

# Saturday Review

SRI LANKA

Vol. 5 No. 18

24th May 1986

## Trinco Fiasco

The Mitsui Lanka Ltd. factory at China Bay, Trincomalee, was blasted with three bombs by Tamil militants on the morning of 21st May. The machinery section was stated to be badly damaged.

This factory was established by Mr. Samuel Gnanam in collaboration with the Japanese industrial giant, Mitsui. Thirty per cent of the share capital of Rs. 400 million was held by the Japanese company.

## JAFFNA MOURNS SARATH'S DEATH



THE SATURDAY REVIEW records with deep sorrow the death of Mr. Sarath Muttetuwegama (52) M. P., for Kalawana, in a motor accident on 18th May.

One of Sri Lanka's most promising politicians, he was a redoubtable fighter for the fundamental rights of the people, irrespective of communal considerations.

He even took the risk of defending the Editor of the SATURDAY REVIEW when he was attacked by a pompous Minister.

A leading member of the Communist Party of Sri Lanka, he was also its sole representative in the present Parliament.

We extend our sincere condolences to his wife, Manouri daughter of Dr. Colvin R. de Silva, leader of the Lanka Sama Samaja Party.

Meanwhile, Jaffna observed a Hartal on Thursday to mark Sarath's death, called by the People's Liberation Organization of Tamil Eelam (PLOTE).

Megaphone - Fitted Vehicles were seen on the roads airing the legacy of Sarath in prose and verse.

Tomorrow, a public meeting will be held at the Hindu Lodge, Nallur, at 4 p. m. to honour him. The meeting has been organized by the Jaffna branch of the CPSL.

# EELAM ON A PLATTER

On 4th June 1983, the SATURDAY REVIEW stated:

*"I should like to tell the Sinhalese that the best guarantee against the division of Sri Lanka — the best way to blunt the demand for Eelam — is to allow the Tamils in their midst to live and work in peace. They are our hostages!*

*"I say this as a warning to those Sinhalese, within the Government and outside, who believe that by driving the Tamil people away, through violence, they would have solved the National Question."*

Some Tamil people took objections to the statement, mostly through anonymous letters.

Our message to the Government and the Sinhalese people was clear,

But the message was not heeded. Came the July 1983 holocaust and

the physical division of the two main races was carried over to an unprecedented degree. After the Katunayake Air Plane disaster and the CTO tragedy the Government has begun to send Tamil Officers in certain establishments on compulsory leave or transfer to other stations.

For example, from Rupavahini 22 Tamils—almost the whole lot—have been sent on compulsory leave. At the Sri Lanka Broadcasting Corporation even some officers of mixed parentage have been put on ice.

From Air Lanka also almost all the Tamil officers have been shifted out.

What a puerile response to a basically human problem! What the Government is doing in alienating and more Tamil people — and thereby driving a wedge between

the Sinhalese and Tamil community. The Sixth Amendment to the Constitution in 1983 — it forced the elected representatives of the Tamil people out of Parliament was bad enough.

Now it is compounding its grave mistake by treating every Tamil person as an Eelamist.

This approach is creating more Eelamists. Every Tamil person who is harassed by the repressive State machinery is likely to support, if not join, the militants.

In 1975, according to military intelligence reports, there were only about 25 (hard core) militants. Now there are thousands of them.

Who created them? Certainly not the militants. The Government, by its policies and actions have only played into the hands of the militants. Most of the remaining Tamil people in the South also to go North — a dear wish among many leading members of the Sinhalese community. Then Eelam will be born.

"Look before you leap" is an old aphorism. Think before you leap, we tell the Government.

## BOMBAST

We from the SATURDAY REVIEW saw bombs-or something looking like bombs-falling from the skies on Jaffna town on the 19th and 20th May.

But after the official version of what took place, we were inclined for some time to think that these were Vesak presents for Tamil people, particularly refugees.

But then we found shops going up in smoke, hospital wards damaged and a number of people writhing in agony.

"Authoritative sources" (according to the "Daily News" of 22nd

May) claimed that the damage to the hospital was caused by a "mis-fired rocket by the terrorists", while the blame had been passed on to the Security Forces.

Local and foreign media were claimed to be using the word "bombing" in a very loose sense.

The "authoritative sources" had said they had not used bombs in Jaffna for the past several months.

(See page 8 for our version)

P. S.: On the morning of 22nd May, as we were writing this copy, helicopters were flying around, opening up on the town with their guns.

## ARMY CAMP OVER RUN

The Army camp at Periya Pullumalai in Batticaloa district was attacked on 20th May by the EPRLF and the buildings destroyed, according to reports reaching Jaffna.

The fighting had lasted for five hours, from 9 p. m. to 2 a. m. Tuesday.

Three soldiers were killed and 20 others injured, according to these reports.

Release ALL Political detenus in Sri Lanka jails



## Saturday Review

SRI LANKA

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

Telegrams: SATVIEW

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Subscription Rates inclusive  
of local postage and foreign  
Air Mail Rate

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Half-year—Rs. 90/-

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Annual — Rs. 300/-  
(Indian Rupees)

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Annual — U. S. \$ 60

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New Era Publications Ltd.

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Casual — Rs. 25/- per  
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# Victory And Defeat

Following the Army's calling off its four-day offensive in the North, on 20th May two conflicting official claims have been made. The Minister of National Security, Mr. Lalith Athulathmudali speaking in Parliament, has claimed that the offensive was a "victory" where troops returned to base after achieving their objective of clearing the roads. An Army spokesman, on the other hand, admitted that the troops were forced to retreat from their advance towards Jaffna after meeting with heavy resistance from the militants. It was the latter that received more attention on the world media.

This once again raises the question as to whether there is a difference of opinion between those pushing the Government's political objectives and those representing professional military opinion. Were the latter unhappy about the offensive? There is little doubt that what the government had in mind was the fall of Jaffna. In a meeting with the Myliddy Citizen's Committee last Sunday, under curious circumstances, General Ranatunge had said that in a few days after the terrorists are crushed, people will be able to walk about freely in Jaffna even during the nights and even in front of the Palaly army camp.

The military campaign itself was conducted in a conservative manner. The factors here are dissatisfaction amongst troops and a reluctance on the part of commanders to push them too far, and also the increasing political

difficulty of selling heavy casualties in the South. One feature noticed when the army convoy was stuck on the Pannai causeway was that the soldiers were more composed and disciplined than before and did not relieve nervous tension by firing small arms at random. Instead heavy guns and air-cover were used to keep the militants at a safe distance. Perhaps the latter have contributed towards enhancing troop morale at a cost to the civilians.

