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JAFFNA, FRIDAY JULY 16, 1971

X

EMINENT TAMILS OF CEYLON
THE PIONEERSArumugampillai
Coomaraswamy Mudaliyar
(1784 - 1836)

By

V MUTTUCUMARASWAMY B. A.

Coomaraswamy was born at Manipay in the year 1784. His father was Arumugampillai. He came from an aristocratic family. Coomaraswamy established his home in Colombo at Chekku Street which was at that time a residential quarter of the well-to-do.

Coomaraswamy was appointed a Mudaliyar¹ of the Governor's Gate in 1805. He was the first Tamil Member of the Legislative Council Council in Ceylon - the first assembly of its kind² in the East which was formed as a result of the Colebrook and Cameron Reforms in 1833. It was held in high estimation by English statesmen.

In the course of his duties as Mudaliyar and Chief Interpreter to Government, Coomaraswamy Mudaliyar was in constant contact with both Governor Brownrigg (1812-1822) and Sri Vikrama Raja Sinha, King of Kandy (1798-1815) who was deposed in 1815. It may be well to recall that Sri Vikrama Raja Sinha was the last of the Kings of Ceylon. He was a king of the Nayakka dynasty who ruled in South India. This dynasty was an offshoot of the Hindu Vijaya Nagar Tamil kings. The Kandyan Convention was signed both in English and Tamil in 1815. Coomaraswamy Mudaliyar contributed not a little to alleviate the trials of the deposed king and family in their transition from monarchy to exile in Vellore.

At the close of the administration of General Brownrigg, he gave Coomaraswamy Mudaliyar a gold medal and inscription in 1819, as a token of his deep appreciation. The Mudaliyar served under Sir Edward Paget who was Governor from 1822 to 1824.

Governor Burnes who was Governor of Ceylon from 1824 to 1831 was equally impressed with Coomaraswamy Mudaliyar. He presented him with a beautiful gold-headed Malacca cane bearing the English arms as a token gift on the occasion of his being elected as the Head of the non-Christian Tamils in Colombo.

Coomaraswamy Mudaliyar identified himself heart and soul with the movement for the abolition of slavery initiated by the Chief Justice Mr (later Sir) Alexander Johnston, and his name appears amongst those who petitioned the Prince Regent of the United Kingdom for the Emancipation of slaves of Ceylon in 1816.³

During Coomaraswamy Mudaliyar's period, Ceylon was a crown colony. Its Governors were looked upon with awe and majesty just as the kings of old. The Governor presided over

(Continued on page 6)

¹ The high officers of State were dignified with the title of Mudaliyar. They formed (in former times) the household personal attendants on the great kings—The Tamilian Antiquary 1910 Page 28.

² Forty Years in a Crown Colony, Vol. II, Page 164 and 165, Life of Sir Richard Morgan.

³ Annex to Regulation No. 9 of 5th August 1816.

Letter to the Editor

Shri Nehru on
Compromises

Sir,

It is inevitable that there are differences of opinion in most matters in this world. In Ceylon also, we have plenty of differences of opinion. The art of compromise is a civilized, effective permanent and generally unavoidable method of achieving the best results for the country. Just at present, there is great controversy about many matters specially relating to the future Constitution of Ceylon and generally the future of the country and its present condition.

The following passage from Shri Jawaharlal Nehru's Autobiography is relevant and could be helpful, if applied to some of Ceylon's problems:

"It is, of course, absurd to say that we will not co-operate with or compromise with others. Life and politics are much too complex for us always to think in straight lines. Even the implacable Lenin said that "to march forward without compromise, without turning from the path" was "intellectual childishness and not the serious tactics of a revolutionary class." Compromises there are bound to be, and we should not worry too much about them. But whether we compromise or refuse to do so, what matters is that primary things should come first always and secondary things should never take precedence over them. If we are clear about our principles, and objectives, temporary compromises will not harm."

Yours etc.

