

# Saturday Review

## SRI LANKA

Vol. 5 No. 16

10th May 1986

### KLEEN KHUT

FOR

- ★ PHOTO COPYING
- ★ RONEOING
- ★ ENGLISH & TAMIL TYPING
- ★ LADIES & CHILDREN'S DRESS MAKING

CONTACT:

239, Power House Road,  
Jaffna.

T'Phone: 22823

HIGH QUALITY IS OUR PRIDE

# Questions For The Country

The last fortnight has seen a spate of violent incidents affecting all communities in this country—two major bomb explosions in Colombo and the events in the Tamil areas. There was a time when the slightest tragedy in any part of the country would give rise to common sorrow and offers of help from the rest. This is not so now—the feeling 'they deserved it' gets expressed in one quarter or the other. This schism expresses itself even in the first reactions of ordinarily humane persons. To this extent our humanity has been rendered coarse and debased.

We have always expressed the opinion that the Government bears a large responsibility for this state of affairs. Instead of creating conditions where communities can stop fearing each other and move toward cooperation, the immorality and cynicism of the Government has had the opposite effect.

Every act of violence creates a void in some heart and impels the kind of recklessness where a person cares neither for his own life nor that of others—a state of the human psyche that has been labelled as terrorism. Have all persons, in whatever position of responsibility, given their minds to removing this underlying cause? Surely, the mounting cost to an impoverished country is enormous.

There are many questions for Tamils too. The liberation they seek cannot be delivered on a platter. This is in the final analysis a

state of mind that must express itself in an organised manner in a preparedness for joint action on issues of common concern. True democratic grit is different from processions and slogans. How is it that last week's events took place as they did with the people reduced to either approving or disapproving spectators?

What happened to all the public institutions which are meant to preserve the integrity of public life amongst the Tamil community? The University of Jaffna and its environs were very much part of the events. Many students were traumatised, their examinations were postponed and to their credit, it was only some students who made an abortive attempt to intervene with a view to ending the violence. It is then a matter of concern that the University of Jaffna Teachers' Association, the most high powered intellectual think tank the Tamils can boast of, has not even met to consider the events. What happened to all the public, religious and trade union organisations and women's movements?

It can be said that the perception of truth destroyed by propaganda and sectarian interests was a key element dividing the communities of this country. It is the determination of the SATURDAY REVIEW to defend the integrity of the truth, however unpleasant it may be.

Now it is not merely the Sinhalese and Tamils who are divided, the communities are divided within. The poison of falsehood does not stop

merely at two divisions, its divisive potential is infinite. It may be said now that every square mile of the once Gandhian Jaffna now contains at least three contrasting opinions of violent intent.

A North-East merger may be the ideal solution to the ethnic problem. But there are questions that the Jaffna man must think about deeply. Circumstances had willed that he had played in the past a dominant role amongst Tamil speaking people be it in politics, education or in the professions. Should he not try harder to persuade the Tamils and Muslims in the Eastern Province, of his generosity, integrity, rationality and steadfastness to commonly accepted principles? Last week's events have created questions he must face squarely and provide answers to. Only this can restore confidence in a unified Tamil entity.

## RAW DEAL?

Was there an Indian factor in the internecine warfare between the Liberation Tigers of Tamil Eelam (LTTE) and the Tamil Eelam Liberation Organisation (TELO) last week?

What we have heard is that India had been promoting unity among the militant groups, with TELO at the head.

The LTTE strike was a pre-emptive move, it is reported—a warning to India that they can help in resolving Sri Lanka's ethnic crisis but that it cannot dictate terms (See S. R. 3rd August, 1985).

About 100 youths, the majority of them members of TELO, were killed in the fighting that flared up on 29th April.

TELO leader Sri Sabaratnam was also hunted down and killed one week later.

## NO OXYGEN

The Jaffna General Hospital has been starved of oxygen for more than one month because the suppliers in Colombo refuse to handle the empty cylinders sent from Jaffna.

Already there has been about six deaths because of the lack of this vital life-giving source.

Appeals of the Jaffna General Hospital to the authorities in Colombo have failed to produce any results so far.

## CTO BLASTED

The Eelam Revolutionary Organisations (EROS) has claimed responsibility for the blasting of the Central Telegraph Office in the heart of Colombo Fort on Wednesday, 7th May. 12 people were killed and over 100 injured in the explosion, 20 of them seriously.

## DIRECT ENCOUNTER IN JAFFNA

Three militants of the Tamil Eelam Army (TEA) and three civilians were killed in a three-hour confrontation between the Army and the militants on Wednesday afternoon (7th May). 20 civilians were injured. Army shelling damaged several shops, houses and vehicles.

## HARTAL

The Eelam People's Revolutionary Liberation Front (EPRLF) called for a hartal yesterday (9th May) to mourn the killing of Sri Sabaratnam, leader of the Tamil Eelam Liberation Organisation (TELO), and other militants in last week's fratricidal violence.

Release ALL Political detenus in Sri Lanka jails



## Saturday Review

SRI LANKA

No. 118, 4th Cross Street,  
P. O. Box 122  
JAFFNA.

Telegrams: SATVIEW

EDITOR  
GAMINI NAVARATNE

Subscription Rates inclusive  
of local postage and foreign  
Air Mail Rate

### Sri Lanka

Annual — Rs. 175/-  
Half-year—Rs. 90/-

### India

Annual — Rs. 300/-  
(Indian Rupees)

### Singapore / Malaysia—

Annual — U. S. \$ 40

### All other Countries

Annual — U. S. \$ 60

Cheques Payable to:

New Era Publications Ltd.

### Advertising Rates

Contracts — Rs. 20/- per  
col. centimetre  
Casual — Rs. 25/- per  
col. centimetre

## 'A DANGEROUS EXERCISE'

This is the text of a letter sent to President Jayewardene by the President of the Point Pedro Citizens' Committee, Prof. V.K. Ganeshalingam: On 26th April from about 10:00 a. m. to 2:30 p. m. explosions ripping through Point Pedro and its neighbourhood were heard at intervals and sometimes in quick succession. It was evident that these explosions did not come from the Point Pedro Army Camp's direction.

When this wave of terror subsided, it was brought to our notice that accompanying the said explosions, shells have fallen at

different places in the village of Thambachetty and the people of the area in panic and anxiety said that these shells fell as if they were bolts from the blue, causing extensive damage to property. One Alvapillai Thuraijah, a fisherman, died of shock leaving behind his wife and six children, the last of whom is only three years old. One Nadesan, a carpenter, had his stomach ripped open by shrapnel from one of the shells and is warded in the Hospital in a serious condition. Some cattle too were seriously injured.

