

# HISTORICAL BACKGROUND OF MANNAR MASS GRAVE

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A recent problem traveled around the world in Sri Lanka was a discovery of Mannar mass grave and unearthing of many human skeletons from the mass grave. As people are fully aware, billions of people in this world have been already died since the manifestation of humans to this planet earth by various ways and the discovery of human skeletons may not be a serious issue to surprise and it can be happened in any country or anywhere in the world. However, the discovery of Mannar mass grave was opened serious questions to Sri Lanka as some people attempted to blame for the death of people buried in the graveyard to Sri Lanka's armed forces. The pointing finger to Sri Lanka's arm forces was a malice attempt to blame to Sri Lanka, in fact, the arm forces in Sri Lanka did an excellent humanitarian mission while fighting against LTTE terrorists after 1983. It may be the reason to select Sri Lanka's arm force members to international humanitarian missions.

There is a clear historical background about this graveyard and many people of Sri Lanka have no idea about the historical background of the mass graveyard as it was related to a few groups of people in the country. If the local and international community knew about the historical background about the Mannar mass grave, nobody would have talked about it, I have published two short articles in the website of [www.lankaweb.com](http://www.lankaweb.com) and many people positively responded as they motivated history researchers to disclose historical background about the graveyard. It seems that international human

rights investigators as well as the government of Sri Lanka, have realized that blaming for the arm forces of Sri Lanka is a flawed effort and the digging of the mass grave was appeared to be a disrespect to people who sacrificed and buried in that place.

The Mannar mass grave was a common burial ground in history, but an incident recorded in 1543, which was subject to kill 600 innocent men, women and children was a crime against humanity. Many historical researchers conducted researches on this incident, however, archaeological research was not conspicuously done by neither government, nor a university nor any other organization. The historical studies of Prof T.B.H Abeyasinghe (1966), Peiris, Edmond (1943), C.N Fernando (1948), C.R.de Silva (1970), Don Peter, WLA (1978), Gnanapragasar (1926), Perniola, V (1991), Quere, M (1995), Somaratne, G.V.P (2007) and Perera, S.G (1942) have mentioned in research studies about killing of 600 innocent people by the order of Sankili Segarajasekaran VI who was an administrator of Jaffna.

Historical information has also clearly proved that neither Sinhala Buddhists nor Sinhala administration nor a Sinhala King involved in 600 innocents killing and the responsibility for the incident be recumbent with the Tamil administration of Jaffna at that time. However, when there is a crystal-clear historical background there, the attempts of blaming for the incident to arm forces of Sri Lanka as a part of LTTE (propaganda of Tamil Diaspora) was a bitchy with a

view to coverup the possible truth about the past event. It is clearly known by people since 1983 that there have been many attempts to coverup LTTE war crimes and blaming Sri Lanka's arm forces by so-called human right activists. The use of Mannar mass grave by any human right organization or Tamil Diaspora or Channel 4 of Britain could be considered that they have made not only a weak endeavor or a clear attempt to mistrust the arm forces of Sri Lanka. This reminds us of a traditional Sinhala saying that "Barbet (Megalcema Zelanica) is billing to all trees when it bills to a Banana plant beak will be stuck.

The most disgusted work related to this issue was that Jaffna Catholic bishop making false statement to BBC with a full knowledge of the history of mass grave. According to Catholic religion, making such a false statement in view of relegating to others to obscurities is a sin and the Catholic church needs to make statement about this attempt of cheating by a Catholic Bishop. A program of UTUBE has criticised the stand of Jaffna Catholic Bishop and it is an insult to Catholics in Sri Lanka. When examines the historical background of the Mannar mass grave, it needs to understand that Sri Lanka had been subjected to Indian invasions and several Sinhala Kings defeated foreign invasions and united the country in the past. The major invasions were Elara (205-161 BC) in Anuradhapura and Kalinga Maga (1215-1236AD) and kings Dutugemunu (161-137 BC), Keerthi Vijayaba (1055-1110AD) Gajaba (1131-1153 AD) Parakramabahu the Great

(1153-1106 AD) and Prakramabahu VI (1412-1467AD) united the country. During King Gajaba (1131-1153 AD) invaded South India and brought 700 Indians to Sri Lanka and settled them near seaside areas such as Kalutara, Negombo, Mahaveva, Marawila, Wennappuwa, Chilaw, Mannar and Mulaitheu. A story comes from generation to generation explains that major reason or motivation to Invade South India by King Gajaba was a cry of Sinhala mother, a son of whom was abducted by Indian invaders for slavery. The main occupation of these people was fishing and related activities such as the production of dry fish. The incident has also mentioned in Sinhala poem book written in Dambadeniya era.

After the invasion and cruel administration of Kalinga Maga, political administration of Tamils strengthened in the country and Kanakasuriya Singai Ariyan (1467 - 1478 AD) established a Tamil administration after the death of Parakumba VI and the Tamil administration (Kingdom) was challenged by Buvanekabahu VI (Prince Sapumal) and Jaffna administration surrounded to Kotte Sinhala kingdom. Kanakasuriya Singai Ariyan (1467 - 1478) would have considered as so-called Indian higher caste personal because his name contained a part Ariyan. I assume that he was a person of Vellala caste, who is a so-called higher caste person recognized in Jaffna. Most of descendants from people brought by King Gajaba had integrated to the Sinhala community.

The descendants of people brought by King Gajaba (1131-1153) were so-called lower caste Hindus, who were not allowed to attend temples of so-