

Saturday Review

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KLEEN KHUT

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OH, DUTUGEMUNU!

WAR or PEACE. This is the biggest question facing Sri Lanka today.

Who wants WAR and who wants PEACE? These are equally vital questions.

Even as the 'cease-fire' is on, both parties to the conflict have been buttressing their arsenals.

The Government, with its bigger resources, is at a distinctive advantage in the war game.

Only a few weeks ago, Parliament in a jiffy, approved Rs. 835 million for the purchase of additional arms! Not for development!

What is the additional money for? To fight whom? Not an enemy from without. Sri Lanka still does not face that kind of threat.

So it can be only to fight our own people. To fight between ourselves. To kill each other.

Is this what the people of Sri Lanka want?

Only the world's arms dealers—and their agents in Sri Lanka—can be happy the way things have been developing in this 'thrice-blessed' island.

With only 16 million people—a little bigger than Calcutta's population—and its varied (but not yet fully tapped) resources, Sri Lanka can be converted into a paradise—despite the diversities of race and creed.

In truth, these diversities could be our greatest blessing.

In fact, these have become our greatest curse.

Who is to blame? The people on all sides who aspire for leadership. In brief, our politicians.

Even now, there is a chance to achieve a lasting solution to the National Question—if only the political will is there.

President Jayewardene, if he wants to continue as President of ALL Sri Lanka, must give the lead.

Unfortunately, he and his United National Party which came to power with such public acclaim as never witnessed in Sri Lanka before betrayed the trust reposed in them by the people, the Tamil people included.

We are dismayed, discouraged and disheartened by certain statements the President himself has made in

the recent past in regard to the National Question.

No, Mr. President, unlike what you have said in a television interview with the British Broadcasting Corporation, the Tamil people also matter.

Here's a quote from the interview.

Q. But the danger would be in the process of defeating the terrorists. Suppose you can do it, you then alienate a lot of Tamil opinion which says at least these people are Tamil and we don't want to see them killed.

A. I don't think so. I think I am not afraid of alienating Tamil opinion. I am afraid of alienating public opinion in the world.

You can't ignore the Tamil people altogether. You cannot kill them with arms. Not all of them, anyway.

The 'terrorists' are there. The 'terrorists' are everywhere in the world.

Who are responsible for their birth? Surely not the 'terrorists'.

We say, with all the moral authority at our command—the only kind of authority that we have—that it is the UNP Government which has been responsible for aggravating relations between the Sinhalese and Tamil people.

More blood has been shed in the last eight years than anytime since Dutugemunu's reign. But his was a different era.

Dutugemunu! Oh, Dutugemunu! You must be turning in your grave as your name is dragged in to support the 'courage' and dastardliness of people who are aspiring to be modern Dutugemunus.

Where do we go from here?

To HEAVEN or HELL?

It is up to you, Mr. President.

Please do not make Sri Lanka a living HELL.

Let the spirit of San Francisco prevail.

Please God—let it be Lords Muruga or Vishnu or Buddha or Christ or Allah—drive some sanity into our people, on all sides.

REVOLT AGAINST TRADITIONAL MODES OF SOCIALIZATION — Prof. Sivathamby

"The ethnic crisis that this country is facing is the worst of the crises that have confronted it in its recent history.

"The dialectics of the crisis is seen in what these youth do in relation to the state forces.

"There has been a constant extension of the 'theatres' of war, and it has become essential for another country in the region to involve itself to contain the crisis, and if possible, to solve the problem, observed Professor Karthigesu Sivathamby of the University of Jaffna in a Prize Day address delivered at

Jaffna College, Vaddukoddai, on 19th September.

He went on to say: "The struggle is seen and is being felt at two levels. At one level, and that is the level at which international and regional concern has been expressed, it is one of the defining the relationship of the Sri Lankan Tamils, with the Sinhalese in the power structure of the country.

"That is politics and that area is governed by laws and enactments. Let us not go into it.

"Let us not mistake it, we are witnessing events and manifestat-

ions which indicate a change in the traditional pattern of our social organization.

"Primarily it is turning out to be a revolt against the traditional mode of socialization of children and youth. We as a society used to plan out for our young ones almost everything from their infancy to the point of time they get their own first child. We decide on their education, what they should study, what profession they should take up, whom they should marry, how much of dowry they should get,

where they should live and even how they should bring up their own children."

The AIR (All India Radio) broadcast a news item on 29th October 1985, quoting AFP (the French News Agency) that President Jayewardene had a "secret meeting" with Prime Minister Simon Perez of Israel in France. It also said that AFP based the news on an Israel Radio News and added that the two leaders discussed bilateral secret arrangements.

Release ALL Political detenus in Sri Lanka jails

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Indoor Games Results

Y.M.C.A. Indoor Games Tournament was conducted by Jaffna Y.M.C.A. and sponsored by Ravindra Stores from Sept. 25 — Oct. 6.

Mr. Kirupaithilakam was the Chief Guest and Mrs. Kirupaithilakam gave away the awards to the winners. Here are the results:

Y.M.C.A. Indoor Games Tournament 1985

Best All Rounder's Cup Boys
Under 11 — C.D. Jeristus

Best All Rounder's Cup Boys
Under 13 — E.X. Angellingkman

Best All Rounder's Cup Boys
Under 15 — G.R. Rajkumar

Best All Rounder's Cup Boys
Under 17 — G. Halistus Rubendren

Best All Rounder's Cup Girls
Under 17 — Jeganathan Pratheeba

Best All Rounder's Men Open
— Muhunthan Selvanayagam

AE Beat B. Wijayakumar & E.X.
Ajithlukshman in T. T. & Carrom.

THE QUEST FOR ROOTS

NEW ARTISTIC TRENDS IN THE NORTH

Last week Jaffna Hindu Ladies' College and the Resource Centre of Nallur Education Circuit jointly presented an Arts Festival, which nowadays is a rare occasion. In fact the so-called cease-fire and the temporary relief that resulted from the cease-fire provided an opportunity to enjoy these momentary pleasures.

A collection of poems by the school children titled 'Palar Pa Amutham' was also ceremonially released on this occasion.

Mr. S. Simiampillai, Director of Education, Jaffna District was the Chief Guest along with Mr. V. Sabanayagam, Chief Education Officer, Mr. S. Somasunderam, Co-ordinator, Primary Education, and Dr. Yashothara Arumugam as Special Guests.

The Arts festival started with *Palliyam* — a complete orchestra including western and eastern instruments giving us some pieces from Chiddi Babu's famous *veena* composition. Tiny tots from the Hindu Ladies' College performed dance cum song items in an enthusiastic and pleasant mood which naturally infected the audience too.

