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UNAFRAID AND UNBOWED



Ultra vs. Ultra-Plus: The Battle of Tamil Nationalism

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Commemorating Uncle
Prabhakaran**

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More than an
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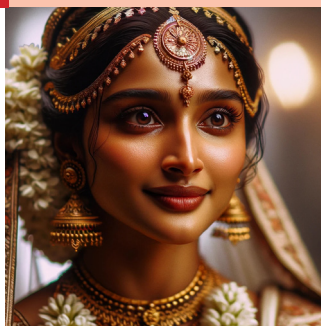
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In Search of Truth: A Clarion Call from Jaffna Monitor

In the midst of rapid judgments categorizing us as anti-LTTE, it becomes essential to accurately present our position. At Jaffna Monitor, our team comprises young, unbiased individuals devoid of any political or ideological leanings. To the question of whether we are anti-LTTE, our unequivocal answer is no. On the contrary, we have always regarded the LTTE fighters with respect. Our formative years coincided with a period devoid of other freedom or militant groups, making the LTTE the sole operative entity.

We have been keen observers of the LTTE's zenith, a period characterized by their successful establishment of a de facto government. This administration was marked by its own military forces, law enforcement agencies, financial institutions, judicial system, and an extensive array of governance protocols. We have not only witnessed the rise of this administration but also its decline and eventual dissolution, much like a comet that burns brightly before fading away into the cosmos.

At Jaffna Monitor, our objective is to delve into the complexities of the past, seeking a deeper understanding of the pitfalls encountered in the Sri Lankan Tamils' quest for freedom. We recognize this inquiry as an intellectual pursuit and a solemn obligation to future generations. They must grasp the nuances of this struggle, discerning both the triumphs and the missteps, to fully comprehend the reasons behind our setbacks. Our approach to revisiting the histories associated with the LTTE is rooted in a desire to extract valuable lessons from these experiences. We wish to underscore that our intentions are purely educational. Our analysis aims to foster understanding and learning without any intention of undermining the LTTE or the sacrifices of its fighters.

Our investigative endeavors at Jaffna Monitor are informed by a wealth of firsthand accounts from numerous ex-high-ranking officials of the LTTE. These individuals, now integral to our mission of uncovering the truth and learning from historical misjudgments, have devoted a substantial portion of their lives to their cause. Remarkably, several of these sources have been affiliated with the LTTE for over a quarter of a century, their lives deeply intertwined with the movement's history and legacy.

This deep-rooted connection to the LTTE's inner workings lends a unique credibility to their perspectives, shaping our narrative with authenticity and insight. Such invaluable contributions fortify our

resolve against hasty accusations of being anti-LTTE. The reality is quite the contrary: many of these revered LTTE veterans not only endorse our mission but actively participate in it. Their support underscores our commitment to a balanced and truthful exploration of the past, transcending simplistic labels and focusing on the broader goal of understanding and learning.

Acknowledging the positive experiences under the LTTE's governance is essential, many of which we at Jaffna Monitor observed firsthand during our childhood. Notable among these were the enhanced safety for women, who could walk without fear even at midnight, the development of innovative self-sufficiency strategies, the active empowerment of young people, and the adept management of scarce resources.

We welcome and encourage voices from diverse perspectives to partake in our dialogue. We invite contributions that shed light on the positive aspects of the LTTE, ensuring that these narratives are included in our discourse. All submissions that contribute constructively to this discussion will be duly published.

It is important, however, to approach this subject with sensitivity and responsibility. We advocate for a discourse that acknowledges achievements without glorifying acts of violence, bombings, or killings. Our goal is to create a balanced and thoughtful exploration of history, one that recognizes the complexity of the LTTE's legacy without condoning violence.

To those who critique our work, we extend an invitation to engage in a constructive dialogue of reflection and learning. Jaffna Monitor is committed to being more than just a publication; we strive to be a beacon of balanced journalism. Our mission is not to serve as a vehicle for propaganda but rather to illuminate the diverse aspects of our shared history.

We firmly believe that an unbiased exploration of the past, free from allegiance to any particular group or ideology, is crucial. Our allegiance is solely with the truth. A thorough understanding of our history is key to shaping a more promising future. We encourage our critics to join us in this endeavor. Together, we can contribute to a narrative that is not only informed and nuanced but also forward-looking, fostering reconciliation and progress.

Warm regards,

கணியன் பூங்குன்றன்
Kaniyan Pungundran
Editor- Jaffna Monitor

Ultra vs. Ultra-Plus: The Battle of Tamil Nationalism



Sivagnanam Shritharan



Gajendrakumar Ponnambalam



BY:

Our Special Correspondent

In a recent interview with a Tamil YouTube channel, Sivagnanam Shritharan, the newly elected leader of the Ilankai Tamil Arasu Kachchi (ITAK) and Member of Parliament for the Jaffna district, strongly criticized Gajendrakumar Ponnambalam, the leader of the Tamil National People's Front (TNPF), and Selvarajah Kajendran, the TNPF's secretary general and its national list MP. Over the past few years, the TNPF and its leaders have



Selvarajah Kajendran

gained prominence in Tamil political circles, largely due to their advocacy for ultra-Tamil nationalism, a stance advocating for extreme measures in support of Tamil rights and identity. In this context, Sritharan's remarks, coming from a noted Tamil nationalist himself, are seen by political analysts as a strategic maneuver in the contest to lead the ultra-nationalist Tamil agenda. Observers suggest that this approach could potentially give Sritharan an upper hand in the political rivalry.

Sritharan's allegations centered around the controversial 'white flag' incident during the final stages of the Sri Lankan Civil War in 2009, in which several LTTE leaders, including the LTTE's political head, Balasingham Nadesan, and peace secretariat, Seevaratnam Pulidevan, were killed. He accused Ponnambalam of being intricately involved in the events, acting as a mediator with the Sri Lankan government, leading to the surrender of LTTE leaders, and questioned his silence on the matter. Sritharan insinuated that Ponnambalam's reticence could be an attempt to shield certain powerful individuals from scrutiny.

Further intensifying his attack, Sritharan raised questions about Kajendrakumar Ponnambalam's role in negotiating on behalf of the LTTE with Marie Colvin during the surrender process. He scrutinized Ponnambalam's interactions and negotiations with her, challenging Ponnambalam to disclose his communications and actions during this critical period. Sritharan asserted that the public deserves transparency on these matters.

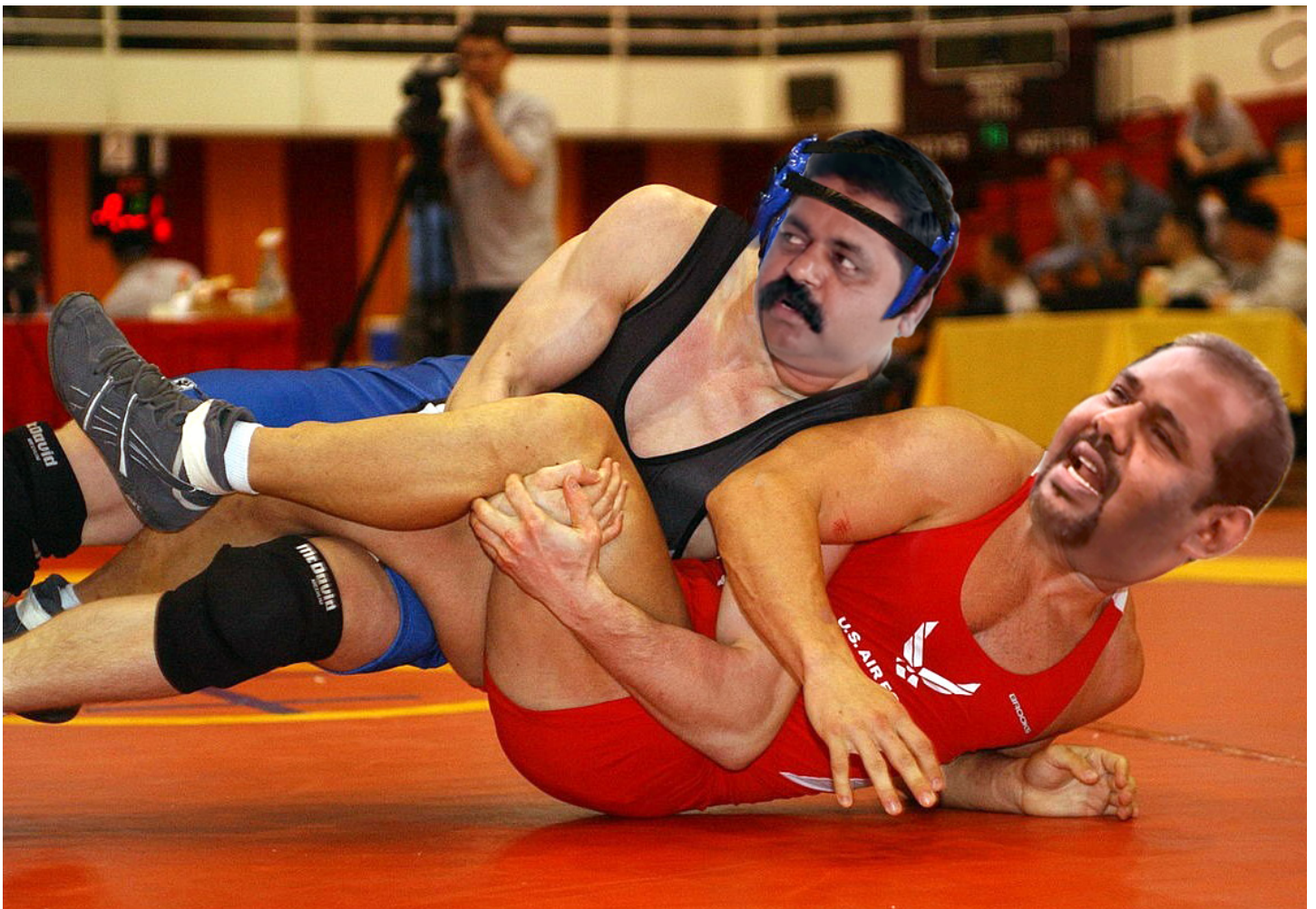
Sritharan also demanded that Secretary-General of Tamil National People's Front S. Kajendren publicly clarify how he managed to secure the release of his brother from the

clutches of Gotabaya Rajapaksa, Sri Lanka's former powerful defence secretary, and he also challenged Kajendren to a public debate regarding this.

Sritharan's allegations did not stop there. He questioned the fate of university students who had associated with Kajendran when he was the president of the Jaffna University Students' Union and the ones he recruited for war, particularly focusing on the case of a student named Paraneetharan from Neduntheevu. He said that his sister is still unmarried, waiting for her brother's return. He accused Kajendran of failing to fulfill promises made to these students, suggesting a breach of trust.

"Delving into Kajendran's political history, Sritharan recalled his election as an MP in 2004 and his dramatic claim in Parliament about the arrival of 40,000 soldiers' coffins in Colombo from Jaffna. He scrutinized Kajendran's subsequent five-year absence from the country and questioned the nature of the deal he might have made with then-defense secretary Gotabaya Rajapaksa to return to Sri Lanka and re-enter politics. Sritharan strongly hinted that a deal between Kajendran and Gotabaya must have existed, considering the numerous murders and disappearances of political rivals and critics during Rajapaksa's peak in power. He also suggested that this clandestine deal could have been facilitated through the famous defense analyst Rohan Gunaratna, who resided in Singapore. Furthermore, Sritharan demanded transparency regarding how Gajendran allegedly secured a lecturer position for his brother at Jaffna University.

Sritharan's address took a broader swipe at the integrity of the Tamil National People's Front (TNPF), accusing its members of deceit and hypocrisy. He particularly highlighted



their public endorsement of Mahinda Rajapaksa's return to power, citing the example of Arunthavabalan, who openly supported Rajapaksa's comeback. Sritharan questioned the TNPF's true agenda and the interests they represent, suggesting deep-seated duplicity within the party.

In his intense interview, Sritharan aimed to unveil what he sees as the hidden realities and contradictions in his political adversaries' actions, casting doubt on their true commitment to the Tamil community. His statements, particularly noteworthy from someone with his Tamil nationalist background, were directed at Kajendrakumar Ponnambalam and Kajendran, known for their radical Tamil nationalist views. This clash has sparked vibrant discussions within Tamil circles in Jaffna, with some perceiving it as a battle between leaders of comparable

ultra-Tamil nationalist ideologies, each eager to assert themselves as the preeminent nationalist.