Leaflets dropped from the air and General Ranatunge's attitude earlier suggest that the Government did contemplate winning over the sympathy of the civilian population. But random Israeli-style bombings in Jaffna town and elsewhere on the 19th and 20th changed all that. This is more surprising in view of the aid consortium meeting in June. Was there a sudden loss of nerve that resulted in a return to the accustomed vindictiveness?

Considering the recent neutralisation of the TELO in Jaffna and the fact that the TELO had contributed significantly to the Government's defeats at Suthumalai and Tellippalai earlier this year, the Government would have been tempted to score a political prize by wrapping up the fall of Jaffna as a Vesak present. There has been pressure on the Ministry of National Security to show results for the colossal sums of money it has sucked in at heavy cost to civilian life in this country. This failure will be treated as another setback for the Minister

## FROM JAPAN VIA SAN FRANCISCO

Dear Tamil friends who struggle against the oppression and chauvinism:

I am very much concerned, as a Buddhist monk in Japan, about the cruel and brutal chauvinism of the Sri Lanka Government to you-Tamil people. Many Buddhists from Japan have recently visited Sri Lanka to exchange friendship with Buddhists in Sri Lanka. They are, however, not at all aware of the massive oppression, killings etc., by the Government which shows total disregard of human rights of the Tamils.

I promise that I'll make the greatest effort to inform Japanese Buddhists of the reality in Sri Lanka, using the media. I have worked as a journalist for a long time, so that I believe that I can carry out this promise, contributing to bring international pressure on the Sri Lanka Government.

Our history shows that the oppressed is the one who get victory after all.

In solidarity,

J. MARUYAMA  
Maruyama Teruo,  
Buddhist monk, Nichiren-shu, Japan

By courtesy: GUYS, published by the General Union of Youths and Students.

## SR Relief Fund

The SATURDAY REVIEW EDITOR'S REFUGEE RELIEF FUND has now approached the Rs. 1 million mark, thanks to two generous contributions of £ 2,000 from the Standing Committee of Tamil Speaking People (SCOT) of England and 10,000 German Marks from the International Society for Human Rights of Germany (IGFM) plus donations in Cash and kind from sensitive people in Sri Lanka, people sensitive to the plight of thousands of Tamil people who have been de-housed by the continuing ethnic strife.

SCOT stands out as the highest single contributor to the Fund. Earlier, we received a donation of £3,000.

On behalf of the suffering Tamil people of Sri Lanka, we say **Thank You** to SCOT, IGFM and all other individuals and organisations who have helped in our humanitarian efforts.

But how much can we do? Rs. 1 million is not enough to feed all

the refugees in Sri Lanka for one day!

This should make obvious to everyone the immensity of the refugee problem in Sri Lanka, a problem that is going to be with us for many more years.

We are daily getting appeals for assistance from so many quarters and we are doing the best possible with the limited funds at our disposal. We wish we could do more.

We could really do more if more individuals and organisations, both in Sri Lanka and abroad, realise the gravity of the refugee problem and respond in an appropriate manner.

Rs. 25,000 has been released from the fund for the refugee resettlement programme (phase two) at Vellavelli, in Batticaloa district, being carried on by the Jaffna University Students.

Among the donations received recently was Rs. 1,500 from the staff of the Jaffna Railway Station.

Our thanks to all donors.

### APPRECIATION

#### S. JESUTHASAN

Mr. S. Jesuthasan took oaths as Attorney-at-Law in 1972 and commenced practice in Mallakam Courts. Later, for a few years he was practicing in Mullaitivu Courts. In 1980 he joined the Judiciary and served in Chavakachcheri, Mullaitivu, Batticaloa and Mannar as Primary Court Judge.

In the year 1971 when I was a first year student in Law College, he was in the final year. Thus I knew him from my Law College days.

As an Attorney-at-Law he did his best for his clients and was keen to ensure that justice is available to those who cannot afford large fees, so that justice is within the reach of all.

As a Judge he maintained the high traditions of the Judiciary. He was very concerned about the 'laws delays'. He felt that delays in law can no longer be treated

as some aberration of the legal system and had a firm belief that 'justice delayed is justice denied'. He did everything within his reach to minimise 'laws delays'.

While on the Bench he encouraged junior lawyers in presenting their case and maintained all records in Tamil.

Last year he fell sick and had to leave the Island to seek medical treatment for his kidney ailment in India. Medical aid could not save him and on 11-3-86 he passed away in India.

The memories of Mr. Jesuthasan will linger in the minds of all who knew him for a long time. His career as a lawyer and a judge and his life will always be an inspiring example to succeeding generations of young lawyers.

May his soul rest in peace.

— J. VISWANATHAN



# THE DANCE OF SIVA

The Visit of Chidambaram, the place of Siva's Cosmic Dance, cannot be without significance to Sri Lanka today. Ananda Coomaraswamy's 'The Dance of Siva' is a collection of articles written from 1915 to 1947 and published in leading journals, which were all revised by the author shortly before his death and brought out as a book. The book received wide acclaim throughout the world and continues to be quoted in scholarly books and research papers. His mastery of the subject, Art specially Indian art, is very deep, going right down to its inner meaning. In his article, 'Theory of Beauty', Ananda Coomaraswamy quotes scriptures to show that the essential element in Art of Poetry is Rasa or Flavour. A work that causes rasavadana (the tasting of rasa) in the rasiksa (one who enjoys rasa) is said to distinguish genuine art which is rasavant (beautiful). He thus gives us a universal definition for Art which is applicable across all cultures.

He won recognition for his lucid interpretation of the Dance of Siva performed by Nataraja, Lord of Dancers of King of Actors. The Cosmic Dance is described as the manifestation of primal rhythmic energy and denotes the eternally continuing Creation, Preservation and Destruction. In a

Siva as the destroyer who loves the burning ground, and is named Sudalayadi, Dancer of the burning-ground (cemetery). We see death and destruction all around us and his wild dance goes on. When we see the dead bodies lying strewn around, it is difficult not to see Siva's consort Sakti or Mother Kali doing her mad, frenzied dance (Thandavam) in the streets of Jaffna on top of the corpses and in widening circles to include Kantalai and Colombo. When most people have lost faith in their personal Gods for failing to step down and stop the destruction and robberies of their temple and people because they have become so materialistic as to believe that their Gods are the stone images in the temple, they are unable to see him out in the open (ambalam) doing his eternal dance for all to see. We can appreciate his supreme impartiality when we see that he is not taking sides. Destruction is being dealt to all parties concerned as they continue stubbornly on the path of destruction despite all that has been happening around them, turning the whole Island into one vast burning ground.

