

# HOT SPRING

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## Congress Sought Self - Determination

"The Tamil people of Ceylon have rejected the Soulbury Constitution in as much as at the general election not one candidate of the U. N. P. (from North-East) was elected to Parliament. In the absence of a satisfactory alternative the Tamil people should be granted the right of self - determination."

Text of Telegram sent by the All Ceylon Tamil Congress to the Secretary of State for the Colonies in U.K. following the results of the parliamentary general elections, 1947.

## IN ARMY OCCUPIED AREAS:

# Civilians Are Like Prisoners!

"People caught up in the Islands and Valigamam West areas under Army control are greatly affected psychologically". So said Rev. Fr. Jebanesan Parish Priest at St. Mary's Cathedral who

returned to Jaffna on Wednesday, March 24th, after a visit to the Army - occupied areas along with Rt. Rev. Bishop Thomas Savundranayagam, Bishop of Jaffna.

Rev. Fr. Jebanesan also stated that only about 300 people lived in all the five army-occupied Islands of

Pungudutivu, Karampan, Naranthanai, Velanai and Saravanai. He also said that there was not a single civilian

in Kayts. These people in the Islands are desirous of coming to Jaffna. Health conditions are very unsatisfactory in the Islands and the people there are psychologically greatly affected.

He further said that at Illavalai in Valigamam West Army men were reported to harass inmates of houses where women are living. People there are living in great fear like prisoners.

## 5 S. L. SOLDIERS KILLED AT MANAL ARU

### Two Sentry Posts Destroyed

The LTTE carried out a lightning attack on two Sri Lankan Army Sentry posts, killing five Sri Lankan soldiers and recovering arms in Manal Aru district.

The news in this connection states that on Saturday, March 27, about 2 45 a.m. the LTTE carried out a lightning attack on two Sri Lankan Army sentry posts set up to provide protection to Sinhala colonists settled in the Manal Aru District near the Sri Lankan Army Camp at Ceylon Theatres premises.

The attack lasted for five minutes. Five Sri Lankan

soldiers were killed. One LTTE fighter also died in action.

The Tigers recovered arms and ammunitions found in the sentry posts and later destroyed both Sri Lankan posts.

While the LTTE attack was on, the Sri Lankan forces fired a number of shells from the security of their camp.

## LTTE RELEASES 3 MUSLIMS



The LTTE released three Muslim fishermen from Mannar who were under LTTE custody for some months. They were handed over to the ICRC representative at Jaffna on Wednesday, March 31. The LTTE said it was releasing the three men on humanitarian grounds. LTTE representative is at extreme right.

## Under-Grads Demonstrate Against Killing of Student

Students belonging to all faculties of the Jaffna University carried out a protest demonstration against the killing of a Medical student at Kilali by the Sri Lankan Navy.

### Undergrads Protest



Picture shows students of the Jaffna University demonstrating against the killing of a University student by the S. L. Navy at Kilali.

As was reported in last week's 'Hot Spring' a student of the Medical Faculty of the Jaffna University was killed on the spot and two other students were injured at Kilali by Sri Lankan Naval cannon fire, when they were waiting in the coast to take boat to cross the lagoon.

The Jaffna University's Students' Union held a protest meeting and took out a demonstration against the

killing on Wednesday, March 31. Students of all faculties joined in the meeting and demonstration. The meeting was held in the morning at Kailasapathy Hall. After the meeting the students set out in a procession carrying banners and shouting against the killing of the student. They left the University premises and marched towards the office of the UNHCR where they handed over a memorandum. Thereafter the students marched in procession.

(Continued on Page 4)

## Bumper Harvest of Subsidiary Food Stuffs

Subsidiary food crops like black - grams cow-pea, green grams and ground nuts cultivated in the Vavunia District utilising the monsoonal rains have yielded bumper harvests, according to a press release issued by the Tamil Eelam Economic Development Organisation (TEEDOR)

The press release states that more land was brought under cultivation than was hoped and the yield has been more than expected.

