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INTHUSATHANAM

(The Hindu Organ)

(The only Newspaper in Ceylon for the Hindus)
PUBLISHED EVERY FRIDAY

FOR BOOKS ON
SAIVAISM

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Estd. Sept. 11, 1889

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JAFFNA, FRIDAY DECEMBER 14, 1973

✕

PHONE No. 356

NEED FOR REPUBLISHING NAVALAR EDITIONS

NOW MORE NECESSARY THAN EVER BEFORE

SCHOOL LIBRARIES SHOULD STOCK SUCH BOOKS

The annual remembrance of Sri La Sri Arumuga Navalar will not do; the homage must be translated into action on the lines of his national service. The numerous writings of the great Navalar are not known to most of the school children of the present generation. The mere observance of the Navalar Day will not reveal to the younger generations the treasure of literature left as legacy by this outstanding literator. His Pala Padam Readers are of a very instructive nature not only in religious knowledge and practice but also in the art of living nobly.

The most important respect the contribution by the great Navalar to the educational progress of the country was his incomparable work of editing several books of classical authors prefacing them with his scholarly commentaries. It was certainly the Great Navalar who published flawless texts. This required undivided attention and immense patience. If the Navalar style of writing was acclaimed as the forerunner of modern prose it was due to the extreme care the Great Navalar had taken to provide the reading public with correct editions in elegant style.

These publications in spite of their great value and usefulness have ceased to be patronised in recent times probably because a new wave of enthusiasm for simpler writings not answerable to the rules of grammar and idiom has overtaken the reading public.

It will be appropriate to state here the various Navalar publications,

Thirumurukaatupadai ,,

Tiruchenbhi neerooda
Yamaha Anthathi

Sivalayatharisana Vithi

Saiva Thoozhana Parikaram

Supra Bodham

MADRAS

Nannool Kandikai Urai

Thiruvilayadatpuranam

Kanthapuravanachanam

Saivavinavidai Par's 1 & 2

Concise Grammar

Sivagnanabodha Chitturai

Thiruvalluvar Parimalalagar Urai

Sethu Puranam

Tholhappia Sootbra
Viruthi

Sethu Puranam

Tharukka Chankragam.



"His whole life has been spent in preaching and writing and he has a following which cannot be despised."

—Sir Muttu Cumarasamy

Conserving Rain Water

It is a pity that in spite of several showers neither wells nor small ponds have become full. The canal system of draining rain water into village ponds and tanks has ceased to operate with the result that the precious rain water becomes wasted.

The Grow more Food Campaign depends to a great extent on the availability of water. Even at this late hour adequate steps must be taken to conserve rain-water.

Even Nanthavil has not become full.

FOR PROBITY AND HONESTY NAVALAR WAS ENTITLED TO THE HIGHEST CONFIDENCE

Rev. P. Percival on Revered Navalar

(Extracts from an article by
Dr. S. Thananjeyarajasingham, M. Litt. Ph. D.
in the Magazine "The Central" of 1973)

'The Gifted and Plodding Percival'

Human history is primarily a record of important and dramatic events and the life of Reverend Peter Percival has its due place in it. The variegated career of Reverend Peter Percival was a remarkable one. From 1824 — 1840, he was in the service of the Wesleyan Mission in Jaffna. As the residing missionary and head of the Wesleyan Central School he had a distinct role to play in moulding the character and personality of young and old and the rich and the poor. As a missionary, he ameliorated

the sufferings of the poor. With meek and unaffected grace, he discharged his duties to the satisfaction of both his superiors and colleagues. His contribution to Tamil language and literature has won him recognition as a Western orientalist of no mean repute.