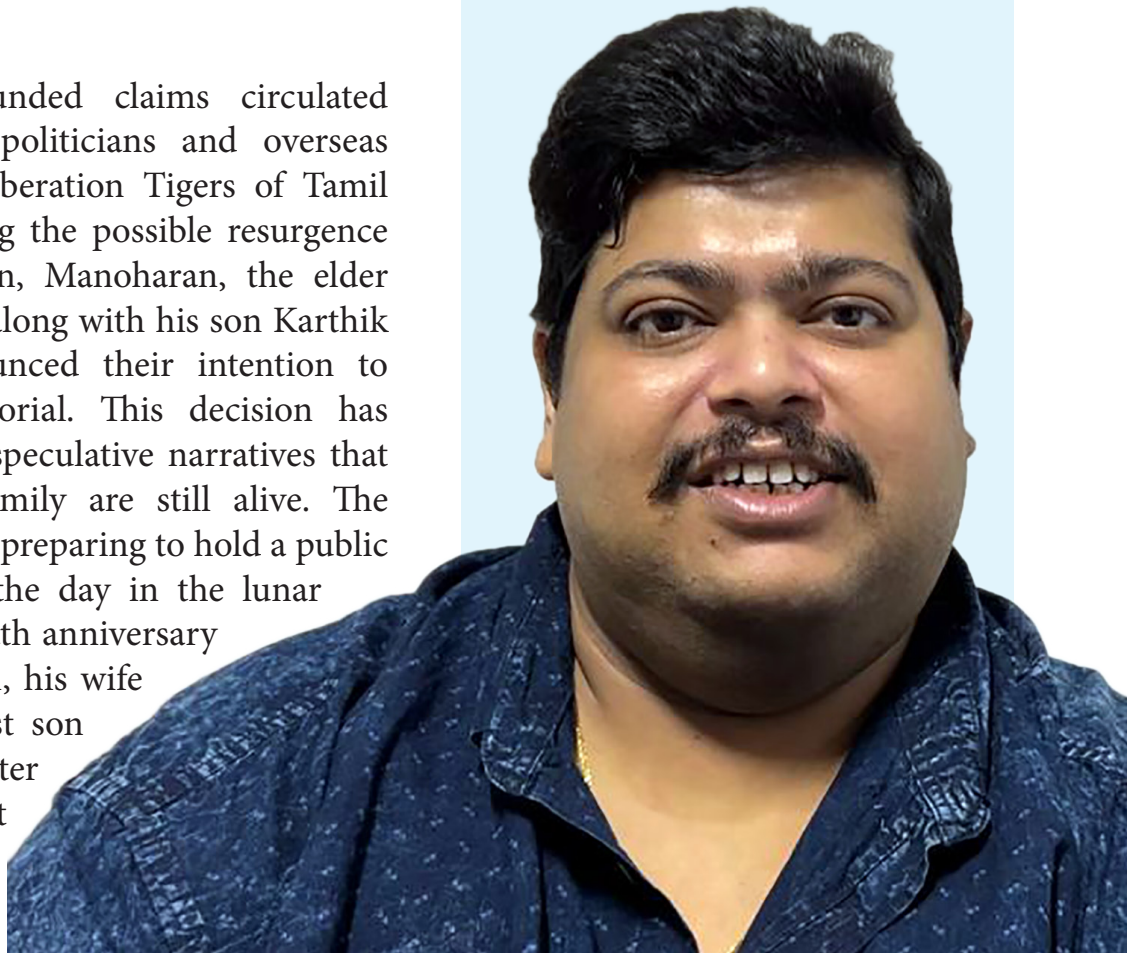
Adding to this political dynamic, Kajendarkumar's party, the Tamil National People's Front (TNPF), secured two parliamentary seats in the last election, largely attributed to their extreme Tamil nationalist stance. At the same time, the Tamil National Alliance (TNA), led by R. Sampanthan and influenced by Sumanthiran, took a more moderate approach to Tamil nationalism. This moderation contributed to TNPF's success in securing those two seats. Now, with the newly elected president of the Ilankai Tamil Arasu Kachchi (the main and largest component of TNA) adopting a more pronounced Tamil nationalist stance, political observers note that this shift is likely to affect TNPF's political standing in the upcoming election.

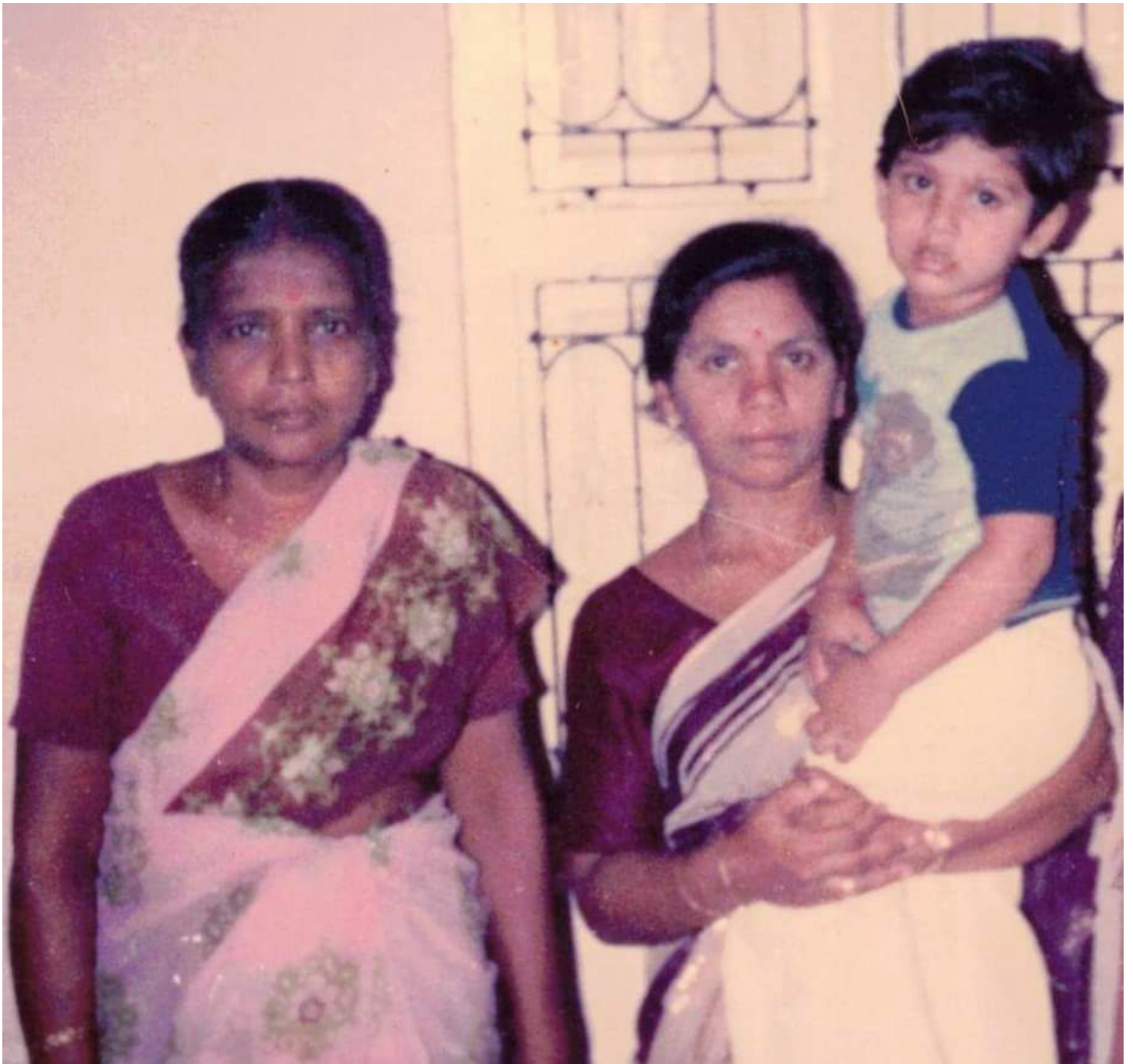
Setting the Record Straight: Karthik Manoharan on Commemorating Uncle Prabhakaran



BY:
Our Reporter

Amid various unfounded claims circulated by certain Indian politicians and overseas representatives of the Liberation Tigers of Tamil Eelam (LTTE), suggesting the possible resurgence of Velupillai Prabhakaran, Manoharan, the elder brother of Prabhakaran, along with his son Karthik Manoharan, have announced their intention to conduct a public memorial. This decision has been taken to quell the speculative narratives that Prabhakaran and his family are still alive. The Manoharan family is also preparing to hold a public 'thithi', a ceremony on the day in the lunar calendar marking the death anniversary of Velupillai Prabhakaran, his wife Mathivathani, their eldest son Charles Anthony, daughter Thuvaraga, and youngest son Balachandran, thereby aiming to bring





Karthik Manoharan alongside his mother Vanajathevi Manoharan and grandmother Parvathipillai Velupillai, the mother of the LTTE leader Prabhakaran in Trichy, 1984.

closure to these persistent rumours.

The Velupillai family's recent initiative serves to conclusively address and dispel the baseless rumours that have been circulating, suggesting that Prabhakaran's family survived the final stages of the conflict. This step is particularly focused on putting an end to the misleading claims about Thavaraga's survival and the consequent solicitation of significant funds from the Sri Lankan Tamil diaspora in Europe, Canada, and other nations. The family's action

is a direct response to these ongoing deceptions and aims to bring a sense of closure to these unfounded narratives.

In a recent interview with Jaffna Monitor, Karthik Manoharan, nephew of Prabhakaran and the son of Prabhakaran's elder brother Manoharan, provided insights into the upcoming Memorial Day dedicated to Prabhakaran's family.

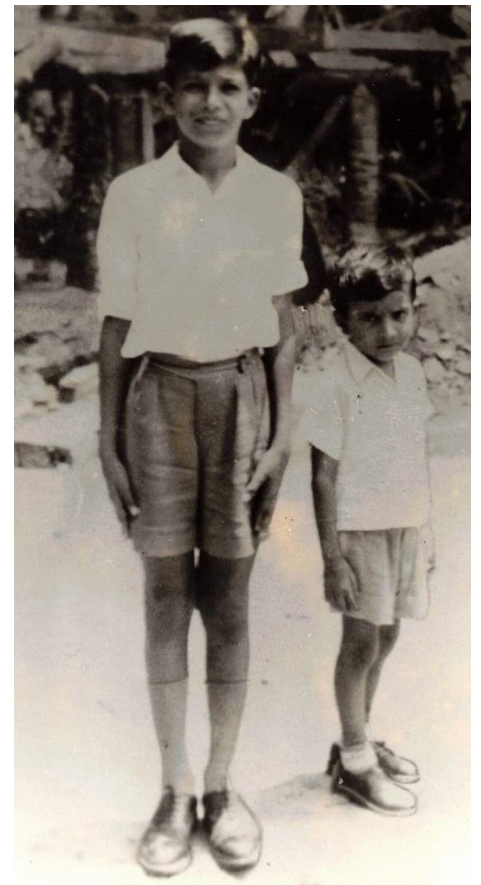
What are the motivations behind organizing the memorial day..?



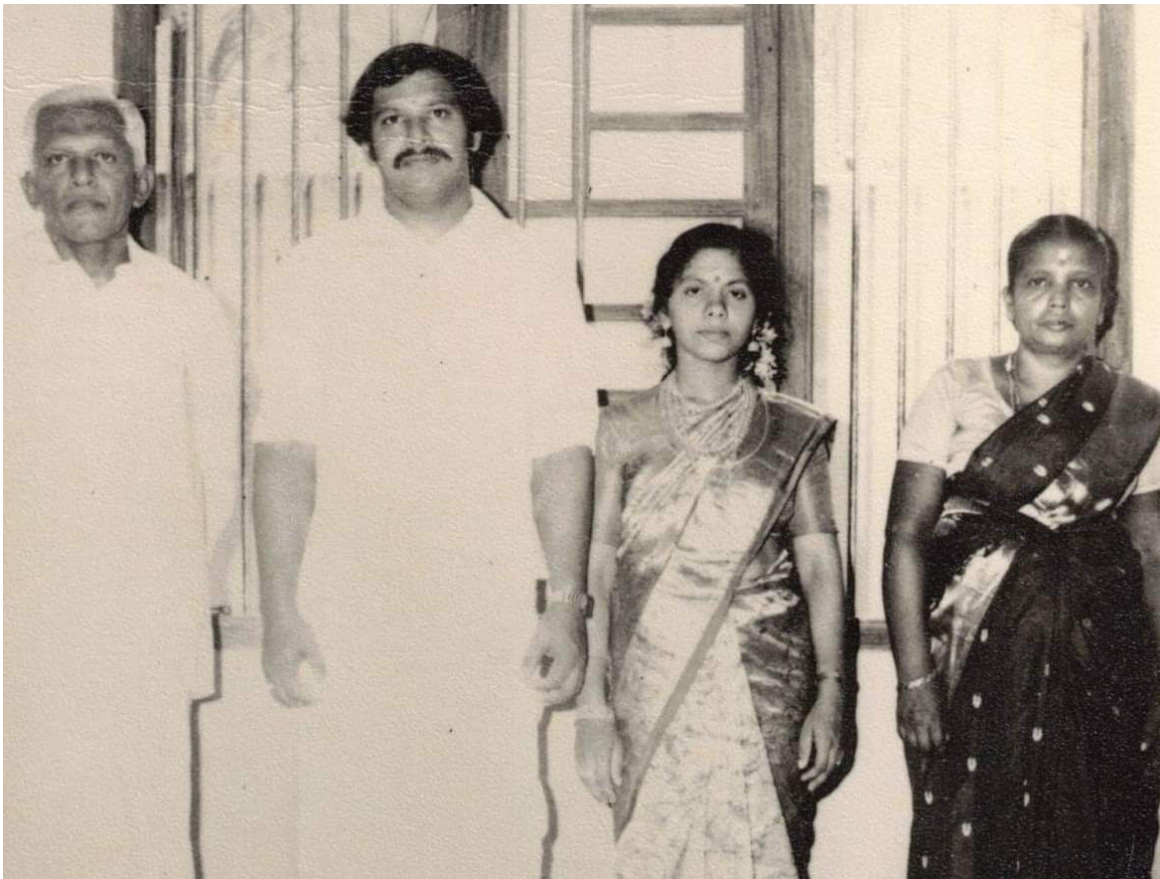
Prabhakaran's Parents Together with Manoharan's Family

The decision to commemorate my uncle Prabhakaran's family arises from a series of unfortunate events. On February 13, 2023, misinformation propagated by the group led by Tamil Nadu politician Pazha Nedumaran, which falsely claimed that my sister Thuvaraga is alive, alongside videos released by my Aunt Mathivathani's sister, Ms Aruna, supporting Pazaha Nedumaran's claim, resulted in a gross dishonour to the legacy of my uncle and his family. These actions have not only disrespected their memory but have also been linked to financial malpractices carried out under the guise of my uncle Prabhakaran's name.