TEEDOR release further says that the Organisation is currently engaged in planning and executing a programme of subsidiary food - stuffs for this year's seasonal rain.

# PAST TRADITIONS AND PRESENT STRUGGLES

A historical documentation entitled 'Jaffna Kingdom' has been released by the Jaffna University as a collective work of various research scholars portraying the social and cultural life of Jaffna man during the period of Ariya Chakaravatees.

New research endeavours that shed light on the darkness of our historical past should be encouraged and welcomed.

A clear vision of what constitutes history, a concrete grasp of historical methodology, a value-free objectivity and a deeper understanding of sociology are the intellectual qualities required for a historian. Such scholarly qualifications are necessary to embark on a journey in time to unravel historical realities. Otherwise it would be difficult to perceive a historical period in its depth and width and in its existential actuality. History is not a task of unearthing rotten skeletons from the graveyard of demised time. Nor is it confined to the attempt of constructing by-gone events in chronological sequence. History is concerned with human social life, its dynamics and its evolutionary

motion. It is concerned with the forces, trends and laws that underlie the change and development of the social world.

The objective of this article is not to enquire as to how far, in what depth and in what perspective this work, 'Jaffna Kingdom', has succeeded in documenting history. I do not wish to examine the work in its totality, with its multi-dimensional aspects. My critique is confined to certain comments made by the publishing editor in his introduction to the book.

When writing an introduction to a collective work composed of different research contributions certain intellectual norms and stand-

## BRAMAGNANI

ards have to be observed. Such norms and standards are clearly violated by the author of the introduction, when he deviates from the theme and content of

the work and the specificity of the historical period and plunges into a personal interpretation of contemporary politics. This has brought into question his value-free objectivity. The publishing editor should have avoided such personal political intervention, since it may cast a negative impact on the theoretical labour and merit of the entire work. Yet, in his personal desire to link monarchic traditions of Jaffna Kings with the political discourse of Amirthalingam, the publishing editor has lost his balance.

The non-violent (ahimsa) and armed mode of political struggles have been the propelling force that underlie the formation and the evolutionary development of Tamil nationalism. This contribution has to be assessed within the context of the historical conditions, compulsions, and external situations of that given period.

But it is wrong to create an impression that Amirthalingam projected and advanced the political traditions of the Jaffna Kingdom and that of Mr. Chelvanayakam. In order to sustain his argument of this traditional continuity, Dr. Sittampalam quotes at length from a speech made by Amirthalingam in Parliament, exalting the glory of the Jaffna Kingdom. But he has failed to observe that though Amirthalingam glorified the greatness of the ancient State of Jaffna, he was pleading from Jayewardene to provide for the District Council some meagre powers to re-construct Nallur. To quote his parliamentary speech in this context, "Your Excellency, the President, Your Government has established District Development Councils in all districts to de-centralise power to the people through these councils. Therefore, in order to protect and re-construct the ancient capital of Nallur, power and facilities should be given to the Jaffna District Council."

actually happened at Thimpu Conference nor may he be aware of why and how the Indo-Sri Lankan Accord was signed. His primary concern was to link the royal traditions of the Nallur State with the 'Thamil Arasu Kadchi' and to further connect the political tradition of "Thamil Arasu Kadchi" with Amirthalingam and thereby attempt to create a historically contiguous political tradition for 'Thamil Arasu Kadchi which extends' to a period of four decades. In this ingenious attempt of historical distortion, the politico-military struggle of the LTTE is suppressed.

I wish to point out one crucial matter with regard to the Thimpu Conference. Before the commencement of the Thimpu deliberations, the LTTE prepared a document entitled 'TAMIL EELAM FREEDOM CHARTER' to be submitted at the conference as the collective demand of the Tamil people. In this Freedom Charter the concepts of homeland, nationality and self-determination were given clear definition with an exposition of the crucial role these concepts play in the Tamil national question. This document was circulated to all the Tamil political groups including the TULF for their study and approval. A few Tamil groups endorsed the Charter whereas the TULF leaders vehemently opposed it. Because of this opposition and the Indian pressure generated from the background, the Freedom Charter of the LTTE was abandoned. However, on the insistence of the Tigers, all the Tamil organisations decided to accept the basic concepts of the Charter. This is how the concepts achieved historical significance and not the way Dr. Sittampalam fantasies that they were conceived in 1949 and gave birth in 1985.