Percival and Navalar

Rev. Percival is perhaps best remembered by many in Ceylon for his close association with Navalar. T. Kailasapillai in his biography of Navalar gives detailed account of the relationship that existed between Navalar and his English teacher and school-head. Rev. E. J. Robinson (1867, page 122) describes this relationship in the following way: "Arumugavar had been for a long period, day after day, the worthy companion and valued assistant of

(Over to page 6)

JAFFNA

Choodamani Nikandu

—Commentary

Chaundariya Lahari ,,

1st *சீர்திருத்தம்*

2nd "

3rd "

4th "

Periya puranam Prose

Nannool Viriththi

Commentary

THOUGHTS TO BE TREASURED

சில்லாண்டிற் சிவையும்கிலதேவர்
சிறுநெறிசேராமே
பல்லாண்டென்னும்பதம் கடந்தாணுக்கே
பல்லாண்டுகூறுதமே.

(Tira-Pallandu)

We chant blessings to Him who is beyond all time, so as to escape the narrow paths of petty gods that die in a few years.



திருச்சிற்றம்பலம்

நமச்சிவாயவே ஞானமும் கல்வியும்
நமச்சிவாயவே ஞானறி விச்சையும்
நமச்சிவாயவே ஞானறி நேத்தும்
நமச்சிவாயவே ஞானறி காந்தும்.

திருச்சிற்றம்பலம்:

Hindu Organ

FRIDAY DECEMBER 14, 1973

REAL REFORMER

The practice has been to point out the virtues of the great leaders of the past when remembering them at annual functions. On the platform and in the press, homages and tributes are paid. But the fact remains that the people seldom practise the precepts for which such leaders of the past had lived.

Sri La Sri Arumuga Navalar's services to the cause of language, religion and culture rise before us in Himalayan heights for us always to see. Yet we have not assimilated within ourselves the teachings of this great revivalist. He was affectionately referred to as the Champion Reformer of the Hindus by Sir P. Ramanathan in the course of a speech in the Legislative Council. Championing reforms is a quality of leadership. The Great Navalar not only espoused the cause of making the people live religious lives but set the example of real reform by himself leading the lofty spiritual life that was the criterion of cultural revival.

The country needs reform in the way of living. Spiritual values have been ignored. Worldly living has deteriorated to the decaying level of irreligiosity. What we witness in the land at present proves this inference. Economic crises are made by vested interests; every single individual seeks to make illegal and improper advantage of the depression in economy. If the Great Navalar were living today he would have championed the cause of justice — Tharmam — as he had done during his days when famine and plague wrought acute distress. Let us, therefore, while remembering the Great Navalar also learn to practise what he preached for the people.

To learn to practise the teachings of great men, the present generation must be provided with courses of study in such matters. The writings of the Great Navalar have not been made full use of in schools, even before the take-over of educational institutions by the State. Let us endeavour to place these writings within the reach of students by republishing them.

Fundamental Freedoms Cannot be Challenged

Inhuman to Deny Inalienable Rights

Participating in the Seminar on Human Rights at the Trimmer Hali Jaffna on December 10, 1973, Mr. K. Nesiiah former Professor of Education in the University of Ceylon that the several human rights listed in the invaluable document, "Declaration of Human Rights" cannot be denied to any one by anyone else.

Ten Human Rights

(Selected from the Universal Declaration of Human Rights adopted by the U. N. General Assembly on December 10, 1948)

- 1 All human beings are born free and equal in dignity and rights.
- 2 Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
- 7 All are equal before the law and are en-

titled without any discrimination to equal protection of the law.

- 15 Everyone has the right to a nationality.
- 19 Everyone has the right to freedom of opinion and expression; this right includes the freedom to seek, receive and impart information and ideas through any media and regardless of frontiers,
- 21.1 Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- 21.2 Everyone has the right of equal access to public service in

- his country.
- 33 Everyone has the right to work.
- 25 Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services.
- 26 Everyone has the right to education. Higher education shall be equally accessible to all on the basis of merit.

Dr. V. T. Pasupathy guided the seminar. Mr. K. Pooranampillai dwelt on the aspect of the so-called standardisation which directly and indirectly denied due consideration to deserving students. Mr. S. Kathiravetpillai, M. P. explained the scope of the Declaration as assuring every human his birth right and that any act contrary to the Declaration must be condemned as violating the birth right.

Mr. R. N. Sivakassam said that long before the codification of human rights, the religious teachers of the world had formulated the various rights in their teachings and that it was irreligious for anyone to be denied these rights.