Special mention should be made about the group singing of Tamil folk songs. Everyone accepts that the traditional roots of our culture and its positive aspects in its full bloom should be revived and polished so as to meet the present demand for new culture and new forms. This is coupled with the present political situation that strives to create a stronger identity for the Tamils of Sri Lanka with their own, deep-rooted and fertile cultural background.

From January this year, the new trend in the Arts and Theatre scenes has emerged. Several street plays embodying traditional folk styles, and several dramas and poem recitals to the accompaniment of music are on the increase. "Returning to folk styles" is just not a recent phenomenon as far as the Tamil literary and arts scene is concerned. But the momentum it has gained at present is somewhat unique. This is partly due to the prevailing political situation.

To hear the folk song sung by a bevy of beautiful girls, with traditional instruments was really an enriching experience.

Highlight of the Festival was the ballet titled 'The Dawn', directed by Dr. S. Mounaguru. The Department of Fine Arts, University of Jaffna. Dr. Mounaguru who is considered one of the 'masters' in the Eastern Folk Dance Mode and

Rituals combines Bharatha Natyam, Kathakali and Folk Dances in this ballet. I use the word "Ballet" but I am not sure whether to classify it a 'ballet' or an 'opera' or a blend of both. This is the first attempt in this kind of combination.

As the title depicts, the core of the ballet which puts some 20 odd girls on the stage is all about an attempt of a group of people inhabiting an arid land to bring rain. The rain clouds and the rain all were beautifully symbolised and matched with suitable dance form.

Though I am not an authority to speak about the degree of cohesion that the varied dance forms like Kathakali and Baratham achieve through this ballet, one thing could be said: the total effect is eye-pleasing.

The Twentieth Century Tamil Literature Study Group of the Hindu Ladies College deserves congratulations not because that they have produced this ballet but for the vision of future cultural dimensions they have adumbrated to a wide audience.

— R. C.

NOT THE NEWS

The leader of the island nation addressed the Commonwealth Heads of State on the subject of how to make a small nation invincible and its government indissoluble. He began with the greeting from Gilbert and Sullivan's *Pirates of Penzance*, 'Ho, my pretty bunch of fellows. I am sure many of you will crave for some tips from my success story. So here I go. First borrow US \$10 billion from the West and simply bust it up. It does not matter how, exotic weapons for your security forces, destruction of agriculture, uprooting people, planes for the national airline at unknown prices, simply spend it. Then enact laws with long sounding names which turn the politics of your country into an Augean stables. Make a real mess of it. Of course you need to ignore such squeamish sections of humanity as the Amnesty International. Then no power will dare to take over your country. For whatever its attractions the liabilities are unthinkable. To handle the ambitious puppies within your party appoint several security ministers by breaking up security into the following headings. National, Internal, External, Space, Subterranean, Aerial, Marine, Personal, Financial etc. Then you become indispensable to the party lest its members throttle each other. Then you need not worry about the votes of your people. For Uncle Sam & Co. will vote with their cheque books to keep you afloat, for you offer them the last hope of their getting something or some of their money back. Then you become invincible and your enemies invisible. Ho Ho Ho and a bottle of rum. Machiavelli could hardly do better".

A leaflet distributed in Jaffna read as follows: We strongly condemn all anti-social acts such as robberies. This statement needs to be short as our printing machine arrived at our premises only at three o'clock in the morning and our mechanics are still not used to it. A long statement will be issued in due course.

★

The Foreign Ministry asked the Pakistani authorities to clarify if there was a state of war between the two countries, pointing out that having Atilla the Hun and Genghis Khan amongst the Pakistani pace bowlers was a most infelicitous sign.

★

The SUNDAY OBSERVER (27th October) reports that President Jayewardene, on his recent visit to London, dropped in at the Wellington Museum and spent a long time admiring the painting *The Battle of Waterloo*. Well, what is so surprising about it? As the author of the Bonapartist Constitution of the Democratic Socialist Republic of Sri Lanka (already amended several times, with more amendments to come), surely, that is the most natural thing in the world to do. Perhaps, while gazing at the painting, Napoleon's fate crossed the President's mind.

★

Here is a rhyme about Napoleon which we picked up as children. Fill in the blanks.

Napoleon Bonaparte
Went to London in a cart
On the way he let.....
Down came the part.

★

CONVERSATIONS

'KEPT ALIVE THE PUBLIC CONSCIENCE'

Kunasekaram Nesiah who was born in 1912 has had a public life spanning over 55 years. He was Chairman of the 1937 session of the Youth Congress Executive when it first mooted the idea of Independence by and raising a tricolour flag at the Jaffna Esplanade in 1932. He, together with Handy-Perinpanayagam, are also credited with having started the Swabasha movement. Both these achievements will be deemed controversial today. Some point out that the tricolour flag ending up with the Sinhala Lion dominating it describes aptly perhaps, the fate of these two movements. More important to many others is the fact that he had through all these years of national self-destruction kept alive Gandhian ideals of non-violence and service, and has also kept alive the public conscience on human rights and the issue of the handicapped.

In opening our conversation at his residence in Somasundaram Avenue, I asked him what is perhaps uppermost in the minds of most of us, "During the last fifty-five years of your public career the Tamils have experienced many vicissitudes. As political methods, we have seen both violence and non-violence and there is now a feeling of despair and immense physical suffering. What have you to say to the Tamils in the way of offering them hope?"

To this he replied that he for one believes that God rules and sends the right leader to those who pray to him for guidance and succour, adding that he certainly believed that God sent us in the past leaders of the calibre of Chelvanayakam, Vanniasingam, Naganathan, Kathiravelupillai and Dharmalingam, whom he described as the galaxy of the five.

I then asked him, "You have been a national figure who has enjoyed immense respect amongst the Sinhalese. What have you got to say to them?"

