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NO 36

CEYLON A DIVIDED NATION

(A Review - continued from the 'Hiudu Organ' of 18-10-63)

Ceylon a Divided Na- nated and controlled by tion', by Tom Stacey ar-them, peared in the 'London Times', of the 14th of September. Extracts from mained unread, uncritithis review were given in cised and ununderstood the 'Sunday Times' (Cey. by the Elu speaking laity lon), of 27-x-63, a week and by the large majority after the first instalment by a semi literate Priest of my review of the book hood. In the XVIII cenwas published in 'Hindu Organ'.

Stacey describes Farmer's book as an 'impecca. vamsa to study the dead ble account' and goes on language in which they to say that, 'it is not race which is the explosive factor but it is language, religion and culture'. quote a significant passage from the extract which appears in the 'Sunday Times' of Coylon.

"Eight million Sinhasuperiority of culture, also believe themselves - like ancient Israel-these chosen vessels of the Godhead (Buddhist Godhead in abandoning their own mier S, W. R. D. Banda-Dravidian language for ranayake, for the history age of the Sinhalese." cannot be judged unkind-(Fascinating when that y for taking for granted up)".

The myth of an 'Aryan' Sinhalese race' and language have already been sources has been Prof. think the above rules are dealt with by me in my Ludowyke's 'The Story of of universal application. the Vijiyan Legend', and author (a Dutch Burgher pect any modern nation in several contributions to of Ceylon) confesses that or people to accept the the local Press.

claim of 'a superior Aryan historian, for his narrative Sinhalese race in South of the early history of by anyone who loves free-Ceylon is born of a mis- Ceylon. Prof, Ludowyke dom, equality and liberty. conception that the old was wise in thus protect-Pali Chronicles, the Depa- ing himself, for had he wamsa and the Maha brought vamsa, were authentic more critical accounts of the deeds of a on his latest book it hypothetical race called would have met with the the Sinhalese rather than same fate as his earlier ing immigrants from South the partial (in the main work which was banned, unsupported) sectarian narratives of he had disbelieved the some Monkish Chroniclers tradition that the Island of the Vanni), about their Church and their rulers!

A Review of Farmer's who happened to be domi-

These Chronicles rethe tury an Englishman had to discover the manuscripts of the Tika, a commentary on the Mahawere written, and to present it to the world as the

> thus translated into English (not yet into Sinha-('not more than four hun out by Dr. G. C. Mendis a 'Early History of Ceylon')

To build up the past this case) The Ceylon history of the Island on Tamils (some 1.250,000) the authority of its Priestmuat acknowledge that ly authors is as safe as to the Sinhalese are unique rely on the opinions of the and specially favoured by assassins of the late Prethe superior Aryan langu- of our times. Mr. Farmer old Aryan myth will crop the 'histories' and stories of Ceylon available in the country.

One of his principal booklet 'Aryan Myth and Ceylon', in which the It is too optimistic to ex learned, Bhikku and Dr. This arrogant puerile G. C. Mendis, a Sinhalese to bear attitude secretive for the simple reason that

In his first chapter

VARNA

(By SOURI RAYAN)

Bagavad Gita practically sums up the main tenets of Vedic religion or Vedanta and gives an idea of what Varna is in the following terms (Gita Chap. VIII) Control of mind control of the senses, austerity, cleanliness, forbearance and uprightness as also knowledge, realisation and faith—these are the duties of a brahmin, born of his own nature".

"Heroism, high spirit,

firmness resourcefulness, dauntlessness in battle genorosity and sovereignearly history of the Island. ity-these are the duties of a Kshatriya born of 'The ola manuscripts bis own nature' Agriculture, cattle rearing and trade are the duties lese), formed a single re- of a Vaisya. born of cension of the Mahavamsa his own nature (Buvaisya, Govaisya and Dhana lese convinced of their dred years old as pointed Vaisya are the main di vision of Vaisya) and the Sinhalese historian in his duty of Sudra, born of his own nature is action consisting of service." The Mahabharata mentions that in the beginning there was one caste, and the four castes were evolved later. All are born Sudras and by a second birth yagnodurpa or the twice born were evolved. Lord Budha taught that it was not birth but conduct that determined a brahmana. A high caste man is made out by his behaviour The above applies to Aryan society but will it apply to non aryans also? Some he had to depend on a rules of Varnashrama. Whatever degrades and rebs one of human dignity will not be accepted