Hindu Board Rajaratnam Held the Torch of Learning Aloft

Director of Education N. D. Bears Testimony at Diamond Jubilee Function

Unveiling the portrait of Shri S. Rajaratnam, the spirit behind the organization called Hindu Board of Education, at the Tinnevely Muttutambiyar Vidyasalai, Shri T. Manickavasakar, Director of Education, Jaffna said that in the history of the educational progress of the country Shri Rajaratnam's name would take a distinguished place after the illustrious name of Sri La Sri Arumuga Navalar and observed that this great organizer did not confine his attention to the Peninsula, or to the Province but to the entire Island and that his views were liberal and his actions always correctly interpreted his good thoughts.

Shri S. R. Kanaganayagam, Advocate, presiding over the function traced the history of the H. B. E. to the lofty ideals of Sir P. Ramanathan, Sri S.

Shivapadasundarampillai. Shri S. Rajaratnam among other stalwart Hindu educationists and pointed to the Saiva Training Institute and the Saiva Orphanage as the crowning glory for which Shri S. Rajaratnam had worked all his life.

Thirumathi R. R. Na-

varatnam, former Director of Education, quoting the Good Thoughts of Yogar Swamikal said that even in this period of economic pressure there was no need to despair as all causes have been pre-ordained.

Shri T. Somasundaram, Advocate, described the contribution of the Hindu Welfare Society to the cause of the Saiva Orphanage.

Shri R. N. Sivakassam pleaded for full public response to the humanitarian call of the Orphanage.

Shri J. Selvaratnam G. S. proposed a vote of thanks.

INTERNATIONAL ASSOCIATION OF TAMIL RESEARCH

Dr. K. Mahadeva, Joint General Secretary of the I. A. T. S. has in a press release dated 13-12-1973 has stated that the Seminar will be held from January 3 — 9, 1974 at and around the Jaffna Esplanade and that the Mayor of Jaffna has promised his wholehearted support for the Conference.

A Conference Secretariat has been opened at Jaffna at 229 Main Street Jaffna.

An Exhibition depicting several aspects of Tamil culture and civilization in Sri Lanka is being organized by Dr. Sr. Pathmanathan.

S. O. S.

Famine is staring in the face of the common man. Famishing day and night, he is unable to fulfill his obligations to his family. Children cry for bread but he is unable to give them even crumbs. To them a meal of rice is something beyond their reach. This is the pathetic story of every householder.

Who is responsible for this miserable plight is not the question that has to be answered. What is the way out of this impasse is the problem. Should rice be sold at the prohibitive price of ten rupees per measure? How is this scale of price laid and by whom. The middle-man, and the treacherous trader form a formidable combination determining the price of rice every twelve hours; the increase is not by any reasonable percentage, it is hundred per centum. This is piracy comparable with the worst frauds of the pre civilisation period.

If this illegitimate, traitorous conduct on the part of these human vultures is allowed unchecked, society will run the risk of being reduced to the lowest depth of barbarousness.

The people can no longer suffer for the limit of endurance has been reached. Members of Parliament have brought this matter to the notice of the Government. That there is rice available for sale by the private dealer is a fact. The administration must use its authority to procure whatever stocks farmers can spare for sale to the people at the guaranteed price.

The barrier at Elephant Pass has been the immediate cause for the rice rush treks beyond the Peninsula. There cannot be any justification for this restriction. The code-signal of extreme distress has been given by the people. It is the duty of the Government to rush in relief. What ever be the general policy of the Government be, the extra ordinary situation that is prevailing now calls for special attention. Extra rice and flour must be made available to coupon holders for purchase at controlled prices at least during the months of December and January till the next harvest yields better prospects. The distribution of bread must be done in a better way by opening more centres of supply.

Need for Republishing...

(From page 5)

the gifted and plodding Mr. Percival in preparing and editing treatises and hymns in Tamil, and translating the Prayer-Book and the Holy Bible." Accounts of this type speak volumes for the literary contribution made by Rev. Percival.