This is a densely populated village where the main occupation

is farming and the people are innocent and god-fearing. They have experienced the worst terror in their lives. Most of them are still dazed and have not got over the shock. In the circumstances this is a dangerous exercise with scant regard for human lives, their properties and their right to live in peace and harmony.

It is said that this shelling had been operated from a Naval boat off the outskirts of Point Pedro towards the West or from the Army Camps at Valvettiturai or Thondamannaru or both Naval and Land Bases. In the name of humanity we request Your Excellency to ensure that the like of this will not recur.

MOTHER SALOME RAYNAERT

## SR Relief Fund

### LIST OF DONORS

We acknowledge with thanks the following further contributions:

Members of the family of	
Late Mr. & Mrs. T. K. Rajasekeram	Rs. 10,000.00
Mr. Vimalasan	100.00
Mr. K. Shanmugarajah - In Memory of his late Father & Mother,	
Mr. & Mrs. S. Kanagasabapathy	1,000.00
Dr. Ignatius Perera	700.00
Anonymous	5,000.70
Mr. S. Yoganathan, U.S.A.	1,360.00
Anonymous	200.00
Mr. Y. Ravi Raj	1,000.00
Mrs. B. Johnpillai	500.00

### PAYMENTS

Purchase of Milk Foods for Refugees at Mullaitivu	3,520.00
7 Boxes of Clothes for Refugees at Nallur	—
Lunch for Refugees at Nallur-Point Pedro Road camp	
In Memory of late, Mr. S. Sivasubramaniam and Mrs. Jeevaratnam Kanagasabapathy	2,000.00



Mother Salome Raynaert died at the age of 92 in her homeland at Belgium. A staunch missionary who worked with untiring zeal at Jaffna and Anuradhapura.

She was Superior of Holy Family Convent, Ilavalai till 1952. All those who have known her are kindly requested to pray for her.

The Provincial,  
121, Main Street, Jaffna

## MCT Mack Communications & Travels

No. 8, 1st Lane, Point Pedro Road, Jaffna.

TEL : 24791, 24836

**YOUR COMRADES IN TELECOMS!**

VISIT MCT IN A TENSION FREE, CLIME!

EXCELLENT TELEPHONE & TELEX SERVICES

24 HOUR SERVICE (ALL DAYS) FROM 5TH MAY 1986.

Also under one roof:

### TRAVEL SERVICE

Air tickets at attractive rates; Confirmations, Reconfirmations.

Passport and Visa arrangements. Special facilities for Indian trips.



dyn ads



# Playing God with Others' Lives

The first May morning in the Northern hemisphere is an experience to be relished. The April showers arrived a week ago bringing a benign change in the weather, harbingering the South West monsoon and the season when nature unfolds its storehouse. Further North it is the official opening of Spring, time for the lads and lasses to go a-maying. Here the birdsong, the scent of 'mallikai' and the multitudinous colours are there, and yet there is the air of a charnel-house. Instead of tittering girls in white tripping their way to school and lads debating their concerns such as cricket and kite flying, lads of fifteen lie dead. They were promised freedom. And they went caring not who led them.

The tail-end of April has been a tale of disasters. Some you ignore, some wound you to the quick, some make you rejoice in another's discomfiture. When we shed our divisions and try to be human, the sorrow becomes almost unbearable. These tragedies could have been avoided, but for woolly idealism, that leads to cynicism. Are we championing causes that have far outdistanced the claims of justice and reason to turn into something grotesque? Nearly all the victims would have cried, 'Oh God let it stop!'

According to the Norwegian Red-Cross 2500 people are missing after the Kantalai dam disaster, though the Sri Lankan government admits only a tiny fraction of that. The defects and leaks in the dam were well known at least since January when a Sinhala paper wrote about it. Survivors have told the Island group that their complaints to the authorities had been of no avail. One way or the other colossal sums of money that should have gone into civil works have been diverted to killing. The helicopters that were purchased for killing were, according to press reports, of little avail in rescuing marooned victims—people benumbed by cold could not hold on to ropes that were cast. The minister responsible is way up in the ruling hierarchy. We have learnt what to expect.

What has happened in Jaffna has been carried far and wide by the BBC, thanks to Marconi.

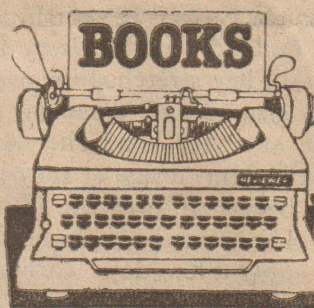
In our weaker moments we tend to believe that man's inhumanity to man requires some artificial barrier such as language or religion. What happened to Sinhala youth in 1971 is easily forgotten. No one knows how many died. Figures quoted range from ten thousand upwards. What shall we say if scenes of cruelty from the streets of Colombo in July 1983 were re-enacted in Jaffna? Scenes of bravery with apparently no purpose. Some ran away or surrendered and were called cowards. Perhaps they wanted no part in killing that went against their cause. What is one to say if young men from elsewhere who have seen their families ruined or killed, join the fight for freedom, stand shivering in a house in strange Jaffna, and next they are on the run, seeking shelter, not knowing the streets not even knowing that God cared for them.

by  
**Rajan Hoole**

To describe the sinking feeling which one feels at this time one must go to those historians who captured great tragedies of the past—Ibn Khaldun who witnessed the Arabic civilisation of North-West Africa devastated by the Mongols and Caesar Frederick who wrote an account of the last days of Vijayanagar. Our mental devastation is well advanced. The Hegelian disease of 'might is right' has made deep inroads. What was wrong last year can be right this year. The heroes of yesteryear can become villains today. A people rendered morally insensible and intellectually befuddled by cynicism is likely to know little about freedom and almost certainly be committed to no one. Those whose praises are sung at anytime can expect no durable loyalty from those who praise them.

If there is a prayer for which I feel a crying need, it is, 'Spare us, Oh Lord, from playing God with the lives of any one of our fellow beings.' God has his ways of cutting down to size those who try to assume the role of the deity.