> 'Fact Myth and Conflict', p. 3 Mr. Farmer refers to the Ceylon Tamils as 'des-India who for the most part came to Ceylon long

> > (Continued on page 2)

An Analysis of the TIRUMANTIRAM

(By A Science Graduate)

(Continued from the last issue)

- 1479 Those who reverently look at the Gnana Guru worship him both externally and internally. touch and render obeisance at his feet and sing his praises with intense love, - they attain salvation. This indeed is Sanmaram, the good path.
- 1488 Sahamargam the friend's path leads to Sanmargam the good path. It leads to lasting emancipation, the highest accomplishments the steadfast state of realization. Other paths (lower than the four) lead one astray into unceasing births and deaths.
- 1496 In the practice of the faultless path of Satputra margam or son's path, you (bathe and) purify (the Deity), make offerings of food, &c. and perform other prescribed duties with devotion, abstinence and truth. eschewing envy. &c and worship (the Lord) reading the Shastras, singing His praises and meditating on Him.
- 1502 Humility, sweeping (temple premises), washing the floor, burning fronkincense, lighting lamps, gathering flowers, fetching water for bathing the Deity, singing the Lord's praises. ringing the temple bell and performing other temple duties with devotion .- these constitute (the practice of) Dasa margam, the servant's path.
- 1509 (The state of the soul) when Anavam melts (relaxes its hold on it), it is Salokam. When Anavam resembles mercy (ceases to giv pain), it is Sameepam. When Anavam shows vestiges (only) of its presence, it is Saroopam. When Anavam entirely disappears, it is Supreme Sayujjiam.

The four-fold paths and religious practices and the goals reached thereby dealt with by our author in sections V to XVI of this chapter are succinctly described in the following Siddhiyar verse:

சன்மார்க்கம் சகமார்க்கம் சற்புத்திர மார்க்கம தாகுமார்க்கம் எண்றம் சங்கரின் அடையும் நல்மார்க்கம் நாறு, அவைதாப ஞானமோக நற்கிரியாசரியை என நனிற்றுவதும் செய்வர், சன்மார்க்க முத்திகள் சாலோக்கிய சாமீப்பே சாருப்பிய சாயுச்சியம் என்று சதாவிதமாம், முன்மார்க்க ஞாலாத்தால் எய்தம முத்தி முடிவுஎன்பர், மூன்றினுக்கும்முத்திபதம் என்பர்.

There are four excellent ways of reaching the Benevolent Lord. to wit: Sanmargam, Sahamargam, Satputramargam These are also known as Dasamargam. Gnanam, Yogam, Kiriyai and Sariyai. The goals reached thereby are also of four kinds: Sayujjiam, Sarupiyam, Sameepiyam and Salokiyam. The goal of the pre-eminent Gnanam is final Bliss, while those of the other three are regional (or gradational).

The next section XVII which is sub divided into four sub sections speaks of the four grades of Saktiniego' He would have been padam சத்திகிபாதம். the descent of Divine Grace nearer the truth if he had on the nitherto bewildered soul, which has reached (isolated in the back woods bad visited by the Buddha. said that the Tamils be. the advanced stage of Iruvinaioppu இருவின் ஓப்பு,

(Continued on page 3,



BOAR DOLLARS

நம்ச்சீவாய்வே ஞானமுங் கல்வியும் கமச்சிவாயவே நானறி விச்சையும் நமச்சிவாயவே நாநவின் றேத்துமே தமச்சிவாயபே நன்னெறி காட்டுமே SUR ASA DEPLAN

munda Organ

FRIDAY, DECEMBER 1:, 1963

Treasure These Thoughts

Bhakti or devotion generates Vairagya or dispassion. Vairagya generates Jnana or wisdom,

-SWAMI SIVANANDA

THE GREAT NAVALAR WOULD HAVE OPPOSED IT TOOTH AND NAIL

Navalar continue to occu. bably dear to Keppitipy our minds carried over pola and frequented by from the GuruPocjah last him. The following acweek. His erudition and count given by Mr R. the extensiveness of his W. Ievers and quoted in service to mankind make his honoured name live in our thoughts every daynay every hour

Our opinion on the Bill under the captain "Places and objects of worship" that was presented by the Minister of Education and Cultural Affairs was reserved for the Navalar Week as the very first cursory glance of the Bill naturally made us think of the Great Navalar.

