ordinary folk will reveal himself to the true devotee.

Lord Shiva is like a fish which gets caught in the net of true devotion.

Lord Shiva appeared before St Markandeyar and said "Oh Markandeyar! I am pleased with your sincere poojah. What kind of boon do you require?"

St. Markandeyar, filled with ecstasy paid obeisance to Lord Shiva worshipped him with great devotion and begged, "Lord, I request you kindly to protect me from the cruel Yama" Lord Shiva blessed him and said "You need not fear Yama. I shall protect you" St. Markandeyar was satisfied. As mentioned at the beginning of this account the life time allotted

ponding to the English date 23-2-71. The devotee should also abstain from food and perform Siva-Poosai in all the four jamams. The Poosai may be done singly for each jamam or collectively during one jamam. Those who cannot do Siva-Poosai should abstain from food and sleep and spend the whole-night in repeating the five sacred letters of Siva (Panchadshara), and listening to the reading of the Puranas, dealing with the exploits of Lord Shiva.

ed to him was only sixteen years and that period was almost coming to an end. Yama sent one of his messengers to fetch the soul of St Markandeya to his kingdom which is supposed to be located in the south (தென்புலம்). Yama's messengers came to Benares and saw how piously St Markandeyar was worshipping Lord Shiva. He was terribly afraid to approach him and returned to the kingdom of Yama. He appeared before Yama and said "Oh king there is a Brahmin lad called Markandeyar in the holy city of Benares. He seems to be a sincere devotee of Lord Shiva. His mind is deeply concentrated in the adoration of Lord Shiva. He always utters the name of Lord Shiva. I was terribly afraid to approach him and therefore I returned"

Yama was terribly angry. He fumed and fretted. He replied "Is that lad the eternal lord of this world?" and summoned his clerks and ordered them to find out the lifetime allotted to St. Markandeyar. The clerks declared "Oh king the life time granted to him by Lord Shiva is sixteen years and that period has passed and he continues to live on earth by virtue of his Tapas or penance. It is true that sages nor kings nor rich men can escape death. But in this particular case Markandeyar deserves entrance to Swarga, and not Hell. These are the particulars regarding the life of St. Markandeyar.

Yama then ordered his chief minister to bring the life of Markandeyar. He went to Benares and saw Markandeyar and said "I am the Kulanthe minister of Yama. I have come to take your soul to the kingdom of Yama."

THOUGHTS TO BE TREASURED

மந்திரம் ஆவது மீறு (Devaram)

The sacred ash is the Mantiram



தமிழ்நாட்டின் தலைநகரான கரையில் நமசிவாயவே நானறி விரகதையும் நமசிவாயவே நானறி நேத்துமே நமசிவாயவே நானறி அட்டுமே

Hindu Organ

FRIDAY, FEBRUARY 19, 1971

BASIC RESOLUTIONS BELIE BANDARANAIKE PATTERN

However eloquent the Minister of Constitutional Affairs may wax on the wholesomeness of the Basic Resolutions on the New Constitution, it is plainly patent that these Resolutions indirectly and in certain aspects directly go counter to the aspirations of the late S. W. R. Dias Bandaranaike.

Premier Srimavo Bandaranaike while pointedly proclaiming to the people in the course of her presidential address at the Annual Convention of the S. L. F. P. that the Party is dedicated to the policies of its Founder and cannot, therefore, be merged in or superseded by any other political party, has, however, overlooked the need for explaining the Basic Resolutions in the context of the concepts of the late S. W. R. D. Bandaranaike.

It looks as if Dr. Colvin R. de Silva is challenging the Constituent Assembly itself in the matter of evolving a New Constitution by himself propounding astounding theories about ownership of private property. Somakama must be first interpreted to explain how the New Constitution should strive to realize socialistic objectives. Dr. Colvin R. de Silva has indicated by his recent commentaries on the proposed Constitution that he is not the L. S. S. P leader of the period preceding the last General Election and that his fervent criticism and comments on subjects such as the independence of the judiciary

would no longer be accepted by him.