"They must intervene directly in this conflict as common people", he replied. "I have in mind examples such as that of Rajakumari Amrit Kaur, a Sikh princess who became a Christian and was President of the YWCA during the Hindu-Muslim riots of 1947. She went out into the streets of Delhi with a group of under graduate Christian girls. The antagonists recognized her and stood apart. And the fighting ceased. I may also mention the case of the Sikh ex-army officer

from Punjab in a Delhi refugee camp. His wife and daughter had been kidnapped by Muslims in Punjab. When Nehru visited the camp, this officer told Nehru that he wished to take revenge by going out with a group of men to visit murder on the Muslims of Delhi. Nehru became so angry that he wanted to slap this man and was only restrained by his Gurkha body-guard who thought such behaviour unbecoming of a Prime Minister. Nehru immediately reported this matter to Gandhi. Gandhi went to the same Sikh officer and told him, "you want to protect your honour. Very good. You must then find those persons who took your wife and daughter and must not harm innocent Muslims here in Delhi. I will arrange with the railway minister to put you on a train to the Punjab with your friends. You go and find the Culprits". The Sikh officer broke down and fell on his knees saying, 'Mahatmaji, you have ope-

'83 riots. I do not think that he will be in any position to promote the much needed Sinhala-Tamil reconciliation."

To the question, "What made you a disciple of Gandhi?" he replied, "it came over a period of time. While I was a student at St. John's we had an excellent library where I was able to read the India Review, the Modern Review, the Stand Magazine and the daily Rangoon Times from my classmate Ramachandran who had his father in Burma. Thus I followed events in India from a very early stage. In Dec. 1920 Mr. Henry Peto took us to Poona for an SCM Conference addressed by the saintly C.F. Andrews. Then we were able to see the Poona jail where Gandhi was imprisoned at that time. In that very year and very month India was deciding on Swaraj as the goal and non-violent non-cooperation as the means."

ampalam, former Principal of Chundikuli Girls' College, you know many girls followed her example to the extent of copying her gait and speech well. I was very fortunate in the example of my teachers at St. John's College and later at Madras University. Mr. P. I. Matthai was my History Master at St. John's. He encouraged me to read widely. I was well versed in the French and American revolutions and to this day know Jefferson's declaration by heart. One day in P.I. Matthai's class the class was taken by the Principal K.C. McPherson, M.A. 'Oxen'. He asked the class to write an essay justifying the British stand in the American war of Independence. I stood up and said, 'No Sir, there is no justification for the British stand.' He then told us, "You Nesiah, write in accordance with your point of view. The rest do as I have said." After reading my essay he asked me, "From where did you get that?" I explained to him my readings in American history and the ideals of Life, Liberty and the pursuit of Happiness in Jefferson's declaration. There developed a mutual respect between us. When I went to join Madras University, he was already resident there and invited me to spend the first few days with him. In Madras, the Scholar Kingsley Williams who translated the New Testament into plain English was the Warden of Wesley College Hostel where I stayed with my friend Arunachalam. We were vegetarians and joined the Brahmin Mess, which the Brahmin students after a special meeting prompted by the revolutionary surge in India changed to the vegetarian mess.

(To be continued)

The SATURDAY REVIEW begins today a series of conversations with eminent personalities who have contributed to the dynamism of life in Jaffna.

The first in the series is Mr. K. Nesiah, Professor Emeritus, educationist, Cooperator, social worker and, above all, an avowed Gandhian Mr. Nesiah talks to Rajan.

ned my eyes'. Again, the Mahatma by himself stopped the communal strife in Calcutta. Bloodshed must be stopped. It is no use standing aside blaming this or that community. We have had for too few men and women of this calibre in Ceylon, who are prepared to intervene directly. The late Bishop Lakshman Wickremasinghe is undoubtedly one of them. It is through his initiative that we Tamils are getting a hearing before the UN Human Rights Commission. His last appeal to his countrymen made just before his death in October '83 reminded me of the oration of Pericles to the Athenians in 431 B.C. Rev. Soma Perera the former Chairman of the Methodist conference is another one of them.

I once told him privately that he must take a stand and what he told me in some consternation was 'do you want me to go the way of Wilmot Perera?' Asked Ariyaratne, leader of the Sarvodaya, he declined to comment, except to say, "I think there is some substance in what was said editorially in the Gandhi Marg, the journal of the Gandhi Peace Foundation, of which he is on the executive, after his failure to do anything tangible after the

The conversation then roamed over his career as a teacher at St. John's, St. Thomas and later as Lecturer in Education at the University of Ceylon where he worked closely with men such as Ivor Jennings and Prof. T.L. Green. Talking of education he spoke of the importance of the school: "In building up character, I would place three E's, Example, Experience and Exhortation in that order. If you take the late Dr. (Miss) Thilli-

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Mr. Satyendra was the spokesman of the Tamil Eelam Liberation Organisation (TELO) at the Thimpu Talks. He left India before a deportation order could be served on him.

The Tamils of Sri Lanka are an ancient people. Their history had its beginnings in the early settlements on the rich alluvial plains near the southern extremity of peninsular India. It was here that the Tamils erected their first cities about three thousand years ago.

The words in use amongst the early Tamils show that they had "kings" who dwelt in "strong houses" and ruled over small "districts." They had "laws" and "customs." They had "medicines"; "towns", "boats" and "ships." All the ordinary and necessary arts of life, including "agriculture", "spinning", "weaving" and "dyeing" existed amongst them. (Robert Caldwell: *A Comparative Grammar of the Dravidian or South Indian Family of Languages*: London, Trubner 1875).

It was a Dravidian civilisation which traced its own origins to the people of Mohenjodaro in the Indus Valley around 2500 years before the birth of Christ. It was a civilisation which, in the succeeding centuries, absorbed the Aryan influences from the north of India but at the same time evolved its own rich identity and, in turn, made its own contribution to what is, in the end, a common and shared Indian heritage.

The Tamils were a sea faring people. They traded with Rome in the days of Emperor Augustus. They sent ships to many lands bordering the Indian Ocean and with the ships went traders, scholars and a way of life. Tamil inscriptions in Indonesia go back some two thousand years and the French archeologist, Jean Filliozat, has concluded that some of them may be dated as belonging to the second century before Christ.

The oldest Sanskrit inscriptions belonging to the third century in Indo-China bear testimony to Tamil influence and until recent times Tamil texts were used by priests in Thailand and Cambodia. The scattered elements of ruined temples of the time of Marco Polo's visit to China in the 13th century give evidence of purely Tamil structure and include Tamil inscriptions.

The island of Sri Lanka, which was separated from the Indian sub-continent by less than thirty miles of water, was not unknown to the early Tamils and it was here that the Nagadipa kingdoms were established around three thousand years ago. Geography plays a silent but basic role in

the affairs of a people and Sri Lanka provided no exception to this rule. Its location near the large land mass of the Indian sub-continent and its strategic situation in the vast expanse of the waters of the Indian Ocean, have influenced its past and continue to influence its present.

