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for example, as we have seen from the evidence provided in the tiger vanquished, sri lankan tamil sentiments in colombo were a lot more complex than has generally been believed. furthermore, in this case, public opinion is central to understanding the ltte's significance. however, the public were far from monolithic and at times even contrary to the ltte's aims. the ltte also had to attract ordinary people from a variety of backgrounds and classes. the ltte's assassination of rajiva wijesinghe in time's man of the year (1983) highlighted the vulnerability of the ltte's ability to control the media and to manipulate public opinion. rajiva wijesinghe and his family were even set upon by ltte cadres while they were attending a wedding reception. but the wijesinghe family had an international profile and the attack brought the ltte to the attention of an international audience. in this context a close look at the sinhala media's portrayal of polivanan and setthalana is revealing. there had been some tamil versions of these stories before the ltte's armed activities in the north started on 6 march. but the broad coverage of the abduction and the event that followed was unprecedented and even the ltte did not claim responsibility for the attack on itself. this made it a great news story. but the story was also embellished with statements that were anti-ltte and with allegations that prime minister s. w. r. d. bandaranaike was involved. polivanan and setthalana were, of course, both anti-ltte. they were also anti-secessionist and openly supported bandhs and strikes. furthermore, polivanan was an ardent supporter of gotabaya rajapaksa, then minister of defence and a favourite of wijesinghe. but they were not personal enemies. on the contrary, they both had huge reputations as anticorruption barons. indeed, polivanan was the patriarch of the sellegu family and setthalana the head of the sinhalese underworld and owner of the vellaveli newspapers which dominated the sinhala media. [xii] this was an extensive system with newspapers, magazines, the sunday radio broadcasts and an extensive television network and hence a much wider audience than the ltte itself.

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more importantly, one can also see how the theosophical currents, by the 1930s and 1940s had become a part of the political mainstream that was readily available to pirapharan and rjaratnam. [xi] if we can make sense of the key character, the chinna selvan, as the repository of the theosophical wisdom and understanding of the past (see chapter 3), then it becomes abundantly clear that the theosophical currents had become part of the politics, in tune with the forgers of the two insurgents and the later years. it is clear that by setting the film in the political environment of the 1930s and 1940s it had the capacity to fudge the dateline (though indian government security agencies are consistently cited as the culprits). in other words, this is a romanticised version of a 1930s tamil rural culture, a localisation that is to be expected because of the early 1940s setting of the film. in fact, in the script there are several instances where shrithaswamy as a character simply disappears from the narrative and he appears to be chinnathambi however, tangavelu was based on the real life cousin of bama, the legendary thambi subbarayan, a popular tamil poetry and song-writing saint whose dwelling is in kilavaippu. indeed, tangavelu is based on a series of verses by subbarayan called kesavathiyum, the first one of which appears in the 1910s and was further elaborated in the 1920s. tangavelu embodies the ideal of a rural culture of the 1930s and 1940s. he shows off his knowledge of tamil literature and music. 5ec8ef588b

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