The people of Lanka have all along been a politically vigilant people. They have never failed to punish erring leaders by denying them leadership. On them a Constitution cannot be arbitrarily imposed even if be that Dr. Colvin R. de Silva who rose to leadership by forthright criticism has changed his hues and spots and preferred to assume the role of a benevolent dictator taking cover under the U. L. F. Manifesto but forgetting the most important declaration of the manifesto namely, securing fundamental rights and freedoms.

The S. L. F. P. which is the one party that has absolute majority in the Constituent Assembly cannot go against the declared policies of the Party as enunciated by the Founder of the Party and accepted in toto by the present Premier and successive sessions of the Party.

Maha Sivarathiri At Thiruketheeswaram

Mahasivarathiri is an important occasion among the Saiva religious observances. The Hindus are expected to fast during the whole day and keep vigil during the night devoting the time in the worship of Lord Shiva. Performance of Siva Poojah, repeating Panchacharam, singing of Thirumuras and reading of Puranams extolling the holiness of Lord Shiva. The Thiruketheeswara Temple Building Restoration Society is taking the necessary steps to help the Hindus to devote their time in the worship of Shiva at the holy temple of Thiruketheeswaram as usual. On Tuesday the 23rd instant Special apishekam and poojah will be performed at the temple during four quarters of the night (யாமகாலம்). The singing of Thirumuras, Puranapadanam, Katha pirasankams etc. will form part of the items which have been arranged to help the devotees to spend the night in the worship of Lord Shiva Sri K. V. Jeganathan and Sri P. A. Rajasekaran are also expected to take part in some of these religious items.

Letter to the Editor

Buddhist Hierarchy Harbours Caste!

Dear Sir,

In view of the great efforts being made by Government to ensure that caste considerations are eliminated among the Hindus and the Hindu religious sects in the North, the views of the following authorities, of the caste considerations prevalent among the Buddhists and Buddhist religious bodies of the South are of interest.

C. E. Godakumbure, retired Archaeological Commissioner, says in the 'Times of Ceylon' 25-3-68.

'I have been following for sometime in your columns the subject of caste in the North. What baffles me is the attempt on the part of Buddhist monks to set right this social problem when distinctions of caste are rampant among their societies.

It is not a secret that the most influential and the largest order of monks in Ceylon, the Siamese Society, does not admit to the full ordination any one but a candidate who claims Goigama descent on both sides. This has resulted in monks of other castes also forming themselves into groups though not so openly.

The Hindu religion admits caste and it is very difficult for a follower of the teachings of Vedas and other great seers of the past to break from that tradition. But what excuse have the disciples of the Buddha, whether bhikku or layman, to adhere to a system which the master condemned?

Not long ago I heard a discussion between two 'learned' Buddhist monks where they misinterpreted the noble words of the Buddha which said that it was not birth but actions (conduct) which made a man an outcaste or a Brahman.

According to these bhikkus the passage meant 'One's (previous) karma makes a man an outcaste or a Brahman'. They went on to comment that a person of low birth should not strive at great deeds. That in itself was a sin. The discussion was over Radio Ceylon.

This is what the Buddhist monks of the eighteenth century openly taught, when they denied fellow human beings, admission into the order to strive for the highest goal. Had not a few good

(Continued on page 7)

The Dancing Foot Able Educationist Passes Away

(Continued from page 5)

bellis. the people's life revolves round the rhythmic acts of fetching water, milking the cows, churning the butter, pounding the rice, the honking of cattle behind the plough, the scattering of seeds and the ultimate reaping. Certain movements have been abstracted from all those movements, from those operations, and they have been reduced to the simplest forms or cadences. The repetitions of these cadences, in the essential rhythms, find expression in the dance like eddies of life. purified from everything else, except music and passion for movement to lift man's ordinary life from the daily drudgeries to the splendours of the highest moments.