And, today about 45 million Tamils live in South India and around 3 million reside in Sri Lanka. The Tamils of Sri Lanka constitute about one-fifth of the 15 million population of Sri Lanka whilst somewhat less than three-quarters are Sinhalese. In Sri Lanka, the Tamils live largely in the north and east and on the tea estates in the central hills whilst the Sinhala people live in the south, the west and in the centre as well. The two people speak two different languages and, by and large, belong to two different religions. A large number of Tamils are Hindus and the overwhelming majority of the Sinhala people are Buddhists.

by

N. Satyendra

The Sinhala people trace their origin to the arrival in Sri Lanka of Prince Vijaya from India, about, 2500 years ago and the *Mahavamsa*, the Sinhala chronicle of a later period (6th Century A.D.) records that Prince Vijaya arrived on the island on the same day that the Buddha attained Enlightenment in India.

FIRST SETTLERS?

The question as to whether it was the Sinhalese or the Tamils who were the first settlers of Sri Lanka remains one of controversy, not so much because of the paucity of direct historical evidence but because of the partisan passion of some scholars who appear to believe that the problems which confront the people of Sri Lanka today can be resolved by proving that either the Sinhalese or the Tamils were the "first arrivals" presumably on the basis that the descendants of those who arrived first would then have the "right" to throw the descendants of those who had arrived later into the Indian Ocean so that they may find their way back to India. Alternatively, perhaps, the descendants of the "first arrivals" would have the "right" of regarding the descendants of the later arrivals as invaders who should be conquered and treated as a subject race. Does it really matter whether it was the Tamils

or the Sinhalese who were the first settlers?

But chauvinism has not always clouded scholarship. The words of the eminent Sinhala historian and Cambridge scholar, Dr. Paul Peiris—represent a more dispassionate view:

"...It stands to reason that a country which was only thirty miles from India and which would have been seen by Indian fisherman every morning at they sailed out to catch their fish, would have been occupied as soon as the continent was peopled by men who understood how to sail... long before the arrival of Prince Vijaya, there were in Sri Lanka five recognised isvarams of Siva which claimed and received the adoration of all India. These were Tiruketeswaram near Mahatitha; Munneswaram dominating Salawatte and the pearl fishery; Tondeswaram near Mantota; Tirukoneswaram near the great bay of Kottiyar and Nakuleswaram near

and they also sent to woo the daughters of others for the ministers and retainers. When the messengers were quickly come by ship to the city of Madura, they laid the gifts and letters before the king. The king took counsel with his ministers, and since he was minded to send his daughter to Lanka, he having first received also daughters of others for the ministers of Vijaya, nigh upon a hundred maidens, proclaimed with beat of drums: 'Those men here who are willing to let a daughter depart for Lanka shall provide their daughters with a double store of clothing and place them at the doors of their homes. By this sign shall we know that we may take them to ourselves.'..."

And admittedly, Prince Vijaya who came from India did not speak the Sinhala language — it was not a language that was known on the Indian sub-continent at any time. It was a language that was to take shape and form in Sri Lanka in the succeeding centuries, but at the time of Prince Vijaya, it was a language that was yet unborn.

SANGAM LITERATURE

The culture of the early Tamils found expression in the rich Sangam literature of 100 B.C to 300 A.D. — a literature which was clearly preceded by several centuries of civilisation. Tamil is one of the oldest languages of the world and it flowered both in South India and in Sri Lanka. It is a language that has given the world the distilled wisdom of the Kural — in respect of which, it has been said:

"...There hardly exists in the world a collection of maxims in which we have so much lofty wisdom". (Albert Schweitzer: *Indian Thought and its Development*).

The epic story of Kannagi and Kovalan in *Chillapathikaram* synthesises "a description of the triple monarchy of the Tamils, their historical greatness, their principal cities, the lives of the peoples of the five regions and their characteristic music and song and dance". (X. S. Thaninayagam: *Tamil Culture and Civilization*, Asia Publishing House, 1970). And the poetry of *Manimekalai* was later described in the *Mahavamsa*, the Sinhala chronicle, as being among "the greatest of the classical epic poems of Theravada Buddhism".

And in response to the invasions of the Tamil kingdoms of South India around 400 A.D. from the North of India, and the challenge

Kankesanturai. Their situation close to these ports cannot be the result of accident or caprice and was probably determined by the concourse of a wealthy mercantile population whose religious wants called for attention... Paul E. Pieris: *Nagadipa and Buddhist Remains in Jaffna: Journal of Royal Asiatic Society Ceylon Branch Vol. 28.*)

The Oxford scholar, M.D. Ragavan, was moved to conclude that the "situation of those large and ancestral shrines in widely separated parts of Sri Lanka is an obvious index to the range of distribution of the Tamils over Sri Lanka from very early ages" (M.D. Ragavan: *Tamil culture in Ceylon: Kalai Nilayam Press, circa 1968*).

The Sinhala chronicle, the *Mahavamsa* also records that a few years after his arrival in Sri Lanka, Prince Vijaya and his followers married Tamils from the Pandyan Kingdom in South India.

"The Ministers, whose minds were eagerly bent upon the consecrating of their lord and who although the means were difficult, had overcome all anxious fears about the matter, sent people entrusted with many precious gifts, jewels, pearls and so forth, to the city of Madura in South India, to woo the daughter of the (Tamil) Pandu king for their lord, devoted as they were to their ruler,

'Legitimate Expectations'—1

of Buddhism and Jainism, came the inspired Thevarams of the Tamil Saivaite saints, the Diivya Prabandhams of the Vaishnavite Alvars and later the Thiruvasagam of Manikkavasagar which moved both heart and mind and dissolved them in a higher divinity. The Indian scholar Santhanam has remarked that these outpourings in song constituted the great turning point in the history of Tamil. "While all other Indian languages became subordinate dialects of Sanskrit, Tamil asserted its individuality so vigorously and triumphantly that it was recognised as the fit vehicle of the most profound religious doctrines in the Vedas and Upanishads."

And through the vehicle of the Tamil language, came Saivism, a religion, which the Oxford scholar, G.U. Pope, who spent a lifetime as a student of Tamil, later described as "the most elaborate, influential and undoubtedly the most intrinsically valuable of all religions" of India. The religious philosophy of Saiva Siddhantam had its roots in the Thirumanthiram of Thirumular and witnessed a stupendous development under Meykandar in the 13th century. Many have regarded Saivism and Tamil as being almost synonymous and that one cannot exist without the other. It has been rightly said "Thamilum Saivamum, Saivamum Thamilum".