Dr. Sittampalam does not view the Indo-Sri Lankan Accord in its depth as the manifestation of the hegemonic power projection of India towards the Southern flank but rather considers it simplistically as a gift of goodwill by both Rajiv and J. R. to promote the interest and welfare of the Tamil people. He praises the Accord as an impregnable, stable, contract between two States and that which cannot be abrogated without the consent of the other and has the power of enforcement.

(Continued on Page 3)

## OUR READERS SAY

The report of State-patronised vandalism in which the army involvement was spotlighted in your issue of 21.3.93, regarding opening of private letters coming into Jaffna, is a complete violation of human rights and negation of right to privacy which affords substantial protection against unreasonable searches into their persons, houses,

## CRICKET

Never were the glorious uncertainties of cricket to the fore, as in the Seventh Limited Over encounter for the Rajan Kadirgamar Trophy between Jaffna College, Vaadukoddai and St. Patrick's at the Deogupillai Stadium.

Patricians who batted first, scored 192 for 8 in 48 overs, although they were 50 for 3 in 25 overs. Jaffna College seemed to be comfortably placed at 150 for 3 due to a record century stand (for any wicket) by Peter and Sritharan. With their removal, the backbone of the Jaffna College batting was broken and they were all out for 179 in 46 overs leaving the Patricians victorious by 13 runs. Hostile spells of bowling spear-headed by Balakumar and Skipper Eric turned the tables on Jaffna College. It was enjoyable cricket all the way.

## Arrogance & Vandalism

papers and other belongings, on mere suspicion in violation of the Rules of Law.

The guarantee of the 39th Article of Magna Carta is specific that no man shall be imprisoned, dispossessed, banished or destroyed "except by the legal judgment of his peers or by the law of the land". Due process of law, if read aright, represents a pledge to the entire community, that our policemen will behave properly towards us all in obedience to rules of

## Born free to Live freely

What a tragedy it is, when born free on this Earth, Tamils of North-East Ceylon cannot live freely. Take the case of animals, how care-free they roam, the birds, they fly wherever they want to. But man with all his God-given brains, his wonderful strides, advancement in the age of scientific, technological attainments, even having stepped on the moon, is living in want of a state of his own to live as he wants. I mean the Tamils of the North-East who live in misery, subjugation oppression and economic strangulation.

A sad state of affairs - all know it well. For the last

law which have grown out of centuries of experience.

Prying into the privacies of somebody's letter and disfiguring enclosed photo addressed by Tamil children from Europe to the parents to commend to their memories, reveals the cultural vulture of the army officers concerned. Is this Sri Lankan culture? The only irresistible conclusion that can be drawn from this unabashed conduct is their moral instability and degeneration.

Vathiry D. Jeevananthan.

45 years since the so-called Independence the beneficiaries have been the Sinhalese. Successive governments both UNP and SLFP have paid mere lip-service to the Tamil cause. It is actually the communal policies these governments have advocated that have led to the present situation in the North-East. A new approach is very necessary to bring about a change from this lamentable situation we are in. 2,500 years of Buddhist civilisation is of no use to others unless all politicians wake up to realities first!

S. Jayaratnam

Chavakachcheri.

Having abandoned the demand for a separate Tamil State and having accepted the District Development Councils, Amirthalingam was lamenting that powers within that structure were inadequate. To project such a pathetic lamentation as a continuous phenomenon of the traditions of the ancient Tamil rule is ridiculous and absurd. Dr. Sittampalam who argues that the Government had closed the doors of Parliament for the Tamil United Liberation Front by enacting the Sixth Amendment to the constitution in 1983, has conveniently omitted the bizarre story of how Amirthalingam accepting the provisions of the same amendment, entered Parliament through the back door in 1989.