The monitorial system introduced by Dr Bell was found to be useful in cutting down the expenses incurred in running schools. When Navalar was a senior pupil at the Wesleyan Central School, he was appointed as a monitor by Rev Percival. This gesture of Rev. Percival's in singling out Navalar as a promising and talented student-teacher bears testimony to his impartial and independent judgement in academic appointments. Rev Percival later employed Navalar to assist him in translating Christian literature. Though Navalar left the service of Rev. Percival in 1847, the relationship between them was not subsequently strained. In a way, one may aptly remark that Rev Percival produced Navalar, the teacher, translator and master of Christian theology and Navalar produced Rev. Percival, the Tamil translator and head of the Department of Oriental Studies of the Madras Presidency College. What is striking about this relationship is the contrast in the careers of these two luminaries. Rev. Percival began his career as teacher, school superintendent and preacher and ended up in a secular appointment as a don of the Madras Presidency College. Navalar who received his secular education at the Wesleyan Central School started his career as pupil-teacher and ended as school-superintendent, preacher etc. In the opinion of the writer, there was mutual admiration prevailing between Rev. Percival and Navalar. Navalar in his pamphlet (1875) titled "State of Saivism in Jaffna" commends Rev. Percival for continuing to keep a student of the so-called

toddy tapper's caste at the school despite protests and threats to walk out by fifty students. He never either directly or indirectly ran down Rev. Percival in private or in public. Though poles apart, they had regard for each other.

The year 1869 provided Navalar with an opportunity for renewing contact with Rev. Percival who was at this time in the service of the Madras Presidency College. Navalar was engaged in certain criminal suits against certain Brahmins of Chidambaram and Ramalingam of Karunguli. The charges preferred against the Brahmins and Ramalingam were two, viz: criminal intimidation against five Brahmins; and defamation against Ramalingam. On the 22nd of December 1869, Mr. Savundranayagam Pillai of Manipay, opened his speech at the Cuddalore Court by showing the character of the most important charges brought viz. Defamation. He then expatiated at great length on the position, rank, intelligence, education, religious zeal, and patriotism of Navalar, the prosecutor, and laid special emphasis on the injury his reputation had suffered by this defamation. He referred to Navalar's early education in Jaffna, to the posts he held under Rev. Percival who had testified to the ability and character of Navalar in a certificate already filed in court. The certificate given by Rev. Percival is as follows:

"This may certify that I have known Mr. C. Arumukha Navalar for more than thirty years and have had an opportunity of witnessing his progress up to the present time. It affords me great pleasure to testify to his superior attainment as a Tamil scholar and to his diligence and success in editing and publishing several works of merit composed by ancient authors. I believe him to be, for probity and honesty entitled to the highest confidence."

(Sgd.) P. Percival.

"Little Bonue"
Madras.

(To be continued)

Saiva Siddantha.

(From page 8)

.....is most surprising, and the adroitness with which every possible objection is anticipated and repelled belongs only to a first rate mind. The book is doing much mischief."

In Subra Botham, Navalar says that those who interpret the Puranas do not know even the fundamentals of Saivism and speak of Shiva and Subramanya as actually marrying their Saktis. Those who know anything of religion know that God is formless and omnipresent and "that it is absurd to speak of God marrying anyone". Navalar also condemns in this book the hellish practice of nautch dance in temples, and exhorts temple managers to replace it by the recital of Devaram and by religious lectures

(To be continued)

ORDER NISI

In the District Court of
Point Pedro

Testamentary Jurisdiction
No. 1004/T.