# ARTISTES HAVE THEIR SAY



## THEN POZHUTHU

A Collection of Interviews with Tamil artistes and writers

Authors: Pon. Poologasingham and Dr. Kanaga Sugumar

Published by S. Sivagnanasundram (Sundar), Sirithiran Press,

550, K K'S Road, Jaffna

Price: Rs.20/-

Nineteen artistes have been interviewed in this book. They are outstanding in their own fields: N. K. Pathmanathan, foremost exponent of Nateswaram; Mrs. Jegathambigai Krishnanandasivam, a lecturer of Dance; R. Sandanakrishnan, an exponent of Miruthangam; Miss Thanadevi Suppiah, Violinist; N. K. Kaneshapillai, a leading Thavil player; Miss. Malini Sirinivasan, exponent of Veena and Dr. T. Gangadaram a flutist, are all musicians.

Matale Somu, a young writer from the hill country; Dr. Sivagnanasundaram (Nandhi), a novelist and short story writer; M. A. Nuhman, a poet and critic; A. Mark, an artist; the late C. V. Veluppillai, author of many books in English and Tamil and Sivagnanasundram, Editor of 'Sirithiran' and a well-known cartoonist, are some of the creative artistes interviewed.

K. Balendra, a stage actor; Kulanthai Shanmugalingam, a playwright; Mrs. Anandarani Balendra, a screen stage and radio actress and dancer and Dr. S. Mounaguru, the foremost exponent of Nattukoothu (folk dance) are all from the field of drama.

Although the authors, Kanaga Sugumar and Pon. Poologasingham say that they have selected these artistes at random, no one can find fault with the selection; fifteen artistes from Jaffna, two from Batticaloa and two from the hill country.

Even though there are shortcomings in the framing of questions

and the range of questions, the authors do achieve their aim in bringing out the full personality of the artistes concerned.

The interviews with Shantha Ponnuthurai, Kulanthai Shanmugalingam, Nuhman, Mark, Mounaguru and 'Sundar' help the readers to have an insight into art and the artistes concerned.

N. K. Pathmanathan speaks about Nateswaram only from the Indian angle. Pity he fails to trace the development of this great art in Sri Lanka. Kaneshapillai, however, compensates for this lapse by giving a wealth of information about the maestros of the past and the artistes of the present. Almost all the artistes give details that are of interest both to laymen and students.

There are two schools of thought among the artistes; art for art's sake and art for the people. An artiste succeeds when he brings out the fullest impact of his ideas and thoughts through his medium. But art for spiritual upliftment (that is reserving art for rituals only) becomes meaningless. Society needs the artistes' service. If the artistes think in terms of art for art's sake, art may become a dull and mundane routine. It is the bounden duty of all artistes to use every art form, be it poetry, art, drama, dance or music to create peace and harmony in society.

The question may be asked whether the Tamil community, involved as it is with problems and risks which it has never before faced, is in a mood to think of the finer aspects of life which we call art. But I would like to point out that freedom from bondage cannot mean disowning or throwing overboard our cultural heritage. In fact, our struggle to safeguard our identity has within its ambit the need to cherish and hand down our arts to the coming generations.

Kanaga Sugumar and Pon Poologasingham have rendered a yeoman service in this direction.

— Sri Pathmanathaganeshan



(Continued from last Issue)

## MONK'S STORY

The 1983 July incidents had their rebound in the North also. Houses, garages, shops etc. belonging to Sinhalese were destroyed. It was later learnt that these were done by Tamils who had lost their own homes in the South and escaped with their lives. However, at that time, no Sinhalese lost his life.

One day, several young men came to the temple. They told me; "You are alone in this Temple. We can destroy this whole Temple. We can put you to the torch. How are you going to defend yourself? I showed them the broom and said: "With this. This is the only weapon I have". the young men went away, saying: "We don't do dirty things like the Sinhalese".

A rumour had spread among the Sinhalese that some groups from the North had attacked the Naga Viharaya. But, the truth, as I am aware, is this. There is a Catholic Church near the Naga Viharaya. The explosion of a landmine nearby had caused damage to an Army vehicle and injured some soldiers. The Army, suspecting that the church people had helped to lay the mine, shot at the church causing some damage. A group of Catholics angered by this, attacked the Naga Viharaya.

This reminds me of a false story that spread among the Sinhalese in 1976. It was about a Sinhalese student called Marasinghe, attached to the Vaddukkoddai University Campus, who had been stabbed and seriously injured. I will tell you the facts as I know them, Marasinghe and a girl and some other students had boarded a bus at Jaffna to go to Vaddukkoddai. Marasinghe and the girl took a seat that had already been reserved for two Tamils. These two Tamils were from the village at Vaddukkoddai. Later, when the people of the village who had reserved that seat turned up, there was an altercation between them. The altercation continued all the way up to Vaddukkoddai. The subsequent stabbing of Marasinghe took place later, and was connected with this incident. It was not an anti-Sinhala incident. However, the incident had been turned into a communal issue. It was not something anti-Sinhala.

The Army harassed innocents on many occasions. Among these Army personnel were individuals who had been transferred to the North on punishment. It could be that these persons had harassed the Tamils so that they could get a transfer back to their home stations.

On such occasions I came forward to save the innocent. One day the Temple filled up with Army

and Police personnel and Sinhalese. A father and mother came in, their hands clasped in worship and crying, O God!" all the way from the gate. They stretched themselves on the ground and kissed my feet. "Please save our son. The Army has taken him away", they pleaded, I believe it was the 18th of April. Those were dangerous days. It was only a few days earlier, on the ninth of April, that Naga Viharaya and several other Temples were destroyed. However, I thought that it was worth sacrificing my life for a good cause. So whilst all others protested, I left.

We stopped the car at Myliddy for petrol. Some fish vendors rushed at us brandishing their knives. They came to attack us. All that I could do was to hope for the best. To be stabbed to death was my destiny. I thought. May be I had to pay for some sin I had committed in my previous birth. In one way, it was some satisfaction that the debt would be paid up, leaving a clean slate for the next life. I had feared death even before. After this, there will be no such fears again.

However I thought a bit and advised the father of that boy to explain matters to the crowd. I told him to say that I am on my way to the Palaly Army Camp, to save so and so. There is no one else who could save him but me, I. We will be back here with the boy. On our return you may do whatever you wish to do. A Buddhist priest never lies.

Then, I got off the car. The crowd removed the "vetti" cloth that they had wrapped around their heads, and lowering the hems of their sarongs which they had kept tucked up, came and kissed my hand. "Nalla Sami! Nalla Sami!" they addressed me. It meant Good Sir! This was the atmosphere we had created through the qualities of pity, kindness and compassion that the Buddha had taught us.

I questioned the Army about the difficulties caused to innocent people. I told them that when punishment is necessary it could be meted out in accordance with the law, and that they should stop harassing innocent people. Their reply was that they couldn't pick and choose when Tamil youths hurl bombs from hiding. Therefore, they cannot help innocents being hurt.