The folk dances of India reveal not only the individual talents of our people, but the collective traditions of each part of our countryside, the characteristics of the community, and a love for rhythm almost as though it were the eternal life.

Whilst the differences of landscape and atmosphere have brought about a great variety of rhythms, of musical compositions, of costumes and dance styles, the underlying religious feelings, which were bound up with the nature-cults of ancient and mediaeval India, have become part of a unique national tradition for the whole country, with an interior oneness of purpose and aspiration. The vast variety of folk dances of India may be grouped under three heads.

1 Community dances held on the main religious festivals and social occasions;

2 Tribal dances, rooted in aboriginal cults and expressive of their magical philosophies of life;

3 Folk dances preserved by hereditary professional families and troupes, who perform at births, betrothal and marriage in the village

Of all these dances, it can be said that, as they came to our people, at work, not at the expense of life, but as exaltations of life itself, they belong to the whole people and express the imaginative life. It is true that they face the challenge of mo-

In the death of Mr. A. E. Tamber, retired Principal of the Jaffna Central College, educational circle has suffered a severe loss

Mr. Tamber's interest in the educational affairs of this country was of a lofty level. He was not merely concerned with securing proper recognition for the teaching profession; he also had the general welfare of the people at heart and suggested very useful proposals for putting education in a proper footing conforming to the cultural tradition of the nation as a whole.

Always vigilant about the national progress of his country Mr. Tamber along with Messrs Handy Perinbanayagam, S. B. Kanaganayakam and several other young graduates, shaped the youth movement in Jaffna, first as the Students' Congress and then as the Youth Congress which organisations proved their worth by keeping Jaffna out of the elections for the State Council under the Donoughmore Constitution.

When the Educational Advisory Council was first established Mr. Tamber along with the late S. Natesan sat in the Council of 12 members. Five times in succession Mr. Tamber led the All Ceylon Teachers' Union having earned the fullest confidence of the members of the teaching profession.

With a natural bent for national service Mr. Tamber lived a dutiful life dictated by a high sense of civic consciousness.

Modern industrial civilization and have tended to lapse here and there, through their inertia. But it is also certain that the present rehearsals all over the country of these old dance cultures can be kept alive, not as eddies of momentary impulse but as the fountains from which all flow again.

We can describe the Folk Dances of India as the urges of pastoral man of the different parts of our country dedicated to the spirit of rhythm, which is worshipped in the peasant's prayer:

"The dancing foot, the tinkling bells, The songs that are sung, And the varying steps, Find these within yourself, Then shall your fetters fall away."

- I. S.

# SIVARATRI

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

The morning air was peculiarly ethereal. Cries of "Siva, Siva" filled the air round temples and madams. Men and women, fresh after their baths were hurrying towards places of worship. The temple bells rang loud adding their melodious rhythm to the devotional songs of devotees. Siva, Siva resounded every where. But Lubdhaka, the hardened huntsman smiled ironically, mimicking the cries of the devotees as he with bow in hand, swung across his shoulders the bag of arrows and wended his way towards the jungle. En route, he peeped into the open portals of a temple and saw devotees singing songs in their desire to commune ecstasically with the Divine, chanting "Siva, Siva" at intervals. The huntsmen muttered "Siva, Siva" in mockery.

Before the day advanced, he had reached the frontiers of a wooded jungle and entered the forest with long heady strides. His eyes followed the smallest twist and turn in the track of wild animals. With a whizz flew his arrow from his bow and a little fluffy thing dropped dead. He picked up the bird and shouted Siva, Siva and laughed. Hardly had he the time to finish his laughter, when he espied a deer gently darting across his path. Quick with his bow, he was about to string the quiver when the doe in the tenderest of voices addressed the marksman. "Oh Hunter, Killer of all creatures! Why do you want to take my life? What a question to ask? laughed Lubdhaka. To kill is my job; the flesh of animals is the food for me and my family. Before I make meat of you, do tell me, how you came to have this human voice? Replied the doe softly. Two hearts are throbbing in me. Permit me to go into the glade and drop my young one, and return"

What a clever creature! thought Lubdhaka. By pleading for the life of a tit-bit in her womb, she was making sure of her life too. "The embryo should not be thwarted" Poo! Who set the law? Am I not a law unto myself? Time passed and the wilderness echoed to the twang-

of the hunter's bow-string; birds on wings doves and parrots, fell thick and fast to the onslaught of his shaft - the wilderness shuddered as he roared "Ha, Ha, Siva, Siva" in derision.