In the matter of the Last Will and Testament of the late Sinnathamby Sathasivam of Karaveddy of Karaveddy West, Karaveddy

Deceased
Sellammah widow of Sinnathamby Sathasivam of Karaveddy West

Vs. Petitioner
Sinnathamby Ramalingam

of Karaveddy West
Respondents

This matter coming on for disposal before T J. Rajaratnam Esquire; District Judge, Point Pedro on the 18th day of January 1972, in the presence of Mr. M. Velummylum Proctor on the part of the Petitioner and the Last Will of the above-named deceased Sinnathamby Sathasivam dated the 7th day of November 1963 and numbered 6805 and the affidavit of the Petitioner and of the witness and Notary who attested the Last Will having been read:

It is ordered that the said Last Will of the deceased Sinnathamby Sathasivam be and the same thereby declared proved that the petitioner as Executrix appointed by the said Last Will, be and she is hereby declared entitled to have Probate thereof accordingly issued to her, unless the Respondent or any other person or persons interested shall on or before the 6th day of March 1972, show cause to the satisfaction of this Court to the contrary.

This 18th day of January 1972

Sgd. T. J. Rajaratnam
District Judge

Drawn by
Sgd. M. Velummylum
Proctor for Petitioner
Time to show cause
extended for 19-12-1973
Sgd. C. M. Tharmalingam
District Judge

129 7 & 14

Notice Under Section 10(2) (d) of the Abolition
of Fidei Commissa and Entails (Amendment
Law) No: 13 of 1972

In the Court of Requests of Jaffna

Case No. P / 7383

Thambiah Thisgarejah of
No: 30, Fife Road, Havelock
Town, Colombo Plaintiff

Vs.

1 Thambiah Nadarajah of
Manipay South

2 Thambiah Coomasamy of
No: 297/5, Skinners Road
North, Kotehena, Colombo

3 Thambiah Kandasamy of
No: 297/5, Skinners Road
Kotehena Colombo

Defendants

It is hereby notified for the information of the General Public that the 2nd Defendant abovesamed has applied to this Court under the provisions of the above Act to withdraw the sum of Rs 3699 / 71 being the money lying to the credit of the above case and which sum had been brought into Court consequent to the sale of a property subject to entail and the Schedule of which property is given below.

Any person who has cause to show against the Court making the pnyment to the abovesamed 2nd Defendant in respect of the above-mentioned sum may appear in Court at any time before the expiry of fourteen days from the date of publication of this Notice and satisfy Court to the contrary; failing which the said application

would be allowed by Court,
This 6th day of December
1972

By order of Court
Sgd. T. S. Mylvakanam
Secretary

Drawn by
Sgd. K. Gunaratnam
Proctor for 2nd, Defendant

Schedule referred
to above:

The land called Alady Kulenthayarmuttam in extent 20 Lms. v. c. and 3 1/2 Kls. according to deed, but now found on survey to contain 15 Lms. v. c. and 7 Kls. together with house and other buildings, plantations, well and other appurtenances, situated at Anaicodai, in the Parish of Manipay, Valigemam West Division of the Jaffna District Northern Province; and bounded on the East by the property of Thambiah Th'agarejah and shareholders, North by the property of the heirs of A. Chelliah, West by road and South by the property belonging to a charitable trust and the property of Karthigesu Murugesu and demarcated in Plan No: 9/1861 of February 24, 1957, prepared by S. Mathucomasamy, Licensed Surveyor.

Sgd. T. S. Mylvakanam
Secretary,
District Court

Drawn by:
Sgd. K. Gunaratnam
Proctor for 2nd Defendant
129 14

Saiva Siddantha Scholar Sivapadasundarampillai on Navalar's Outstanding Religious Work

Navalar's heart was filled with the woes of his country. The thought of marriage could not enter his head. His brothers tried in vain to get him married. But he was determined to be a bachelor all his life.

He began his public work in his twenty-third year. He got together a number of young men who had attained scholarship in Tamil, and taught them Tamil Literature and Shaiva Religion in the morning and in the evening. The most brilliant among these were Sadasivapillai. Nataraja Aiyar and Arumukhapillai. Sadasivapillai followed the footsteps of his master, made a vow of celibacy, and became Navalar's lieutenant. Later, he took full charge of Navalar's Printing Press in Madras. After the passing away of the master, he conducted not only the press but also Navalar's school at Chidambaram. Nataraja Aiyar specialized in religious study and devoted

himself to the teaching of Shaiva Philosophy. Arumukhapillai chose to remain a bachelor, joined the Adhinam of Thiruvannamalai as a Tambiran, and wrote a commentary on Periapuranam.