We are forced to take decisive steps to halt such unscrupulous activities and safeguard against their recurrence. This memorial event is a necessary measure to curtail the ongoing fraudulent exploitation and misuse of my uncle's name for financial profit. Through this event, we aim to appropriately commemorate the brave lives and the valorous sacrifices of my uncle Prabhakaran and his family on the battlefield.



Late 1950s, Sri Lanka: A Very Young Prabhakaran (Right) with His Elder Brother Manoharan



*Valvettithurai,
06.07.1979:
Vellupillai and
Parvathipillai
Velupillai with
their elder son,
Manoharan,
and his bride,
Vanajathevi, on
their wedding day.*

Some politicians and profiteers perpetuate the narrative that Prabhakaran is still alive and will return. Do you believe your announcement will significantly counter their business plans in Prabhakaran's name?

There are many ways to live. Rather than resorting to deceit and falsehoods by falsely claiming that my uncle Prabhakaran and his family members will return, those who exploit this narrative for financial gain should consider more honest means of livelihood. They could opt to seek assistance if in poverty or strive to earn their living honourably through hard work. Otherwise, they might as well resort to begging on the streets. There's nothing we can do about it.

On what basis did you conclude that your uncle Prabhakaran and his family are no longer alive?

The enduring hope that Uncle Prabhakaran's family might one day return has been a sentiment deeply rooted in our hearts for many years. Yet, as time progressed, this belief began to wane in light of various developments. The year 2023 marked a turning point, extinguishing even the faintest glimmers of this hope. Those who claim that my uncle Prabhakaran, Aunt Mathivathani, and sister Thuvaraga are still alive have consistently failed to provide any concrete evidence or public appearance to substantiate their assertions. Instead, these individuals allege that my uncle's family has chosen to live away from the public eye. However, one must question the rationale behind this prolonged absence; if their claims were true, why would they not continue the same silence they have maintained over the past 14 years? It is now with a heavy heart that I have come to accept the likely reality: my uncle Prabhakaran and his family achieved martyrdom on the battlefield during the final war in 2009.

Who else, along with your uncle Prabhakaran, are you planning to commemorate?

We will remember Uncle Prabhakaran, Aunt Mathivathani, younger Brother Charles Anthony, sister Thuvaraga, and youngest Brother Balachandran.

When will this be?

I am unable to provide an answer right now. I will inform you very soon.

We've heard that Prabhakaran didn't believe in God. How do you plan to commemorate him according to religious practices?

The perception that my uncle did not believe in God is not entirely accurate. The Uncle Prabhakaran I knew did, in fact, have faith in God. Our family background is steeped in religious devotion; our ancestors were instrumental in building a Shiva temple in Valvettithurai, which is a testament to our spiritual heritage. Specifically, my uncle Prabhakaran was a devotee of Lord Murugan.

In honouring his memory, the memorial we plan to conduct will be a private affair deeply rooted in our family's religious beliefs and practices. While the ceremony will be personal and reflect our devotion, we are also mindful of the broader community. We intend to ensure that the memorial is respectful and sensitive, acknowledging the feelings and beliefs of others. The involvement of the public will be considered in a manner that aligns with our family's wishes and the solemn nature of the occasion. Our aim is to create a space of reverence and respect, honouring my uncle's

memory in a way that is true to our family's spiritual values.

Could you explain the motivation behind the decision, especially after a span of 14 years?

The decision to commemorate Uncle Prabhakaran and his family publicly stems from a pressing need to counteract certain groups' inappropriate and unfortunate exploitation of their names for financial gain. These individuals have been using the legacy of my uncle and his family for their own benefit, which has necessitated a response from us, not only to uphold their dignity but also to conclusively dispel the false narratives that they are still alive. My uncle and his family achieved martyrdom.

By organizing this event, we aim to firmly underline this truth and to bring closure to these unfounded claims. Additionally, this commemoration serves a deeper, more solemn purpose. It is an occasion for us to seek peace for their departed souls.

Has there been any private commemoration of them by your family in the past?

Yes, my parents have been conducting private commemorations annually. These observances are not aligned with a specific date on the English calendar but follow the Tamil Thithi corresponding to the date of Uncle Prabhakaran's passing on May 18, 2009. This involves a day of fasting and the preparation of a vegetarian meal at noon, practices in which we all partake. However, we have decided to extend these commemorations to a public forum this year.



Viyaskanth: More than an inspiration



By:

**Dr. Aravinthan
Arunthavanathan**

On December 4th, 2020, a teenager a few days shy of his 19th birthday is up against Angelo Mathews, the last man standing from Sri Lanka's golden generation. On his debut, the teenager bravely tosses the ball up in the air. Not requiring a second invitation, Mathews attempts to clear the long-off boundary. However, the ball hits the edge of the bat and lands safely in the hands of the long-off fielder. The youngster is elated, and so too are his team and supporters.

Fast forward to February 17th, 2024; three years later, the youngster is at it again. This time, however, he's not in an

empty Hambantota but in the bustling Dubai International Cricket Stadium. Representing MI Emirates, a subsidiary of one of the world's most powerful and dominant cricket franchises, he showcases his talent. Delivering an economical performance and featuring among the wicket-takers, he stands out even amidst a galaxy of stars, winning the 'Dressing Room Player of the Match' award. Remarkably, this isn't his first, but his third such recognition within a week. This isn't just the Jaffna Kings; it's a conclave of global superstars. What an incredible journey it has been for him.

You might think the youngster has truly made his mark, but has he really? In the world of cricket, where players like Natarajans and Shamar Josephs rise to the top within months, Vijayakanth Vijayakanth's journey may seem painstakingly slow. Perhaps it is, especially since he hasn't yet made a significant impact in the domestic circuit. This can be frustrating, but in reality, it might be the best thing for him. Viyas is seen as the boy who broke the invisible barrier preventing players from outside major cities from playing for Sri Lanka. He rose to prominence on merit, thanks to a considerate franchise, the Jaffna Stallions, known for their passion and long-term



commitment to nurturing talent. He became a symbol of hope, not just for the Stallions but for all of Sri Lanka's remote regions. It's natural to expect such a beacon of hope to quickly ascend to national colours and complete a success story. However, Viyas's gradual progress could be more beneficial for him and the country in the long run. Doubt this approach? Then, consider the case of Yayaswi Jaiswal, India's newest sensation. His journey, marked by a grind through Ranji Trophy games and dominance there, shaped him into the player he is today.

With expectations soaring, pressure will engulf Viyas. He has set his own benchmark now. Technically, he is some distance away from being a fully developed player. However, every single time he has reappeared on the biggest stage, he has shown tremendous improvement.

Till a few days ago, Viyas's signature was his inspirational story. But after his showing at the ILT20, it's his skill. He will not be celebrated for the journey he has come but will be gauged on the competence he displays. The mere fact that MI Emirates backed him to be part of their lineup for the final is proof of the same.

The journey will become tougher, competition will decode him and try to flatten him, mouths that praise will criticise, expectations will transform into pressure, and narratives will become different. As anyone who has travelled the journey will testify, it will be a whole new game. Would Viyas sustain himself?

All signs indicate that he surely will succeed. Despite the adulation and exposure on the biggest stage, Viyas appears to remain grounded. How he continues to maintain this composure will be crucial in deciding his fate. For the sake of many who dream of following



in his footsteps, we should hope and pray that he continues to forge a path for others to emulate, reaching ever higher. For now, the signs are good.

As fans, it might be tempting to see him in national colours soon. But as Mahela mentioned in the post-match interview following the ILT20 final, it's time for Viyas to prove his prowess on the domestic circuit. Luckily for Viyas, unlike many in the past, he has found himself in the right places at the right times, and with exposure to the Mumbai Indians, it's hard to miss the eyeballs if he keeps improving as he has been. His showing on the biggest franchise stages will surely pave the way for the ultimate destination. While he will surely have to break the door open to get selected for the national team, the good news is he has the most advanced tools through franchise cricket to do so. His time will surely come; until then, let's enjoy his journey and allow him to enjoy the journey without putting on unwanted pressure.

Go well, Viyas. You are an inspiration, but you should be much, much more than that, and hopefully, you will be!

Who is the Traitor?

Exclusive
Interview with
Karuna Amman

Part-2

What occurred following the Jeyanthan Regiment's successful thwarting of Operation Jayasikurui under your command?



BY:

Kaniyan Pungundran

கணியன் பூங்குன்றன்

The local populations of Mullaitivu and Kilinochchi began to regard me with great admiration and respect. Everywhere I went, people showed much love and respect, affectionately calling me 'Karuna Amman.' I became well-known throughout the region. I received the affection of the elders, who treated me as if I were their own child, while the younger generation looked up to me as an elder brother. Even children expressed their fondness openly. I must say that, after leaving the LTTE, many sympathizers accused me of playing the regional card. But I need to make it clear that I really hated regional divisions; for me, east and north are the same. All the Tamil-speaking places in Sri Lanka that joined



hands to fight against the Sinhala chauvinistic government are the same for me. I can't forget the general public from the Vanni-North region that showed me so much love and affection. I will never forget that.

However, this growing popularity did not sit well with other commanders of the Liberation Tigers of Tamil Eelam (LTTE), notably Pottu Amman. Concerned about my rising influence, they began to cast aspersions on me to Prabhakaran. Prabhakaran, known for his inherent suspicion and likely still influenced by past incidents such as Mathaya's issue, I believe, had been swayed by these negative, systematic portrayals and ill talks. Additionally, he was not fully aware of the power games that other commanders played. He might have also wondered why other LTTE commanders were plotting against me. Therefore, he must have given some credence to their stories.

After achieving a pivotal victory in the Jayasikurui battle, the LTTE began strategizing for their next major military objective:

the potential capture of Jaffna. I advised Prabhakaran against an immediate attempt to capture Jaffna, citing the substantial presence of approximately 40,000 Sri Lankan troops in the region. I expressed my concern that such an action could lead to significant complications, including the potential intervention of international forces, notably from India, in support of the Sri Lankan army. As an alternative, I proposed a tactical redirection towards Anuradhapura.

My strategy was based on the belief that an LTTE offensive towards the revered city of the sacred Bodhi tree would compel the Sri Lankan military to redirect their forces from various parts of the country to defend Anuradhapura. I argued that this would reduce military presence in Jaffna, as there were no mass military deployments in other parts of the country. The military would need to draw forces from Jaffna to safeguard their revered city. I presented this strategic recommendation to Prabhakaran for his consideration.

Was it within the capabilities of the Tigers to capture Anuradhapura, given its significance as a central hub of Sinhala Buddhism?

Absolutely, it is a feasible objective. The prowess of our Jayanthan Regiment should not be underestimated. Had they been given the opportunity to engage in battle, they certainly could have achieved this. It is important to recall the remarkable accomplishments of our regiment: they successfully overtook the formidable Pooneryn army camp and emerged victorious in the seemingly impenetrable Jayasikurui battle. Given these precedents, there is no reason to doubt their ability to launch an offensive from Vavuniya and successfully capture Anuradhapura.

Why, then, did the LTTE not proceed with the plan you proposed?

In both logical and military terms, that plan was absolutely superb. But you know, it wasn't Prabhakaran but other leaders of the LTTE who were so clear that I should not get the credit. Having already won the Jayasikurui battle, they might

have thought I would be regarded as the greatest of all time if I won another battle for the LTTE. They didn't want that to happen.

Then what happened..?

I presented the strategy to Prabhakaran. However, key figures within the LTTE, such as Tamilenthir, the head of the finance wing, and Pottu Amman, the head of the intelligence wing, argued and plotted against this plan. They brainwashed Prabhakaran, claiming that this plan would ultimately fail. They



*Karuna Amman
with Jimkali
Thatha,
Standing to His
Right Side*



posited that capturing Jaffna was crucial for the LTTE's economic fortification, suggesting that this action would lead to increased financial support from the Tamil diaspora living abroad.