He then came across a full grown buck and a doe and as he took aim, they too pleaded for their lives "Pray grant us a little time to go and consummate our conjugal felicity, then our flesh will be willingly yours" Lubdhaka was on thorns and tenterhooks; some compassion in the core of his heart flashed forth for the fraction of a minute. "Siva, Siva" he cried ironically, ashamed of his vacillation as the animals retreated. Dusk fell and the wilderness coiled into silence. Lubdhaka hurried to collect the birds he had shot. Just then the buck and the does with young ones came back into sight. "I am ready" said the buck, advancing "you can kill me" "Kill me first" said the elder mate, pushing the buck as death must die a samangiti - widowhood is cruel even for the wink of an eye" Lubdhaka surveyed the family of animals that offered itself completely and whole-heartedly to his hunger. He was moved with a strange feeling. He thought of his wife and children and their probable sacrifice to a hunter, mightier than himself. Vaguely he knew his law of life that was based on a vast reciprocal murder which sanctified his profession - Life in death and Death springing back to Life, from the trivialst to the biggest.

The gnat pounced on the moth, the spider on the fly, the snake on the toad, the wolf on the lamb, the lion, the tiger everyone preyed, and Man preyed on all, what difference was there between the Slayer and the Slain? Which was darker? - Creation or Destruction? He felt confused, Lubdhaka broke the bow and flung aside his arrows. Night flooded and he realised the impossibility of his reaching home as he was in the midst of a thick jungle, miles away from the city. Hastily he climbed a Vilva tree nearby and resolved to pass the night on its branches. Dew fell heavily

and miserable on his perch, he shivered with cold and the terrors prowling below. Besides, for all his killings of small birds, he had not taken a morsel of food that day. So, tormented by hunger and chilled by cold, he kept shifting his position continuously, shaking down drops of dew, some leaves, flowers and fruits of the vilva tree, with every move of his. And Lubdhaka thought he had involuntarily muttered Siva, Siva while he passed the night, restlessly on his perch. The cool dew, the vilva leaves and flowers had fallen on an uncared for Linga that lay hidden at the foot of the tree covered by vegetation. And that was the night consecrated to the worship of Siva - the 14th day of the waning moon.

At Mount Kailas, said Parvathi to Lord Siva.... "verily are you kind to your devotees, however callous they may be - as in the case of Lubdhaka." completed Siva "True this Lubdhaka was a hardened sinner, but before he died, he had at least for a day compelled by circumstances, *fed, kept vgl ana dropped off runs on to my Linga* - involuntary though - their cumulative merits obtaining for him absolution from all his past sins.

"What reward would then be theirs, who perform such rites solemnly, sincerely and devoutly on this Sivaratri Night, so sacred and acceptable to Me." The Divine voices ceased speaking.

In the city with day break, worshippers had gathered and Brahmins were chanting- Pasupatiaya Namah Om - O, Lord of Beings, Obaisance to Thee!

Tryambakaya Namah Om - O, Lord with three Eyes, who looked into the three divisions of time - the past, the present and the future. Salutations to Thee!

Kapalamalaharaya namah Om - "The lapse and revolution of ages. Onward and onward, ever hurrying, and never lingering, we fill the cemeteries of the Earth with our rattling skeletons, the many masks we wore in the wonderhouse of life slipping away from our faces revealing us stark in the wonderhouse of Death. And the Lord wears a necklace of these, our skulls, indicating that what He destroys He regenerates.

Om Tripurantakaya Namah!!!