In an article first published in 1915 in London, Ananda Coomaraswamy clearly predicts the decay

by

Soma

recent book, the Tao of Physics, by a nuclear physicist, the Dance of Siva forms the central motif of the world of atoms and subatomic particles in their creation and destruction and rhythmic motion in oscillations, rotations and orbits.

Each of Lord Nataraja's four hands denotes a special function. One right hand holds a drum from which is born the sound (or The Word) and thus creation, the other is uplifted in the sign of do not fear, preservation, one left hand holds fire, the vehicle of destruction, the other points down. His right foot is upon the demon Muyalaka, signifying triumph over the 3 malams (Anavam, Kanmam and Maya). The left foot is raised in giving Grace. We in Sri Lanka are seeing him in his most terrifying form that of the destroyer. Coomaraswamy goes on to describe

of Asia resulting from its confrontation with the materialistic West thus: "The decay of Asia proceeds, partly of internal necessity, because at the present moment the social change from (caste) co-operation to (class) competition is spoken of as progress, and because it seems to promise the ultimate recovery of political power, and partly as the result of destructive exploitation by the 'capitalists'..... But let it be clearly realized that the modern world is not the ancient world of slow communication; what is done in India or Japan to-day has immediate spiritual and economic results in Europe and America. To say that East is East and West is West is simply to hide one's head in the sand. It will be quite impossible to establish any higher social order in the West so long as the East remains infatuated with the, to her,

entirely novel and fascinating theory of laissez-faire."

He goes on to say in 'Status of Indian Women', "Hinduism justifies no cult of ego expression, but aims consistently at spiritual freedom. Those who are conscious of a sufficient inner life become the more indifferent to outward expression of their own or any changing personality. The ultimate purpose of Hindu Social discipline are that men should unify individuality with a wider and deeper than individual life, should fulfil appointed tasks regardless of failure or success, distinguish the timeless from its shifting forms, and escape the all-too-narrow prison of the 'I and mine'."

Unfortunately it has been a growing darkness ever since Arumuga Navalar's last heroic attempt to stem the western materialistic tide. Materialism has so pervaded our minds and souls that we are unable to think or act freely, and

are caught in the grip of its development like capitalism and its petty bourgeoisie and are only now facing its logical reaction-Dialectical Materialism.

It may be now too late for us, whose hearts have been irreversibly hardened, to fathom a simple and clear song sung by the earliest saiva saint, Thirumoolar, 3000 years ago.

Love and Siva differentiated is Ignorance  
Love is Siva nobody understands.  
Love is Siva once understood,  
Love and Siva is One is the way to Bliss.

Birth of a new social order is always painful, and perhaps the cult of violence is inevitable in a liberation struggle for basic rights like the right to our daily bread against violent oppression, but it is sad to see all the high ideals of our past culture and the spiritual yearnings of our saints die with it. After all this, the true meaning of being a Tamil become lost.

## An Appeal To Rajiv

Text of a letter sent to Indian Prime Minister Rajiv Gandhi by M. P. Ranjan, Secretary of the Eelam Tamils' Association, Norway:

On behalf of the Eelam Tamils' Association Norway, South Division, I am writing to request that you renew your efforts to encourage a peaceful settlement of the current disputes between the Tamils and the Sinhalese in Sri Lanka. We consider the need for a settlement has become increasingly urgent for several reasons.

Last month both the press and television reported that the President of Sri Lanka considered that the only means of solving the problems in Sri Lanka was by the use of military force.

Recent reports of attacks by air in the north and east of the country and the spraying of Senthamilkulam, Iivalai and Periyavilan with poisonous chemicals have resulted in a large number of casualties and lead us to believe that he is putting his words into practice.

The half-hearted and protracted negotiations conducted by the Government during which the Tamil homelands are being systematically destroyed, do not appear to reflect a genuine desire for a peaceful solution to the problems.

We consider that the Sri Lankan Government should demonstrate to the world at large that it wishes

for an amicable solution to the conflict by ceasing its military offensive and increasing its efforts to reach a peaceful settlement.

We are aware that the Government of India is closely monitoring the situation in Sri Lanka and is thus well acquainted with the impediments to a swift resolution of the current strife.

By virtue of its unique position the Government of India is well placed to mediate in the current dispute and we earnestly appeal to you to use your good office to bring an end to the ethnic conflict so that in future all Sri Lankans can live in peace and harmony.

## OXFAM HELP

Mr. Jeff Alderson has completed his term as Field Director for Asia of Oxfam, the British charity organisation. He was based in Bangalore, South India.

He made several visits to Sri Lanka and helped organise relief and rehabilitation work on a large scale with OXFAM aid. OXFAM has now decided to strengthen its presence in Sri Lanka by appointing an Assistant Field Director, Mr. Sam Kenrick, who will operate from Kandy.



# February '86

1-2-86

Vavuniya - K. Sivapalan, a mechanic was arrested by the Security Forces on 31st January. On the morning of 1st February his dead body was found hanging on a lamp post, opposite the Army Camp. The autopsy investigations showed that he had been killed before being hung up and that his body bears about 40 injuries.

1-2-86

Muttur - The whereabouts of eighteen youths arrested by the Security Forces from a Refugee Camp are not known. Parents protested to the Citizens' Committee.

2-2-86

Mamankam, Mahamangalapuram - 125 persons arrested by Security Forces.

3-2-86

Jaffna - Several class - rooms and other sections of the Jaffna Central College damaged by cannon fire from the Jaffna Army Camp. The Principal protests against this violation of assurance given by General Cyril Ranatunga at a Conference, held at Colombo on 1st February.

4-2-86

Eravur - Security Forces ordered 4 youths to remove the posters put up by the Militants. When the youths were doing so they shot them dead, later, official versions said that 4 'terrorists' were killed while attempting to throw hand-grenades.

5-2-86

Point Pedro - Security Forces who attempted to come out of the Camp were forced to retreat by the Militants. From the Camp Security Forces resorted to gun-fire and shelling surrounding areas. Helicopter also flew over the area firing at random. A shell fell in the fish market killing 4 women, two men were killed by gun-fire. In all, 8 killed and 15 injured. Of the injured, one is a ten year old school girl whose neck had been pierced by shrapnel.

6-2-86

Point Pedro - 2 youths near the Town Council Office were shot dead by the Security Forces.