Prabhakaran must have found some merit in their arguments and decided against implementing my strategy. They planned the Jaffna operation without my knowledge, under the assumption that I was unaware of their intentions. However, through reliable sources, I became aware of their plans to execute this operation while deliberately excluding me from the process. Subsequently, Prabhakaran instructed me to relocate my regiment to Manal Aru and focus on training activities there. This directive effectively sidelined me from the main theatre of operations.

Interestingly, even during this period, I was the Chief Commander of all infantry battalions within the LTTE. Despite this significant role, I was neither informed nor consulted when the LTTE launched an attack on Elephant Pass and formulated a strategy to capture Jaffna.

This decision to proceed without my involvement led to a sense of uncertainty and confusion within various divisions of the LTTE. Many members questioned the appropriateness of excluding me, especially considering my significant contribution to the victory in the Jayasikkuru attack. This situation prompted concerns among the ranks about the direction and leadership of the LTTE.

A few commanders and members of the LTTE reached out to me, seeking clarity on the unfolding events. Few Others approached the leadership for explanations. In response, the leadership misleadingly communicated that my unit was preparing for a major offensive in the East under my command. Several individuals directly expressed to me their apprehensions about being marginalized in the planning process of this significant military endeavour.

The initiation of the battle at Elephant Pass, conducted without my prior knowledge, marked a turning point. It was from this moment that

the underlying tensions and disagreements between me and other commanders within the LTTE became more pronounced and observable.

The LTTE deployed a multifaceted approach for the Elephant Pass camp offensive: A team under the command of Balraj arrived via sea from Vettalaikeni, while another contingent led by Theepan advanced from the north. The ensuing conflict was intense, lasting twenty-seven days and resulting in the loss of approximately one thousand eight hundred LTTE members. Despite their efforts, the LTTE forces were unable to make significant progress, and many of the fallen fighters' bodies remained unrecovered. Faced with a stagnant situation and mounting pressure, the LTTE leadership found themselves in a challenging predicament.

During this critical juncture, none of the commanders who had previously orchestrated plans against me and ensured my exclusion from the battle were able to alleviate the difficulties faced by the LTTE forces. It was at this point that Prabhakaran reached out to me, requesting my involvement in the battlefield with my Jeyanthan regiment. He expressed that only a little more effort was needed to capture the camp and asserted that if my team and I joined the battle now, we would secure victory.

Internally, I had anticipated this turn of events; the scenario of them initiating an attack without my input and then seeking my assistance in a challenging situation was a pattern I had recognized.

It is truly remarkable and almost beyond belief that our team, comprised of only 350 fighters, fought fiercely and with excellent military acumen to capture Elephant Pass. Considering

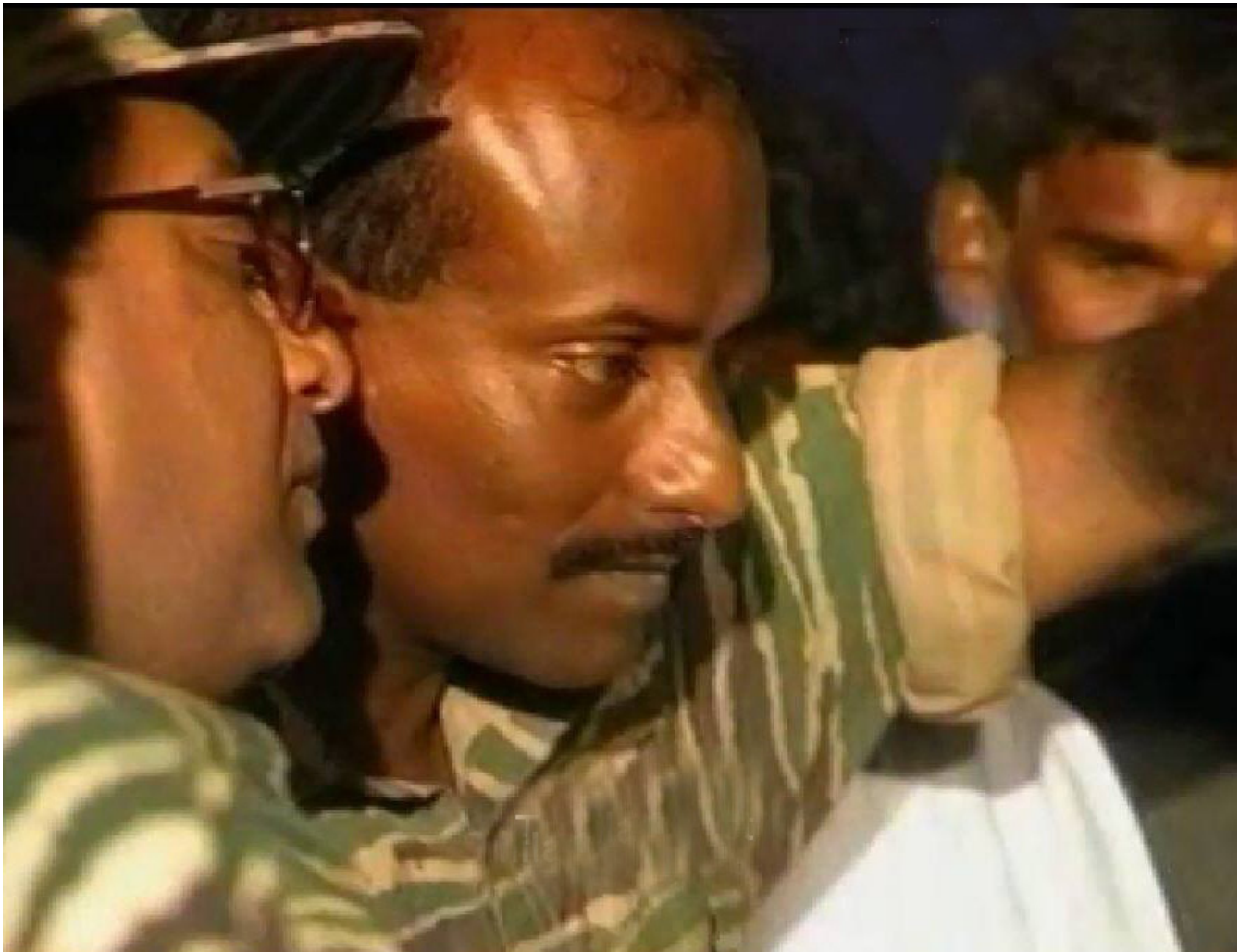
the small number of individuals involved, this astounding military feat stands as a profound testament to the exceptional capabilities and unwavering resolve of our Jeyanthan brigade.

How was that possible?

My fighters and I went to the battle site, where I conducted on-site reconnaissance using binoculars. From my vantage point, I identified approximately seven distinct military positions of the Army. A key observation was the Army's supply line, maintained through the Kilaly coast. Throughout the twenty-seven days of intense combat, the Tigers failed to disrupt this crucial supply route. In my view, this represents a significant strategic failure, as disrupting the supply line could have been pivotal.

Another tactical aspect that came to my attention was the pattern of engagement between the Tigers and the Army, predominantly nocturnal in nature. Typically, the Tigers would initiate an offensive during the night, which was then followed by a counterattack from the Army. Daytime, in contrast, saw a marked decrease in activity from both sides. Army personnel exhibited reduced alertness during the day, with a significant lull in their vigilance after lunch, often appearing to be sleeping.

During this period, we were equipped with Russian artillery, a sophisticated weapon system that many within our ranks were not fully proficient in operating. However, we had the expertise of Raayu Annan, a highly skilled and adept fighter who had been part of my third training batch in India. He was tasked with overseeing the artillery operations. Raayu Annan was not only technically proficient but also a sensitive individual who, regrettably, passed away from cancer after my departure from the Liberation Tigers organization.



Colonel Rayu alongside Prabhakaran

The Russian artillery at our disposal, capable of striking targets up to a distance of seven kilometres, offered a level of precision and power comparable to tank fire. Recognizing this strategic advantage, I approached Raayu Annan with specific operational instructions. I directed him to use the artillery to target the seven critical Army positions that I had identified earlier. He readily agreed to the plan.

A strategic plan was formulated. Our position was separated from the Elephant pass camp by a pond, with a stretch of shrubland lying between the pond's bank and the army positions. This terrain offered a clear view of the enemy when surveyed from above the shrubland, providing a tactical advantage for our forces.

We devised a covert operation; approximately 60 members of the Jayanthan Regiment, under the command of Jimkali Thatha, were to infiltrate the shrubland under the cover of night and remain concealed until the following noon. The nighttime movement through this terrain was akin to a suicidal mission, where any minor error could jeopardize the entire operation.

Jimkali Thatha, a very brave commander of the Jeyanthan brigade, led those fighters into the shrubland. He was an excellent fighter and leader. After I left the LTTE, he was tortured and burned to death by the Vanni LTTE, on the orders of Prabhakaran and Pottu Amman, near the Verugal River. This act was one of the greatest acts of betrayal and treachery one could imagine.



Karuna Amman Alongside His Female Fighters from the East

During this period, I had a meeting with Prabhakaran. He underscored the importance of victory, stating, "Somehow win this attack. Otherwise, the movement will be completely destroyed."

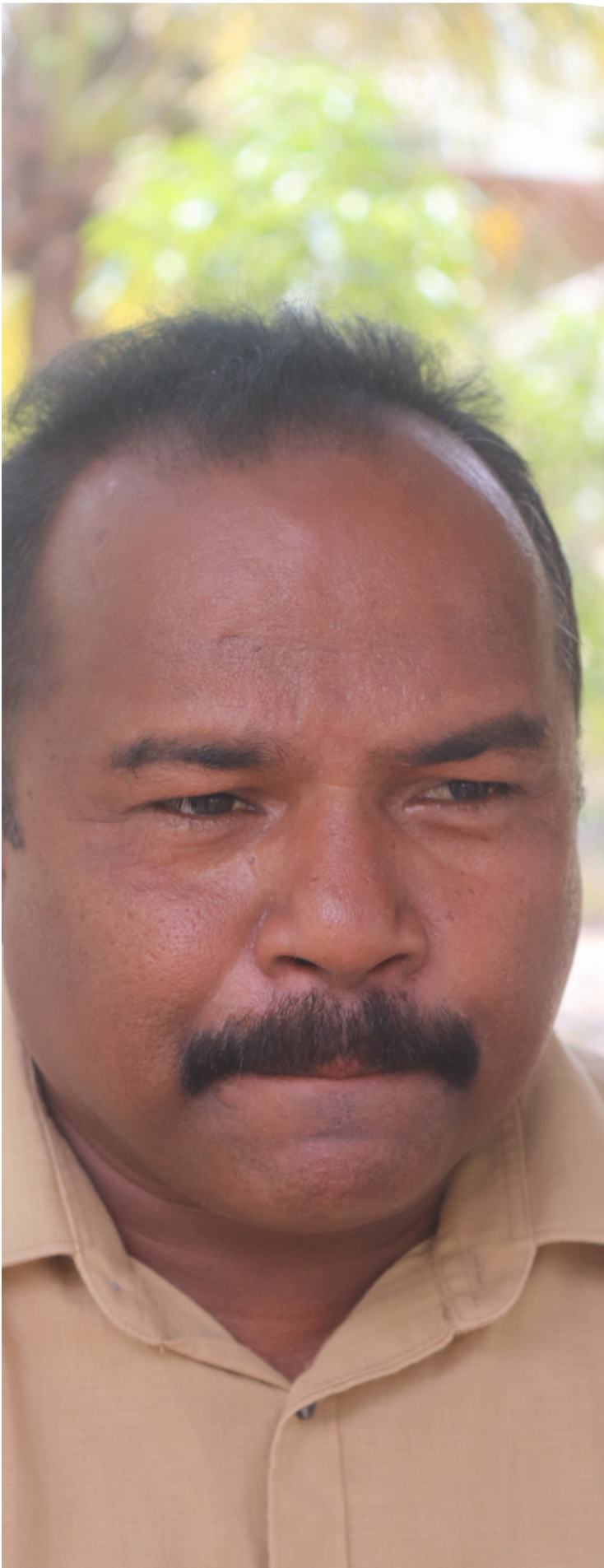
As Prabhakaran's words resonated in our thoughts, we resolved to initiate the offensive at 2 PM, when the Army typically pauses for their midday meal and rest. The assault commenced exactly at the designated hour, with a signal to the artillery unit to begin their barrage. The 122 mm artillery thundered into action, launching shells towards all the pinpointed military locations. Raayu Annan had arranged two artillery machines for this operation, aiming at seven military targets. Raayu Anna assured us that his team would neutralize these points in 15 minutes. Remarkably, he achieved this in a mere seven minutes. Subsequently, the group of 60 Tigers, under the leadership of Jimkali Thatha, who had been lying in wait among the undergrowth, stormed into the Elephant Pass camp. Notably, during this bold strike, none

of the members from Jimkali Thatha's unit sustained serious injuries.