I pleaded with them, but they did not listen to me. The Tamil people were scared of the Army. Even a man going to the market for vegetables invariably picked up his bag thinking that he might return home only as a dead man.

I remember one occasion when the curfew was on. There was something that I urgently needed. So, with a boy from the Temple, I came to the Kankesanthurai town. The shops were closed. A van driver who stood some distance away asked me whether I wanted to go somewhere.

"Yes", I said.

"Where?"

"Jaffna."

"Let us go. If you sit in front, we will not be shot at.", he said.

The shops in the bazaar put up their shutters only when the Army vehicles go past. Otherwise they keep a single plank ajar. There were people looking at us. No one spoke. We reached the Jaffna bus stand. We saw one or two persons moving about. They were not interested in us. Suddenly an Army vehicle came from behind and stopped near us.

"Hamuduruwane (Revd. Sir) where are you going?" bawled out someone from the vehicle.

I turned around. It was a Lieutenant who had come recently. I knew almost all the others.

"I am going to the boutique", I replied, in an even louder voice.

"Why so angry, Hamuduruwane?"

"Why were you so angry?"

Somebody seated behind him told the Lieutenant: "He is the Head Priest of the Tissa Viharaya. He is a friend of the Army Commander. You are probably unaware of it. Get off the vehicle and speak to him."

I told him later that not one Tamil man had ever spoken to me in that tone, or even scowled at me. It is these devils of the Army who are supposed to be for our protection who do not allow us to use the public roads without obstruction.

"Pardon me, Sir," he said. "Don't move about wearing these robes. What if a Tamil policeman were to shoot you down?"

"No, you are wrong," I explained. "No Tamil man would hurt me. You might pull the trigger, put never a Tamil man with a gun."

"Let us go" he said.

"I don't like your carrying arms. I will come up to Naga Viharaya", I told him and went with them only up to Naga Viharaya.

For a long time the Tamils and Sinhalese lived in amity in places like Jaffna and Kankesanthurai. Even when the Tamils were being harassed by the authorities and by

thugs no Sinhalese was ever killed merely because he was a Sinhalese. It is true that some Sinhalese died at the hands of Tamil youth groups for being Police informers. But, the Tamils who died for similar reasons, I believe, were certainly more.

However, the Tamil people in the Northern and Eastern Provinces, and in other areas as well, continued to suffer harassment and various injustices. These never abated: only increased. It became quite plain then that Tamil people and youth groups had reached the end of their patience. The Sinhalese in the North began to feel their wrath.

On 3rd December 1984 about 60 workers attached to the Kankesanthurai Cement Factory left for their homes by a water-carrying train. They were obviously frightened by the Kokilai and Nayaruru incidents. At Chunnakam they were attacked with bombs. Many found themselves stranded. One Tamil group took away eight young men and an elderly person. Among the kidnapped was Ratnasena, a boy who had been with me from his childhood. Shocked at what happened to these innocent unarmed workers. I and all other Sinhalese gave up residence in the North.

The incident gave me great pain of mind. We informed Father Yohan Devanda who is a close friend of ours. Through him we applied for the release of these innocents. The appeals were published in various newspapers and journals, including the SATURDAY REVIEW and the Tamil paper, Virakesari. I wonder whether they are yet among the living. Perhaps, if our appeals were seen, they would have been released.

I have always been fair and just, I believe I will never be harassed by the Tamil people or the militant youth of the North. Some sections of the Tamil youth had even put up posters in various places stating that the monk of the Tissa Viharaya is truthful and just and that they thank him.

I tried to return to Kankesanthurai several times because I was confident that no harm would come to me. On three occasions the Army prevented me from going there. On the fourth occasion, on 10th June 1985. I was successful, thanks to the Co-ordinating Officer of the Armed Forces.

That day I had the opportunity of meeting several Tamil persons. During my absence some of the articles that were in the Temple had been looted. That was the only loss sustained up to that time. The Tamils I met told me:

(Continued on page 7)



# How Not To Correct Distortions

In recent years the National problem, its escalation, intensity and complexities have posed a very urgent and gripping challenge not only to politicians and large sections of the people but also to sociologists, anthropologists and historians. Dr. Gunasinghe in the preface of his book (**TAMILS OF SRI LANKA: THEIR HISTORY AND ROLE** by DR. P. A. GUNASINGHE) acknowledges this challenge and also says that "it is to correct the distorted version of the history of the island by so called 'academics' that his work being published". The "so called academics" include well known Tamil scholars such as mudaliyar C. Rasanayagam, Fr. Gnanapragasar and Dr. S. Pathmanathan. He says that he has attempted in his book to correct the distortions of these writers on the history of the Tamils of Sri Lanka and to give a more balanced version of their history.

## ETHNIC BIAS

In spite of his good intentions, Dr. Gunasinghe's book at many points manifests an ethnic bias and consists of many distortions and inaccuracies. I hope to deal with a few of them here which struck me forcefully. He himself lacks balance as he leans very heavily on the Pali and Sinhala writings which have been written at different periods of the island's history to propagate a particular Sinhala Buddhist ideological perspective and ethnic bias. Another source on which he depends are the writings of Dr. S. Paranavitana, an archaeologist, some of whose historical writings have been recently scrutinized scientifically by a number of scholars and historians and have been found to belong more to the realm of speculation rather than to scientific history.

## PROTO HISTORY AND MEGALITHIC CULTURE

Dr. Gunasinghe has in his book attempted to take in too much which he has found too difficult to intellectually chew and digest. The attempt to write a book of 125 pages to cover proto-history, megalithic culture, Brahmi inscriptions, ancient history, the Jaffna Kingdom, the semantics of place names in the North and East, cultural and ethnic relations is rather presumptuous and does not help to do justice to any field. This has made his book lack scholarly depth and unbiased analysis.

The recent discoveries, research materials and writings on proto-history and megalithic finds in different parts of the island have

not entered his study at all. Has he dismissed them as distortions of academics?

One has to acknowledge the fact today that the Pali and Sinhala writings alone do not help us to reconstruct the history of a pluralistic society in the island which existed from ancient times.