6-2-86

Vavuniya - One Serviceman was injured in a land-mine attack. In reprisal, 2 innocent civilians killed, of whom one is a 40 year old Government official and a father of 3 children who was called out of home and shot dead. Later Security Forces arrived in the Town area and severely assaulted several and arrested 25. Immediately after the mine attack 2

From 1st January this year up to the end of March, 763 Tamils have been killed, 521 wounded and 67 'disappeared' 5013 Tamils have been arrested and 1113 released by the Security Forces.

Needless to say, our facts have been checked and re-checked.

We document below the incidents in the North and East in February.

The total number of persons killed in February is 344. Over 911 were arrested.

persons were arrested by the Security Forces. 2 days later their dead bodies were found in scrub jungle.

6-2-86

Uruthirapuram - 4 farmers working in a field injured by firing from a helicopter.

7-2-86

Kayts - A Navy gun - boat fired on a small craft killing a youth and injuring another. Shelling from the Karainagar Naval Base, resulted in several injured and the St. Anthony's Church and several houses damaged.

7-2-86

Muttur - Security Forces arrested 3 young women, of whom 6 were inmates of the St. Anthony's School Refugee Camp. All showed signs of having been assaulted.

7-2-86

Periya - kallar - Special Task Force (STF) personnel arrested 15 youths and 2 girls watching T.V.

8-2-86

Paranthan - Security Forces surrounded labourers engaged in harvesting at 2 a.m. and removed over 300 bags of paddy, and arrested 10 workers.

8-2-86

Vavuniya - Security Forces in civilian dress shot at cyclists killing 2. An old man working in a field and a motor cyclist were also shot dead. The whereabouts of a person arrested is not known.

8-2-86

Paranthan - Security Forces in black uniforms who were lying in hiding shot and killed a farmer, returning after irrigating field.

10-2-86

Vavuniya - 3 Tamil civilians travelling in car were shot dead at about 10-30 a.m. by Army personnel in black uniforms, and bodies burnt.

10.2.86

Kirinichchai, Vaharai - A widow and mother of 2 returning home for lunch after working in Cashew-nut Farm dragged into her house by 2 Special Task Force personnel and was raped.

11-2-86

Kalkudah - 3 Policemen were injured in a land-mine attack. In retaliation 2 killed.

11.2.86

Palativu-Iranaitivu:- Many gun-boats fired shells on fishing vessel setting it ablaze. 6 fishermen on board jump into the sea. Of these 4 are arrested by Navy personnel while 2 escaped and reached the shore.

12-2-86

Sinhalavadi, Batticaloa - Security Forces arrested the brother when the wanted man is not found.

12.2.86

Pandivirichchan, Mannar: Security Forces on patrol killed 2.

Feb. 86

Muttur and Trincomalee - 4 dead bodies with hands and legs tied washed ashore.

Katunayake - 2 youths sent back from Belgrade for non-possession of entry Visas arrested on arrival under the P.T.A.

Muttur - 5 more young girls were arrested from a Refugee Camp.

Muttur - 10 youths were reportedly arrested and over 40 young girls are reported to have been arrested in recent weeks: Of these, 4 girls were admitted to the Muttur Hospital, one in a serious condition and another 8 girls also in a bad condition were transferred to the Boosa Army Camp.

One succumbs to injuries received during the shelling.

13.2.86

Poovarasankulam, Vavuniya - Black uniformed Army personnel ente-

red the Maharajah Hotel and opened fire, killing the proprietor and an employee of the hotel. A 92 year old Sinhalese was also seriously injured. The injured man was warned to state that Terrorists had shot him. Two other dead bodies of youths killed by the same group were also found closeby.

14.2.86

Miravodai, Batticaloa - 3 dead bodies found at Peithalai we are those of some youths arrested of the previous day by Security Forces at Miravodai.

14.2.86

Muttur - An Anti-Malaria Campaign employee was arrested by Security Forces on his way to work. Later his dead body with burn injuries, was taken over from the Hospital by the father.

15.2.86

Jaffna - 3 persons were killed in the early hours of morning.

16.2.86

Kurinchativu - On the Iyakachchi Road at about 4.30 a.m. Security Forces in several vehicles on the way to the Camp were attacked by the militants.

Later, in reprisals 30 passengers travelling from Pallai to Chavakachcheri were subjected to firing from a helicopter killing the driver, an old woman and a child, and injuring several others. On the same day a car was also fired on from a helicopter killing the driver and injuring an occupant.

16.2.86

Sasthrikoolankulam, Vavuniya: Security Forces in black uniforms travelling in a lorry, shot motor cyclist.

18.2.86

Sammanthurai: Police of Central Camp and Home-Guards fired on persons returning after a T.V. show killed one (the body being removed by them) and arrested 4.

19.2.86

Oddusuddan: Security Forces fired on a shop killing a 45 year old woman.

19.2.86

Jaffna Bombed

19.2.86

Udumpankulam massacre.

20.2.86

Thiriyai: 3 planes and a helicopter bombed the areas for several hours.

21.2.86

Urani: Security Forces proceeding from Pallai to Kankesanthurai shot and killed an aged person.

(Continued on page 5)



## Raped Woman Testifies

This is the sworn testimony of a 29 year old married woman from Muttur who was raped by four Army personnel on 7th April 1986:

*On 7th April at about 5.30 p.m. when I was at home, my neighbour called me out and told me that "IYAMAR" (meaning Army men) wanted all of us.*

*Myself, my Mother-In-Law and my Sister-In-Law went to her home.*

*I saw nearly 20 Army Men in uniform and armed with guns. One of them asked me for my husband and I told him that he had gone to the paddy field.*

*The Army men ordered us to show our houses. I, my Mother-In-Law and Sister-In-Law were asked to get into the house. They did so. Then they asked me to get in my house. I refused and stayed out. I asked them to search the house and go. Two Army men dragged me into my house, other two waited inside the kitchen.*

*Then they threatened me saying that they will shoot me. Then I shouted loudly and prayed them not to harm me. They showed me the gun and ordered me not to shout.*

*They asked me to lie down. I refused. Then they put me down by force. One of them waited at the door step. Other person forcibly put me down on the floor and sexually assaulted me. Thereafter all the other three Army Men forcibly assaulted me sexually one after the other.*

*I lost my consciousness after the said assault and regained consciousness by 8.30 p. m.*

*Next morning, I was taken to Muttur Hospital where I was told to go to Trincomalee Hospital for treatment.*

*Thereafter I was admitted to Ward No. 4 at Trincomalee Hospital and I was given treatment. I was examined by the D. M. O.*

*Then Two Police Constable came to the ward and took a statement from me. They asked me whether I know the names and age of the persons who has committed criminal force on me. I said that I do not know.*

*I was warded for 5 days and was discharged on 12th April at 12.00 noon.*

## February 1986

(Continued from page 4)

23.2.86

Thiruvil, Valvettiturai: shells fired from the Thondamanaaru Army Camp, falls 3 miles away near a house seriously injuring a young girl, an aged woman and 3 others.