Concurrently with the primary assault on the Elephant Pass camp, a separate unit of the Tigers advanced towards Veththilaikkēni. At the same time, another team encircled the Elephant Pass camp, successfully reaching the Iyakkachchi junction by 5 PM that day. Despite these advances, the military's supply line from Kilaly remained active and unimpeded.

As night fell over the battlefield, we deployed a select group of 12 Tigers along the Kilaly route in a strategic move. Their objective was not to combat or cut off the supply line but rather to implement a ruse. The team's orders were to sporadically target the military's supply vehicles. This deliberate strategy was crafted to instigate uncertainty and dread within the military forces, leading them to suspect a major infiltration and potential compromise of their crucial supply route by the Tigers.

This tactic was primarily psychological, aimed



at creating an impression of a substantial Tiger force and a looming threat along the supply line. The mere existence and actions of these 12 Tigers were designed to convey the sense of a significant disruption in the military's logistics, fostering a climate of fear.

Shortly, our walkie-talkie crackled to life with activity. Fighters from the Jayanthan Regiment exclaimed in surprise, "Amman, Amman, there's a huge black object here; we can't identify it." Their voices mixed excitement with a hint of fear. I cautioned them not to approach and promptly dispatched an expert team to inspect the mysterious object. It turned out to be a formidable 155 mm artillery gun, abandoned by the Army as they retreated from the Elephant Pass camp, fleeing with their backs turned.

The capture of this artillery, the largest of its kind acquired by the movement, signified a momentous occasion. The leader, Prabhakaran, visibly pleased, could not conceal his satisfaction, his laughter echoing our triumph. We, too, were elated, knowing our courage and efforts had brought joy to our revered leader.

Until then, my involvement in the battle had been shrouded in secrecy. However, somehow, the Army had deduced that I was actively present on the battlefield at Elephant Pass. That revelation is a tale in itself, a lengthy and intricate one.

He settled down, sitting cross-legged, ready to share the rest of his stories.

To be continued.....

The Silent Epidemic Sweeping Through Sri Lanka



BY:
David Ignatius



In a disturbing trend that has shaken the Northern Province of Sri Lanka, this year commenced with the tragic deaths of four young individuals, aged 20 to 30, linked to drug addiction. One poignant case was a young youth from Chavakachcheri who died during a drug party celebrating his release from prison, highlighting the unyielding grip of drug abuse in our society.

Sri Lanka's geographical location in the Indian Ocean situates it on a major drug trafficking route. Narcotics from Afghanistan,



Pakistan, and India are smuggled via the ocean, exploiting the challenges of policing vast maritime areas. This has transformed Sri Lanka into a pivotal hub in the global drug trade, posing severe challenges for law enforcement and public health.

International maritime law allows nations to police waters within 12 nautical miles of their coastlines. Beyond this, the high seas become a haven for traffickers. In Sri Lanka, traffickers transport drugs near maritime boundaries, transferring them onto smaller boats to evade detection. This method, coupled with the use of fishing vessels, complicates the interception of these illegal cargoes.

Adding to the complexity is the alleged involvement of influential figures in facilitating

the drug trade. This metaphorical "guard eating the crop" scenario points to potential complicity within security forces, undermining efforts to combat drug trafficking.

The 'Yukthiya' operation, Sri Lanka's significant crackdown on drug abuse, commenced on December 17 and spanned fifty days, leading to the arrest of over 100,000 individuals for drug-related offences. While highlighting the government's resolve, it also sparked debate over human rights implications.

During 'Yukthiya', substantial drug seizures were reported, indicating the magnitude of the narcotics challenge. Most arrested individuals were cannabis users, predominantly males aged 25 to 29. The ethnic breakdown

showed 75.9% Sinhalese, 9% Tamil, and 7% Muslim, with the majority being labourers or unemployed.

In the Northern and Eastern provinces, there's heightened concern over drug abuse, especially among the Tamil-speaking population. Critics suggest the prolonged military presence, initially a countermeasure against the LTTE, is now facilitating intensified nationalist measures disguised as anti-drug trafficking efforts. Despite significant drug-related arrests and seizures, the continuous discovery of

unidentified boats and drug packages suggests persistent trafficking activities.

Combating this scourge requires more than official measures. It demands the involvement of youth, families, and communities, alongside effective law enforcement and treatment programs. As a nation, we must tackle this challenge head-on, understanding that the solution lies not only in arrests and seizures but in addressing the underlying social and economic factors fueling this epidemic.





From left: Thiyagu, Thileepan, 'Pampu' Ajith, and Prabhakaran, September 14, 1987, the day before Thileepan begins his historic hunger strike.

Mahathaya's Saga:

Power, Paranoia, and Politics in the LTTE

Romance in the Rebel Ranks: Thiyagu and the Female Fighter's Forbidden Love



BY:

Kaniyan Pungundran

கணியன் பூங்குன்றன்

It's worth noting an incident involving Kirupan, who was, in fact, at the juncture of starting the RAW phobia within the LTTE.

In 1987, during the Indian Army's siege of Jaffna, LTTE leader Prabhakaran managed to escape to Niththikaikulam in the Mulaitivu district. He crossed the Nayaru Bridge with a highly trusted group of about 20 bodyguards. Accompanying Prabhakaran were Sornam, Kirupan, Thiyagu, 'Pampu' Ajith,

and a team of loyal bodyguards, all known for their unwavering loyalty. Thiyagu, originally named Kanthaiya Kirupakaran and hailing from Arasadi, Sangathanai, Chavakachcheri, is notable for being the first cousin of S. P. Tamilselvan, who later became the leader of the LTTE's political wing. Thiyagu's sister, Captain Ajitha (Kanthaiya Sukunarani), also served as a fighter in the LTTE during the same period.

The 1-4 Base Camp was established by the LTTE at Niththikaikulam. The term '1:4' originates from the encrypted communication codes used by the LTTE. This code was part of a systematic coding system employed for secure communications via wireless high-frequency communication sets. Each district commander within the LTTE was equipped with a uniquely coded wireless set. For

instance, Maththaiya's set was coded 'Three Seven, 3:7,' Pottu Amman's as '8:4,' and Banu's as '4:6.' Similarly, '1:4' was the code for Prabhakaran's wireless set. This code also became the symbolic name for his base, which was established in the Niththikaikulam forest. Likewise, the base established by Maththaiya near Omandai, located near Koliyangkulam along the A-9 highway, was coded '3:7.'

The 1:4 base was not a singular entity but rather a composite of various separate units and camps. Within this complex, the area where Prabhakaran resided was named 'Punitha Bhoomi' (புனித பூமி), translating to 'holy land.' This section was also home to his most trusted associates, including Thiyagu. Additionally, the 1:4 base included several other notable sections: 'Sencholai', which served as the starting point of the



From left to right: LTTE Deputy Leader Mahathaya, Political Strategist Anton Balasingham, Leader Prabhakaran, and Indian High Commissioner Jyotindra Nath Dixit, known as JN Dixit, at Palaly Military Base, with Thiyagu standing in the background.



From left to right: Thileepan, Thiyagu, and Prabhakaran on September 14, 1987, a day before Thileepan's historic hunger strike commences

base; 'Amuthasurabi' (அமுதசுரபி), tasked with food provision; 'Nasakari' (நாசகாரி), responsible for bomb and mine production; and 'Neethithevan' (நீதிதேவன்), dedicated to delivering justice. Sources present at the 1:4 base during its operation informed the Jaffna Monitor that nine distinct units were within the camp each assigned a specific function.

The 'Punitha Bhoomi' base, where Prabhakaran resided, was highly secure and meticulously concealed within the larger 1:4 base. Sources who were at the 1:4 base during its operation disclosed to the Jaffna Monitor that even those living within the camp had limited knowledge about the Punitha Bhoomi base, including details about its location and methods of entry.

Meanwhile, within the 1:4 base, a separate base exclusively for female fighters was established, named 'Vidiyal,' which means 'The Sunrise' in Tamil. Prabhakaran positioned it adjacent

to his Punitha Bhoomi base to ensure these women fighters' safety and appropriate protection. This base was overseen by Major Sothiya (Maria Vasanthi Michael), in whose honour the formidable fighting force of the LTTE female guards – the Sothiya Regiment – was later formed.

Access to the women's camp, Vidiyal, was restricted, with other male members of the LTTE, including Prabhakaran himself, not permitted to enter the women's camp. A highly trusted individual was needed to relay messages between Vidiyal and Punitha Bhoomi. For this purpose, Thiyagu was appointed by Prabhakaran. He was responsible for carrying Prabhakaran's messages to the Vidiyal base and bringing back requests and news from the Vidiyal camp to him.

LTTE sources revealed that Thiyagu was a highly skilled fighter, particularly during the intense conflicts with the Indian Peace Keeping



Left to right: Gaddafi, Thiagu, Kamal, Prabhakaran, Ajith, Vellai alias Robert in Niththikaikulam, Mullativu

Force (IPKF). These sources recollect a specific incident where the Indian Army conducted an unexpected landing near the 1-4 base using two helicopters. In this encounter, Thiyagu played a crucial role as part of the team that successfully shot down one of the helicopters, dealing a significant blow to the Indian Army.

Furthermore, a source who was present with Thiyagu at the 1:4 base conveyed to the Jaffna Monitor that Thiyagu possessed the qualities and capabilities to ascend to a commander's role in the LTTE in the future. A notable factor contributing to this potential was Prabhakaran's favorable opinion of him. The source emphasized that being liked and trusted by Prabhakaran was a key criterion for anyone aspiring to become a commander within the LTTE ranks.

Thiyagu's frequent visits to the Vidiyal camp

led to a significant development in his personal life. During this time, he developed a romantic relationship with Yuliya, a female fighter who held a ranking position within the LTTE. As their relationship deepened, they became intimate, which resulted in Yuliya's pregnancy. It is believed that upon learning about the pregnancy, Thiyagu started planning an escape, not for himself, but for Yuliya.

His plan wasn't to abandon the LTTE but to discreetly send Yuliya to India under the pretext of seeking medical treatment. This strategy was plausible as it was a common practice for the LTTE to send fighters to India for medical attention, whether they were injured on the battlefield or fell ill in the forest. Thiyagu's intent was to ensure Yuliya's safety and well-being while maintaining the secrecy of their situation.

According to sources, Yulia skillfully pretended to be suffering from severe stomach pain while in the camp as part of the plan devised by Thiyagu. Thiyagu, who served as a messenger for Prabhakaran and the Vidiyal camp, utilized his position to communicate Yulia's condition to Prabhakaran. He suggested that she be sent to India for advanced medical care, highlighting the inadequacy of medical facilities in the forest to treat her supposed condition.

Following this recommendation, Yulia was initially transported to Alampil Semmalai. A former LTTE soldier, who was stationed at the Vidiyal base at the time, recounted to the Jaffna Monitor that female LTTE guards physically carried Yulia on a stretcher from the base to Alampil Semmalai. The journey to

ensure her safe passage didn't end there; from Alampil Semmalai, she was taken by boat to Valvettithurai. The final leg of her journey to reach India involved another boat trip from Valvettithurai to Vedaranyam. This carefully orchestrated plan was executed to ensure Yulia's safe and discreet transfer to India under the guise of seeking medical treatment.

Accordingly, she was admitted to a hospital in Salem district, Tamil Nadu, trusted by the LTTE. At the hospital, the doctor discovered her pregnancy and informed Kirupan, who was overseeing LTTE operations in India. Kirupan then relayed the news to Prabhakaran. Upon hearing this, Prabhakaran ordered an investigation to determine the father of the child. Credible LTTE sources told Jaffna Monitor that the woman was moved from



Female fighters in the Vidiyal Camp, picture taken in 1989/90.

the hospital to a secret LTTE location for interrogation by female fighters.

During the investigation, the pregnant fighter revealed that Thiyagu was the father of her child. Kirupan relayed this revelation to Prabhakaran via wireless communication. Subsequently, Thiyagu was arrested at the 1-4 Base Camp. As Thiyagu was a bodyguard to Prabhakaran and always carried a loaded handgun, Sornam, Prabhakaran's chief bodyguard, meticulously planned the operation for Thiyagu's apprehension. It's typical for bodyguards to leave their guns behind while using the toilet or taking baths. Capitalizing on such a moment, the physically imposing Sornam apprehended Thiyagu from behind. A credible source at the Punitha Bhoomi base disclosed to the Jaffna Monitor that Prabhakaran did not fear Thiyagu would use his handgun against him or other LTTE members. However, there was a significant concern that Thiyagu might commit suicide using the gun, prompting Prabhakaran to order his arrest at a time when he was unarmed.

Sources reported to the Jaffna Monitor that upon learning he had been named as the father of the female fighter's unborn child, Thiyagu immediately confessed the truth. According to these sources, his prompt confession demonstrated his love for her. A source who was at the 1-4 base at the time suggested that, although it might seem illogical, Thiyagu could have easily denied any involvement if he did not truly love her. By confessing immediately, he appeared to be protecting the pregnant fighter's honour. If he had denied the allegations, it would have been nearly impossible for the LTTE to identify the child's father, particularly since conducting DNA tests was a difficult task at that time. This source strongly disputes the claims of other credible

sources who suggested to the Jaffna Monitor that the relationship was driven by lust rather than love.