## 'DAMELA' AND 'SINHALA' IN BRAHMI INSCRIPTIONS

It is of significance that Dr. Gunasinghe refers to the word 'Damela', i.e. Damila or Tamil in four Brahmi inscriptions which belong to the period 3rd, century B. C. to 2nd Century A. D. Commenting on this, he assumes that "Tamil settlers in Sri Lanka seem to have been predominantly merchants who had come to the Island as individuals and that there is no evidence of concentration of Tamils having settled down in the Island as social groups."

by **Rev. Dr. D. J. Kanagaratnam**

The writer misses the significance of the use of the ethnic name 'Damela' in the earliest Sri Lankan inscriptions at a time when the term 'Sinhala' meaning an ethnic or tribal group had not been fully articulated. The word 'Sinhala' does not occur at all in any of these Brahmi inscriptions. Brahmi has inspired the Tamil and Sinhala scripts, the use of the Tamil 'la' sound in some of the earliest inscriptions, names of certain Tamil social communities and the presence of a large number of chiefs with the Tamil name 'parumaka' in its masculine and feminine forms, the word nephew 'marumaka' in masculine and feminine forms should be noted to take into account the significant presence of Tamils in the earliest strata of Sri Lankan society. The writer should have taken into account the writings of Dr. Saddhamangala Karunaratne when dealing with the field of Brahmi inscriptions.

## SEMANTICS OF PLACE NAMES IN NORTH SRI LANKA

Linguistic palaeontology is a vast field of research study which is still an unexplored area in Sri Lanka. Even a linguistic scholar like Dr. Wilhelm Geiger had stated while examining the Sinhala language: "The Sinhala language was influenced in its development by the neighbouring Dravidian

Language. I do not refer to the vocabulary which indeed contains a good number of Tamil loan words..... We must rather trace the Dravidian influence in grammar and style: I should myself be very glad if a competent student of Dravidian would undertake this important task." Dr. Gunasinghe depending on an article written by an English Civil Servant, B. Horsburgh whose in-depth knowledge of Sri Lankan linguistics was rather superficial has tried to show from some place names in Jaffna that they are words of Sinhala origin and comes to the conclusion that the Jaffna Peninsula was predominantly, perhaps solely, populated by the Sinhalese.

Before rushing to such a conclusion, Dr. Gunasinghe should have examined a number of later studies which have challenged the conclusions of Mr. Horsburgh.

Fr. Gnanaprakasara's later writings examine the Dravidian origin of place names and earlier inhabitants in North Sri Lanka.

The names in 'vil' do not in any way originate from the Sinhala 'vila.' It has been proved beyond doubt on palaeontological, topographical and cultural grounds that the place names in the North ending in 'vil' derive from the Dravidian 'il' meaning 'place'. In the book 'Dravidian Origins' by Dr. N. Lahovary, it is said that the Dravidian 'il' means an inhabited place, village, locality and is the ending of many place names. This is true in classical times. The term 'il' when it is combined to other words becomes 'vil' due to agglutinating reasons, a feature of Dravidian. To give an example 'Ko' (God) + 'il' becomes 'Kovil', temple. In keeping with the flora and topography of the Jaffna Peninsula, a large number of place names are names of shrubs, trees and geography of the places. e. g. 'Udu', thorny shrub + il = Uduvil, Kokku, Bauhinia Acuminata + il = Kokkuvil, Nuna, Morinda Umbellata + il = Nunavil, Mirusu, Hypersanthera Moringa + il = Mirusuvil, Mal, fertile + il = Malvil. Such names are prolific. Names ending in 'Kamam' are not derived from the Sanskrit 'grama' or Pali 'gama' but from the Tamil 'Kama', 'Kamam' meaning fertile cultivated field.

It must be noted that Sanskrit and Prakrit have borrowed large number of words from Dravidian (vide T. Burrow "Dravidian words in Sanskrit" and "Sanskrit and the Pre-Aryan Tribes and languages"). The words 'Kamakara' and 'Kamatholil' are obviously Tamil words and the Sinhala 'Kamatha' is also from the same root. Place names ending in 'pay' are from Tamil 'pay' which means a green grove. Not only are Kopay, Manipay Tamil but Mampe in the South which means in Tamil 'mango grove'. The names ending in 'palai' are derived from the Tamil word 'Pallam' meaning lowland and not from the Sinhala word 'pola' which too is derived from Tamil 'Pulavu' and Telugu 'Pola'. So are the other place names ending in 'alai', 'kodai', 'valai', 'tannai', 'vattai', 'piti' etc. which can be traced to Dravidian roots rich in usage and meanings in Dravidian languages and the culture of the people. (Vide Amrita Row **The Dravidian Element in Prakrit** and Prof. T. Burrows **Collected Papers on Dravidian linguistics**).

Dr. Gunasinghe seems to be ignorant of the writings of the ethnologist, M. D. Raghavan, who has very convincingly proved that the 'Koviyar' caste in Jaffna is derived from 'Koyidaiyar' meaning herdsmen and is a caste common among the Tamil people from ancient times. Likewise the 'Nalavar' caste is derived from 'Nalavar' meaning tree climbers and tappers. They have no connection at all with the Sinhala.

The evidence of a Javaka Kingdom in the Jaffna Peninsula for a considerable period of time is based on very weak foundations. Place names beginning with 'Chava', 'Java' and 'Ja' are found in many places in the Island and can only mean small settlements of such people. There are no internal historical, social and cultural evidence, to prove the influence and impact of a Java dynasty for a considerable period of time.

## RELIGIOUS, CULTURAL AND ETHNIC INTER-RELATIONS

Though Dr. Gunasinghe says in his preface that a culture must not be studied in isolation, he fails to take into account the rich and varied cultural and ethnic interactions with the country. His statement that the ancestors of the present Sinhala speaking people of the Island were an Indo-Aryan speaking group means that he has not considered the various social groups and castes of Tamil people who have contributed to the formation of the present Sinhala speaking people. His statement

(Continued on page 7)



# Doctor's Distinctions without a Difference

Editor

SATURDAY REVIEW

Dr. Jehan Perera who had earlier urged the Sinhalese to give up the Mahavamsa mentality and had argued to solve the problem affecting the Tamils in the Sri Lankan polity by a federal structure, has now found it convenient to plead with the Tamils to swallow the pill of J.R. (SR, 5th April).

The Tamils have been feeling very keenly over a few decades that they have no say in political decision-making and are naturally determined to secure self-government. There is no distinction between moderates and militants in this respect. All are keen and united in their objective and there is no doubt that an acceptance of basic principles is a *sine qua non* for any dialogue or negotiations. At Thimpu, the moderates and militants agreed on the enunciation of the first principles involved. Dialogue and negotiations could not be made fruitful by drawing abstruse distinctions between 'interests' and 'positions' or presenting them in tabular form. It is an exercise in self-deception. Agreement on basic principles will certainly make dialogues forthright and straight forward instead of giving room for prevarication that gives the wrong party to gain time — this has been proved right.