The purpose of this Bill inter alia is to prevent the construction or conversion of any building for the purpose of being used as a place of public religious worship except under the authority of a licence issued by the Director of Cultural Affairs!. Five decades ago a Colocalamity was not perpetraand having grown to proud sacred premises. stature by becoming a member of the United N .tions and thereby being representation in the Par-

Letter to the Editor

KEPPITIPOLA

Sir,-In his valuable contribution - 'Memen toes of a Brave Man' ('Sunday Times', 24-11-63), Agax has revealed a good deal of information about his hero Keppitipola, which had hitherto not been brought to the notice of the average reader.

Keppitipola, it is known, was the nephew of Ehelepola who in turn was the nephew of Pilama Tala. wa, the central figures in during the early British period. These were all relatives of King Rajasingha.

Ajax refers to Nawagamuva Vihare near Ram. Thoughts of the Great bakkans, a Vihare pro-Bell's 'Report of the Kegalle District", p. 38, is likely to interest your readers and those interested in the history of the Kandyan Kingdom.

RAMBUKKANA

"Tradition asserts that this village was the original settlement of Keppitipola family who were Tamils and came over with some king and this is said to have been en dowed and built as their own village temple".

Madugala, when he came to know that the pretender Wilbawa was an ex-Buddhist Priest

definite terms -- 'in promoting and encouraging res pect for human rights and for fundamental freedoms nial Government may for all without distinction a relative of the ex. Tamil have in its arbitrary might as to race, sex, language brought about legislation or religion" The Soul to do away with all places bury Constitution provides of religious worship ex- for preservation of rights cept those that belong to of language and religion. he imprisoned Wilbawa the denomination of the However, the Minister of and Keppitipola and set ruling power. But such a Education and Cultural up a rival claiment to Affairs has suddenly dis- the throne. ted at a time when there covered in himself such was no League of Nations super-human powers as to or a U. N, and there were assume the authority to no Human Charters. But establish places of religi- leaders either surrender-Lanka having accomplish- ous worship or to prevent ed or wore captured. ed the task of freeing such establishment and to Keppitipola and Maduitself from foreign yoke remain in control of these galle were tried by Court

bound by the Charter of liament, we are unable to the United Nations, now stop the one-way march of a Buddhist Priest. proposes to assail the most the dictatorial party in fundamental freedom. The power. Our comments on U. N. Charter in setting the provisions of the Bill pephew of Ehelepola, and settlement of the Keppi-

and, not, as he had de clared, the relative of the ex-Tamil king, im prisoned the impostor and his Adigar Keppitipola, and set up a rival claimant to the throne. Madugala as his name implies was a 'Kandyan'

S. J. Gunasegaram

Kopay.

H

Sir -Mr. Beddewela, the Kandyan rebellions Hony, Secretary of the Kandyan Youth League, in his article on 'Keppilipola', in the Times' of 29-11 63, declares that he was no rebel; others hold that he headed the rebellion of 1818.

> From the point of view of the British, he was certainly a rebel; from the Foint of View of the Kandyan Chiefs and the Priests who supported him be emerged as a defender of their rights

Mr. B d ewela speaks of Sinhala Law- The Kandyans certainly had a Law, but it has been shown, again and again, the Low Country Sinhalese had no Laws of their own. Of Kandyan Law (not Sinhala Law), would refer Mr. Beddewela to the latest autho ritative study made by Derrett ('Origins of the Law of the Kandyans'. University of Ceylon Review, July-October 1956).

Mr. Beddewela seems to bave overlooked the fact that Keppitipola had results. supported a Pretender, Wilbaws, an ex Buddhist Priest who claimed to be

When Wadugalle dis covered this imposture.

When the rebellion collapsed, the principal They were Velalas and with some King probably Martial and beheaded Wilbawa was allowed to In spite of extended go free, as the British apparently thought it was dangerous to execute

out its purposes and prin-will be continued in our Ehelepola was the nep tipola's family, who were 4th Dec. 1963 ciples declares them in next issue. hew of Pilima Talawa, Tamils, and came over Kopey

Astrological

WEEKLY FORECASTS

FROM 15-12-63 TO 21-12-63.

ARIES Aswini, Barani, Kar LIBRA Chittirai 3, 4, Swati,

Sunday and Monday with care. Rest of the week will be favourable for new deals. Financially a fairly good week But expenses also will be heavy.