S Sivasubramaniam

103, Hultsdorf St.
Colombo 12
2-7-71

The Malady of the Century

BY NALINIKANTA GUPTA

(Continued from last issue) stagnated after siddhi. It means that the consciousness having undergone a change in character, takes a different kind of movement altogether; it proceeds now from truth to truth, from light to light, from siddhi to siddhi. The modern consciousness moves on the other hand from uncertainty to uncertainty, at best from the more obscure to the less obscure.

The ancient Rishis were worshippers of the Sun and the day; they were called Finders of the Day, Discoverers of the Solar World. They knew what they were about and they sought to make their meaning plain to others who cared to go to them. They were clear in their thoughts, direct in their perception; their feelings however deep were never obscure. We meet in their atmosphere and in their creative activity no circumambulating chiaroscuro, nothing of the turbid magic that draws us today towards the uncertain, the unexpected and the disconcerting. It is a world of certitude, of solid reality—even if it be on the highest spiritual levels of consciousness—presenting a bold and precise and clear outline. When we hear them speak we feel they are uttering self-evident truths; there is no need to pause and question. At least so they were to their contemporaries; but the spokesman of our age must needs be a riddle even to ourselves.

To the moderns truth is merely relative; the absolute is an ever-receding reality and has only a theoretical existence. The true reality, whatever it is, we can never reach or possess; we may say that we are approaching it nearer and nearer, but shall never come up to it—there is no end to our pursuit. An eternally progressive rapprochement between our knowledge or realization and the object of it is our destiny and also perhaps our privilege. It is this movement without end or finality that is life and all its zest and beauty. The ancients, on the other hand, aimed and worked at siddhi, that is to say, definite and final achievement. This did not mean however that there was a dead stop and they

Ours is an age of hunger—hunger for knowledge, for power, for enjoyment. But we do not know, nor care to know, the conditions under which alone such hunger can really be appeased. First of all, we think that to satisfy our hunger we have simply to go straight and pounce upon the object; we do not consider it at all necessary to look before-hand to our assimilative nature and capacity. Our hunger serves only to multiply the objects of hunger; and the objects of hunger again multiply our hunger; this is the vicious circle in which we are entrapped. We hungered for progress, but what we have succeeded in getting is change and movement, speed and restlessness, we yearned for light, we have found only information; we looked for power, we have mastered a few tricks or clever manipulations; we aspired for happiness, we have stopped with etray pleasures and hence with dissatisfaction.

To relieve life of this mingled strain and tension, to lift it out of this ambiguity and uncertainty, to free it from this gravitational force that drives it towards what is superficial and external—to endow it with its real worth; we must find and possess life at a higher level, at its unspoilt source; we must first draw back and re-establish this time consciously and integrally, the lost connection, with our soul, the Divine in our being.

THOUGHTS TO BE TREASURED

அருளிஞால் ஆகமத்தே அறிபலாம்...சிவனை

God can be realized through (His) Grace by (conforming to the teachings of) the Agamas. (Siddhiyar)



மகசிவாயவே சூனாயுய் மகசிவாயவே நானறி விக்கமாயுய் மகசிவாயவே நானறி தெந்தாயுய் மகசிவாயவே நன்னெறி காட்டுமே

Hindu Organ

FRIDAY, JULY 16, 1971

EFFICIENCY IN EDUCATION

Where is the defect? Is it in the system or the scheme of education? Or is the student generally so backward as to be unable to reach the required standard? Yet another question is whether the teacher is inefficient? These questions arise, and naturally so, because the percentage of passes at public examinations leading to higher education has become glaringly low. The magnitude of the problem that is Education is such that the entire question will have to be studied in all aspects by a team of experienced and efficient educationists with a view to evolving a new system that will be able to meet the requirements of the pupils, the parents and the public at large — that is the nation.

The Ministry of Education is responsible for the establishment of an administrative organization for the support, control and supervision of its educational structure. The powers, duties and responsibilities of the Ministry are well defined. What remains is the setting up of a system of instruction according to the needs of the country. Elementary Education, Secondary Education, University Education — these are the broad branches of the educational set up. The names and descriptions of these sections may change but the content and context of the particular branch of education will remain the same. All that is necessary at the present juncture is to examine the causes of the defects in the present system of examinations and promotions that lead to the

entrance of candidates to the University. In such a survey it may be of use if the question of the selection of subjects that must be compulsorily studied at schools in the same manner as in the times of old the three rs came to be axiomatically indispensable for entry into the field of post primary education, is examined and explained.