25.2.86

Mannar One soldier was killed in a mine attack. Later, in reprisal Security Forces fired on people who had sought refuge at the St. Sebastian's Church killing a 12 year old girl. Several were also injured and a Hindu Temple was damaged by shelling from the Army Camp.

27.2.86

Jaffna Bombed Again

27.2.86

Batticaloa:- 18 persons were arrested by the C. I. D. and Special Task Force personnel.

27.2.86

Colombo-Police arrested 38 Tamil youths from North and East at Maradana as "terrorist" suspects.

27.2.86

Nochchimoddai- Security Forces who arrived in the night in a lorry arrested 6 working in a farm.

Feb. 86

Sittandi- Security Forces fired on 2 cyclists, killing one, the other was arrested.

27.2.86

Dematagoda- 6 were arrested by Police as "terrorist" suspects.

27.2.86

Colombo-In a sudden operation all over Colombo 75 persons arrested.

## The Killer Instinct

This country

My country,

Your country,

How lovable.

But God made a mistake

A slip of the mind

A slip in haste

In selecting this genes

The progress is there

For all to see

At each other's throats

For most of the time

If not at their navels.

Kill, Kill, Kill,

Is the order of the day.

Kill whom?

Kill for what?

No matter,

Kill, Kill, Kill.

Kill, and kill yet again

This is the best way

To the Garden of Eden.

- ANON

## IF AND WHEN PEACE RETURNS

Much food for thought for Tamil people, both in Sri Lanka and abroad, is contained in this editorial which appeared in the Newsletter (Vol. 8, No. 2-April 1986) of the STANDING COMMITTEE OF TAMIL-SPEAKING PEOPLE (SCOT) OF ENGLAND.

Paul Seabright, an Oxford economist, writing in the 'Economic and Political Weekly' (11th January 1986) re-inforces the truism that "in conditions of physical insecurity, short of full scale war, such as those currently prevailing in Northern and Eastern Sri Lanka, the economic effects of the disturbance usually extend well beyond those people and institutions directly touched by the violence". Mr. Seabright should know, because he spent several months in the Tamil areas of Sri Lanka specifically assessing the impact of the armed confrontation on the economy of those areas.

Given the justifiable pre-occupation with the immediate problem of seeking a political solution whether through a negotiated settlement or an armed struggle, it is inevitable that the crippling long term effects of the conflict on the community will be glossed over.

Mr. Seabright in his well-researched paper has provided evidence of some of these effects notably on production, mainly agriculture and fishing, and on services such as health and transport, on banking and credit markets, on industry and public services. He has even gone further and signalled the possibility of a food crisis in the Tamil areas in the foreseeable future.

A striking example of the likely effects is that on the fishing industry. In spite of the relaxation of the prohibited zone, fishing can take place only up to three miles offshore, restricting both volume of catch and its value. Consequently, "the daily traffic of ten lorries carrying ice fish and one carrying dry fish from Jaffna to Colombo has fallen to a rate of a lorry only every five days or so. This represents a fall in value of exports of some Rs. 250 million per annum from the peninsula alone". To compound the production losses, there is considerable evidence of damage to fishing boats and equipment. It is suggested that 25% of the Fishing craft has either been seized or destroyed. Mr. Seabright's conclusion on the fishing industry is ominous.

"Given the high visibility of fishing as an occupation and its dependence on expensive and vulnerable equipment, it is unlikely that fishing in the North and

East of Sri Lanka will be able to return to anything like normal (whatever the state of official restrictions) before the resolution of the current conflict as a whole".

The impact on agricultural production is equally devastating. The 1985 paddy production was "approximately 60% of normal". Estimated area under paddy for the Maha Season is 34% of the level two years ago. Likewise the acreages and yields relating to minor food crops — onions, potatoes, red chillies and ground nut recorded large falls in 1984 and there has been no signs of recovery since.

Transport services appear to have lost "40% of the scheduled kilometreage", Health services are seriously under strain "by a combination of restricted supplies, difficult operating conditions and increased demand".

So, do we wait till peace arrives, or should we set about preparing for the day when our people will have the peace they desperately want, but nothing much else. SCOT's work is directed towards the rehabilitation of the whole community from their currently dormant, sterile and hopeless existence into an outward looking vibrant and self reliant entity. If peace will only revert the community to "status quo ante" the whole struggle of these past few years would not have been worthwhile. If on the other hand peace will herald a new beginning a new awareness and a chastening of some of our indiffensible but traditional values, the sacrifices made in terms of human lives, property and even self respect would have been amply rewarded.

This transformation cannot be achieved without massive resources. It is not suggested here that expatriate Tamils themselves can provide all these resources, but we have a moral obligation to assist in the process and more importantly, with the comparatively better standards of living we enjoy, there is a defined and tangible financial input we can offer towards the achievement of this task. Also, the very fact that we live in more developed countries puts us in a position to mobilise non-Tamil support for the rehabilitation of our community.

SCOT provides the focal point through which this expatriate contribution to the tasks ahead (and for that matter now) can be effectively channelled. If you are not already a member of SCOT join today and add weight to these efforts directed towards the long term welfare of the Tamil community in Sri Lanka.

(SCOT is operating from the 1st Floor, Cider House, 2, Woodfield Place, N Kenal Rice, London W 9 2 BJ, England).



## THIRUKKONESWARAM:

## MANAGEMENT GOES DORMANT

Editor  
SATURDAY REVIEW

On 10th March, 1986, the precincts of the ancient Thirukkoneswaram Temple situated on the hillock called the "Swamy Rock" in Trincomalee, was ravaged by unknown vandals. Seven of the Deities installed in separate structures in the outer sanctum of the Temple had been "Uprooted" from their sacred positions and laid aside, some of them damaged in the process. Sanctified gold and silver plates placed under the seats of these Deities at the time of their holy enshrinement, had been dug out and stolen. It appears that the lonely watcher who was at the Temple premises and who encountered these miscreants, was manhandled. He however, managed to escape from them and ran downhill to make a complaint to the Police Officers who reside about 500 yards away from the Temple premises. An Army patrol came up to the Temple some time after and their 'search operation' for the robbers did not prove success.