TAURUS Kartika 2, 3, 4, Rohini, Mira arisha 1. 2 Idapa Rost

Financially a good week. But there will be no mental peace. Health upsets also shown. day, Tuesday and Wednesday morning must be spent with care. Rest of the week will turn favourable.

GEMINI Mirugasirisha 3, 4 Thiruvathirai, Punarpusam I. 2, 3 [Mithuna Kası]

The first half of the cated. But health will opposition in your affairs. suffer. Spend Wednesday evening Thursday and Friday with care.

CANCER Funarpoosa 4, Poosa, Ayilya [Kataka Rasi]

Opposition will melt away. Success in undertakings promised. Gains through landed properties also indicated. But spend the last day of the week with care.

LEO Maha, Poora 1, Uttira, [Singha Rasi]

There will be no mental peace. You will find it difficult to have your own way in things. Health will suffer. But ruin to enemies promised. Old investments will bring in good

VIRGO Uttira 2, 3, 4, Atta Chittirai 1, 2 [Kanni Rasi]

not be at rest.

tıkai 1st part | MedhaRası] | Visaka 1, 2, 3, [Thula Rasi]

morning must be spent sisters will be very help-Younger brothers and ful. Gains through landed properties indicated. But clashes with relatives shown. Fathers health will suffer.

> SCORPION Visaka 4, Anu. sha. Kettai [Vrischika Rasi]

Quarrels and misunderstandings with friends and relatives likely. New ventures will be delayed but successful Gains in agricultural pursuits also indicated

SAGITTARIUS Moolam, Fooradam, Uttiradam [Thanu Rasi]

There will be no mental week will be favourable peace. Health upsets for financial deals. Pro-shown. You will have to fessional success also indi face much criticisms and

> CAPRICORNUS Uttiradam 2,3, 4. Thiruvonam, Avittam 1, 2. [Makara Rasi]

Expenses will soar You will have to incur some debts. Relatives will cause you some annoyance. But ruin to enemies promised.

AQUARIUS Avittam 3, 4, Satayam, Pooraddati 1, 2, 3 [Kumbha Rasi]

Financially a good week. Old investments will bring in good results. Abdominal complaints likely. There will be no mental peace.

PISCES Tooraddati 4, Ut raddtati, Revati. [Meena

Clashes with relatives Professionally a good likely. Professionally a week. Gains through landgood week. Strangers and ed properties indicated. oreigners will be helpful But troubles through Financial gains also indi- frinds of the opposite sex cated. But your mind will likely. Clashes with relatives also shown.

not Goias.

we read the following about the Keppitipola's

'Tradition asserts that this village Rambuk-Keppitipola was the kana), was the original

subsequent to 1739.....) and this is said to have In Bell's 'Report of the been endowed and built Kegalle District' p. 38, as their own village temple. The family still claim some fields in the village and assert rightsover the appointment of Kappupalas'.

S. J. Gunasegaram

3

(Continued from Page 1)

longed to the great Dravidian race which has from time immemorial occupied a greater part of India and Ceylon, and that the Sinhalese claim (on very slippery evidence) that they had migrated to Ceylon from some 'AR-YAN" speaking area in North India round about the V Century B, C.

In the Physical Anthropology of Ceylon by Howard W. Steudt (Gov-PLEISTOCENE or earlier, small groups of VAD-DOID and probably Drato Ceylon either from the Adam's Bridge.

South India, separated by (a comparatively recent saline insuraion) and Ceylon, formed actually a part of the great Tamil extent supported by the fact that an old name of NorthCeylon was SEREN-TIVU (the Island of Seres i. e., the CHERA TA-MILS, Sanskrit NAGA. DIPA - and the TAM-(TAMPA-PARAPANI PANI - Pali), the extreine South of Ceylou and North Ceylon formed gaologically - and was part of the great Deccan Plateau (x). Thus on page eleven, of the 'PHYS.CAL ANTHROPOLOGY OF CEYLON', we are told, "Ceylon is a part of the vast Deccan Platesu(x) of Southern India, one of the oldest land masses of the world."

There is a good deal of truth in the claim made by the MADRAS CHAM BER OF COMMERCE, and reported in Ceylon by the 'DAILY NEWS', of 25-vi-63, 'Anthropology and history prove that the Indian (Tamils) have been in possession of the Island for more than 5,000 year. The Sinhalese arrived in Cevlon about 1,300 years ago, The Tamiis who have never been unhospitable to foreigners received them with open arms. The latter no doubt increased in numbers but legally and morally the Island belongs to the originals inhabitants, the Tamils.'