Now that the study of the mother tongue is inevitably compulsory, the question of the study of additional languages, number, elementary science, humanities would have to be considered in the order of priority and suitability.

The essentials for a fruitful and full course of education at the primary level and in the post primary classes must be determined in the light of the causes that have led to a decline in the efficiency of education as revealed by the startling disclosures of the results of the General Certificate of Education Examination at the Ordinary and Advanced Levels.

There is what is called the traditional type of education; also there is the progressive type. The former centers on the learning of the subject matter and the development of prescribed skills in reading, writing, arithmetic, spelling, geography, history and art. The progressive type of instruction focuses attention on the development of the industrial child, his emotional and social development as well as his intellectual and physical powers. In reviewing the present system of education the different types of education pointed out here will have to be considered. We shall deal with this question further in our next issue

Birthday Greetings to Mayor Duraiappah

The citizens of Jaffna offered their congratulations to Mayor A. T. Duraiappah on the occasion of his 46th Birthday and as a sign of their appreciation of his services to the city, presented him with a new Motor Car for his use in connection with his services as welfare worker. A Public Meeting was held on July 15 presided over by Muddr. C. Muttutamby. The Government Agent Jaffna Mr. V. Amerasekera was among those who expressed appreciation of the good work hitherto done by Mayor Duraiappah.

Suntharamoorthy Swamigal Gurupoojah

(30 - 7 - 71)

BY C. SINNATHURAI

God's ways are mysterious. There is a world of wisdom and spectacular significance in sending Alalashunderar from Mount Kailas to be born as Nambiaroorar in Thirunavalkore in South India. There was a significance in making Alalashunderar look at Anithithai and Kamalini with lust and vice-versa in Kailas. If not for the birth of Nambiaroorar the Tamil language would be poorer without the immortal book - Periapuranam, because without Suntharar's Thevara Pathigam Thiruthondathokai (திருத்தொண்டத்தொலைக) the writing of the Periapuranam would have been an impossibility. So no one can comprehend the ways of the Almighty who has a firm and sure hand in the destiny of all beings and all nations. Not an atom moves without His Supreme Will. So we must take things as they come and understand their meaning through God's Grace.

Saint Suntharar's father and mother were of pure Siva Bramin stock. For generations their ancestors were staunch and sincere followers of Vedic and Agamic aspects of the Saiva and Brahminic culture, Suntharar grew up to be a devoted Saiva Brahmin boy, he was playing one day in the street adjoining his mansion. Captivated by the dominating splendour of his face, Narasinha munaiariyar (நரசிங்கமுனையாரியர்) the king of the country took him to his palace with the permission of his father and brought him as an adopted son. Not only he developed a Brahminic culture in the palace, but also imbibed the traditions of royalty. Suntharar's life was a chequered one full of pain and pleasure. Nobody can comprehend the life and the unique personality of Suntharar, unless one studies his life with faith and learns Saiva Siddantha Sastras as well.

The study of his life is a thrilling exercise. It creates in the reader a spirit of piety, devotion and dedication. Lord Shiva who does not reveal himself to Brahma and Vishnu became his companion, his guide and prop. God went to his