Dr. Sittampalam makes a fantastic archaeological excavation that the concepts of Tamil homeland, Tamil nation and the Tamil right to self-determination - submitted at the Thimpu Conference in 1985, had their conceptual origin in 1949 during the inaugural meeting of the 'Thamil Arasu Kadchi'. He further says that the Indo-Sri Lankan Accord of 1987 was the final theoretical product of these concepts. This is absurd.

It is possible that the Head of the Department of History may not know what

# Aussie. Parl. Joint Committee Urges Joint Action In Sri Lanka

Ana Pararajasingham Reports from Sydney

The Joint Committee of Foreign Affairs, Defence and Trade of the Australian Parliament has urged the Australian Government to join with the Canadian Government to seek action from mult-national agencies of the UN and or Commonwealth in the form of an international observer team to aid in the establishment of negotiations to monitor the situation in the Northern Provinces of Sri Lanka, to supervise the distribution of humanitarian aid and to verify a complete arms embargo to Sri Lanka.

The recommendations have been spelt out in a report issued by the Joint Committee in December this year.

A human rights sub committee was established in March 1991 to consider and report on the Government's international efforts to promote and protect human rights.

The 218 page report of the Joint Committee, chaired by Senator Schacht, had made its recommendations after almost a year during which submissions were invited from groups within the Australian community which, because of their background, have an interest in the Human Rights situations in other parts of the world.

Public Hearings were conducted between December 1991, and June 1992. The Human Rights violations taking place in Sri Lanka are considered in some detail under chapter (7) of the report headed 'The Region.'

The report identifies as central to the conflict the "massive injustice perpetrated and intensified over the years from independence onwards."

The Sinhala majority set about confining, disenfranch-

ising and reducing the prospects of the Tamil people through a series of disenfranchisement, and standardisation of University policies and state sponsored colonisation

of the homelands of the Tamil people.

"(The Sinhala majority) has sought to establish its hegemony over the Tamils of Sri Lanka with the intent to terrorise and intimidate them into submission.....

It was a course of conduct which eventually led to the rise of Tamil militancy in the mid 1970s."

Courtesy: Tamil Nation

## Let Nature Speak!

*When men and women cease to speak  
Words to heal, encourage and comfort  
Let my sisters, the wind and the fire, whisper in my weak  
And feeble being a refreshing unadulterated thought*

*When men and women cease to speak  
Words to build, construct and revive  
Let my brothers, the night and the day, induce in my weak  
And cold heart an inspiring clear communiqué*

*When men and women cease to speak  
Words to challenge, convert and convince  
Let my sisters, the sun and the moon, communicate in my weak  
And tired mind a word of persevering eloquence*

*When men and women cease to speak  
Words to calm, sooth and refresh  
Let my brothers, the birds and the trees, fascinate my weak  
And broken self with unspoken unpolluted message of ravish*

Dr. Henry Victor

## Past Traditions And...

(Continuation from Page 2)

The Indo - Sri Lanka Accord had died long ago. It was the cause of its own death. Without being torn apart, it became defunct and a dead letter. The editor may not be aware that Mr. Premadasa went to Delhi to participate in its last rites. When the reality is such, it is absurd on the part of the publishing editor to talk about its validity and virility.

Though the Indo - Sri Lankan Accord mentions the Northern and Eastern provinces as the historical habitation of the Tamil-speaking people, it gives implicit recognition to the unity and geographical oneness of the Island. Furthermore, it acknowledges the multi-ethnic pluralistic concept of the Sri Lankan society and thereby rejects the national cohesion and uniqueness of the Tamil social formation. Though the Accord provides for a temporary merger of the North and East, it contains the provision allowing for a referendum in the East thereby facilitating a permanent bifurcation of the Tamil homeland. Without recognising this serious defect Dr. Sittampalam acclaims the temporary merger as a form of recognition granted, to the Tamil homeland.