(To be continued)

S. J. GUNASEGARAM-

Tirumantiram

(Continued from page 1)

the equal eying of pleasure and pain, and Malaparipakam மலபரிபாகம், the mellowed state of Anava Malam, We read:

1514 இருட்டறை மூலே இருந்த குமரி குருட்டுக் கிழவனோக கூடல் குறித்தக், குருட்டின் கீக்கிக், குணப்பல காட்டி, மருட்டி, அவனே மணம் புரிந்தாளே.

> There was a youthful Lady in a corner of a dark room. She thought of associating with a blind old man. She cured him of his blindness, She showed him Her many attractive features. She enticed him She abided with him

This is highly allegorical language which only a Tiru Moolar is capable of using. The youthful Lady is Siva Sakti, Divine Grace. The corner of the dark ernment Press, Colombo) room is the heart of the human body where She dwells 1951, p. 23, we read, "we unnoticed with the Lord, ஓராதார் உள்ளத்து ஒளிக do know th t at some கும் ஒளியான், the luminous Lord that lies hidden in time during the late the hearts of even unbelievers. The blind old man is the bewildered soul of old (not newly created). The blindness is the enshourding Anava Malam. attractive features are the Divine Qualities. The vidian peoples migrated enticement is the enlightening of the soul wearing it from its previous worldly attachments and the abid-Park Strait or by way of ing with him is the bestowel of Divine Grace making the soul enjoy Adwaita Bliss. The purport of the verse is that God who is omnipresent is present in It is more likely that man's heart too. though man does not recognise this in his ignorance. God removes this ignorance and the shallow Palk Straits makes man realize the Divinity within him. He thus makes man to change his outlook and enjoy infinite Bliss in Advaita relation with Him (God). Proceeding further we read:

country. This is to some 1518 மருட்டிப் புணர்க்கு, மயக்கமும் கீக்கி வெருட்டி விடுன அறக்கு, இன்பம் விடுன்தக், குருட்டின் கீக்கி, குணமபலகாட்டி, அருள் திகழ் ஞானம் அதபுரிக்காளே.

She fascinated him She pervaded him, She rid him of his delusion (Maya), She frightened and chased away his sins (Karmam) She cured him of his blindness (Anavam, She exhibited Her Divine Qualities. She implanted Her Grace (Saktinipadam) and bestowed infinite Bliss

one contiguous terrain 1527 இருவிக்க கே ரொப்பில், இன் அருவ் சத்தி குரு என வக்கு, குணமபல கீக்கித், தருமெனும் ஞானத்தால், தண்செயல் அர்றுல் திரிமலம் தீர்க்கு சிவன் அவன் ஆமே.

> When the stage of equanimity when good and evil (pleasure and pain) are viewed alike is reached, Divine Grace appears in the garb of the Gnana Guru, removes all bewildering qualities and imparts enlightening Grace on the Proctor for Petitioner. Soul (Saktini padam) With the disappearance of egotism, vanish the three kinds of bondage (Anavam. Karmam and Maya) and the soul becomes (of the nature of) God.

> > (To be continued)

ORDER ABSOLUTE IN THE Witnesses to the Last Will FIRST INSTANCE

OF JAFFMA

Testamentary Jurisdiction No. T/1406

in the matter of the Last Will and Testament of Seen'er Chelliah of Anaicoddai

Rasamanie widow of Seeniar Chellish of 'Namagal Vasam", Anaicoddai

Petitioner,

This matter coming on for disposal before N. Sivagnanasundaram Esquire District Judge Jaffna, on the 14th day of November 1963 in the presence of Mr S vasubramaniam, proctor on the part of the petitioner and the affidavit of Drawn by the petitioner dated the 13th R Sivasupramaniam day of November 1963 and the Prostor for Petitioner. affidavit of the Notary and (0, 174, 6 & 13)

hawing been read:

It is ordered that the Last Will and Testament bearing
No. 2271 made by the deceased In the matter of the intestate abovenamed on the 2nd day of December 1959 and attested by R. Sivasupramaniam of Jaffna, Notary Public, the original of which has been produced and is now deposited in this Court be and the same is hereby declared proved and that the petitioner abovenamed is the executrix named therein and that she is hereby declared entitled to have Probate thereof issued to her accordingly on her payment of Estate Duty and taking Oath of Office.