Credible sources at the 1-4 Base Camp revealed to the Jaffna Monitor that a majority of the female fighters from the Vidiyal camp, along with most members of Prabhakaran's inner circle, were insistent, subtly exerting significant pressure on him to impose the ultimate punishment to both. Another reliable source informed the Jaffna Monitor that prominent LTTE figures, such as deputy leader Mahathaya and early member Yogaratnam Yogi, who was also a close ally of Prabhakaran, advocated for the execution. This source suggested that Mahathaya and Yogi, being puritans, exerted considerable pressure on Prabhakaran, who was himself an ultra-puritan.

A credible source who was at the Punitha Bhoomi base revealed a complex internal dilemma faced by Prabhakaran. Initially, he appeared hesitant to order the executions of Thiyagu and the female fighter, the source added. In an unprecedented move, Prabhakaran reportedly resorted to a public vote among the fighters to determine the fate of Thiyagu and the pregnant female fighter. The outcome was staggering, with the majority of the female fighters voting overwhelmingly for execution.

This decision, as some LTTE sources suggest, was primarily motivated by concerns over a security and trust breach within the organization. A source who supported the decision to execute them argued with the Jaffna Monitor that Thiyagu and Yulia violated the basic disciplinary code of the LTTE. Thiyagu, being a trusted bodyguard of Prabhakaran, also breached a trust code. Additionally, by arranging for Yulia's transfer

to India, they compelled other female fighters to carry her on a stretcher through the forest to the seashore, significantly endangering the lives of other fighters. However, others interpreted the decision as a reflection of the LTTE's puritan ideology.

The female combatant was ultimately retrieved from India and brought back to the 1-4 base under the supervision of Prabhakaran's trusted associates. In a tragic turn of events, the pregnant woman and Thiyagu were executed in the remote Nithikaikulam forests by the very organization to which they had dedicated themselves. Thiyagu's execution was carried out by a group of selected male LTTE members, while the termination of the pregnant combatant's life was conducted by a group of selected female fighters from the Vidiyal camp, following direct orders from Prabhakaran.

Before departing for their execution, fully cognizant of their imminent end, the female fighter extended their final well-wishes to their comrades, including those tasked with carrying out her execution. She uttered, 'நல்லா இருங்கோ, கவனமா இருங்கோ' – 'Be well and be careful.' A female fighter from the camp shared with the Jaffna Monitor that, while the sentiment of 'be well' was comprehensible, the phrase 'கவனமா இருங்கோ' (be careful) was somewhat perplexing to them.

A reliable informant confided to the Jaffna Monitor that the group of female fighters who both witnessed and took part in the execution were profoundly impacted by the ordeal. They returned to the Vidiyal camp engulfed in deep sorrow and distress, and they wept for hours.

Captain Ajitha (Kanthaiya Sukunarani), Thiyagu's younger sister and an LTTE cadre stationed at the Vidiyal camp at the time,

was informed by the LTTE about her brother Thiyagu's impending execution, sources conveyed to the Jaffna Monitor. This news left her shattered, leading her to break down in tears. Following her brother's execution, Ajitha was engulfed in immense distress. Overcome with grief, she continuously wept and refrained from eating for three days.

Despite her profound grief, Captain Ajitha (Kanthaiya Sukunarani) did not leave the LTTE. Her unwavering commitment to the cause of freedom led her to continue fighting alongside the LTTE. Tragically, she was killed in a battle against the Sri Lankan army in 1990 in Katuvan, Jaffna. She died alongside fellow LTTE fighters Samson, Stalin, Allan, Captain Asha, Rama, and Rathikala. In recognition of her sacrifice, the small lane leading to her house, 'Varathan Illam,' in Arasadi, Sangathanai, Chavakachcheri, was later renamed 'Sukunarani Lane' in her honour, commemorating her martyrdom.

A few credible sources, including former LTTE cadres, claim that Julia, was closely related to Prabhakaran's wife, Mathivathani. They assert that Julia was, in fact, Mathivathani's cousin, specifically the daughter of Mathivathani's father, Erampu's sister.

Another source, a friend of Prabhakaran who was not present at the 1-4 base during the incident, relayed to the Jaffna Monitor that Prabhakaran was later confronted with a haunting question by someone close to him. This individual asked Prabhakaran, 'Ok, Thiyagu and the female fighter made mistakes and breached security protocols. You sentenced them to death. Granted, they were punished for their actions, but what wrong did the innocent unborn child commit to deserve death? How can you decide the fate of an unborn child who had nothing to do with

1-வது ஆண்டு நினைவுஞ்சலி



கப்டன் அஜித்தா
(செல்வி கந்தையா சுருணராணி)
ததி: 10 - 01 - 1992
தாயின் மடியில்: 22 - 05 - 1968
தமிழீழ மண்ணில்: 22 - 12 - 1990

இரத்தம் சிந்தி இன்னுயிர் காக்கும்
இந்நறுங் கவியமுதம் இப்போ திங்கிலை
பரத்தல் இதயமுடை மாணிடர் வாழ்வில்
மாபெரும் தியாகம் காட்டிய சுடர்நீ
தரத்தினிற் தமிழர் தன்னலம் விரும்பாத்
தாயகம் போற்றும் தாயினும் புகழாளர்
நிச்சயம் உங்களின் இலட்சியம் வெல்லும்
இகத்தினில் செந்தமிழ் இனமுள்ள வரையிலும்
அசைத்திட முடியாப் புகழ்கொண்ட புனியே!
வெல்வருள் அணியினர் விண்ணிருந்து காண்பாய்.

வீரச்சாவடைந்த எமது மகளின் தலைத் திதி வைப
வம் இன்று (10-01-92) எமதில்லத்தில் நடைபெற
வுள்ளதால் போராளிகள், நண்பர்கள், உறவினர்கள்
அனைவரையும் இதில் கலந்து கொள்ளுமாறு அன்புடன்
அழைக்கின்றோம்.

வரதன் இல்லம்,
சுருணராணி வீதி, நினைவுடன் என்றும் வாழும்
அரசடி, சங்கத்தானை, பெற்றோர், சகோதரர்கள்
சாவகச்சேரி. உறவினர், நண்பர்கள்

2087

Remembering Captain Ajitha: First Year Anniversary Tribute -
Newspaper Advertisement

1990-ம் ஆண்டு சுட்டுவன் பகுதியில் சிறிவகிசாப்
படையினருடனான சமரில் வீரச்சாவெய்திய-
சாய்சன் (செல்வநாயகம் செல்வச்சந்திரன் - ஏழாலை
வடக்கு-யாழ்.)
ஸ்ராலின் (துரைரட்ணம் பகிரதன் 170/2, அண்டி வீதி,
அரியாலை-யாழ்.)
அலன் (குருசாமி ஜீவராசா-விசுவமடு-முல்லைத்தீவு)
கப்டன் ஆஷா (பதிமாவதி (அலா) நடராசா - 148,
ஜெயவர்தனாவீதி, [நாயகமார்சுட்டு-யாழ்.)
ரமர் (லோகேஸ்வரி சிதம்பரப்பிளை-புதுக்குடியிற் பு-
முல்லைத்தீவு)
ரதிகலா (சுந்தினி அனாரட்ணம்-குடத்தனை வடக்கு
-யாழ்.)
கப்டன் அஜித்தா (சுருணராணி கந்தையா-வரதன்
இல்லம்; சுருணராணி வீதி, அரசடி, சங்கத்தானை,
சாவகச்சேரி-யாழ்.)

News Report: The Martyrdom of Captain Ajitha and
Fellow Fighters

these mistakes and did not participate in any wrongdoing?' This question, our source notes, heavy with moral complexity, reportedly left Prabhakaran without an answer.

We met a middle-aged woman who was once a young novice fighter in the Vidiyal camp when Thiyagu's saga happened. Her voice trembling with palpable anguish. Her words cut through the air like a sharp blade. 'Our liberation struggle, once a majestic edifice built upon the countless sacrifices of thousands of fighters, lay in ruins by 2009 — shattered completely, from its deepest roots to its highest branches. This devastation, this utter annihilation is the bitter fruit of our own sins,' she declared with piercing intensity. Her eyes, mirrors of deep sorrow, reflected a soul tormented by the past. 'Within the confines of the organization, our vision was blurred; we couldn't see the moral decay, the egregious wrongs we were committing. It's only now, standing on the outside, looking back with eyes wide open, that the horrifying scale of our errors becomes painfully clear. We weren't just bystanders; we were complicit. We lent our voices to endorse the deaths of Thiyagu, Yulia, and an innocent, unborn child. That blood, that unforgivable sin, clings to us like a haunting specter, chasing us to our graves.' With these words, she let out a sigh so heavy, so laden with despair, it seemed to carry the weight of a thousand regrets, leaving a stinging silence in its wake.

To be continued.....

Genetic Bridges in a Divided Land:

The Surprising Link Between Tamil and Sinhalese Peoples



BY:
Our Reporter

A Landmark Study Reveals Surprising Ties Between Sri Lankan Ethnic Groups in Longstanding Conflict: Sinhalese and Tamils. This revelation comes at a pivotal time when understanding and unity are paramount.

The Study: A Journey into Genetic History

Published in the prestigious journal *iScience*, this research represents a five-year collaboration between Indian and Sri Lankan scientists from institutions such as Banaras Hindu University and the University of Colombo. Their mission was to unravel the genetic history of Sri Lanka's ethnic groups, leading to significant findings scientifically, socially, and historically.

Sri Lanka's Ethnic Mosaic: More Similar Than Different

The study focused on the Sinhalese, who make up 74.9% of the population, and the Sri Lankan Tamils, comprising 11.1%. Contrary to previous beliefs based on cultural and linguistic differences, these groups are genetically closer to each other than to any other South Asian population. This challenges long-held perceptions of ethnic divisions in Sri Lanka and offers a new perspective on its societal dynamics.

Tracing the Roots: A Shared Origin

The study finds that both the Sinhalese and Sri Lankan Tamils trace their origins to India around 500 BC. The Sinhalese migrated from western India, while the Sri Lankan Tamils came from the south. Over centuries, their genes significantly mingled, creating a shared genetic tapestry that transcends modern ethnic and linguistic boundaries.

The Scientific Breakthrough: A New Level of Genetic Mapping

The study's distinction lies in its detailed



genetic analysis. It examined various types of half a million genetic mutations, providing an unprecedented comprehensive view. This robust approach, involving 834 DNA samples, conclusively demonstrates the shared genetic heritage of these groups.

Beyond Boundaries: Unusual Genetic Flow

A key discovery is the strong gene flow between the Sri Lankan Tamils and Sinhalese, which is uncommon in South Asia, where ethnicity and language often define genetic boundaries. This genetic interchange suggests a history of an integrated society, challenging traditional ethnic separations.

Decoding Legends: Sinhala's Origins Confirmed

Additionally, the research sheds light on the debated origins of the Sinhala people. While legends trace their roots to Sinhapura in India, the exact location has been a topic of scholarly debate. The study confirms that the Sinhala people originated from North-West India, resolving a longstanding controversy.

A New Chapter of Understanding

More than tracing genetic histories, this landmark study initiates a dialogue about shared origins and interconnected futures. In a world often divided along ethnic lines, these findings remind us that our genetic makeup can narrate a story of unity and shared history, guiding us towards a future of unity and mutual respect.

Anton Master Speaks:

Former Military Office Chief of LTTE Shares His Untold Story with 'Jaffna Monitor'



Part- 4



BY:

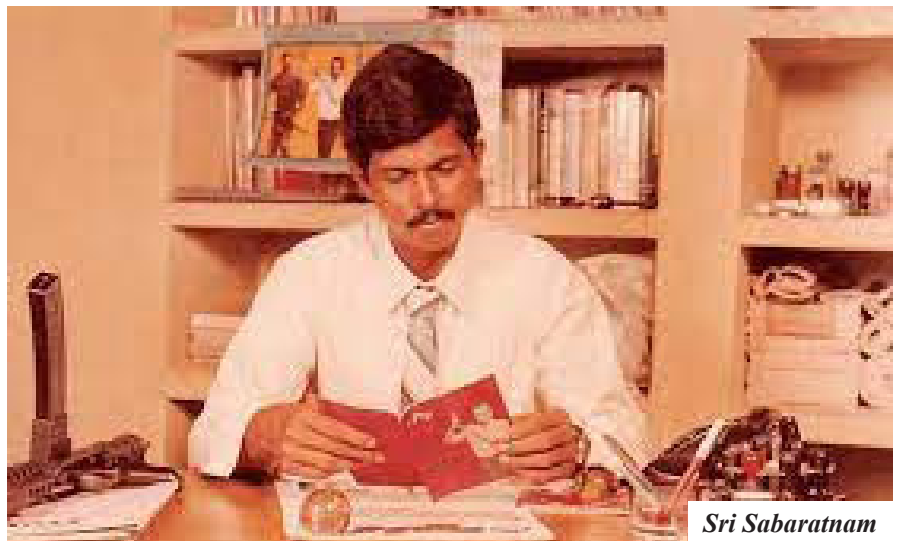
Kaniyan Pungundran

கணியன் பூங்குன்றன்

LTTE's Annihilation of Rival Militants: A Condemnation of Injustice and Cruelty

KT Sivakumar, also known as Anton Master, is a prominent early member of the Liberation Tigers of Tamil Eelam (LTTE) and a close associate of leader Prabhakaran. He significantly contributed to the LTTE as a member of its Central Committee and as the founder and head of the Military Office (MO), enhancing the group's military effectiveness. Known for his reticence in media interactions, Sivakumar prefers 'dialogues' over interviews. The following is a part of a series of dialogues I had with him, providing rare insights, which will be featured in the forthcoming issues.