Among those who formed the second batch of Navalar's students were his nephew, Ponnambalappillai. Vaidyalingapillai and Sentinatha Ayer. Ponnambalappillai was as great a Tamil Scholar as Navalar himself, became a teacher and produced a large number of Tamil Scholars, chief of whom were Sabapathy Navalar and commentator Veluppillai. Vaidyalingapillai became the head teacher of his master's school at Vannarponnai, and served in that capacity for several years. Sentinatha Ayer devoted himself to the study of Religion and wrote several works, the most remarkable of which was his admirable translation of Nilakanta Bhasyam.

Navalar's work as

teacher thus fully justified his purpose and expectations. He produced a number of Navalars.

Two years later (1847) he turned to preaching. He selected the Vatanta Mandapam of the Shivan Temple at Vannarponnai for this work, and delivered lectures on Friday evenings. Karthikeya Aiyer, who had been his classmate and had caught his religious spirit, became his co-worker. The subjects of his lectures included the existence of God, worship of God, love of God, love of religion, Shiva pooja, Shiva, Deeksha, Temple festivals, the purpose of life, the termination of life, abstinence from meat and abstinence from drinks. It happened once that Kartikeya Aiyer was unable to be present on a day fixed for him. The audience requested Navalar to take his place. He said that he was unprepared. The assembly insisted that he ought to lecture to them. He chose

unpreparedness (to death) as the subject of his discourse and seemed to have done much better than on days when he had prepared the subject.

His words were not words carrying mere sense. They carried conviction and compulsion. They compelled the hearers to practise what they had heard. A good number of them received Shiva Deeksha, gave up meat-eating, became regular temple-goers, and adopted Shaiva acharam. He soon extended his sphere of activity and preached in the villages also. In some of these villages, he established schools and provided them with funds. His Kopy school is even today in a flourishing condition. But, the Puloly school was badly managed by those who were in charge of it, and was ultimately closed. He got others to establish schools at Kandermedam, Colombogam, Inuvil and Mathagal.

While building up Shai-

vaism he took care also to fortify it against the inroads of Christian Missionaries. He saved two of his classmates from the snares of the missionary. These were M. Tillainathapillai and S. Chinnappapillai, who had promised the missionary to receive baptism and to become Christians on a certain day. He pointed out to them the excellence of Shaivism and the flaws in Christianity so clearly and effectively that they gave up the idea of being baptized. The former became a devoted follower of Navalar and joined his school as a teacher. The latter qualified himself as a Proctor of the Supreme Court, and rendered valuable service to Shaivism.

He also wrote books such as Subra Bodham and Shaiva Dooshana Parikaram, with which he repelled the attacks made by Christians on our religion. Of the latter book, the Wesleyan Methodist report for 1885, printed in England, says, "The amount of scripture brought to the defence

(Over to page 7)

ORDER NISI IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 2952

In the matter of the Intestate Estate of the late Kandiah Paramsothy of Kailasapillaiyar Kovilady, Nallur, Deceased Valliammai widow of Kandiah Paramsothy of Kailasapillaiyar Kovilady, Nallur, Jaffna

- 1 Intirani daughter of Paramsothy
- 2 Manonmany daughter of Paramsothy
- 3 Yogeswary daughter of Paramsothy
- 4 Vijayaledchumy daughter of Paramsothy the 3rd and 4th respondents are minors appearing by their Guardian-ad-litem
- 5 Kandiah Sivasampu of Kovalam, Karainagar Respondents

This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on the 25th day of May 1973 in the presence of Mr. S. Sithamparanathan Proctor on the part of the Petitioner and the affidavit of the Petitioner dated 28th day of March 1973 having been read.

It is ordered that the 5th respondent abovenamed be and he is hereby appointed Guardian - ad - litem over the minors 3rd and 4th respondents abovenamed to represent

them for the purpose of this action.