This 14th day of November

N. Sivagnanasundaram District Judge, Jaffna.

ORDER NISI

IN THE DISTRICT COURT OF IAFFNA

Testamentary Jurisdiction No, 1390.

In the matter of the estate of the deceased Chellammah wife of Elaiyathamby Nagalingam of Punkudutivu East Deceased,

Elaiyathamby Nagalingam of Ward 11, Punkudutivu

Petitioner.

Minor 1 Pathmaranee daughter of Nagalingam of do

Va.

do 2 Nagalingam Thanasinghanathan of do

do 3 Nagalingam Thillainathan of do

do 4 Thavarance daughter of Nagalingam of do do 5 Navaranee daughter

of Nagaligam of do do 6 Nagalingam Kanaganathan of do

do 7 V jeyaranee daughter of Nagalingam of do

8 Swaminathar Nalla thamby of do, the proposed Guardianad-Litem over the abovenamed minor respondents

Respondents

This matter coming on for disposal before G. C. Niles, Esquire, District Judge, Jaffna on the 18th day of October 1963 in the presence of Mr. C. Subramaniam Proctor on the part of the petitioner and the petition and affidavit of the petitioner having been read.

It is ordered that the 8th respondent the maternal grand father of the 1 to 7 respondents be appointed Guardian-ad-Litem over the said I to 7 respondents and

It is further ordered that the aforesaid petitioner, the husband of the deceased unless the said respondents show sufficient cause to the contrary to the satisfaction of this Court on or before the 20th day of December 1983,

Jaffna 18th October, 1963.

Sgd. G. C. Niles District Judge, Jaffna. Drawn by

(O. 182, 13 & 20).

ORDER NISI

IN THE DISTRICT COURT OF MEFNA

No, 1238/T.

estate and effects of Bada-

Dece sed

Kandish Thurairajah of Ariyalai. Jaffna presently of No. 10, 32nd Lane, Wella- deceased baving been read: watte, Colombo

Vs.

Kandish Vallipuram Ariyalai, Jaffna

This matter soming for dispotal before O L. de Kretser Esquire, District Judge Jaffna 8-11-63 on the 6th day of November Extended for 18 - 12.63 1962 in the presence of Mr. N T. Sivagnanam, Proctor on the part of the Petitioner 0 18: 13 & 20

ORDER NIST

IN THE DISTRICT COURT OF KANDY HOLDEN AT GAMPOLA

Testamentary Jurisdiction No. 121

In the matter of the intestate estate of the late Joseph Vencatarao Thambirajah Blackwater Estate, Ginigathena. Deceased

Nallamuththu widow of Joseph Vencatarao Thambirajah of Kondavil, Jafina

> Vs. Petitioner. 1. Rathidevi wife of Vaithilingam Nadarajah of Manipay. Jaffna

Minor 2. Thambirajah Balasingham of Suthumalai,

3. Thambirajah Arulrasa of Kondavil

4. Thambirajah Thilagavathy and

5. Thambirajah Santhiravathi daughters of the said Thambirajah both of Kondavil and

6. Vaithilingam Nadarasa of Manipay Respondents.

This matter coming on for disposal before K. D. O. S. M Seneviratne Esquire, Addition. al District Judge of Kandy holden at Gampola on the 22nd day of October 1963 in the presence of Mr. V. Venasithamby, Proctor on the part of the petitioner, and the affidavit and petition of the petitioner having been read.

It is ordered that the peti tioner 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 abovenamed be granted with the 30th day of January 1963 letters of administration to show sufficient cause to the the estate of the said deceased, satisfaction of the Court to the contrary.

> It is further ordered that the 6th respondent be and he is hereby appointed Guardian. ad-litem of the minors the 2nd, 3rd, 4th and 5th respondents to represent them for all the purposes of this action unless the respondents above. named or any other person or persons interested shall on or before the 36th day of January 1963 show sufficient cause to the satisfaction of the Court to the contrary.

Sgd. V. M. Cumaraswamy Additional District Judge. Time to show cause extend ed till 18th December 1963.