There may be several groups of militants. The ex-parliamentarians may be thought to be moderates. But there is no doubt that militants as well as moderates and the rank and file, all seek the substance of self-government or Swaraj. The right to self-determination is fundamental and inherent. The Tamils have been denied equality from the time the Sinhalese elite found it convenient and to their advantage to oblige their colonial masters as agents of neo-colonialism. The theory that the whole of Ceylon belongs to all is a patent lie, particularly in the light of repeated state-aided terrorism since 1956.

It is sheer duplicity and hypocrisy to dispute the concept of a Tamil homeland comprising the Northern and Eastern Provinces at this stage when it has already been conceded by successive governments. The question of a demand for merger does not therefore arise. The integrity of the Tamil homeland should be preserved as it is intimately linked to the security of the lives and property of the Tamil people. Hence the Tamils will oppose any solution that would

result in the bifurcation of their traditional homeland.

The Tamils want to manage their own affairs and be architects of their own future. What stands in the way of this legitimate aspiration of the Tamils being achieved is the attitude of the Sinhalese which has been nursed by memories of Dutta Gemunu and his exploits — the Dutta Gemunu complex which is also known as the Mahavamsa mentality. Even recently a Senior Minister spoke with admiration that Dutta Gemunu was the first king to effect a unification of Ceylon. Well, that was unification by force and wholesale destruction of Tamils. Dutta Gemunu began his campaign of destroying the Tamils by destroying the Tamil kingdom at Mahiyanganna ruled by one Chattan and after destroying thirty two Tamil kingdoms in the region of the Mahaveli, finally slew Elara who reigned at Anuradhapura and 'unified' Ceylon. The unity of Ceylon visualised by the Sinhalese today is the unity achieved by Dutta Gemunu which could not last.

Dutta Gemunu was in his last days afflicted by pangs of conscience at having caused the killings of 'millions' of Tamils. The word used in the Mahavamsa is 'millions'. We will however, assume

that he caused the killings of a very large number of Tamils. Obviously he could not have repented at the killing of Tamil soldiers in the field of battle. Remorse can be felt only at the killing of unarmed civilians. It is the Dutta Gemunu style of unity that inspires the Sinhalese. Unless and until the Sinhalese appreciate that the Tamils are anxious to preserve their own identity and relative peace in the areas where they have lived, there can be no peace or success through negotiation.

One cannot quarrel too much with the young Doctor from America as he is willing to concede that the Tamils in Ceylon face a serious problem whereas many of his generation and even those who belong to the earlier generation when Sinhalese and Tamils lived and worked as friends and equals in various spheres want to argue that Tamils are privileged. Much irreparable damage has been done by irresponsible and inflammatory statements of political and other highly placed persons and media. It is plain that there can be no peace or development without change in the pattern of state structure (polity).

Jaffna

T. S. Kumaresan  
Secretary, People's Forum

Ministers of Ceylon, now Sri Lanka, it can be seen that they all come from generations of Christians, carrying Christian names, but are staunch propagators of Buddhism and Sinhalese only.

Winchester

T. Srikanthan

## POOR OFFER

Editor

SATURDAY REVIEW

'An interesting new development, in the situation in the north is the emergence of a new broad-based protest movement, which is DIFFERENT FROM BOTH THE T.U. L.F. AND THE DIVERSE MILITANT GROUPINGS' states a report from the Jaffna Correspondent of the Forward in a special article published under the title 'New Development up North', in its issue of 1st April 1986.

Therein the correspondent goes on to comment as follows: "What is noticeable about this new trend is that it is neither Anti-Sinhalese nor in favour of Division of Sri Lanka, into Separate States."

The above report was in reference to a convention of 25 major Trade Unions Organisations held recently in Jaffna.

The resolutions adopted at the said convention according to the report appearing in its back page, indicates that the working class, which took a heavy beating after the defeat of the 1980 general Strike, is once again, poised to launch a united fight in defence of living standards and democratic rights, as well as for a political, rather than military solution of the ethnic problem (but fails to indicate the type of political solution it envisages.)

The article in question is a pointer to the scant regard with which it (The Forward) treats the "diverse militant groupings" considered to be the freedom fighters or referred to as boys by the Tamil Nation.

To add insult to injury the editorial of the same issue comments: "Another hopeful sign is the emergence of a non-racist (formerly the term used was communalist), non separatist movement in the north, based on the trade unions and other mass forces, that wants to see an end to military occupation of the north and the east and a just and negotiated settlement of the Tamil grievances, but again fails to elaborate or the grievances or suggest what the just settlement should be.

To restore and reconstitute the lost State of the Tamils was the Mandate given by the Tamil People. What the Parliamentary left parties are trying to offer to the Tamil Nation does not even resemble a reasonable substitute; they are not even prepared to openly advocate the Federal solution, the very minimum the Tamil Nation could accept with self respect. To escape the politicians the Tamil people eschew parliamentary politics and election politics should.

Urumpirai

Anandan

## WHAT IS TRUTH?

Editor

SATURDAY REVIEW

The Ceylon Broadcasting Corporation in its morning news of 22nd April said that the Ministry of National Security had said that there was no truth in the Daily News report of 19th April that cyanide was found in a gram shop in Grandpass and that no persons had been taken into custody as reported in the Daily News.

Either the Ceylon Daily News must have reported an event that had not taken place or the Ministry of National Security must be hiding an event which had taken place or, perhaps, the Ceylon Broadcasting Corporation must be telling a thing that is not true.

But all these three establishment claim to tell nothing but the truths. So, who is telling the truth and who is not telling the truth?

Or is it that in our country today anything that is said by the government controlled media have to be taken as truth irrespective of whether they contradict each other? Colombo-13

Arul

## LETTERS

### A COMPLEX?

Editor

SATURDAY REVIEW

Mr. J. R. Jayewardene, President of Sri Lanka, in a recent interview ruled out any ethnic conflict in Sri Lanka. Then one wonders as to why he is negotiating with the Tamils in Sri Lanka, Bhutan and NEW DELHI. He also terms the current situation as a marxist, communist takeover of a democratically elected government so that he could enlist support of the western democracies. While he says this he goes to Cuba to enlist support there. In order to justify the support he receives from Mossad, he tells the Arabs that "he will even go to the Devil" to eradicate terrorism. While all this is said, should one think and attribute this ethnic conflict to the power hungry politicians preaching Buddhism and Sinhalese only? When you consider the names of the Prime Ministers, Governor Generals, and some-



# AMERICANS ARE NAIVE, SO ARE THE SINHALESE

We publish below excerpts from an article in *The Times of India* on the US attack on Libya. Change the names of the principal actor, the country and the people and this analysis has many similarities to the situation in Sri Lanka!