It is significant to note that the only entrance to this glorious Temple of Shiva lies through the main gate of the old Portugese Fort called the Fort Frederick situated at the front portion of the hillock which is now declared as an Army Area and controlled by the Sri Lanka Army. Incidentally, it may be mentioned that according to History, the Portugese who destroyed the Original Temple of Thirukkoneswaram, in 1624 AD, built this Fort Frederick with the building materials they collected from this destroyed Temple. This main gate of is well guarded by the Army round the clock and entry through this gate inside is well nigh impossible without sufficient proof of identity and purpose. The borders right round the hillock, more than three quarter of which projects into the sea, is too, well guarded by sentries at close points and also from watch towers built at vantage positions up the hill, throughout day and night. In the circumstances, it remains a mystery as to who could have been so clever and courageous enough to break through or sneak through such a well guarded barricade and escape too, unnoticed after committing this mischief. The only occupants of the Fort are the Sri Lanka Armed Forces, the Sri Lanka Police and some Government servants who occupy some of the buildings left behind by the British rulers, as living quarters.

Since the outbreak of ethnic violence in the Tamil areas, the movements of the ordinary citizens and even the worshippers of the Temple is very restricted inside the Fort. The priests of the Temple and the Temple servants who lived in the Temple quarters had recently vacated their residences due to a feeling of insecurity and are now residing in the Town. The daily performance of the six poojas commencing from early morning and ending late in the night had to be abandoned. The priests and the servants who now reside outside, go to the Temple in the morning, perform one or two poojas and get out of the Fort before noon. The attendance of worshippers is practically nil even on the holy days of Mondays and Fridays. Such is the state of affairs prevailing in this premier Temple of Thirukkoneswaram which is synonymous with the place Thirukkonamalai later an-

## LETTERS

glized by the British rulers as Trincomalee. It is in this situation that the above mentioned vandalism and robbery had taken place, and as a result, even the meagre offerings made to the Lord had grinded to a halt.

Another notable factor is that the annual festival of this ancient Temple was due to commence on the 25th of March, 1986 with the traditional flag hoisting ceremony and now one could safely guess that the motive of this vandalism would have also been to obstruct the annual festival being conducted and if so, this dubious object had been achieved. For, no ceremony or festival could be commenced when such desecrations had taken place in a Hindu Temple without performing remedial rituals in the first instance which are elaborate and expensive in character.

The culprits involved in this pilage had not yet been apprehended and at the same time it is still not clear to the Hindu Public as to what action the Management of the Temple had taken in this matter. The Board of Management of this Temple consists of a President, a Secretary, a Treasurer and a board behind them (Paripalana Sabai). However, for the past three to four years the Board (Paripalana Sabai) had not met and discussed matters concerning the Temple's affairs. This drawback, the Hindu Public feel, is also a contributory factor and cause for the deteriorating

situation in the Temple administration and Temporalities.

Adding to this parlous situation, it is understood that the lighting and the water supply system to this Temple and its premises are far from satisfactory and no positive steps have been taken by the Management to remedy these shortcomings. The Treasurer of the Board (Paripalana Sabai) who handled the finances, had died an year ago and no one has been elected in his place. Some of the members of the Board (Paripalana Sabai) whom contacted feel that their term had expired, the board is now defunct and that they can do nothing about the administration. The Secretary who felt disgusted about the whole affairs, has addressed a complaint on the 28th of last month to the members of the board (Paripalana Sabai) who as mentioned as above, are powerless to act.

In this situation, the Hindu Public views with concern and anxiety, the occurrence of this robbery and vandalism at this Temple and also a fear lurks in their mind about the future of the priceless statues of the various Deities housed at this Temple. There were the statues that survived the loss and destruction when the Portugese marauders destroyed the original Thirukkoneswaram Temple of its edifice three centuries ago. The Hindu public, in the circumstances, feel that the President and the Secretary who claims to be still holding their posts should take steps to elect a fresh board (Paripalana Sabai) summoning a general assembly of worshippers and open the way for an efficient and proper administration of the affairs of this ancient and glorious Temple.

S. Sivapathasundaram

Trincomalee

## COME INDIA! COME

Editor  
SATURDAY REVIEW

Inspite of several racial riots since 1958, the relationship between various communities (particularly between the Sinhalese and the Tamils) in this island still exists without much damage. The Government has been telling verbally for some time that it wants a united Sri Lanka. But the Government's various actions make the people to suspect its intentions. The delay in settling the present crisis sows seeds of misunderstanding between the communities.

Placing an army consisting of only Sinhalese in Tamil areas creates tension and clashes between them and the people there. Soldiers and civilians, killed due to this tension and clashes, provides chances for the growth of hatred between the communities. Every civilian killed by the forces and every soldier killed by the militants strengthen this hatred and induce more violence on both sides. Is this what the Government actually wants? Also the Government acts against the will of the Sinhalese who would like to settle the problem by granting the rights of the Tamils.

I would like to know whether the colonial policy of divide and rule is now being adopted by the present Government. The people have come to know those who caused the clashes between the Muslims and the Tamils in the East recently. 'Mossad' idea failed in this regard. Also the Sinhalese gradually realise the fact that the Government purposely delay the settlement for the crisis in order to cover the other existing problems of the country. Further they know that there are plenty of chances to amass money in purchasing arms because for security reasons the amount actually spent and the purpose and the number of items purchased are not revealed to the public.

Also the people ask whether the rulers haven't studied the history of Ceylon where the conflicts between our ancestors (Kings) provided opportunities for the then big powers to capture the country and rule it for about five centuries. Are the present rulers going to make the same mistake again by importing foreigners to fight against some armed Sri Lankan youths? The rulers may have not studied the history of the country properly. But have they forgotten as to what has happened in Vietnam at least? Or has the Government decided finally whoever dies and whatever happens it should be in power as long as it can?

Unfortunately nobody is able to control our forces, when they are attacked by the militants they lose their balance and kill the civilians and name them as "terrorists" (then how can the Govt. Forces expect the co-operation of the Tamils) if all those who are killed by the forces are really terrorists, terrorism would have been wiped out by now. Not only "terrorist" activities but the forces in the North and East also a hinderance to the peace and harmony in those areas. So I would like to suggest

(Continued on page 7)



# The Warrior King In Political Buddhism

In coming to terms with the self-perception of Sinhala Buddhists to make a comparison between, say Dutha Gamini of the chronicles and the present Sinhala political leaders may be considered flippant. Dutha Gamini is after all a shadowy figure from the 2nd century B.C. whose story was written down in the 4th century A.D. We are really concerned with the historical Dutha Gamini who may turn out to be quite different from the Gamini of the Ceylon chronicles. We are similarly mainly interested in Asoka of the chronicles who is portrayed as intolerant and biased towards one particular section of the Sangha — as opposed to the Asoka of the Indian Pillar Edicts.