Sgd: V. M. Cumaraswamy A. D. J. (0. 179. 6 4 13)

from which it appears that yar Kandiah of Ariyalai, the Petitioner and the let and 2nd Respondents are the heirs of the deceased and the pelitioner is entitled to have Letters of Administration & the estate of the shove samed

It is ordered that Letters of Petitioner. Administration to the estate of the abcvenamed deceased be issued to the Petitioner Annammah widow of Kan. unless the Respondents abovediah, both of 6/3, Nadu named shall appear before this thera Lane, Kachcheri East, Court on or before the 16 h day of January 1963 and show Respondents cause to the contrary to the satisfaction of this Court.

Sgd O. L. de Kretser District Judge

Sgd N. Sivagnanasunder

D. J.

Kopay. ×4.11.63.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1404/T

In the matter of the Last Will and Testament of the late Manonmany daughter of Muttukumaru Sivakkolunthu of Tirunelvely, Jaffna

Deceased Chelliah Ganesan of Tirunelvely, Jaffna

Petitioner Vs. 1 Pagawathy widow of Muttukkumaru Sivakkolunthu of lirunelvely. Jaffna

rairatnam, C. T. B., Workshop, Werahera 3 N. Sivasubramaniam

and wife

4 Maheswary both of No. 16, Vandervert Place, Dehiwela

5 Puvaneswary wife of Ganesan, Chelliah Personally and as Guardian - ad - litem over the minor the the 6th Respondent

Minor 6 Santhana Luckchumy daughter of Chellian Ganesan, both Tirunelvely, Jaffna 7 Ponniah Vytilingam

and wife 8 Thangammah both of

Palaly Road, Tirunelvely, Jaffna Respondents

This matter coming on for disposal before N. Sivagnanasundaram, Esquire, District Judge, Jaffna on the 7th day of November, 1963 in the presence of Mr. S. Visuvalingam, Proctor for petitioner, and the affidavit of the petitioner dated 7th November, 1963 and the affidavit of the Witnesses and Notary dated 7th November, 1963 having been read:

It is ordered that the 5th Respondent be and she is hereby declared appointed Guardian-ad-litem over the named,

And it is further ordered

that the petitioner abovenamed be and he is hereby declared entitled as the Eueoutor named in the Las Will to have Probate to the estate of the abovenamed deceased S Visuwalingam issued to him accordingly, un- Proctor for Petitioner less the Respondents above- (O. 176, 6 & 13)

ORDER NISI

IN THE DISTRICT COURT OF **JAFFNA**

No. 1403/T

In the matter of the Intestate estate of the late Kanthar Sinnathamby of Valvetti, Valvettithurai

Deceased

Petitioner.

Sinnathamby Ratnasingam of Kirampaththanai, Karanavai South, Karaveddy pre-sently of Nallur, Jaffna

This matter coming on for 2 Sivakkolunthu Thu- disposal before N. Sivagnanasundaram Esquire, District Judge, Jaffna on the 6th day of November 1963 in the presence of Mr. S. Visuvalingam Proctor on the part of the petition r and the affidavit of the petitioner dated 6th November, 1953 having been read.

> It is ordered that the petitioner abovenamed be and he is hereby declared entitled as sole and universal heir of the deceased abovenamed to have Letters of Administration to the estate of the abovenamed deceased issued to him accordingly unless any person or persons interested shall on or before the 24th day of January 1964 show sufficient cause to the satisfaction of this Court to the contrary.

This 6th day of November, Sgd. N. Sivagnanasundaran. District Judge

Jaffna. Drawn by S. Visuvalingam Proctor for Petitioner. (0. 175, 6 & 13)

named or siny other person or persons interested shall on or before the 24th day of January 1964 show sufficient cause to 6th Minor Respondent above. the satisfaction of this Court to the contrary,

This 7th day of November,

Egd. N. Sivagnanasundram District Judge Jaffna.

Drawn by

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FOR FURTHER PARTICULARS

APPLY TO:

S. KANAGASABAI, Shroff.

ORDER NISI

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1401.

In the matter of the intestate estate of the late Valliammai wife of Kulanthaivelu Ratnasingam of Karainagar West Deceased

Kulanthaivelu Ratnasingam of Karainagar West

> Petitioner Vs.

Minor 1 Rukumanithevy daughter of Ratnaaingam

2 Ratnasingam subramaniam

3 Ratnasingam Aru. mugam

4 Satkunathevy daugh. ter of Ratnasingam

G. A. L-5 A Kandish Sangarappillai all of Karainagar West Guardian ad litem over the 1 to 4 Respondents

Respondents

This matter coming on for disposal before N. Sivagnanasunderam Esquire, District Judge, Jaffna on the 5th day of November 1963 in the presence of Mr. A. Kanagasabai Proctor on the part of the Petitioner and the affidavit and Petition of the Petitioner having been read.