Five million Vietnamese, the majority being civilians were killed during that country's undeclared war against America; 50,000 Americans the overwhelming majority soldiers, died during the same period. Vietnam suffered chemical warfare and bombing on a scale that dwarfed total aerial bombardment by all combatants during the second world war. Jean Paul

Sartre, in a deposition to the Bertrand Russell War Crimes Tribunal, accused the U. S. Government of practising not terrorism but genocide in Vietnam. Whatever one's views on Sartre's judgment, the Vietnam war was the most inhuman event involving suffering on the largest scale since the second world war. The villain of Vietnam was the United States of America. Though the Reagan Government was not responsible for that war, it endorses and supports on both moral and political grounds, the history of American involvement in Indochina.

It is necessary to remind oneself of this in order to put into

some historical perspective, the present day claims of the U. S. Government that by bombing Libya it is acting as a moral champion of sorts in the war against international terrorism. The American attack on Libya has nothing to do with stopping terrorism. It has much more to do with the deep American aversion to the very nature of the Libyan regime under Col. Gaddafi. It has much more to do with whipping up domestic support for Mr. Reagan, and with establishing a very dangerous political precedent which current and future American governments can take advantage of.

On the domestic front Mr. Reagan has achieved a grand success. Leading Democrats have applauded his action. Opinion polls show overwhelming public support for what he has done. Mr. Reagan, the great communicator, has successfully sold a number of ideas to his public. The ordinary American clearly believes that the principal centre of "international terrorism" is Libya and that Col. Gaddafi is the evil genius behind it. Furthermore, that this terrorism is a threat to the ordinary American and that Mr. Reagan's method of dealing with it at a safe distance through superior firepower is a most effective one.

The Americans are a politically naive people. It is easy to make them believe that by making American strength so visible, terrorists would be suitably cowed down.....

## Monk's Story

(Continued from page 4)

"Sir, your absence has been a great loss to us. However, please don't come into residence right now. We believe the discussions with Indian Premier Rajiv Gandhi will result in peace and order. Please come thereafter."

The Sinhalese who formerly lived in peace in the North wish to live there in peace once again. But, the atmosphere there is not good enough yet. Power hungry politicians have to be blamed for this situation. To capture power, they incited the Sinhalese against Tamils and the Tamils against Sinhalese. If these politicians had not inflamed communal passions, the goodwill that had been among the Sinhala and Tamil population would never have collapsed like this.

If the Tamils are not allowed to live as free men even in Jaffna, the place of their birth, would they tolerate it? It is to save their lives that they had left Colombo and gone back to Jaffna. And, if they cannot save themselves there too, can they ever tolerate that?

The problem became worse when totally innocent individuals began to be needlessly harassed. Punish the wrong doers and leave the rest alone is what the Tamil people say. Whenever some incident occurs, the people in the entire area have to suffer the wrath of the Army and the Police. This is what made the loyal and law-abiding Tamil people turn to seek protection by resorting to violence.

As time passed, the chauvinistic elements among Tamil youth began to chase away and kill

the Sinhalese who had lived in the North and East for hundreds of years, and the bhikkhus who resided in ancient Temples that has been restored from years and years of ruin. Even the very Temples were now being plundered. All this is obviously most unfair.

Today, the Tamil people can live in almost any part of the country, however great the difficulties are. It is similarly necessary to prepare the ground for Sinhalese and Buddhist bhikkhus too to live in peace in the Northern and Eastern provinces.

The people of the North cannot lead a peaceful and orderly life today. Such is the situation prevailing there. The situation should be put right by those in authority. The injustices that are being perpetrated there, as the people there are non-Sinhalese, should be looked into and relief granted. It is the conviction of the Tamil people that the Army and the Police are pro-Sinhalese. That attitude should be changed, not by preaching it but by actual practice.

During the past years thousands have lost their lives due to communal conflicts and the short-sighted, provocative oppressive policies of those in authority. Many were maimed. Many lost their homes. Not only the Tamil people of the North even the rest of the population throughout the country live in fear and anxiety. Sudden death haunts them. I would like to call upon the Government, the various political parties and the clergy of all religions to take whatever steps are necessary to restore the peace and tranquillity that had once prevailed in the North and to rid

the innocent people of the physical pain, the mental worry and the ever present fear of sudden death that they are now subject to.

I have a special request to be made of the bhikkhus. As Buddhist bhikkhus we have made loving kindness frequent subject of meditation. When we say 'May all living beings be happy' it includes not only animals but even Tamil people. Buddhism knows no communal or caste differences. The Buddhist bhikkhus should come forward to explain to all connected parties and to the masses of this country that this problem which has now come to a head can be solved only through loving kindness and compassion, and through peace and not war, as taught by the Buddha.

(CONCLUDED)

## How Not To...

(Continued from page 5)

that all Buddhists have been Sinhala and all Tamils Hindus, is historically and culturally not true. The Tamils have a Buddhist history where Buddhism had made a permanent impact on the ethical, social and cultural life of the Tamil people. Likewise the impact of Hinduism on Buddhism in the long history of the Sinhala people. The presence of Buddhist ruins in the North and East does not in any way indicate the presence of only Sinhalese in ancient times, as erroneously supposed in recent times. There is much evidence for the presence of Tamil Buddhist Temples and monasteries in Sri Lanka and the presence of Sinhala

Buddhist monks in South Indian Buddhist temples. There are some good books and articles on this subject and there is much room for further research.

Dr. Gunasinghe should be congratulated for his boldness and courage in attempting to write a book on this vast and complex subject. Depending on Pali and Sinhala sources, he has taken pains to show Tamil immigrations from the 1st century A. D. at various stages in the Island's history which led to a very large influx of Tamils in the 7th century and the concentration of Tamils in very large numbers in Rajarata and Uttara-desa. A paragraph from the end of the book deserves to be quoted in full for its openness and lack of bias: "Though during the 7th century and afterwards cultural differences between Sinhalas and Tamils became accentuated, ethnic and racial hatreds do not seem to have played any part in this difference in culture...There was intermarriage between the Sinhalas and Tamils at the highest levels; Parakramabahu I for example was the grandson of a Pandyan. Tamil leaders such as Pottakuttha and Mahakanda occupied high political office and nowhere is it said that they were disliked because they were Tamils."