The LTTE has rejected the Provincial Council framework, since it failed to deal with basic issues of the Tamil national question. The devolvement of powers envisaged in the proposals were extremely limited and failed to satisfy the political aspirations of the Tamil people. The LTTE has published several statements pointing out the poverty of political authority in the Provincial Council Scheme, as enunciated in the 13th Amendment to the Constitution. It has also pointed out the limitations of the legislative and executive powers of the Provincial Councils. The LTTE has also criticised the consolidation of absolute powers in the Centre, particularly in the office of the President and argued that this would not lead to genuine provincial autonomy. The LTTE was of opinion that it would be meaningless to accept a scheme without blood and flesh, after having struggled for decades and made tremendous sacrifices. The LTTE was not prepared to betray the national interests of the Tamils because of the Indian pressure. Furthermore, the Tigers were not convinced that Sinhala chauvinism would be fair and reasonable to the Tamils by granting them self-rule to their homeland.

Dr. Sittampalam argues that if the Accord had been implemented with the co-operation of the LTTE, at least experimentally for a short period, it might have been possible to establish that it failed to meet the legitimate aspirations of the Tamil people. But, he laments that it had lost that chance. If the Tigers had done that, as fantasied by Dr. Sittampalam, it would have ended like the tragic story of a proverbial man who attempted to cross a river on a clay horse.

The Accord was put to a functional test for more than a year with the authority of a bilateral agreement, with the collusion of the Tamil groups and with the massive military backing of one hundred thousand Indian troops. Yet, it had failed to fulfil the aspirations of the Tamil people. This fact had been endorsed not only by Varatharaja Perumal but also by Rajiv Gandhi, the architect of the Agreement.

Dr. Sittampalam, while arguing that the Indian Government showed reluctance to exert pressure on Sri Lanka to implement the Accord, states that 'contradictions it had with the Tigers and the continued military operations might have been the reasons for this approach of the Indian Government'. With cleverly

chiselled out words, he is blaming the Tigers for India's indifference and for the failure of the Accord.

One can see the anguish of an Indian devotee, who still finds the Gandhian soul in the heart of India. Conservative historians who are still buried in the sands of by-gone past will neither understand the diabolical nature of the power projections of modern India nor will they be able to grasp the intricacies of contemporary politics. Disillusioned in his convictions that India would assist the national emancipation of the Eelam Tamils, Dr. Sittampalam blames the LTTE. But the Tigers were not responsible for the death of the Accord. It died from its own disease. The architects of the Accord became its undertakers.

The Indian critics have blamed the Government of India for the failure of the Indian intervention in Sri

Lanka. They blamed India for her failure to grasp the national patriotism of the Liberation Tigers. They criticised the loopholes in the Accord, the imprudent approach of India and the treachery of Sinhala chauvinism as the causal factors for the collapse of the Accord. Dr. Sittampalam has not taken into consideration the critiques of the Indian intellectuals.

He is elated that the Accord provided a golden opportunity for a Tamil to become the Chief Minister.

Of course, a Tamil became the Chief Minister. Even though Perumal was starving for political authority to perpetuate his position, the poverty of power that prevailed in the Provincial Council, deprived him of his ambition. It is meaningless to blame the Tigers for such a situation.

Courtesy: Eelanatham

## 4 School Children Die at Mannar as shell explodes

Four school children were killed on the spot and eleven others sustained serious injuries when they tried to meddle with an unexploded Sri Lankan Army shell.

The news in this connection states that on Saturday, March 27, a group of school children meddled with an unexploded Sri Lankan Army shell lying near the Maruthamadu school in the Mannar District. This happened about 9.00 a.m.

The deceased children are V. Thevarajah (12), P. Jebanesan (10), Rasanayagam (11) and J. Kamalanathan (11).

# HOT SPRING

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## Mahavamsa Syndrome!

By and large the contribution of the Buddha-Sinhala clergy to peace and prosperity of the peoples of the island of Ceylon has been unfortunately negative, though eulogies are paid to their contribution by politicians who need their support to hood wink the unsuspecting Sinhala masses.