## Prevention of Cow Slaughter

(Copy of a letter addressed to the Mayor of Jaffna by the Hony. Secretary of the Jaffna Saiva Paripalana Sabai.)

The slaughter of cows is strongly prohibited in our Shastras. The cow is considered as an object of veneration by the Hindus. The Panchakaviam five things-(milk, curd, dung, urine, and ghee) obtained from the cow is used for the worship of Lord Shiva. St. Gnanaprakasara of Thirunelveli, Jaffna, one of the fore fathers of Sri La Sri Arumuga Navalar flew away from his homeland to avoid the heinous sin of supplying a cow to the then Portuguese rulers of Jaffna about two hundred years ago. The cow dung is utilised for the preparation of the Holy ash (ashu). We can quote several reasons in support of the holiness of the cow but desist from it for fear of this letter being too long.

The cow is also very useful as it supplies the necessary manure for the cultivation of crops, the chief among them being paddy cultivation. Even in our home land of India one of the heads of the Sri St Sankarachiya Mutt recently requested the Indian Government to prevent the slaughter of cows through legislation and went on hunger strike for more than fifty days to impress on the Indian Government the important significance of his plea.

We therefore request you to be good to pass a resolution in your Municipal Council banning cow slaughter in the land which is the birth place of St. Gnanapiragasara and Sri La Sri Arumuga Navalar. Even Lord Buddha, the revered religious leader of India had condemned killing of animals.

We hope you will be good enough to take the necessary action and fulfill our request.

## Letter to the Editor

(Continued from page 6) monks at the turn of the last century gone to Burma and brought a new ordination, very few persons in the coastal districts would have remained. Buddhists? The majority of Buddhist monks still abide by their dis-

## ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. T/2645

In the matter of the Last Will and Testament of John Rajah Victor Jeyaveerasingam of Chankana East, Chankana

Deceased Euphrasia Poomani Jeyaveerasingam widow of Rajah Victor Jeyaveerasingam of Chankana East, Chankana Petitioner

This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on this 5th day of October 1970, in the presence of Mr. R. Sivasubramaniam Proctor on the part of the Petitioner and the affidavit of the abovenamed petitioner dated 9th September, 1970 and the affidavits of Notary Mr. M. K. Subramaniam dated 9th September, 1970 and the attesting witnesses Rita Innatamby and Nagalingam Ponnudurai dated 17th and 30th September, 1970 having been read:

It is ordered that the Will of John Rajah Victor Jeyaveerasingam, deceased, dated 30th December, 1964 and attested by Notary M. K. Subramaniam under No. 8593 filed of record be and the same is hereby declared proved unless any persons interested shall on or before the 15th day of December, 1970 show sufficient cause to the satisfaction of this court to the contrary.

It is further declared that the petitioner is the executrix named in the said Will and that she is entitled to have Probate of the same issued to her accordingly unless any persons interested shall on or before the 15th day of December, 1970 show sufficient cause to the satisfaction of this Court to the contrary.

This 5th day of October 1970.  
Sgd. A. Vythilingam  
District Judge, Jaffna  
15-12-70  
Time to show cause is extended to 7-3-71.  
Sgd. A. Vythilingam  
D. J.

Drawn by  
R. Sivasubramaniam  
Proctor for Petitioner  
170-19 & 26

torted interpretation of the Master's word

When I was at places like Chunnakam, Kantharodai etc. in Jaffna Peninsula, I came across a few youths who were anxious to enter the Buddhist order of monks. Now the bhikkhu in charge of the Naga Vihara in Jaffna, I believe, belongs to the Siamese order. Can he admit them? May I request our Buddhist monks and lay leaders as well, to "cast out first the beam in their own eye" so that they may see clearly" to cast out the mote from their brother's eye"

(To be continued.)  
Yours faithfully,  
J. R. Sinnatambay  
15-2-71.

286 Bullers Road,  
Colombo 7.  
2-6-69

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

T / 2671

In the matter of the intestate estate of Mohammed Mohideen Mohammed Ismail of Vannarponnai West, Jaffna Deceased... Petitioner... Respondents...