It is hoped that more Sri Lankan scholars will undertake in-depth, balanced, scientific studies in the various fields bearing on Sinhala-Tamil relationships which will help at least in shedding some light in resolving our present ethnic crisis and help both communities to co-exist and pro-exist in this island home of ours.



# Saturday Review

SRI LANKA

## MIRJE Expresses Anguish

Here is the text of the MIRJE resolution on recent events in Jaffna.

We wish to recall that the MIRJE was formed by like minded persons of all communities at a time when the violations of the basic human rights of the Tamil community had reached unprecedented heights.

Whilst we would like to see an end to all violence and injustice and the wilful destruction of the flower of the youth of this country as a direct result of the policies of the state, circumstances have compelled us to play a mitigatory role.

In the light of this, we wish to

place on record our anguish at the recent tragic incidents where many of the affected families had been victims of state oppression who were innocent of comprehending ideological differences. Such incidents whilst bringing discredit on the community in the world at large, will also be bound to break down its moral sensibilities and reduce it to impotency and confusion of mind at a time when its spirit should be strengthened and its members should be strengthened and its members should be organising themselves to assume roles of leadership at all levels.

## DIRTY DOZENS

According to a report in the 'Forward' of 1st May, Sarath Muttetuwegama has revealed in Parliament on April 25th that Mike Bolas, David Butler, Dick Paxton, Sandy Russel and Deal McWith - have been employed by the Ministry of Defence to train the Special Task Force (STF) to advise on military operations against the 'Marxist Terrorists'. These British ex-SAS mercenaries were paid salaries between 2,500 and 3,000 pounds sterling per month i.e. about 3 lakhs per month from State Funds, the C.P. M.P. alleged. It was further stated that Mike Bolas, the leader of the mercenaries, had been sentenced to two years imprisonment in Zimbabwe for spying for South Africa.

The Special Task Force was reportedly in charge of Ravi Jayewardene, the President's son.

### WANTED IMMEDIATELY

#### MEDICAL OFFICER

Applications are being called for resident MEDICAL OFFICER for employment in Unified Medical Services of the Jaffna Diocese Church of South India.

For further particulars contact the

Acting Medical Officer,  
Green Memorial Hospital,  
Manipay.

## PUPILS RUN FOR THEIR LIVES

School children at Tellippalai got the scare of their lives on Monday (5th May) when school re-opened for the second term.

Round about noon, these school children had to run for their lives when a helicopter began strafing Ampanai on the Alaveddy-Tellippalai road, without any provocation whatsoever.

Two minibuses, a 'cool bar' at Ampanai and the roofs of some houses were damaged.

## NARROW ESCAPE

Fr. S. F. Kirupananthan, Parish Priest of St. Mary's Church, Kayts, had a narrow escape last Saturday when the Church and the adjoining Mission House, where he stays, were hit by shells fired from the Karainagar Naval Camp.

Some coconut trees in the church compound were badly damaged.

## LUNCH IN MEMORY

The Refugees at the Camp at Nallur - Point Pedro Road will be treated to a Lunch to-day, 10th of May, in Memory of late Mr. S. Sivasubramaniam, Proctor S.C. Hulftsdorf, Colombo and father of late Mr. Ambalavaner, Advocate, Mr. Kathiravetpillai former M.P. for Kopay & Mrs. Jeevaretnam Kanagasabapathy 15, Odai Lane, Jaffna.

# Men In Blue Kill, Burn Tamil Civilian

The Asst. Govt. Agent, Seruwila, Gunadasa Warnakulasuriya, was seriously injured and his jeep driver Prema Dissanayake shot dead when Naval personnel opened fire after their truck was ambushed on 1st May round about 7-30 p. m., near Hindu College, Trincomalee.

The explosions damaged several buildings, including Hindu College, and seriously injured 8 naval personnel who were riding in the truck.

In the reprisals that followed, Sinnathurai Thanaratnam, a civilian, was shot dead. A few shops were burnt and others looted.

At the inquest into Thanaratnam's death, Visalatchi testified that blue-uniformed personnel had broken open the doors of her house, shot Thanaratnam dead, heaped cadjans over the body, poured kerosene and set fire to it.

This is her testimony: "The deceased was staying in my house on that day. At about 7-30 p. m. we heard explosions in the town, followed by gunshots. Suddenly persons in blue uniforms kicked open the door, came inside the house, and asked the deceased from where he was. He replied he was from Inuvil, and showed them his identity card. Two persons in blue uniforms opened fire and the deceased fell down. Then they heaped some cadjans lying closeby over the body. Later they poured kerosene and set fire to it."

A shop-keeper, Ali Khan, giving evidence said: "On hearing gunshots I locked the doors of my house and stayed inside. At that time persons in blue uniforms came and asked for kerosene. I

gave them kerosene from a barrel." A verdict of homicide was returned.

For the record we give here the accounts published by the state controlled DAILY NEWS and THE ISLAND.

"Twenty sailors were injured when a landmine hit the truck they were riding in near the war cemetery at Dockyard Road, Trincomalee, on Thursday night.

According to reports reaching Colombo, there had been an exchange of fire between the sailors and terrorists. Six sailors received gunshot injuries while the rest were injured when the blast caused their truck to turn over. Police said some of the sailors were wounded at the Anuradhapura hospital and the others at Trincomalee."

(DAILY NEWS, SATURDAY, 3rd May, 1986, Page 1)

"A landmine explosion killed one civilian and wounded 8 Navy personnel in Trincomalee on Thursday night, security sources said.

After the explosion government troops launched a combout operation along a road close to the Trincomalee town, sources said.

They said 8 sailors escaped death because the mine had exploded seconds after their truck passed the spot.

The sailors were rushed to the Anuradhapura Hospital for treatment.

The civilian was killed as his vehicle which was following the Navy truck, took the brunt of the blast, these sources added."

(THE ISLAND Saturday, 3rd May, 1986, Page 1)

Who said facts are sacred?

## JAFFNA COLLEGE

### WANTED

1. A resident lady teacher with experience and achievements in all branches of sports for girls such as athletics, netball, badminton and tennis. Minimum qualifications G. C. E. O/L.
2. Library Assistant (Resident) willing to be trained in Library Science. Should have above average proficiency in English with a keen interest in books and libraries. Minimum qualifications four passes in the G. C. E. A/L examination.

Apply on forms available in the College office on or before 31st May, 1986.

PRINCIPAL

Jaffna College,  
VADDUKODDAI.