rescue on many occasions. Suntharar was known as Thambiran Tholar. Suntharar's life is full of many instances when he saw the Imperceptible Almighty face to face. Suntharamoorthy Swamigal is like a beacon light. It was he who has shown that we can talk to God face to face, express our desires, our failures, our frailties, our weaknesses, our wants, our successes and joys. Suntharar derives immense pleasure in invoking His Grace and Help. As promised in Mount Kailas Lord Shiva went with an ola script in the form of an old and infirm Brahmin to a rest his worldly leanings and to stop Suntharar from marrying the daughter of Sadankavi Chariar (சடங்கவிச்சாரியார்) and telling him that he was a slave to Him. God appeared to Suntharamoorthy Swamigal in Thiruvavoor and asked him to sing the praise of the saints who congregated in the Hall of 1000 pillars (தேவாசிரிடமண்டபம்) at Thiruvavoor. Suntharar invoked God to redeem him from the grief that cleft his heart at the separation of Paravayar. At once Lord Shiva appeared before him and granted the devotee his request. Lord Shiva without Suntharar's invocation went to the Brahmin's house at Thirukachoor (திருக்கச்சூர்) and brought him food and satisfied his hunger at Kurukavoor. Shiva appeared as a Brahmin priest and had a pandal, food and water ready to appease the hunger and thirst of Suntharar who was on his round of pilgrimage from temple to temple. Suntharamoorthy Swamigal asked God for assistance to get the paddy which was given by God to Kundaiyorkkilavar (குண்டையூர்க்கிழவர்) removed. God granted his request & had the paddy removed by angels at night to Thiruvavoor.

Swamigal got back his eyesight which failed when he left Sangiliyar (சங்கிலியார்) after marriage. These instances from the life of Suntharamoorthy Swamigal show that Almighty God is ever ready to give a helping hand to all devotees who with devotion and piety serve Him with pure thoughts, guileless words and good deeds. There is

a singular spectacular and thrilling experience in us when we read the contexts of his stirring life in which mention is made in the Periapuranam about the instances of Lord Shiva's meeting with Suntharar. Suntharar demands everything from Shiva just as a child would demand from a father. God granted all his requests.

According to Saiva Siddhanta there are four margas (paths, மార్கங்கள்) to obtain liberation. They are Sanyasi Kiriyai, Yoga and Gnanam (சரியை கிரியை, யோகம், ஜ்ஞானம்). Suntharamoorthy's way of approach to the feet of God was Yoga marga. God became his companion and rendered him timely help at all times. He developed a Yogic attitude to God. His subconscious mind was always in rapt communion with Shiva although his external body to all intents and purposes was doing mundane duties. His experience was Shiva's experience (சிவபோகம்). He saw God everywhere all his senses were turned to the perception of the imperceptible. That was why he was not caught in the net of worldly pursuits although at times it appears to the reader of his story that he was a worldly man. He was entirely detached. He had the Atma Dharsan and the Dharsan of the Supreme. "ஊன் உடல் வேறு செய்தான் கொடித்தான் மலை உத்தமனை". Suntharar was a unique personality. His Thevarams are themselves unique. There are 100 Thevara Pathigams of Suntharar. Each Pathigam has a singular and enjoyable feature. His Pathigams are full of his personal frank references, his failures and successes, his requests of prayer and his firm conviction of his mantric words. They are full of meaning and stir us to lead a life of piety. They take our thoughts to elevated regions and purify our thoughts acting as barriers against disease and mental degradation. He says in one of his Thevarams that those who sing songs of praise to God and worship HIM wholeheartedly will be fed well and freed from chronic diseases. Let us ponder over some of his thought-provoking lines (Continued on page 7)

ARUMUGAMPILLAI.....

(Continued from page 5)

the sitting of Legislative Assembly which was arranged like a horse shoe.

Coomaraswamy Mudaliyar was a well-read man in Tamil classics. He had a Crest of arms of an elephant's head with the words of Gandhari (Sanskrit) "Yato Dharma State jaya", the meaning of which is "where there is virtue there is victory".

The crest and motto was subsequently used by his only son, Sir Muttu Coomaraswamy, his grand-son, Kalayoti Ananda Coomaraswamy, and his cousins, Sir Ponnambalam Ramanathan, Sir Ponnambalam Arunasalam, and his others descendants.

Coomaraswamy Mudaliyar married Visalachi. Although at first they lived at Chekku Street, they purchased a house at Amal Thottam, Mutwal and resided there later.

Coomaraswamy Mudaliyar died on November 7, 1836. Sir Robert Wilmot Horton, who was Governor of Ceylon (1831-1837), remarked on November 7 1836:

"Since I last had the honour of meeting the members of the Legislative Council we have sustained a severe loss by the death of Mr. Coomaraswamy one of our native members. The conduct and capacity of that lamented gentleman are too well-known and appreciated by those whom I now address to render it necessary for me to offer any observations upon the subject beyond the expression of my sincere regret."