GROWTH OF BUDDHISM

At the sametime, Buddhism which had sprung from Hinduism in India about five hundred years before the birth of Christ, and which did not survive on the Indian sub-continent, did survive and flourish in the central and southern parts of the Island of Sri Lanka. The four noble truths enunciated by the Buddha took root amongst sections of an island people who were protected to some extent from a resurgent Hinduism which absorbed Buddhism in India. In India, Pali, the language of Theravada Buddhism, also died away by the end of the 12th century but in Sri Lanka, from Pali came the birth and growth of an indigenous language—the Sinhala language whose script, however bears some striking similarities to the script of early Tamil. The teachings of the Buddha were closely interwoven with the culture and the language of the Sinhala people and the Sinhala Buddhists of Sri Lanka have rightly taken pride in having nurtured the growth of Buddhism as a world religion.

The early political history of the people of South India and Sri Lanka, in the centuries before the

advent of the European powers, is largely a chronicle of the rise and fall of individual kingdoms, sometimes they fought against outside invaders and sometimes they warred against each other. The society was feudal in structure. Land was the dominant means of production. Kingdoms existed. Nations were yet unborn. The loyalty of a people was to their king or chieftan and it was this which held them together. There were more than one Tamil "Kingdom" in both South India and in Sri Lanka just as much as there were more than one Sinhala kingdom in Sri Lanka. Sometimes alliances were made to defeat a common enemy. Again, as in Europe before the Industrial Revolution, marriage was one way by which a kingdom was enlarged or strengthened. Sinhala kings often married Tamil princesses. The pace had been set by Prince Vijaya himself.

This paper was presented at a Seminar on Ethnic Violence, Development and Human Rights held under the auspices of the Studie-en Informatiecentrum, Meusuerechten (MI 5), Utrecht.

In Europe, the industrial revolution which brought with it the steam engine, the growth of easier communications, and the shift from land to other means of production, led to the break up of feudalism and the birth of nation states. The bourgeoisie constituted the new power elite and it was they who gave leadership and expression to national sentiment. The boundaries of many nation states were settled painfully, after many wars spread across more than two hundred years. And the continuing struggle of the Basques in Spain, of the Croats in Yugoslavia, show that the process is not yet over.

But the same industrial revolution which led to the birth of nation states in Europe, also fuelled the mercantile expansion of the European powers and the colonisation of Asia. The Portuguese arrived in Sri Lanka in the 16th century and the 17th century saw the advent of the British, the Dutch and the French to the Indian region. It was a colonisation process which inhibited the organic growth of nation states in the Indian region and state boundaries in India and Sri Lanka reflected more often than not, the power wielded by the foreign ruler.

In India and Sri Lanka, British rule brought with it economic servitude and Tamils who had in earlier times gone abroad as traders

and scholars, now went to work and serve in foreign lands. Tamils from South India emigrated to work in the plantations in Sri Lanka, in Malaysia and in Mauritius. Others emigrated to Fiji and further afield. They left their homeland which was under British rule so that they may somehow eke out an existence abroad. Some died on the way, in the ships that transported them. Others died in the plantations where they were called upon to work. Many went as indentured labour to take the place of slaves—slavery itself had been abolished by the British Parliament in the 1830s. In Sri Lanka, by 1911, the population of Tamils on the plantations in the central provinces had increased to more than five hundred thousand and exceeded the number of Tamils resident in the North and East and who traced their origins to beyond 2500 B.C.. Again some Tamils from Sri Lanka

settled in Malaysia and served as teachers and public servants.

TAMIL CULTURE

The strength of the culture of a people is rightly measured by its response to invasion by aliens from a foreign land. It was under British conquest that the Tamil cultural renaissance of the second half of the 19th century gathered momentum.

It was a cultural renaissance which had its beginnings in the discovery and the subsequent editing and printing of the Tamil classics of the Sangam period which had earlier existed only in palm leaf manuscripts. Arumuga Navalar in Jaffna, in Sri Lanka, published the *Thirukkural* in 1860 and *Thirukovaiyar* in 1861. Thamotherampillai, who was born in Jaffna but who served in Madras, published the grammatical treatise *Tolkapiyam* by collating material from several original ola leaf manuscripts.

And it was on the foundations laid by Arumuga Navalar and Thamotherampillai that Saminatha Aiyar, who was born in Tanjore, in South India, put together the classics of Tamil literature of the Sangam period. Saminatha Aiyar spent a lifetime researching and collecting many of the palm leaf manuscripts of the classical period and it is to him that we owe, the publication of *Chilapathikaram*

Manimekalai, *Puranuru*, *Civakachintamani* and many other treatises which have become today a part of the rich literary heritage of the Tamil people.

Another distinguished son of Jaffna, Kanagasabaipillai served at Madras University and his book "Tamils-Eighteen Hundred Years Ago" reinforced the historical togetherness of the Tamil people and served as a valuable source book for researchers in Tamil studies in the succeeding years.

It was a cultural renaissance in which the contributions of the scholars of Jaffna and those of South India are difficult to separate. And it was a renaissance which brought a new awareness to Tamil people everywhere—a new awareness of the richness of their literature and the grandeur of their past.

Not surprisingly, it was a renaissance which was also linked with a revived interest in Saivism and a growing recognition that Saivism was the original religion of the Tamil people from pre-Aryan times. Arumuga Navalar established schools in Jaffna, in Sri Lanka and in Chidambaram, in South India and his work led to the formation of the Saiva Paripalana Sabai in Jaffna 1888, the publication of the *Jaffna Hindu Organ* in 1889 and founding of the Jaffna Hindu College in 1890.

In South India, J. M. Nallaswami Pillai, who was born in Trichinopoly, published the *Sivajna Bodham* in English in 1895 and in 1897, he started a monthly called *Siddhanta Deepika* which was regarded by many as reflecting the 19th century "renaissance of Saivism". A Tamil version of the journal was edited by Maraimalai Atikal whose writings gave a new sense of cohesion to the Tamil people—a cohesion which was derived from the rediscovery of their ancient literature and the rediscovery of their ancient religion.

It was a cultural renaissance which brought the Tamil people increasingly together and which served to underline their oneness. Culture is the distilled essence of the way of life of a people, and it reinforces the unity and identity of a people. It is related to the way in which power is shared amongst them and it provides the cohesive base for the exercise of power by them, as a people. The cultural renaissance of the 19th century led to an increasing Tamil togetherness and was linked to the thrust for political power that was to follow.