This matter coming on for disposal before A. Vythilingam Esquire, District Judge of Jaffna on the 15th day of December 1970, in the presence of Mr. S. Balasingham Proctor on the part of the petitioner and the Petitioner and Affidavit of the petitioner dated 15th December 1970 having been read: It is ordered that the 3rd respondent be appointed Guardian ad litem over the minor the 8th respondent for the purpose of representing him in this action and that the petitioner be declared entitled to have letters of administration to the estate of the deceased and that such letters of administration be issued to him unless the respondents above-named or any such person interested shall appear before this court on the 14th day of March 1971 and state objections or show cause to the satisfaction of this court to the contrary. It is ordered that the minor be produced in court on the 14th day of March 1971. This 15th day of December 1971. Sgd. A. Vythilingam District Judge, Jaffna Drawn by Sgd. S. Balasingham Proctor for Petitioner 178 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 985

In the matter of the Intestate Estate and Effects of the late Sabapathiar Arumugam of Karaveddy North

Deceased

BETWEEN: Arumugam Naradaswami of Karaveddy

North presently of Government Hospital Kiriella

and Petitioner

1 Chellammah widow of Sabapathiar Arumugam

\* Arumugam Kanagaratnam of Karaveddy North Respondents

This matter coming on for disposal before A. Sivanandan Esquire, Acting District Judge Point Pedro on the 9th day of November 1970, in the presence of Messrs Ratnasingham and Subramaniam Proctors on the part of the Petitioner and the petition and affidavit of the petitioner having been read:

It is ordered that the petitioner as an heir of the said deceased be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to him accordingly unless the Respondents or any other person interested shall at 10 O'clock in the forenoon on the 21st day of December 1970 appear and show sufficient cause to the satisfaction of this court to the contrary

The 30th day of November 1970.

Sgd. A. Sivanandan District Judge

21-11-1970.

Time to show cause extended till 25-2-1971.

Sgd. A. Sivanandan D. J.

178 12 & 19

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

Testamentary Jurisdiction No. 986

In the matter of the Last Will and Testament of the late Kanthar Chinniah Sivapragasam of Karanavai South Deceased

1 Thambiah Thanikasalam 2 Thambiah Ramachandran (both of Karanavai South

Vs. Petitioner

Gnanammah widow of Thambiah of Karanavai South Respondent

This matter coming on for disposal before A. Sivanandan, Esquire, Acting District Judge, Point Pedro on the 9th day of November 1970 in the presence of Messrs Ratnasingham & Subramaniam Proctors on the part of the petitioners and the petition and affidavit and the affidavit of the attesting notary and witness having been read.

It is ordered that the Last Will No 1004 dated 25th day of April 1967 attested by V. Somasunderam Notary Public of Jaffna now deposited in court be and the same is hereby declared proved, that the petitioners as Executors named in the said Last Will be declared entitled to have Probate to the said Last Will and that Probate be issued to them accordingly unless the Respondent or any other person interested shall at 10 O'clock in the forenoon on

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2554

In the matter of the Last Will and Testament of the late Ranimuttu widow of Edwin Selvanayagam Clough of New Road, Karainagar East, Karainagar Deceased

Mrs. Thangaratnam widow of Kanapathipillai of Varikoodal, Karainagar

Vs. 6th Respondent- Petitioner

1 Dr. Murugesu Thillaiyagaram of 29, Jalan Tekkan Kuala Trengganu, Malaysia 2 Miss Murugesu Muttulakshumi, long Kap Kumaraswami 3, 1/2 mile off Ipoh Road, Kuala Lumpur, Malaysia