It is ordered that the abovenamed 5th Respondent be a pointed Guardian ad Litem over the minors I to 4 Respondents for the purpose of watching their interests in these administration proceed-ings and that the Petitioner be and he is hereby declared entitled to take Letters of Administration to the estate of the said decessed and that Letters of Administration be issued to the Petitioner as her lawful husband, unless the said Respondents or any other person or persons interested shall appear on or before the 17th day of January 1984 and show sufficient cause to the satisfaction of this court to the contrary.

It is further ordered that the said 5th Respondent do produce the said minors in court on the said date.

> This 5th day of November 1963

N. Sivaguanaaundara m District Judge,

Drawn by A. Kanagasabai Proctor for Petitioner 01776 & 13

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Order Nisi

IN THE DISTRICT COURT OF JAFFNA

Testamentary Jurisdiction No. 1362

In the matter of the Last Will and testament of the late Murugesu Nagalingam of Keerimalsi

Deceased

Meensdchippillai widew of Murugesu Nagalingam of Keerimalsi

> Va. Petitioner

1 Nall ah Sachchithanantham of Mandumondai Chankanai 2 Nalliah Subramaniam of Keerimalai and

Nalliah Somasundaram LDO Mankulam

Respondents.

This matter coming on for disposal before N. Sivagnanasundram Esquire District Judge Jaffna on the 12th day of September 1963 in the presence of Mr. T Vannianathan Proctor on the part of the petitioner and the affidavit of petitioner Notary and Witnesses baving been reid.

It is ordered that the Last Will and Testament No. 2449 dated 5th day of April 1963 attested by T. Vannianathan, Notary Public and executed by the deceased Murugesn Nagalingam declared proved and that Frobate thereof be issued to the Petitioner as the Last Will, unless the said executed by the deceased respondents or any other per- abovenamed and the same is son or persons shall appear hereby declared proved. on or before the 8th day of November 1963 & show sufficient cause to the satisfaction of this Court to the contrary.

This 12 day September 1963

Sgd. M. Sivaguawawandaram him accordingly. District Judge. 8.10-63.

Sgd T. Vannianathan Proctor for Petitioner,

Extended for 17-1-64. (O. 113. 6 & 13)

ORDER ABSOLUTE IN THE FIRST INSTANCE

IN THE DISTRICT COURT OF

Testamentary Jurisdiction No. 1384

In the matter of the Last Will and Testament of Balampikai Ammal alias Balambikai wife of Subramaniam Siva. subramaniam of Kantharo. Deceased

Sivasubramaniam Kathiravelupillai of Beach Road, Jaffna Petitioner

This matter coming on for determination before N. Sivagnanasundaram, Esquire, District Judge, Juffna on the 10th day of October 1963 in the presence of Mr. W. Muttukumaraswamy, Proctor on She part of the petitioner, and the p tition and affidavit of the Petitioner and also the affidavit of the attesting Notary and the subscribing witnesses to the Last Will and Testament of the deceased abovenamed having been read:-

It is ordered that the Last Will and Testament of the deceased abovenamed dated 13th September 1:62 attested by Mr. W. Muttukumaraswamy Notary Public under No. 3246 and now deposited in this Court be and the same is here-Executrix named in the said by declared to have been duly

> It is further ordered that the Petitioner abovenamed is the Executor named in the said Last Will and Testament and that he is entitled to have Probate of the same issued to

Jaffna, 10th day of October

Sgd. N. Sivaguanasundaram District Judge.

(0 180, 13 & 20)

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வான் முகில் வழாது பெயக மனி வனத் காக்கமன் என் Care was p was Grue go palat patrei aries sterume upas Certas spenie Cesiel una Bucimulari cora de desens and Cininsii.

Printed and Pathlished by Armpillai Sinnatheral, residing No. 2 Brown Road, 2nd Lane, Jakina, for and on behalf of the Proprietors, the Saiva Paripalana Sabhai, Jaffna, at their Press, the Saiva Prakasa Press, 45%; K. K. S. Road Varnasponnisi, Jeffina, od Briday. Discember 13, 1963,

Editor H. N. SIVATIRALISAM