While there were clashes between the LTTE and TELO in Jaffna, I was stationed in Chennai, overseeing MO works. According to the reports I received, TELO operatives had abducted a prominent member of the Liberation Tigers. This led to a rescue attempt by key LTTE figures, during which a former bodyguard of Prabhakaran, who was part of the LTTE, was fatally shot by TELO members. This incident sparked the conflict between the LTTE and TELO.



Sri Sabaratnam



Funeral of Pathmanabha and 14 Other EPRLF Members, Following the Kodambakkam Attack on June 19, 1990.

I did not investigate this incident further, adhering to a non-interference policy in the operations of other LTTE sectors. Therefore, the specifics of Kittu's actions remained unknown to me. However, I was informed that under Kittu's command, the Tigers killed the TELO leader, Sri Sabaratnam, and many TELO fighters. Years later, I learned that Sri Sabaratnam was captured alive and was shot dead despite pleading for mercy. This act is morally reprehensible and constitutes a crime against humanity.

Similarly, after I left the LTTE in 1988 and moved to Canada, I heard reports that the LTTE had killed EPRLF leader Padmanabha and eight others in Chennai. This act is profoundly wrong and disgraceful.

Reflections on LTTE's Early Executions: The Case of Alfred Duraiappah and Beyond

Beginning in the early 1970s, especially during Alfred Duraiappah's tenure, Tamil youth in Sri Lanka increasingly embraced armed struggle as a perceived last resort for Tamil liberation. This shift, a response to feelings of oppression and marginalization where Tamils were perceived as second-class citizens, marked a significant turning point.

This transition to militancy, however, presented considerable challenges. Many Tamil youths, lacking experience and guidance, found it difficult to navigate the complexities of armed



MAYOR DECLARES OPEN JAFFNA PUBLIC LIBRARY

SCHEME TO SERVE THE ENTIRE PENINSULA

The idea of a Jaffna Public Library on a modern footing was first thought of several years ago. It took a practical step as early as 1952. For seven years, Mayor after after Mayor worked untiringly for the successful completion of the scheme. It was however left to Mr. A. T. Duraiappah, the present Mayor of Jaffna to speed up the program. Thus it became possible for the Library to be declared open on Vijayathasami day.

Dr. S. Subramaniam presided over the public meeting.
Mr. Duraiappah in declaring the Library open said:—

Newspaper cuttings reporting the news of former mayor Alfred Duraiappah's death



South Indian singer Vijayabharathi with Alfred Duraiappah in Jaffna around 1969.

resistance while adhering to international humanitarian laws. Initially, this period did not feature an ideological framework associated with Velupillai Prabhakaran, nor was there a policy of executing individuals for non-alignment with such ideology.

Over time, Prabhakaran's evolving leadership was characterized by strategic and tactical errors, contributing significantly to his downfall and the demise of the LTTE. These outcomes offer vital lessons for future generations about the complexities and challenges of conducting a freedom struggle.

In the post-World War II era, the international community, striving to prevent future conflicts, established the Universal Declaration of Human

Rights and various treaties. These documents highlight the critical importance of protecting human rights through the rule of law to dissuade individuals from rebelling against tyranny and oppression. This historical and legal context emphasizes the imperative of adhering to human rights standards in any movement, including those aimed at freedom and self-determination. Unfortunately, Prabhakaran and the LTTE did not heed these principles, a factor that played a role in their ultimate failure.

LTTE's Early Internal Sanctions: The Michel and Parkunan Cases

You are inquiring about the internal killings sanctioned by the LTTE's central committee,



Prabhakaran with then Tamil Nadu Chief Minister MGR along with senior LTTE member Shankar. This photo was taken after a few months of Prabhakaran shaving his head to fulfill his vow after LTTE's first arms shipment arrived safely at LTTE's shores.

before it transitioned to sole leadership. Notable examples include the cases of Michel and Parkunan, which received the central committee's approval. However, these acts were not motivated by malevolence. The involved young men had drafted a constitution for their movement, believing it to be the optimal approach for their struggle. This rigidity and strict adherence to their rules and regulations, however, adversely affected the LTTE and its relationships with other movements. Reflecting on this later, I realized the impracticality of running a freedom movement with such a rigid constitution, particularly one that mandates the execution of anyone who leaves the organization to start a new one.

Prabhakaran and God: A Glimpse into His Spiritual Devotion

Prabhakaran possessed a deep religious devotion, yet he rarely expressed it openly. He showed little interest in religious rituals or cultural celebrations.

When the Tigers were awaiting their first shipment of arms, Prabhakaran made a specific vow to a temple, though I am uncertain whether it was to the Palani Murugan or the Tirupati temple. Upon the safe arrival of the arms container in the hands of the LTTE, he shaved his head to fulfill this vow, subsequently wearing a cap for a period.

I met him during another significant event in 1987 when Prabhakaran's wife, Mathivathani, and their children were expected to travel by boat from India to Jaffna. He appeared noticeably anxious about their journey. In a gesture of deep

faith, he again pledged an offering to a temple for their safe arrival, although I am unsure whether it was to the Palani Murugan or the Tirupati temple. I could not remember the specifics of the offering. I did not know how he fulfilled this vow for his family's safe travel.

Prabhakaran must have read the Bhagavad Gita, as he was fond of reading all kinds of books and wouldn't have missed it. However, I cannot assert whether the Bhagavad Gita inspired his killings. Regarding Hindu philosophy, first, there's 'I vs God,' then 'Soul vs God (Dualism) ,' and finally 'I vs I,' symbolizing 'I am that oneness.' I'm the God, the soul, the body, and everything (I am That-monism). I think Prabhakaran contemplated this third stage, believing in the Hindu philosophical concept of 'I am the killer, and I am killed.' He was ready to die, just as he was ready to kill. But he did not wish to be killed easily and maintained intense security measures around him. In terms of devotion, karma, wisdom, and yoga, as described in Hindu philosophy, I have seen him exhibit devotion and karma.

However, he was not a religious fanatic. My house in Jaffna had pictures of Jesus, Buddha, and Gandhi in the living room. Later, I replaced Gandhi's picture with Swami Vivekananda's over time. Whenever Prabhakaran visited my room, he would look at the Buddha's picture and say nothing; even during our fight against Buddhist chauvinism, Buddha's picture was in my house, and he never objected to it. I believe Prabhakaran respected all religions and did not discriminate based on religion or caste.

To be continued...

A Voice for the Voiceless:

An LTTE Veteran's Letter to Karuna Amman



Dear Karuna,

Addressing the Struggles of Our Eastern Comrades

I recently read your interview in the Jaffna Monitor and felt compelled to write this letter to share my reflections. I remember our first meeting in Chennai when you were a young and ambitious fighter, taking up arms against the Sinhalese chauvinistic government. Those days in Chennai gave me valuable insights into your abilities and potential as a future leader.

I also oppose the systematically created propaganda that labels northern fighters of the LTTE as martyrs while those who were with you during your split from the LTTE are branded as traitors. I do not subscribe to this view. The eastern fighters under your command made significant sacrifices for the Tamil cause. This is a point I am prepared to defend vigorously, backed by data, against anyone who challenges it.

I still remember it as if it were yesterday. A team of 16 young fighters, including yourself, was initially assembled in Chennai. They were notable for their relatively small stature and the apparent need for significant physical development. This group was then dispatched to Pondicherry under the leadership of Shanthosam's master. Our organization arranged for their accommodation in a rented house.

These young fighters underwent rigorous physical training and adhered to strict discipline. In addition to physical conditioning, educational sessions were conducted, which covered a range of topics, including Tamil history, politics, and military strategy.

Among them, you, Karuna Amman, were particularly notable. My several encounters with you in Pondicherry allowed me to witness your capabilities firsthand. Shanthosam Master, a close acquaintance of mine, often spoke highly of your potential for leadership. Having observed

your conduct and skills myself, I also came to recognize the inherent leadership qualities that were evident even in your youth.

You distinguished yourself significantly among the 16 fighters. Notable for your soft-spoken demeanour and keen observational skills, you excelled in listening and displayed an admirable work ethic during physical training, often surpassing your peers in effort and self-discipline. Shanthosam Master rapidly developed a profound respect and admiration for you.

During the third training batch, I noticed several distinctive qualities in you. After completing the training camp, you were directly selected for an intelligence group under our leader, Prabhakaran. One particular incident, mistakenly attributed to our organization by Indian agencies, highlighted your sharp intelligence and adept handling skills. Impressively, you managed to identify the actual perpetrator behind the incident. However, I choose not to go into further details about this specific event.

Under your leadership in the Eastern region, our organization saw significant advancements, especially in the areas of recruitment and tactical operations. However, I must confess that I have always been heartbroken and firmly opposed to forced enlistment practices. Your leadership represented a considerable improvement over the efforts of previous commanders from the Batticaloa and Ampara districts, like Aruna, Kumarappa, and Pottu Amman. The strategic initiatives and their execution that you introduced played a crucial role in fortifying the LTTE's stance in this region.

During the 2002-2003 period, I witnessed a concerning situation within our movement, particularly involving Thamilenthi, the head of

the financial wing. It became increasingly clear that Thamilenthi was orchestrating a strategy that placed you in a precarious position. He sent a representative to Batticaloa, mandating the redirection of all funds collected in the Eastern region to the central financial wing. Your resistance to this directive, in my view, signalled the beginning of your discord with our leadership.

Additionally, I came to learn that Thamilenthi was participating in negative conversations about you with our leader, Prabhakaran. This revelation was both shocking and disheartening to me. It was evident that our organization was at risk of losing a highly skilled military leader such as yourself, primarily due to Thamilenthi's misguided actions. This already tense situation was exacerbated by Pottu Amman, the chief of the LTTE's intelligence wing, whose systematic actions to corner you only served to escalate the conflict, akin to pouring oil on a raging fire.

In the 1990s, I had firsthand experience with the challenges that Eastern fighters faced, particularly regarding access to nutritious food, an issue that persisted for an extended period. During my three-month deployment in the Paduvankarai region, other Eastern fighters and I directly encountered these hardships. Our diet was limited to beef seasoned solely with salt, with no variety. Consequently, many fighters suffered from severe weight loss and diarrhoea. The financial wing of our organization, led by Thamilenthi, was responsible for this dire situation due to its failure to allocate adequate funding to the Eastern region for essential supplies.

However, during the peace period, even though I was not directly with you at that time, I observed a notable change. It was only then that the Eastern fighters could finally enjoy a variety of foods and have nutritious,

satisfying meals after a long duration of deprivation. Remarkably, this improvement in living conditions was managed solely with the resources generated within the Eastern region itself.

In light of these circumstances, Thamilenth's directive to channel all funds collected in the Eastern region to the central financial wing was quite unjust. This decision seemed to disregard the unique and pressing needs of the Eastern fighters, who had already endured considerable hardships due to previous financial neglect.

Many fighters who joined the movement under your leadership were summoned to Vanni to participate in battles in the Northern regions. Tragically, numerous of these fighters met heroic deaths, and their remains now rest in cemeteries at locations like Theraavil Thuyilum Illam.

Furthermore, a significant number of Eastern fighters sustained injuries in these Northern conflicts, leading to partial or complete disability. A substantial proportion of these disabled Eastern fighters currently reside in the Vanni region. Despite the influx of funds during the LTTE's peak, the living conditions provided for these injured Eastern fighters in Vanni were, and continue to be, substandard.

For instance, in places like Valluvarpuram, where many Eastern fighters were accommodated, the conditions were critical. The area lacked proper roads, drinking water, and sanitation facilities. Additionally, job opportunities for these individuals are extremely limited. As I now reside overseas, my ability to assist is constrained to supporting only a few with my personal income. However, I believe the responsibility to aid in their livelihood predominantly rests on your shoulders.

Organizations operating overseas often overlook the fighters from Batticaloa and Ampara as they continue to perceive them through the outdated lens associated with the Karuna group. Consequently, I urge you to demonstrate compassion towards these fighters from Batticaloa and Ampara residing in Vanni. Fulfilling this responsibility is a moral imperative and a duty that falls upon you.

Support for the fighters from the East is unfortunately limited, with many needing more willingness to provide assistance. Additionally, there exists a reluctance among potential helpers, driven by a fear of being labelled as traitors. Despite these challenges, Lucas, the brother of Nadesan, former political Head of the Liberation Tigers, took a few initiatives to aid the Eastern fighters. Utilizing the funds allocated by the Liberation Tigers during the peace period, he extended significant support. However, with these funds now depleted, his assistance has ceased.