One of the earliest and still extant negative contributions of the Baudha - Sinhala clergy in this regard is that piece of fiction with here and there a sprinkling of facts, made out as a historical chronicle called Mahavamsa. The fact that it was not a contemporary record of events and purports to be a chronicle mentioning events supposed to have taken place many centuries before it was written, is often overlooked. But worse is the belief amongst the Sinhalese in the imaginary stories it has let loose. This popular (Sinhala) belief in Mahavamsa has been made possible by clever handling of the work to keep alive Baudha - Sinhala chauvinism.

The Mahavamsa records the Duttu Gemunu-Elara war. At one point it is said that Duttu Gemunu who was remorseful of the effects of the war, was consoled by a voice from the heavens that he need not feel dejected because the bulk of those whom he killed were not humans - meaning Tamils. That shows the mind - set of the Baudha - Sinhala clergy.

From those ancient days the Baudha - Sinhala clergy had consistently continued to spread Baudha-Sinhala chauvinism and politicians of modern times feel it necessary to say that the 'Sinhala language and Buddhist religion have been kept alive due to the efforts of the Baudha - Sinhala clergy' little realising that they thereby demean their own language and religion.

To those of us living now-a-days the antiques of the political Sinhala Buddhist priests is most disgusting.

Buddhist - Sinhalese have placed the Head Priests of Malwatte and Asgiriya on a high pedestal. These two men have recently told the Indian High Commissioner in Colombo that there is no racial conflict in Sri Lanka! According to them what is happening in Northeast is "shedding of blood by a group of power-hungry terrorists ambitious of capturing political power". These two priests also have told the Indian High Commissioner that people of all communities are living together in absolute equality and freedom. They have said a number of other stuff and nonsense.

Blood - shedding is something that no people like, and Lord Buddha, whose apostles these cerymen are said to be, was foremost in condemning killing. But Malwatte Thero paid Rs. 30,000/- to the War Fund of the Sri Lankan Government and made a journey to the Sri Lankan Army Camp at Palaly, sometime back to 'bless' the Sinhala soldiers to perpetuate genocide in Tamil Eelam. But his blessing had the reverse effect and Sinhala soldiers in Tamil Eelam faced reverses after his 'blessing.'

It is the politically motivated Buddhist clergy that is responsible for all the blood - shed. They think that the entire island belongs to the Sinhalese - Buddhists. But we do not agree. We do not agree that this island is one country. It had never been that. The Tamils are not minorities in Tamil Eelam as much as the Sinhalese are not minorities in Sinhala Rata. But a war - blood - shedding-is going on in Tamil Eelam. Why? Because a small group of Sinhalese are power hungry. They want the power to rule the Tamils even in Tamil Eelam, It is those Baudha - Sinhala chauvinists who are terrorists.

The Tamils are only fighting a defensive battle to keep an alien army out of their soil. So, if it is the concern of Buddhist clergy to stop blood - shedding they can ask their Baudha - Sinhala Government to withdraw its troops from Tamil Eelam territory. Otherwise their comical statements will convince nobody - least of all the Eelam Tamils.

# S. L. Army Attempts Foiled

The LTTE foiled an attempt made by Sri Lankan Army encamped at Ivakachchi to move into Palai on a westerly direction. The S. L. Army made its unsuccessful bid on Thursday, March 25 in the morning about 8.00.

Armoured and other heavy vehicles were used by the Sri Lankan Army in its attempt to capture further free territory but the LTTE opened heavy fire and the Sri Lankan Army withdrew to its earlier position.

As ground troops tried to move, heavy artillery shell attack was undertaken by the S. L. Army from its Elephant Pass Camp directed towards the villages of Pulopalai, Tharmakerni, Cholapattu, Marar and Maruthankerni. The people in these villages were forced to abandon their dwellings and move towards safer areas till the artillery shell attack continued.

A second attempt at aggression by the S. L. Army was foiled by the Tigers on Saturday, March 27.

According to reports the S. L. Army in Valikamam West tried to break through into free Tamil Eelam territory at Vilan in Valikamam West about 7.30 p. m. on Saturday, March 27.