It is further ordered that the Petitioner be and she is hereby declared entitled as widow of the abovenamed deceased to have Letters of Administration to the above estate issued to her accordingly unless the Respondents abovenamed or any other person or persons interested shall on or before the 19th day of September 1973 show sufficient cause to the satisfaction of this Court to the contrary.

It is further ordered that the 1st respondent do produce the said minors in Court on the said date.

Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. S. Sithamparanathan Proctor for Petitioner

Date for showing cause extended till 19-12-1973 Sgd. T. J. Rajaratnam District Judge

132 7 & 14

Order Nisi

IN THE DISTRICT COURT OF POINT PEDRO Testamentary Jurisdiction No. 987/T.

In the matter of the Intestate Estate of the late Santhiapillai Saminathan of Karaveddy North

Deceased Mary Theresa alias Thereappillai widow of Santhiapillai Saminathan of Karaveddy North

vs. Petitioner Minor 1 Joseph Thevasendan Saminathan

- 2 Xavier Jeyanathan son of Saminathan
- 3 Francis Kirubanathan son of Saminathan
- 4 Mary Anne Anantharany daughter of Saminathan all of Karaveddy North
- 5 Soosappillai Philipupillai Thiruchelvam of Poompahar, Ilavai G. A. L. of the abovenamed 1-4 Respondents

This matter of the Petition of the abovenamed Petitioner praying that the 5th Respondent abovenamed be appointed Guardian - ad - litem over the minors 1-4 Respondents and that Letters of Administration be granted to the Petitioner in respect of the Estate of the abovenamed deceased as his lawful widow coming on for disposal before T. J. Rajaratnam Esquire, District Judge, Point Pedro on the 3rd day of January 1971 in the presence of Mr. M. Velummylum, Proctor for the petitioner and the Affidavit of the Petitioner having been read:

It is ordered that the 5th Respondent be appointed Guardian-ad-Litem over the minors the 1st to 4th Respondents and that Letters of Administration be granted to the Petitioner in respect of the Estate of the abovenamed deceased unless the Respondents show sufficient cause to the satisfaction of this Court to the contrary on the 19th day of March 1971.

It is further ordered that the 5th Respondent shall produce the 1st to 4th Respondents before this Court on the said date.

This 3rd day of January 1974 Sgd. T. J. Rajaratnam District Judge

Drawn by Sgd. M. Velummylum

Proctor for Petitioner Time to show cause extended for 19 - 12 - 1973 Sgd. C. M. Tharmalingam District Judge 130 7 & 14

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF JAFFNA Testamentary Jurisdiction No. 2990

In the matter of the Last Will and Testament of the late Santhiapillai Philipupillai Joseph of 9, Chapel Street, Jaffna Deceased

1 Joseph Patrick Xavier Mannelpillai and wife

2 Rita Florence Manuelpillai of 115, 1st Cross Street, Jaffna

Petitioners This matter coming on for disposal before T. J. Rajaratnam Esquire District Judge, Jaffna on

the 13th day of September 1973 in the presence of Mr. D. Rajadurai, Proctor on the part of the petitioners and the affidavit of the 2nd petitioner and the affidavit of the Notary and the attesting witnesses both dated the 13th day of September 1973 having been read.

It is ordered that the Last Will and testament made by Santhiapillai Philipupillai Joseph the deceased abovenamed bearing No. 4092 and dated the 3rd day of June 1969 and attested by D. Rajadurai, Notary Public, the original of which has been produced and deposited in this Court be and the same is hereby declared proved and it is further ordered that the 2nd petitioner abovenamed is the executrix named in the said will and she is hereby declared entitled to have Probate thereof issued to her accordingly. The 13th day of September, 1973

T. J. Rajaratnam District Judge 128 7 & 14

சாஸ்திரம் கற்றுக் கொண்ட மனோகு விஸ்வநாதன் சாஸ்திரம் கற்றுக் கொண்ட குமாரசாமி பிள்ளை கற்றுக் கொண்ட கருணா கிருஷ்ணன் சாஸ்திரம் கற்றுக் கொண்ட மனோகு விஸ்வநாதன்.

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Editor: B. N. SEVAPADASUNDARAM