In light of this situation, your involvement, Karuna, becomes imperative. With your capabilities and the connections you have established with the government, it is within your power to significantly aid these former fighters. Your support in these challenging times would be invaluable and a testament to your commitment to the welfare of those who once stood alongside you. Fought for your commands and died on your commands.

Your's

K.S. Lakshmi

Note: This piece was written by an ex-leading figure of the LTTE and translated by the Jaffna Monitor team. The author chose to publish under a pseudonym.



Procession

Translated from the original Tamil short story *ūrvalam* (ஊர்வலம்) from the 1964 collection of short stories titled *akkā* (அக்கா)

by A. Muttulingam

Translated by:
Eluttukkiṇiyavan
(எழுத்துக்கினியவன்)

“Speed it up a little,” said Namacivāyam. His wife Pārvathi ran inside to find someone else who could do the *ālatti* with her.

Rāghavaṇ claspd Sānthiṇi’s hand. It was as if he wanted to wrap his hand around her slender flower-like hand to announce to the whole world that she was now his.

Sānthiṇi's fingers didn't speak to his. There was no liveliness nor emotion in them.

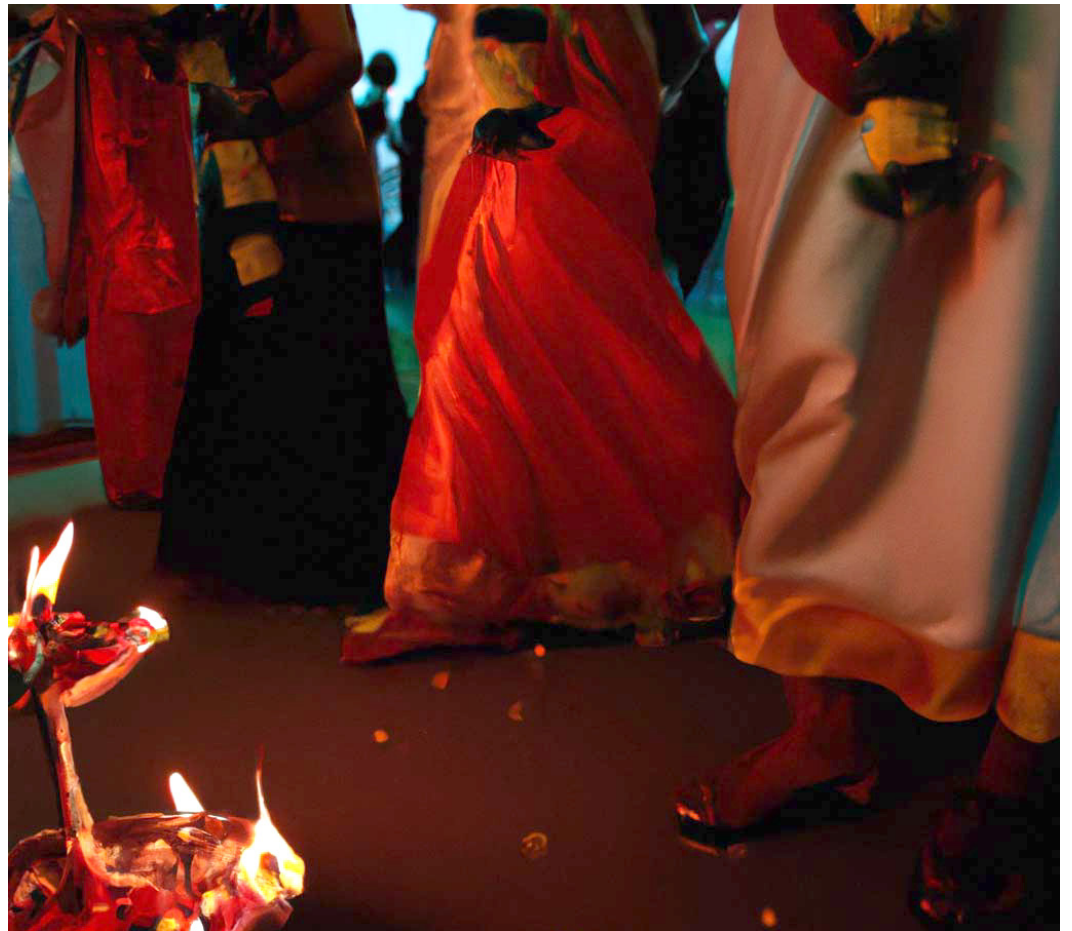
For whatever reason, she stood there like an emotionless piece of wood.

Amidst the waves of humanity, that colorful car, decorated like a swan, was crawling slowly. It was beautiful, very like a swimming swan.

Sānthiṇi gently cast her eyes to the right. Rāghavaṇ's appearance was delightful. He looked very handsome in his silk *vetti salvai*, just as she had imagined. Although the gold *kadukkaṇ* that glittered in his ear made her giggle a little, she really liked how he looked.

She couldn't really see him earlier at the *maṇavarai* through all that smoke rising from the ritual *ōmam* fire.

Nevertheless, somehow, she was not exactly bubbling with excitement. Now she felt like she could have



done without the very procession that she had been looking forward to so eagerly.

Even the morning before she was racked with worry. She was dreaming about all the different ways as to how she should walk or sit next to her husband!

The groom got into the car and sat down.

Sānthiṇi, too, got in and sat down next to him, barely touching him.

Following them, as is customary, all the village tots crowded into the car asserting their rights for equal treatment with the bride and groom. Namacivāyam had such a difficult time, my goodness! They were little devils, not little children.

Somehow, with the grace of God, the newlyweds began the procession, struggling to breath amidst being crushed all around.

The driver proudly stepped on the gas pedal. The gigantic procession started inching forward.

Here comes the first corner. This is the house of Kamalā; Sānthiṇi's best friend.

Sānthiṇi's eyes lifted up gently and scanned the row of *pottus* along the fence, those little openings meant for people to take a shortcut through the fence. That was where Kamalā would be waiting. Doesn't it take a thief to know one? Sānthiṇi's eyes shone momentarily.



But then they went back to the same lifeless stare.

At the university, Sānthinī thought Rāghavaṅ was just a friend. She didn't at all expect that their friendship would blossom into romance leading to marriage.

More than Rāghavaṅ himself, she loved his intellect. But now Rāghavaṅ himself is hers — her property.

The sound of laughter. Sānthinī lifted her

head slightly. Maṇiyaṅṅai was teasing them. But her gaze drifted to the peepul tree ahead. The same peepul tree. Then there was only a lone statue of the elephant-headed deity who removes all obstacles, *Piḷḷaiyār*, under the tree, not a small temple like there is now.

At this very temple, ten years ago, she and her cousin Māṅikkam had played house. Now —

“*Chee!* What a thought? It was just silly children's play a long time ago. It shouldn't ...”

“What? Children’s play? Why? Even two years ago, when you came home for vacation from the university, your cousin, that postman cousin, came to see you.”

“When he stood apart as though there was no connection between him and you, you dragged him into a conversation!”

“Why are you silent? Just because I went away to study, does it mean I have forgotten you?”

You did say “call me 'Santha' just like in the old times. I won’t like it at all if you start behaving differently with me.” Was that stupidity or what?

“Santhi, how long does the groom have to wait for you to get out of the car? You are drifting along in some dream world!”

Sān্থി jolted herself out of her reverie and got out of the car. Rāghavaṅ glanced at her out of the corner of his eye and smiled.



She beseeched the same peepul tree *Pillaiyar* to bless her with a strong marriage.

Untypically she kept thinking of her cousin. Why have such thoughts when her loving husband, her husband who shares her joys and her sorrows, was right next to her?

She pushed that thought away.

They walked around the Peepul tree.

As she circled the sacred tree, she resolved never to give into the same thought again.

But her resolve was tested right away.

When she turned the third corner of the peepul tree, her blood froze.

On the base of that peepul tree, which was illuminated in patches by the gas light, the letters “Māṇikkam - Sānthiṇi” came into view clearly.

She read the letters. She felt as if her body was falling apart. Her hands were shaking. She pressed her chest hard.

She remembered that incident. Māṇikkam had carved only his name and came running to drag Sānthiṇi to the tree to show her.

When she saw the letters “Māṇikkam,” she had started crying, demanding that her name should be carved right next to it. But as soon as the letter “Sā” was carved, his pocketknife broke.

My goodness! She had thrown a fit. Unable to withstand her nagging, Māṇikkam somehow procured another knife and carved the remaining letters.

What joy did she feel then!

‘*Chee!* Do I have even a hundredth of the gratitude that this peepul tree is displaying? It is still faithfully showing every letter that was carved so long ago. What can be said about the words that were uttered that day’

‘My God, my god, the same thought, again and again?’

Something plopped down on her back. Startled, Sānthiṇi was turned to look. The gang of tots in the car had started to fall asleep. It was Raviyan who had fallen on her.

Rāghavaṇ laughed, asking “did you get scared?” Does a bride respond verbally? She used this as an excuse to cast her eyes down.

The car stopped at the junction. It was a major junction. Would the procession command respect if they didn’t stop at this junction to deliver an excellent “performance”? *Maṇiyam annai* made sure every single thing that Sānthiṇi had requested the other day was carried out to perfection.

But did Sānthiṇi really need all that now?

First the traditional wind instrument *nādhaswaram* started to explore the *rāgas*.

The *nāttaiḱuṛiṇṇi rāgam* came piercing through the stem of the *nādhaswaram*. How did this *rāga* acquire such a sense of sadness? The player is squeezing all the world’s sadness through his instrument.

After all, should he really play such heartrending music just at this instant?

She turned to her husband. But he was very quietly enjoying the music with joy.

Her heart missed a beat.



Do we diverge even in this little matter?

“Let us finish with the *thavil* quickly. It is going to be eleven soon,” Maniyam *annai* said.

She wanted to thank Maniyam *annai* profusely.

Sleepiness. Everyone walked a little faster. Sānthini lifted her head gently to look at the sky. It looked like it might rain. Stars glittered here and there.

She wondered where the Arundhathi star was, the exemplary wife of the sage Vasishtha who is pointed out to Hindu newlyweds. During the ceremony, when it came to the point where the priest had to point out Arundhathi to the couple, he had merely pointed to the roof.

“There comes my school at a distance. This is the path that Kamalā, Maṇōnmani, and I took to go to school, barely managing to lug our heavy school bags along. Is that sand dune still there? That was where my cousin and I used to sit side by side, doing sums, drawing,

or playing house.”

“Can we play like that again?”

Suddenly her heart began to feel heavy. In that pitch darkness, her cousin’s form appeared before her. “Sān̄thiṇi! Ten years ago, when I lamented that I didn’t understand math, didn’t you wipe my tears with your tiny fingers and say ‘I will teach you’? How many times did you try to teach me math? But nothing went into my brain.”

“Then you would hug me and say ‘*Aiyō!* You are a dummy!’ Where did that love go?”

“What divides us today? Your B.A. degree.”

“Why would you remember this poor postman?”

What is this? This procession is turning onto maṇiyakkāra road? What? Is it really going that way?

Sān̄thiṇi’s heart sank.

When the procession turned the corner, she looked to see if the thatched roof and the broken gate came into view.

“*Chee!* Why is he standing there? He refused to come to the wedding. Did he want to see the grand sight of me walking in the procession in the middle of the night?”

As the car passed the cottage, her heart fluttered. Unable to quell her curiosity, she turned to look. She froze to the core.

It was her cousin indeed, standing against the pillar, staring intently at her haughty self without self-awareness.

It passed in a moment.

Still, she thought she saw two tiny teardrops glittering in those eyes.

Suddenly, a cobra started to strangle Sān̄thiṇi’s neck. Startled, she looked down — no, it was just the garland she was wearing.

She bent her head downwards to hide the tears.

But Rāghavaṇ already noticed it: only the tears.

“Why! Sān̄thiṇi, is the gas light hurting your eyes? Why didn’t you tell me earlier?” He chided her gently.

“Vēlu, take this lamp further away,” he commanded with the authority of the groom. How much he loved her!

As the gas light moved away its buzzing increased.

She couldn’t bear that buzzing.

“*Chee!* What illusion is this? Where is this buzzing coming from?”

“Perhaps perhaps, is this is my cousin heaving a great sigh?”

She couldn’t even imagine.

Her heart felt heavy. She grasped her chest.

Her fingers felt something.

That was the brand new thāli that Rāghavaṇ had tied around her neck.

Voice of the Reader

At JaffnaMonitor, every voice matters — and every perspective is welcome. Whether it's a word of appreciation, a constructive critique, or a differing viewpoint, we believe in fostering a space where conversations thrive. We invite all to share their thoughts and engage in meaningful discourse regardless of political leanings or affiliations.

Our articles are penned with care, research, and dedication, but we acknowledge the diverse perspectives of our esteemed readership. If your submission equates to our quality, credibility, and relevance standards, we're more than happy to give it a platform.

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Reach out to us at hellojaffnamonitor@gmail.com

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We value your feedback, questions, and insights. Feel free to get in touch with us via the methods below.

Email : hellojaffnamonitor@gmail.com

Phone : +94715418220

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please email hellojaffnamonitor@gmail.com

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