The LTTE started to attack the S. L. soldiers who tried to move. Consequent to Tiger attack S. L. forces withdrew to their positions. The Tigers said that there was no loss on their side but expected heavy loss for the S. L. forces.

## Sillalai

A third attempt by the Sri Lankan forces also failed when the Sri Lankan Army encamped at Sillalai tried to move into free Tamil Eelam territory on Monday, March 29 about 6.30 p.m.

When the Sri Lankan forces moved about 50 meters from their positions at Sillalai the LTTE opened heavy fire on the Sri Lankan Army. The Sri Lankan Army could not move any further. They retreated to their positions.

## Arrests in Batticaloa

Reports from Batticaloa say that on Friday, March 19, at 4.00 a.m. Sri Lankan Army rounded - up the village of Kommanthurai and arrested all people irrespective of sex. The arrested persons were presented before masked men for identification and 5 persons were detained. Later four of them were released but a man named S. Sinnathamby is still detained.

On the following day, Saturday, March 20, the S. L. Army along with some gangster groups rounded up the village of Siththandy at 10.00 p. m. They arrested 4 persons, who are identified as Rajah, Ravi, Kanthasamy and Selvam. The Batticaloa report further says that the S. L. Army later denied arresting these persons. What has happened to them is not known.

## Wednesday, March 24

There was artillery shell attack from S. L. Army encamped at Cheenankaladdy, Alaveddiy at 8.00 p. m. Several houses at Vilan and Alaveddy were reported damaged by shell attack. S. L. Army also resorted to gun-fire.

Navy opened fire on fishermen from Ariyalai, Poompukar and Columbutural about 7.00 a.m. Fishermen returned without work for the day.

## Thursday, March 25

An Argentine made Puk-kara, bomber hit Periyapandivirichchan in Mannar District in the early hours of the morning.

S. L. troops started firing from their positions at Nochimodдай sentry posts in the

Vavunia District early at 2.40 a.m. The firing, directed at random, lasted for 15 minutes.

## Friday, March 26

Aerial bombardment at 7.30 a.m. on the sea coast between

## NEWS IN BRIEF

Ponnalai and Vaddukodдай by S.L. Air Force bombers. Over 5 bombs were dropped.

## Saturday, March 27

Sri Lankan forces and gun boats launched artillery shell attack and cannon fire attack towards the coastal areas of Jaffna peninsula.

About 6.30 p. m. the S. L. forces encamped at Mandaitivu started artillery shell attack. The S. L. Army at Poonakari started the attack at 7.30 p.m. Over ten shells were fired directed towards Kilali and Mannithalai.

At 9.45 p.m. a naval gun-boat sent volleys of cannon fire directed towards Gurnagar.

## Monday, March 29

Naval gun-boat launched cannon attack on the coast of Alankerni near Kilali about 5.00 a.m. At the same time S. L. Naval men started gun fire.

S. L. Army encamped in Valikamam West opened gun - fire towards Chulipuram. No deaths were caused.

## Attack at Cheddikulam

### Tigers Destroy S.L. Army Positions

In an early morning attack on Sri Lankan Army positions on Tuesday, March 30, the LTTE destroyed three S. L. Army sentry posts and a house occupied by the Sinhala Army at Cheddikulam.

The news in this connection states that at 2.00 a.m. the LTTE carried out an attack on three army sentry posts and a house under S. L. army occupation. The three army posts and the house fell to Tiger attack within ten minutes.

The report further says that three Sri Lankan soldiers were killed and five seriously

wounded. Others escaped to the Sri Lankan Army camp with injuries. One LTTE fighter was killed.

The Tigers recovered arms, ammunition and other military - ware from the sentry posts and house which fell to them under the attack and later destroyed them before returning to base.

## Under - Grads...

(Continuation from Page 1)

sion to the office of the ICRC where too a memorandum was handed over by the demonstrators.

Lastly the processionists went to the Jaffna Secretariat. There they demonstrated against the killing of the student and later handed over a memorandum to the President through the Government Agent.

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