Perhaps the only way to make sense of the available information which is itself obscure, disconnected and contradictory may be to look at patterns of behaviour that have been discerned by scholars after intensive research.

I am convinced that one Sinhalese self-image has been historically shaped by the teachings found in the chronicles of Ceylon, particularly Mahavamsa, which provides a complete system of political thinking. The object of the chronicles according to Heinz Bechert, 'was the propagation of a concept of national identity closely connected with a religious tradition i.e. the identity of the Sinhalese Buddhists. This idea has shaped the History of Ceylon from the days of the earliest chroniclers to the present day...'

Mahavamsa has been described as a 'charter-like sanction for the historical existence of Buddhist Ceylon.' As a political charter, Mahavamsa has had a tremendous impact in Sinhalese perception of Tamils. It is in this that we must look at Dutha Gamini's role. The Chronicler — it cannot be disputed — presents him as the most celebrated warrior — king (161 — 137 B.C.; deemed by Rahula to be undoubtedly the greatest national hero of early Buddhist Ceylon 'who can justly be regarded as the originator of religious nationalism which has persisted through the whole history of Ceylon'.

Rahula, of course, is both a scholar and a propagandist for the cause of political Buddhism. But I believe that Rahula's interpretation is correct. S. J. Thambiah's thesis concerning Theravada Buddhism (see Thambiah's 'World Conqueror and World Renouncer', 1976) would

confirm the points I have raised. Thambiah's work is backed up by extensive field data collected in Thailand.

In contrast to Hinduism which 'tended to encompass its minorities to incorporate and hierarchize them — Buddhism he argues tends to exclude and eliminate its aliens and its minorities' The Karens of Burma, the hill tribes (especially the meo) of Thailand and the Tamils of Ceylon have all suffered military action against them. Thambiah's thesis is controversial and has been heavily criticised because of his claim that the developments in Sri Lanka is not a deviation of canonical Buddhism.

by

**C. R. A. Hoole**

According to Thambiah early Buddhism had already developed a world view which involved the integral yoking of religion and polity of Sangha and kingship. Asoka's kingship is seen as a realization of this world image and a 'charter for all succeeding Theravada kingdoms'.

Interestingly, Thambiah doesn't see any difference between Dutha Gamini and Asoka. The need to kill before becoming a great king who can then rule righteously is a Buddhist root dilemma, to which Asoka is the first Buddhist king to give historical incarceration, to be followed by other rulers, Sinhalese Siamese and Burmese. 'Asoka's alleged conversion and his pious pillar edicts followed the victorious wars that made possible the largest empire India had known until the arrival of the British. Dutha Gamini, the Sinhalese hero, indulged in successful violence and blood spilling in his defeat of the Tamils before he could build his monuments and accumulate his credit of merit'. The passage from violence to piety is still visible in Theravada Buddhism. The relic in the spear of Dutha Gamini proves that violence and piety can indeed be reconciled.

If Thambiah is correct, then Mahavamsa's portrait of Asoka (partial or intolerant) may be closer historical Asoka. In fact a contemporary scholar, Romesh Thapar appears to suggest that Asoka was indeed such a person. According to Thapar, the first Pillar Edict portrays his obsession with dharma even beginning to show a 'germ of fanaticism and

megalomania', in the Second Edict a growing 'self adulation' and a tendency to impose on the subjects his own understanding of dharma leaving little choice for the individual and even losing touch with them.

One way or another, we all have a particular view of Buddhism (including Asoka) which undoubtedly influences our interpretation of the Ceylonese tradition. If we are to take Thapar's view, then it can be shown that a Ceylonese tradition takes its major precedents from the Asokan era, extending back to the Buddha and the early suttas. Within this framework, we will not expect any contradictions between the historical Asoka (of the Edicts) and Asoka the chronicler. Then it follows that the historical Gamini too, in his acts would have proved to be a similar figure, since Asoka is regarded as the exemplary, paradigmatic King, in the Ceylonese tradition. Given the above assumptions, Mahavamsa's portrait of Gamini seems to have some historical basis, because of its various links with the Asokan ideology of kingship. Even if the story of Dutha Gamini is an entire fabrication, its significance in the minds and hearts of the Sinhalese has never been disputed — as Obeyesekere acknowledges. Thambiah's thesis about Theravada Buddhism gives stimulating line of thought.

## Fr. Long Remembered

The 25th Death Anniversary of Very Rev. Fr. Timothy Long was celebrated on 30th April, 1986 with a Memorial Mass at the St. Patrick's College Chapel by Fr. Michael Joseph the present Rector of St. Patrick's.

After the mass, a portrait of Fr. Long was unveiled by Very Rev. Dr. Deogupillai, Bishop of Jaffna. Amidst the cheers of a large and representative gathering at the Patricians' Club. Among the speakers were Dr. J. P. C. Philips, President of the old Boys' Association Messrs. Alphonsus, Gnanaretnam, Vamadeva and Dr. J. T. Xavier, Surgeon, Jaffna Hospital.

The Jaffna Public Library which was set ablaze is a lasting monument to Fr. Timothy Long whose life-size statue still adorns the deserted library.

## Come India!...

(Continued from page 6)

that Indian forces be placed in the North and East in place of our forces till a political settlement is achieved.

Further I just can't understand the invitation made by the Government to the refugees in India to come back, and its requests to other countries to send back the Tamils (refugees) whereas the National Security Minister asks the Tamils to evacuate their houses in the so called Security Zone. Where does the Government want them to go?

If the Government can solve the citizenship problem so soon can't they solve the Tamils' problem similarly if the efforts made to strengthen the forces are taken the present crisis would have been solved long ago.

Colombo

A. D. G. P.

## CORRECTING VITTACHI

Editor

SATURDAY REVIEW

Reading through a recent issue of SATURDAY REVIEW, I was intrigued about a reference made by Mr. Tarzie Vittachi in "observations at a time of Emergency", from the 'New Lanka Review 1985'. He wrote as follows: "The Buddha image at a shrine in DELFT had been decapitated and hammered into rubble" (SR 29th March).