(To be continued)

WHY DIVIDE? A REPLY

Editor
SATURDAY REVIEW

Under the heading why divide? I see a letter in S. R. of 12th October, by Fr. Mathew G. E. Silva in which he says, "Dr. Thambiah says 'Muslims live all over the Island. There is a large presence in Galle and I have heard Galle called a Muslim Town. Nobody has suggested that therefore the Southern Province is not a Sinhalese area. There are also Muslims in many parts of the South. Beruwela has a strong Muslim presence. All these remains Sinhalese areas' If that is so why can't the Tamils do the same?"

By asking why can't the Tamils do the same the Rev. Silva is asking why can't the Northern and Eastern provinces which the Tamils densely occupy be considered Sinhalese areas! I don't know if the Rev. Father wants a serious reply to that query.

He quotes my four criteria for nationhood: Live in a common territory, Have a common economic life, Have a common language, Have a common historical, a psychological make-up.

He asks, "don't the Muslims form the national minority as they are qualified with the above four criteria?"

My submission is that they don't qualify. They do not live in a common territory large enough to be viable. To do this they must live in contiguous land large enough to have resources for the development of the area with agriculture and suitable industry and be able to provide food and work for all its people. The Tamils live in the contiguous provinces of North and East and qualify. The Muslims scattered all over the Island do not. Even with regard to language the Muslims do not qualify. They do not have a common language. Some speak Sinhalese and some Tamil.

The Rev. Father says the bogey of separation and dividing the country came NOT from the Sinhalese. He should know the happenings of the last thirty years and more since independence in Sri Lanka. He must know that the Tamils asked only to manage their internal affairs in some sort of Regional Council and they accepted such offers made by both the U. N. P. and S. L. F. P. but subsequently regudiated by them. Due to sinhalese party politics. In desperation the Tamils asked to separate but even there-after have accepted proposals that envisage a united Sri Lanka.

It is Sinhalese leadership intransigence which has alienated the Tamils and forced them to want in desperation to separate.

Father Silva says "but the Sinhalese do know they are A MINORITY (emphasis his) in the view of the world's eye and in the light of all recent happenings is not the bogey in the hearts of the uneducated and simple Sinhalese people a reality?"

I do not know what evidence Rev. Silva has for saying that "Sinhalese do know they are a minority in view of the world's eye". A people are what they think of themselves and what they make of their lives. The Sinhalese constitute over seventy percent of the Island's population and if they have developed a minority

complex they have only themselves to blame. The Rev. Father knows the hearts of the uneducated and ordinary Sinhalese people better than I do and if it is true that in their hearts they feel a minority, it shows that the enlightened Sinhalese have failed badly in their duty to enlighten ordinary Sinhalese people.

One central truth has to be driven into the minds of the simple Sinhalese people: Forming a regional council is not dividing the country. It is only arranging that a separate ethnic group with a different language, religion and culture and occupying continuous land large enough to be viable, is permitted to manage its own internal affairs, within a unitary system of central government. This will, in no way harm the Sinhalese. Indeed, it will help them because they will have the full co-operation of the Tamils in the development of the Island as a whole.

Rev. Silva in his concluding paragraph says deeds not words will help. Will the Rev. Father set the example by going to his parish and tell his people that asking for a regional council is not dividing the country.

R. W. C. THAMBIAH

Nallur

TWO — TONGUED !

Editor
SATURDAY REVIEW

I was very much moved by the stirring speech made by our Prime Minister, Mr R. Premadasa before the United Nations General Assembly on 22nd October.

The main thrust of his speech, as usual, was to quote the Buddha that the cause of all sorrow and evil is greed.

On what else are some people thriving? Those trusted by the people have doubled their time to bask in the limelight and the glory of office. Perhaps, greed is something else.

Another point he made was the colossal waste of money on the production of armaments by the super-powers. He hoped that all that money would go to the world's poor.

What is poor little Sri Lanka doing in the meantime? Vast amounts of our meagre income are spent on the purchase of ammunition, helicopters and gun-boats,

generally putting the whole country on a military footing. All this is going on when more than half the population is living below the poverty line.

The minority problem can be solved and all funds diverted for development — if there is a will.

The Indian Prime Minister, Mr. Rajiv Gandhi has weathred worst storms but settled the Punjab and Assam problems within one year of his mother's assassination. But our ethnic problem is dragging on and on for years without any end in sight.

Mr. Premadasa had also referred in his speech to the killing of priests in Sri Lanka. I wonder whether he informed the UN who killed Rev. Fr. Mary Bastian and Rev S. Jeyarajasingam.

The Prime Minister's speech reminded me of the story of a priest who preached against all killings, including of birds and beasts. When he went home he found that his cook had prepared a vegetarian lunch. The priest was furious and demanded to know why. The cook innocently confessed that it was in keeping with the sermon the priest himself had delivered in the morning. The angry priest took the servant to a side and whispered in his ear: "Don't be a fool. What I preach is for others to follow. As for me, let me have good meat as usual."

R. L. Thevathasan

Chunnakam

APPRECIATION

DR. S. A. VETTIVELU

A glorious chapter in the annals of medical philanthropy in Jaffna has come to an end with the demise of Dr. S. A. VETTIVELU on 15.10.85. "VETTIYAR" to thousands of people who rushed to him at the outset of any illness. This staunch disciple of Hippocrates was all hope and help to both the rich and the poor at a time when a visit to the Government Hospital was a dreaded thing.

He died at the ripe old age of 84.

The immortal poet Thiruvalluvar likens the wise man to a fruit tree in full bloom in the vicinity; and if such a man happens to be a healer of the sick, he is a more indispensable thing—a medicinal tree. The people of Jaffna feel orphaned at the miserable feeling that this wonderful tree-old as it was—that spread its shadow to thousands who sought refuge, has been felled by Yama.

It was indeed characteristic of his practical wisdom that he gave up Government Service well in time to spend the most mature part of his life in alleviating the sufferings of his people, without consultation fees and sometimes with free drugs. But one had to reckon with the long queue that started lengthening with sun rise.

He did follow in the footsteps of the greatest philanthropist in Jaffna the late Retired Provincial Surgeon Dr. P. Subramaniam popularly known as "PS". The ready smile on the lips of both was the key to people's unbounded affection for these man-Gods.

An agriculturist, horticulturist, a keen but quiet participant in the affairs of the country, he was obviously agitated by the turn of events against his people whose welfare was always near and dear to his heart.

To one who had mastered the art of living wisely and well, his anxiety for his son—the former M. P. for Jaffna, separated from him during the present impasse, cut short a career which would normally be that of a Centenarian par excellence.

He, however, leaves behind a tradition richer in professional skills and medical ethics; and it is left for others of such high-mindedness to fill the gap. The need for such noble men has always been pressing but never more so than now.