He was succeeded in the Legislative Council by his son-in-law Edirmannasingham Mudaliyar from 1846 to 1861.

His children were Muttu Coomaraswamy (son) and Sellachi (daughter) who became the wife of Ponnambala Mudaliyar - the Founder of the Ponnambala Vanesar Temple at Kochikadde, Colombo, Ceylon and the mother of three illustrious sons, Coomaraswamy, Ramanathan (Sir), Ponnambalam, and Arunachalam (Sir Ponnambalam).

4 Governors Speeches, Vol. 1, of Ceylon, pages 23 & 24.

EVINENT TAMILS OF CEYLON THE PIONEERS - 2

Arunasalam Ponnambalam Mudaliyar

(1814-1887)

The greatness of a land cannot be measured by its material prosperity, but its culture has to be taken into account. An important aspect of its culture is evidenced by architecture and sculpture. It is the good fortune of the city of Colombo that it has a temple which is an excellent specimen of the best Dravidian architecture. That is the Ponnambalavanar (Sivan) Temple - the only one in Ceylon built in granite stone.

The temple was originally built in brick by Arunasalam Ponnambala Mudaliyar. The first consecration ceremony took place on the November 17th, 1857. It has been subsequently enlarged and rebuilt by his successors. It has a new Gate Tower (Raja-Gopuram) now. Many visitors from the West have remarked on the beauty of the workmanship in the temple.

The history of the Tamils in Colombo may without difficulty be traced back for at least one hundred and seventy-five years. The earliest family to achieve distinction in the metropolis was that of Coomaraswamy Mudaliyar, and his son-in-law Ponnampalam Mudaliyar.

Their ancestors were from Manipay. It is said that a noble man, Mana Mudaliyar, came from Thondai Nadu (a part of the Cholian kingdom which included Madras) and came to North Ceylon and settled at Manipay, during the reign of Pararajasegeran, who reigned at Jaffna, roughly in the 15th century.

Ponnampalam's father was Arunachalam - his great-great grand father, Mathar Kathirkama Kannakar who was descended from Mana Mudaliyar.

Ponnampalam's mother was Thangam. Ponnampalam was born in 1814 at Manipay. When

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Ponnampalam was sixteen (in 1830) he was sent to Coomaraswamy Mudaliyar of the Governor's Gate to Colombo. Ponnambalam was brought up like a son by Coomaraswamy Mudaliyar and his wife Visaladchi. Coomaraswamy Mudaliyar had no children at that time. Ponnambalam lived at Chekku Street, then a residential quarter of the well-to-do. The School which Ponnampalam was sent to study English was a Regimental School run by Mr. Mackenzie, an Englishman at Fort. Ponnambalam studied English there and Tamil at home privately. Sir Edward Barnes who was Governor of Ceylon (1824-1831), visited the School (possibly in 1831) saw Ponnambalam's English writing and remarked on its excellence.

Ponnambalam never became very proficient either in English or Tamil, but the art and skill he showed in managing men and affairs was remarkable. He served in the Colonial Secretary's Office and also took to trade.

It was the Europeans who ran the export and import business in spices, coconut, oil, coffee and beer. Coffee business was in the peak. The circulation of capital in the poor and profit in trade scanty. The exports of coffee in 1833 amounted to 2900 cwts. But then by 1847 that had shot up to 174,000 cwts. The volume of business had increased seven-fold.

Ponnambalam had an intuitive inclination towards business and made his fortune in it. He was a private Banker, as there were no private banks at that time. As a private banker, Ponnambalam had as his clients men such as George Turnour, who was a Pali scholar and translated the Mahavamsa into English, Phillip Wode House, the Government Agent of the Western Province, Sir Anthony Oliphant, the Chief Justice and Torrington, the Governor of Ceylon.

Ponnampalam was appointed as a landing waiter and searcher by the Customs Department, at £145/- an year and having proved his integrity there, he was appointed Cashier of the Colombo Kachcheri in 1845. This post was formerly held by his brother-in-law, Edirmannasingham Mudaliyar, who was a Member of the Legislative Council from 1846-1861.