3 Mrs. M. Navaratnam C/o M. Navaratnam of the Department of Water Supply and Drainage, Ratmalana

4 T. Sivanesan 246/C, Balastran Road, Singapore

5 Mrs. Maheswari Thambirajah C/o T. Thambirajah Co-operative Inspector, Muruganpiddy, Murugan

6 Mrs. Manonmani Chelliah of Karainagar presently of 8, Jalan Terap Jalan Kovil Hill, Kuala Lumpur

7 Anusakkiam widow of Murugesu of 14 1/2 Thambiy Abdulla Road, Kuala Lumpur, Malaysia presently of Karainagar.

Respondents This matter of the Petition of the abovenamed 6th Respondent - Petitioner coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 25th day of November 1970 in the presence of Mr. K. Arumugam, Proctor on the part of the 6th Respondent - Petitioner and the affidavit of the 6th Respondent - Petitioner dated the 25th day of November 1970 having been read:

It is ordered that Letters of Administration with copy of will of the abovenamed deceased be issued to the 6th Respondent - Petitioner as one of the Legatees of the said will unless the Respondents or any others interested shall appear before this Court on the 27th day of January 1971 and show sufficient cause to the contrary.

This 25th day of November 1970.

Sgd. A. Vythilingam District Judge

Drawn by Sgd. K. Arumugam Proctor for 6th Respondent - Petitioner 27-1-71

Time to show cause extended till 28-1-71.

It'd. A. V. D. J.

175 19 & 24

The 21st day of December 1970 appear and show sufficient cause to the satisfaction of this Court to the contrary.

The 30th day of November 1970

Sgd. A. Sivanandan District Judge.

Drawn by Proctor for Petitioner

24-12-1970

Time to show cause extended till 25-2-1971.

Sgd. A. Sivanandan D. J.

177 12 & 79

ORDER NISI

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2663

In the matter of the intestate estate of the late Narasingam Kandiah of Kuppilan Deceased

Kandiah Ganesalingam of Kuppilan

Petitioner

1 Puvaneswary daughter of Kandiah

2 Sivaneswary daughter of Kandiah both of Kuppilan

Respondents

This matter coming on for disposal before A. Vythilingam Esquire District Judge, Jaffna on the 24th day of November 1970 in the presence of Mr. K. Vairavanathan Proctor on the Part of the Petitioner and affidavit and petition of the Petitioner having been read.

It is ordered that the petitioner be and he is hereby declared entitled as one of the heirs of the abovenamed deceased to have Letters of Administration to the estate of the said deceased and Letters of Administration be issued to him accordingly unless the respondents or any other person or persons shall on or before the 27th day of February, 1971 appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

The 24th day of November, 1970

Sgd. A. Vythilingam District Judge

Drawn by, K. Vairavanathan Proctor for Petitioner. 181 19 & 26.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2686

In the matter of the intestate estate of the late Sinnathurai Asaipillai of Chunnaskam Deceased

Nagaratnam widow of Sinnathurai Asaipillai of Chunnaskam

Vs. - Petitioner

Minor 1 Asaipillai Suren.

thini

.. 2 Asaipillai Kamalambikai

.. 3 Asaipillai Indra Devi

.. 4 Asaipillai Thavassasgam

1. Asaipillai Srinibala all of Chunnaskam

The 1st to 5th respondent are minors appearing by their Guardian ad-Litem.

6 Sinnathurai Mathiah of Chunnaskam

Respondents This matter coming on for disposal before A. Vythilingam Esquire District Judge Jaffna on the 20th day of January 1971, in the presence of Mr. S. Thilliar Proctor on the part of the Petitioner and the affidavit and petition of the petitioner having been read.

It is ordered that the 6th respondent be and he is hereby appointed Guardian ad-Litem over the minors the 1st to 5th respondents and the petitioner be declared entitled to have Letters of Administration to the estate of the said deceased and that Letters of Administration be issued to the petitioner unless the respondents or any other person or persons shall on or before the 29th day of March 1971, appear before this Court and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the petitioner do produce the minors in Court on the 29th day of March 1971 at 10 a.m. The 20th day of January 1971 Sgd. A. Vythilingam District Judge

Drawn by Sgd. S. Thilliar Proctor for Petitioner 180 19 & 28

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