(May Lord Siva grant his soul eternal rest.)

— Canagasabai Vamadeva

AMNESTY INTERNATIONAL'S CONCLUSION

SRI LANKA: WIDESPREAD TORTURE

We reproduce here the section on Sri Lanka which appeared in Amnesty International's FILE ON TORTURE (10th October 1985).

Allegations that torture occurs in Sri Lanka have long been of concern to AI. Over the past five years, however, the organization has received consistent reports, many in the form of sworn affidavits, which lead it to conclude that the practice is widespread and persistent. Torture is used particularly against political detainees, some of whom have died as a result, and also against criminal suspects.

PROHIBITED

When the present government took office in 1977 it prohibited torture and cruel, inhuman or degrading treatment under the Constitution. It has also denied that torture is permitted, stating, for example in a letter to AI on 30 July 1984: "The Government of Sri Lanka categorically denies that it permits or condones the use of torture for any purpose whatsoever." In 1982 the government also deposited a Unilateral Declaration Against Torture with the United Nations.

However, torture has been widely reported by a variety of sources. AI has received testimonies from former detainees detailing torture and from witnesses to the torture of others; from relatives of victims and from lawyers. In addition, the findings of several medical examinations of former detainees are consistent with the tortures alleged.

Similar reports have been published in the international press. In January 1985 *The Times* (London) reported that hospital staff in Jaffna had seen "...many victims of army beatings. Typically boys emerge from interrogation and spells in custody with multiple bruises caused by thrashings with PVC pipes filled with sand. Some have heel fractures, having been suspended and beaten on the feet. A Doctor said: "I see about five of these cases a week, but remember that many victims do not seek treatment because they are afraid or because it is impossible to travel".

Those most at risk are young men, between the ages of 17 and 25, who are members of the Tamil community and have been arrested under the 1979 Prevention of Terrorism Act (PTA). Tamil women are also known to have been tortured.

ASSAULT

AI has also received allegations that Sinhalese prisoners belonging

to opposition parties, in particular, the People's Liberation Front (JVP) and the Sri Lanka Freedom Party (SLFP) have been tortured. Sinhalese criminal suspects are also regularly reported to have been tortured. For example, W.A. Dayaratne, a young man arrested on suspicion of theft died in custody on 28 March after interrogation in Wallawa police station. At the inquest the magistrate stated that he had died as a result of police assault.

Torture occurs in military and police camps and in police stations, but is rarely reported from prisons. It is used to extract "confessions" or to obtain information. It is widely used by the army and the police, including the Criminal Investigation Department (CID) and the Special Task Force, a recently formed police unit which operates in the Eastern Province.

Army camps in the north where former detainees have alleged they were tortured include Vavuniya, Palaly, Panagoda, Elephant Pass, Point Pedro, Keerimalai, Thallady and Gurunagar. There have also been allegations of torture in the recently established camps of the police Special Task Force at Kalladi and Kaluwanchchikudi in the Eastern Province and at Boosa Camp and Tangalle Prison in the South.

A young man arrested in August 1984 for allegedly being in possession of "subversive literature" stated in an affidavit that on arrival in Panagoda Camp, "...I was put into a dark room, stripped of all my clothes and made to lie on the floor. My hands and feet were chained and large spikes were inserted into my body...I was assaulted with machine guns, iron rods on the knee joints, neck regions, close to the eyes, on the feet and almost all parts of the body...I was bound with chains on the leg and let down a deep well and then pulled up."

Another former detainee stated that in May 1984, at Elephant Pass Army Camp, "...my legs and feet were handcuffed. I was then suspended from the roof by my legs. A soldier hit me on both feet with a loaded (plastic) pipe, while another hit me on the back. The beating was so severe that I broke the handcuff while trying to free myself."

Torture victims have been warned not to make statements about their experiences by members of the security forces and threatened with rearrest and further torture

should they do so. Some detainees who made statements alleging torture have been beaten. In spite of such threats many former detainees have alleged that they were tortured.

AFFIDAVITS

As well as receiving affidavits such as those above, AI has also interviewed a number of detainees who have left the country, most of whom wish to remain anonymous for fear of reprisals against their families. In some cases medical examinations were conducted at AI's request. One such case is that of a young man detained at Kallady Camp, near Batticaloa, in late December 1983. He said he was beaten for several hours with rifles, iron rods and plastic pipes while being questioned about incidents attributed to Tamil opposition groups.

BEATEN

"They tied the rope around my arms, crossed right over left over my chest. My arms were tied together just above the elbows and I was suspended that way. My toes could reach the floor, but they brought a tray of burning coals so that I was forced to bend my legs to avoid being burned, all my weight being taken by my arms. I was beaten (and) hit on the soles of my feet. A mug of chilli powder mixed with water was brought in and the paste applied to my eyes which were forced open, into my nose, ears and onto my genitals. When I opened my eyes from crying they put more in. This continued for several hours. I started feeling a numbness in my arms."

Ten months later a medical examination conducted at AI's request found that: "...the remaining physical scars confirm the essential story. The multiple faint scars criss-crossing his back are typical of a beating. The scars above elbow...are...consistent with abrasions caused by a restraining rope, tying the arms together...". Paralysis in the median and radial nerve distribution on the left was confirmed at this (medical) examination in 1984. "The more severe nerve damage in the left arm is consistent with the position of the arms, as described...This man is fortunate that the damage to these major nerves was not sufficient to leave a permanent disablement."

STUDENT

X, a student at Jaffna University, had been arrested in January 1985 while applying for a permit to travel to Jaffna to resume his studies. During his arrest he was shot in the

left leg. He was taken to the Kaluwanchchikudi Commando Camp and beaten and then to Batticaloa Commando Camp. He was interrogated six weeks later. "My hands were then tied behind (me) ...a rope was secured and thrown over the wooden beam on the roof. I was made to hang from this rope.

"Chilli powder was thrown into my eyes. My clothes were taken off and chilli powder rubbed onto my body and genitals. They placed nails on the soles of my feet and started hammering the nails with a length of plastic piping. Into the wounds on the soles of my feet also they rubbed chilli powder.

I was hung like this from 8 p.m. till 12 midnight. The following day I underwent the same treatment...I was hung up in the same manner and beaten from 8 a.m. till about 4 p.m. I was also burnt on my buttocks with a heated metal rod... When they released me from their treatment I was unable to move my hands or my feet."