(To be continued)

ORDER NISI

IN THE DISTRICT COURT OF
JAFFNA

No. T. 2688

In the matter of the Last Will and Testament of the late Edyathumangalam Krishnaswamy Chandra Chudamany of 106, Sivan Koil North Road Jaffna

Deceased Edyathumangalam Sivabrahmanyam Krishnaswamy of 106 Sivan Temple North Road, Jaffna

Petitioner This matter coming on

for disposal before A. Vythilingam Esquire, District Judge, Jaffna on the 21st day of January 1971 in the presence of Mr. W. S. Senthilnathan, Proctor on the part of the Petitioner and the petition and affidavit of the petitioner and the affidavit of the witnesses dated the 16th day of January 1971 having been read:

It is ordered that the Last Will and Testament made by the deceased abovenamed on the 20th day November 1970 the original of which has been produced and is now deposited in this Court be

Suntharamoorthy....

(Continued from page 6)

and lead a life of worship, prayer and sincere work.

1. கால தொழுவார் கவலை கவலை களைவாய் -
2. இலையால் அன்பால் ஏத்துமலர்க்கு நீலையா வாழ்க்கை சோற்றூத் துறையே
3. சுற்றவா உன்னை காண் மறக்கினும் சொல்லுநா கமச்சிவாயவெ
4. தோற்றம் உண்டேல் மரணம் உண்டு துயர மனை வாழ்க்கை
5. சொல்லிமில் எல்லை யில்லாத சுவையிலாப் பேதை வாழ்வு.
6. நல் வாயில் செய்தார் கடந்தார் உடுத்தார் நரைத்தார் இறந்தார் என்று கானிலத்தில் சொல்லாய்க் கழி கின்றது
7. பண்டே தாண்டெய்த பாக்கியத்தாற் றஞ் சோதி நின்காமம் பரி லப்பெற்றேன்
8. ஓடும் புன்ற கரையாம் இளமை உறங்கி விழித் தால் ஒக்கும் இப்பிறவி
9. ஊனாய் உயிர் ஆனாய் உடல் ஆனாய் உலகானாய் வானாய் சிவன் ஆனாய் கலை ஆனாய் மலை ஆனாய்
10. நாடுவன் நாடுவன் காபிகருமேலை யோர் கால்விரல் மாடுவன் மாடுவன்
11. பாடுவார் பசி தீர்ப்பாய் பரவுவார் பிணிகளை வாய்
12. வழக்கி விழினுந்திருப் பெயரல்லால் மற்ற நாள் அறிவேன் மது மாற்றம்.

and the same is hereby declared proved and that the petitioner abovenamed be and is hereby declared entitled to have Letters of Administration with the Will annexed to the estate of the said deceased and that Letters of Administration with the Will annexed be issued to him accordingly unless any person or persons shall on or before the 12th day of May 1971 show sufficient cause to the satisfaction of this Court to the contrary.

This 21st day of January, 1971.

Sgd. A. Vythilingam
District Judge, Jaffna

Drawn by
W S Senthilnathan
Proctor for Petitioner

Time to show cause extended to 25th July, 1971

Sgd. A. Vythilingam
District Judge Jaffna

ORDER NISI

In The District Court Of Jaffna

Testamentary Jurisdiction No. 2722/T

In the matter of the intestate estate of the late Thampu Kailayapillai of Sangilian Veethy, Nallur Jaffna

Deceased Parameswary widow of Thampu Kailayapillai of 14, Sangilian Veethy, Nallur, Jaffna

- Vs. Petitioner Minor 1 Kailayapillai Easwarathas, 2 Kailayapillai Sathiyathas, 3 Suvanthini daughter of Thampu Kailayapillai, all of Nallur, Jaffna, 4 Thampu Suntharatnam of Sangaththanai Chavakachcheri

Respondents This matter coming on for disposal before A. Vythilingam, Esquire, District Judge, Jaffna on the 12th day of April 1971 in the presence of Mr. S. Visuvalingam Proctor on the part of the petitioner abovenamed and the Petitioner and affidavit of the petitioner dated 12th April 1971 having been read.