This reference is historically and factually wrong. What occurred is perhaps a reference to the bronze Buddha statue at Nagadvipa presented to the Buddhist Vihare (by the then Ceylon Navy Buddhist Association) of a bronze Buddha image received from the Burmese Navy. The statue was certainly damaged and not decapitated and hammered into rubble" as it was of solid bronze! recovered from the sea close by a now retired Naval Captain and handed over to the then D. P. W., Mr. H. R. Premaratne for necessary action. The replica of the Bronze statue was brought from Burma by the late Rajah Hewavitharana a kinsman of the Minister of Agriculture, that being his (Mr. Hewavitharana's) last public act before his untimely death. The new statue was placed ceremoniously and with due reference by Mr. Ratnapala of the P. W. D., brother of Dr. Ratnapala, on instructions from the then Government.

These are the facts as known to us then, at the now "besieged Karainagar" where I served in 1958, while serving in the Navy.

You may issue this correct version for the benefit of your readers.

Capt. A. G. Devendra,

Colombo.

S. L. N. (Retd.)



# Saturday Review

SRI LANKA

## HOSPITAL STRAFED

The period 16th to 20th May was marked by military action with a vengeance in the North including the shelling, strafing, and bombing of Jaffna town itself.

One of the places hit was the Jaffna General Hospital.

Tension began to mount with reports that a heavy army convoy was moving to the North.

The convoy did come, moving in slow stages from Anuradhapura, disrupting all road traffic between the South and the North.

On 17th May at Iyakkachchi the convoy, consisting of about 1,000 troops, met heavy resistance from Tamil militants who used land mines to block the way. Four militants were killed in the battle. A number of army vehicles was damaged but the number of soldiers killed or injured is not known.

According to official versions, the Security Forces who were on their way to Jaffna, proceeded up to Pal-

lai, completed their task and returned to Eelphant Pass.

On 16th May, Security Forces moved out of the Jaffna Fort through the Pannai causeway and set up a temporary camp at St. Anthony's College, Kayts.

They were attacked by the militants and withdrew under heavy air cover two days later.

Five persons were killed, two shops and a number of houses were damaged by the bombing from planes and helicopters.

Besides Kayts, the aerial attacks to enable the troops to withdraw affected Velanai, Suruvil, Mandativu, Kottady and Valvettiturai.

The injured people were taken to hospital by boat because transport through Pannai causeway was disrupted.

The bombing and strafing of Jaffna Town took place on 19th and 20th May.

## Hospital Staffs Protest

The Staff of the General Hospital (Teaching) Jaffna met on 20th May and unanimously resolved that they "are shocked at the firing from the helicopters into the hospital causing damage to wards 14, 15, 18, 19, 20, and 24 and the OPD, injuring a patient and a few visitors to the hospital. If not for the prompt preventive action taken by the staff and patients many deaths would have resulted."

Their resolution further states: "We condemn this form of ferocious attack on the hospital by the state forces endangering the life of patients and staff even after the Brigadier gave us the assurance that the hospital will not be attacked."

"We reiterate that the hospital should not be attacked by the State forces in future".

## REPRISALS IN COLOMBO ALSO

Seven persons were killed - one soldier, a Tamil hotel owner and five muslims (including a six year old child and a 63 year old woman) in an incident at Slave Island, Colombo, on 20th May.

According to information available in Jaffna, some Army personnel in civvies had an altercation at a Muslim boutique over the payment of their bill. They were mercilessly assaulted.

Later army personnel had come on the scene, damaged several muslim shops, burnt cars and also opened fire, killing five persons.

## PAINTINGS EXHIBITION

An exhibition of paintings by three women artists Nirmala Gopalasamy, Arunthathy Sabanathan, and Suguna Thambithurai will be held on 30th and 31st May at Chundukkuli Girls College under

the auspices of the Jaffna University Cultural Group.

The artists were students of Mr. A. Mark and Mr. S. Sivapiragasam.

Some of the paintings - both modern and traditional - will be on sale too.

Two Italian-made bombers and two helicopters took part in the operation, while there was simultaneous firing from the Fort.

The aircrafts circled the town area about eight times.

A number of establishments Kumarasamy Textiles, Akbar Tailoring Mart, New Wave Tailoring Mart, Yarl CSK Oil Mill, New Sivaganeshan Textile Shop and Malayan Cafe were partially gutted by what appeared to be the dropping of incendiary bombs.

The new Jaffna Municipality Fire Brigade was used for the first time to fight the fires.

Wards 14, 15, 18, 19, 20, 21, 24 and the Out-patients' Department of the Jaffna Hospital were affected by the aerial attack on 19th May. The damage was caused mainly to the roofs.

Miraculously, only one patient and a few visitors were injured.

Miraculously, a shell pierced through the desk of a senior physician in charge of Ward 19 only a few minutes after he left the office.

A water tank and some pipes were also damaged. Shelling from the Fort resulted in the death of one person, Mr. Kumarasamy, a 65 year-old pensioner, on Main Street and injured about 25 other persons including women and children.

A number of houses were also damaged. One shell fell on the roof of a house on 2nd Lane, Point Pedro Road, injuring eight persons, including women and children. (two of whom are twins)

On 20th May, Security Forces attempted to land on the costal areas of Valvettiturai through three boats. These were attacked by militants with rocket propelled grenade launchers which reportedly set them on fire. On 21st May three Aircrafts bombed Valvettiturai.

Security Forces from the Harbour View Hotel camp at Kankesanturai also set out through the Lanka Cement Ltd. gate but met with resistance from members of the LTTE and PLOTE and withdrew.

So the fight goes on with the military solution of the ethnic problem as the Government's obvious goal.

## BOMB, BOMB, BOMB

Several areas at Kaddaikadu and Sempianpatru in Point Pedro were bombed by two Air Force planes on 22nd May. 8 people, including a one year old child were killed on the spot 10 others were badly injured.

Meanwhile, shelling from Jaffna Fort continued at the time of going to press. The office of the Eelanadu a Tamil daily was also

damaged by the shellings on 22nd night.

Security Forces are reportedly put up a small camp at Vasavilan Central College. 4 school girls and 2 employees of the Vasavilan Central College had to hide in the school pump-house for three days.

Later, the school principal with the assistance of the Government Agent rescued them.

## THONDA'S GREAT SATISFACTION!

According to a report in 'The Island' of 18th May, Mr. Thondaman, Minister of Rural Industrial Development is satisfied with the latest proposals to settle the ethnic problem.

Then everybody must be satisfied!

## HELICOPTER IN TROUBLE

According to a report from Colombo a helicopter which went from Elephant Pass camp is reported to have run into trouble on 22nd Morning. Two were stated to have been injured.