A week later he was released and taken to Batticaloa Hospital. "The doctors found that owing to the long hours during which I was hung up by my hands my nerves were affected. I was still unable to move my hands. I was hospitalized for three months and 20 days. I am still unable to use my right hand. I am immensely handicapped and have to learn to write with my left hand."

HOSPITALIZED

A doctor who reportedly treated him in Batticaloa two weeks after he was tortured stated: "There were contusions and linear abrasions on the back, thigh and chest wall. He could not move his upper arms, almost completely paralysed. There were flickers of movement in the left fingers. The lower limbs were also paralysed".

Wife's Woes

Nitsingam (58) who was earlier employed in the British Navy and was resident in Pankulam, Trincomalee for nearly 17 years was shot dead by home guards during the recent eruption of violence there. All their belongings and even their door-posts and windows were taken in tractors and bullock-carts. So said his sorrowing wife, Nageswari, who is at present in a refugee camp in Jaffna.

Saturday Review

SRI LANKA

Medical Students 'Gherao' P M C and Contractors

The Project Monitoring Committee of the University of Jaffna met the representatives from the Medical Students' Union on Wednesday (30th October).

At this meeting the Vice-Chancellor, Registrar, Works Engineer and the Contractors of the Medical Faculty building (which is still grounded) were present.

The Medical Students' Union repeatedly insisted on the early execution of the building-project and questioned the authorities as to why the contractors were employing such a small labour-force.

The authorities were reported to have said that increase in the labour strength could not be effected at present.

The Medical Student's Union along with other Faculty students 'gheraoed' the Project Monitoring Committee and the Contractors for nearly 3 hours till 8-00 p.m.

At the end of the 'gheraoing', the Project Monitoring Committee, the Contractors and Medical Students' Union reached a compromise

formula by which the Contractors agreed to submit a weekly Pre-Programme Schedule as guidelines by which the project Monitoring Committee could supervise the construction work in the future.

Answering a question posed by our University correspondent one Senior Student Member quipped, "If we can supervise the construction work till its completion, we'll have to be supervisors even in 2000 A. D."

Monitors Face Bombs

The Cease-fire Monitoring Committee had its baptism of fire at Trincomalee last Saturday (26th October) when it paid an official visit to Sirimapura.

Nine members of the eleven-man Committee visited places affected by the disturbances and inquired into complaints of cease-fire violations.

When the monitors went to Sirimapura round about 11 a.m., some blackguards flung bombs at them. Fortunately none of the Monitors was injured but an old lady who was standing close-by fainted.

SWEDEN CHANGES ITS MIND?

Four Tamil Youths who had lived and worked in Sweden were deported to Sri Lanka, reported 'The Island' of 27-8-1985.

The Four of them Victor Varagakaran, Augustine Raymond

Baskaran, Thilliampalam Ariyaratnam and Ramalingam Kandasamy, said to be residents of Jaffna, are hereby asked to contact the SATURDAY REVIEW, 118 Fourth Cross Street, Jaffna.

NEWS BRIEFS

BUDGET-PREVIEW

Financial sources say that there is an 'alarming budget deficit' which is 'one of the biggest'. The deficit is attributed to 'escalating defence and security expenditure, decline in tea prices, and losses in Public Sector Corporations. The projected defence expenditure is stated to be about 15% of the domestic budget'.

CO-ORDINATING COMMITTEE MEETS

At a meeting of the Co-ordinating Committee, held at Hindu College Hall on 28-10-85, representatives from Poonakary, Mullaitivu and Palaly reported that at Poonakary women were being allegedly 'raped' and cattle stolen, while at Mullaitivu there were regular army patrols and at Palaly about 350 families are in danger of the projected expansion of the Army Camp at Palaly.

VIRAMUNAI MASSACRE

It has been brought to the notice of the ceasefire Monitoring Committee that at Viramunai in Amparai District on 26-10-85, 7 school children died in a reported attack by men in 'civils' on a 'tutory'.

ETHNIC HARMONY

In a foreword by the Episcopal Chairman of Justice and Peace Committee, Vianney Fernando has stated 'the greatest tragedy that

has befallen our country is undoubtedly the ethnic conflict... which has brought in its wake 'a serious erosion of values among our people'.

SURPRISE SEARCH

In the morning of 28-10-85 commando units surrounded the village of Pankudaveli in Batticaloa District and carried out a combing out operation.

2000 REFUGEES

It is reported that there are about 800 hundred refugees in Pesalai, 800 hundred at Madhu, 400 hundred at Tiruketheeswaram in camps. Most of them are from Vavuniya and Cheddikulam.

ARMY OUT

On 30-10-85, a number of army units were out in the Grand Bazaar area. They are reported to have taken about 10 people for questioning and later retired to 'the Fort' by about 8 p.m. Earlier on the 29th too the army was out in town.

TENSION AGAIN

Tension is reported to have prevailed in the Trincomalee and Mutur areas on 30-10-85. The body of another Muslim, Sameem, was also recovered. Some Tamil houses on Vidiyalaya and Saratha Streets were allegedly stoned. A 'Red Notice' was also reportedly distributed by persons 'in civil' travelling in a jeep. The notice gives a final warning 'to those who helped the Tamil terrorists.'

VACANCIES INSTRUCTORS Jaffna College Technical Institute VADDUKODDAI

Vacancies exist for Instructors in our Civil Engineering Department, to teach the following subjects.

- (a.) Draughtsmanship
- (b.) Quantity Surveying

Applicants should be holders of a recognised Diploma or equivalent qualification and should have at least 3 years practical experience.

Salary offered is Rs. 1000/-—Rs.1,500/- (all inclusive) and the starting point will be fixed taking into account the qualification and experience of the candidate.

Please apply before 15th November, 1985 on forms obtainable from our office.

Director

BRITISH AID FOR JAFFNA CHILDREN

A new Primary Health Care Unit at the Jaffna General Hospital was inaugurated on 19th October, by Mr. Allen Mac Dermott, First Secretary, British High Commission. The Unit, whose aim is to identify and assist children in need in the Jaffna area, has been established by the Save the Children Fund (UK), in co-operation with Forut, Redd Barna and Sarvodaya.

This project is one of several funded by the British Government with the money for victims of the

inter-communal troubles promised by Mrs. Thatcher in her speech to Parliament in Colombo on 13 April. Save the Children Fund (UK) has already used donations from this money in other parts of Sri Lanka. For example, with the help of Sarvodaya a scheme has been set up to rehabilitate Sinhalese families in Anuradhapura.

The value of the donation to the Jaffna Primary Health Care Unit and to other child services in the area is over one lakh of rupees.