It is ordered that the Petitioner be and she is hereby entitled, as widow of the deceased abovenamed to have Letters of administration to the above Estate issued to her accordingly, unless the respondents abovenamed or any other person or persons shall on or before the 26th day of July, 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 4th Respondent abovenamed be and he is hereby appointed Guardian - ad - litem over the Minors the 1st to 3rd Respondents abovenamed to represent them in this action unless the respondents or any other person or persons interested shall on or before the 26th day of July, 1971 show cause to the satisfaction of this Court to the contrary.

And it is further ordered that the 4th Respondent abovenamed do produce the 1st to 3rd Respondents before Court at 10. a. m. on the abovesaid date (26-7-1971)

This 12th day of April, 1971 Drawn by Sgd. S. Visuvalingam Proctor for Peten.

(Sgd.) A. Vythilingam District Judge, Jaffna 69 9 & 16

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2631

In the matter of the Last Will and Testament of the late Ponnammah wife of Saravanamuttu Ratnam of Kopy South

Deceased Testate Saravanamuttu Ratnam of Kopy South Vs. Petitioner 1 Swaminathar Kandiah 2 Swaminathar Sinnathamby both of Kopy South

Respondents This matter coming on for disposal before J. M. Ismail Esquire District Judge, Jaffna on the 19th day of August 1970 in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the affidavits of the petitioner together with his petition and the affidavit of the Notary Public and the attest-

ing witnesses having been read

It is ordered that the Last Will and Testament of the said Ponnammah wife of Saravanamuttu Ratnam of Kopy South deceased dated the thirtieth day of November 1969 numbered 3816 be and the same is hereby declared proved unless the Respondents shall, on or before the 18th day of October 1970 show sufficient cause to the satisfaction of this Court to the contrary.

It is declared further that the said Saravanamuttu Ratnam of Kopy South the petitioner is the Executor named in the Will and that he is entitled to have Probate of the same issued to him accordingly unless the respondents or other shall on or before the 18th day of October 1971 show sufficient cause to the satisfaction of this Court to the contrary.

Date to shew cause is extended to 31-8-71. Jaffna this 18th day of August 1970.

A. Vythilingam District Judge Drawn by C. Subramaniam Proctor for Petitioner 59 9 & 16

ORDER NISI

IN THE DISTRICT COURT OF POINT PEDRO

No. 994/Testy

In the matter of the Last Will and Testament of Vairavipillai Murugesu of Puloly South

- Deceased 1 Murugesu Nadarajah 2 Murugesu Krishnapillai 3 Chelliah Ponnampalam all of Puloly South

Vs. Petitioners 1 Signachy widow of Murugesu 2 Thampoe Veluppillai and wife 3 SajaLuxumy

- Minor 4 Murugesu Tharmalingam 5 Murugesu Yogaluxumy 6 Murugesu Sellammah 7 Murugesu Chandrakumary all of do

Respondents This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge Point Pedro on the 7th day of June 1971 in the presence of Mr. N. A. Rajaratnam Proctor on the part of the Petitioners and affidavits of the Petitioner dated 31-3-1971 and affidavit of the Notary and attesting witnesses having been read.

It is ordered that the Last Will No. 598 and Codicil No. 600 of Vairavipillai Murugesu dated 18-1-1969 and 24-7-1969 respectively and now deposited in court be and the same is hereby declared proved unless the respondents abovenamed or any other person or persons interested shall on or before the 25th day of July, 1971 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1-3 petitioners are the executors named in the said Last Will and Codicil and that they are entitled to have Probate of the same issued to them accordingly

It is further ordered that the 1st respondent be and she is hereby appointed guardian-

ORDER NISI DECLAR NG W.LL PROVED ETC.

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 2717/T

In the matter of the Last Will and Testament of the late Kathiripillai Chelliah of Evinai Punnalaikadduvan

Deceased Thangachobipillai widow of Kathiripillai Chelliah of Evinai, Punnalaikadduvan Vs. Petitioner 1 Chelliah Sivaguru, and 2 Chelliah Selvaratnam, both of Evinai Punnalaikadduvan

Respondents This matter coming on for disposal before A. Vythilingam Esquire, District Judge of Jaffna on the 29th day of March, 1971 in the presence of Mr. A. Thanabalasingam and his Assistant Mr. S. Sithamparanathan, Proctors on the part of the petitioner, and the affidavit of the petitioner dated 19th March, 1971 and affidavit of the Notary and the witnesses dated 20th March, 1971 having been read.

It is ordered that the Will of Kathiripillai Chelliah of Evinai, Punnalaikadduvan deceased, dated the 20th day of August, 1969 and numbered 10824 attested by S. Visuvalingam, Notary Public be and the same is hereby declared proved unless the respondents or any other person or persons interested shall on or before the 19th day of July 1971 show sufficient cause to the satisfaction of this Court to the contrary.

Jaffna, This 28th day of March, 1971

Sgd. A. Vythilingam District Judge, Jaffna

Drawn by A. Thanabalasingam Proctor for Petitioner 69 9 & 16

ad-litem over the 4 to 7 Respondents for the purpose of representing them in this proceedings unless the respondents abovenamed or any other persons interested shall on or before the 25th day of July 1971 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the 1st respondent do produce the 4 to 7 minor respondents in court on the 25th day of July 1971 and in default attachment will issue against the 1st respondent.

This 7th day of June 1971 Sgd T. J. Rajaratnam District Judge

Drawn by N. A. Rajaratnam Proctor for Petitioner 68 8 & 16

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. T. 2733

In the matter of the Intestate estate and effects of the late Nagamsny Kandiah of Thoppukadu, Karainagar Kandiah Singaravadivel of Thoppukadu Karainagar

Vs. Petitioner Minor 1 Satheswary daughter of Sivasingarajah G.A.L. 2 Kandasamy Sivasingarajah both of 478/28 A; Aluthmawatta Road Colombo 15, 3 Velupillai Paramanathanapillai and wife 4 Gnanapoonkothai, P. W. D. Office, Mannar

Respondents This matter coming on for disposal before A. Vythilingam Esquire, District Judge, Jaffna, on the 6th day of June 1971 in the presence of Mr. C. Mahesan, Proctor on the part of the Petitioner and the petition and affidavit dated the 23rd day of May 1971 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 abovenamed for the purpose of watching her interest in these proceedings and that the petitioner as an heir of the deceased be declared entitled to take out Letters of Administration to the estate of the deceased and that Letters of Administration be issued to him accordingly unless the respondents abovenamed or any other person or persons shall appear on or before this court on the 7th day of September 1971 at 9.30 a.m. and show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 2nd respondent do produce the said minor the 1st respondent on the 7th day of

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

No. 2737 Testy.

In the matter of the Last Will and Testament of Sinnadurai Kadirgamar of Udupiddy North

Deceased Thangamma widow of S. Kadirgamar of Udupiddy North

Vs. Petitioner Kadirgamar Puvaneswaran of do

Respondent This matter coming on for disposal before A. Vythilingam Esquire, District Judge Jaffna on the 31st day of May 1971 in the presence of Mr N. A. Rajaratnam Proctor on the part of the petitioner and the affidavit of the Petitioner dated 22nd May 1971 and affidavit of the Notary and attesting witnesses have been read.

It is ordered that the Last Will No. 9806 dated 7-8-1969 and now deposited in court be and the same is hereby declared proved unless the Respondent abovenamed or any other per on or persons interested shall on or before the 8th day of September 1971 show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the petitioner is the executor named in the said Last Will and she is entitled to have Probate of the said Last Will issued to her accordingly

The 31st day of June 1971 Drawn by Sgd N. A. Rajaratnam Proctor for Petitioner Sgd. A. Vythilingam District Judge, 64 16 & 23

September 1971. This 6th day of June 1971. Sgd A. Vythilingam District Judge, Jaffna

Drawn by Sgd. C. Mahesan Proctor for Petitioner 61 16 & 19.

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