

Father Thaninayagam was a Political Prophet
who Prophesied the Future of the Tamils

தமிழால் டலகாண்ட
தனிநாயக அடிகளாரின்
நாற்றாண்டு விழா வெளியீடு



Born
தோற்றம்
02.08.1913

Died
மறைவு
01.09.1980

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2

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Father Thaninayagam was not only a cultural ambassador of the Tamils but was a scholar, linguist and a historian; above all he was a political prophet who prophesied the future of the Tamils.

The Tamil speaking people throughout the world are celebrating the centenary year of Father Thaninayagam, which falls on August 02-2013.

Dr. Varatharajan, an eminent Tamil scholar, a prolific writer covering all aspects of life and the former vice chancellor of Mathurai Kamaraj University says of Father Thaninayagam in the following moving words "Our name and fame are confined to Tamil Nadu only, Whereas Father Thaninayagam's name, fame and glory covers the entire globe."

Dr. R.P Sethupillai former head of the Tamil Department-Madras University, a writer noted for his rhythmical style and an orator of high repute spoke of Father Thaninayagam in 1952 at the Tamil Conference held in Jaffna in the following manner.

"Father Thaninayagam is very unique as his name sounds 'hence there is no need for anybody to preside over any function he is addressing' the applause from the audience, over this remark is enshrined forever in our hearts.

Rajaji the first Indian Governor General and the brain of the Indian congress, was once described by Mahatma Gandhi "as the keeper of his conscience". This very Rajaji's an eminent personality once said that "he was always fascinated by the name Thaninayagam and added that he was a unique personality and his name was captivating."

In the words of Barbara C. Jencks an eminent world scholar "Father Thaninayagam possessed the polish of a diplomat, the vocabulary of Pulitzer Prize Winner and the accent of an Oxford Scholar". In reality he was an outstanding promoter of the apostolate of thought.

Tunku Abdul Rahman late Prime Minister of Malaysia on
Professor Thani Nayagam.

The Department of Indian Studies is fortunate in having as its Head a person who is not a narrow specialist, but one who commands the knowledge of several languages. I refer to Professor Thani Nayagam, Dean of the Faculty of Arts. No doubt his leadership has been one of the reasons for your choice of the University of Malaya as the venue for your Conference.

Tamil is one of the languages very much in use, not only in India, but also in other parts of Asia and even Africa. In its literature are many gems of learning and wisdom. The Thirukkural, for example, a Tamil work of the first or second century, has been translated into Malay and Chinese. I understand that the motto of this Conference is taken from a verse nearly twenty centuries old:

“YATHUM URE, YAVARUM KELIR”

Meaning:

“All the earth is my homeland

And all its people my kinsfolk”

[Loud and prolonged applause.]

What beautiful words expressing such a sentiment --- most appropriate for an international get-together.”

Father Thaninayagam was born on August 02nd 1913 and passed away prematurely on September 01-1980 at the age of 67. When many great men have lived up to the age of 80's and 90's his passing away at the age of 67 is something that we find it difficult to accept. His continued presence for a few more years would have strengthened the Tamil cause he represented. Unfortunately for us nature decided otherwise.

When John Milton a great poet, described as the puritan in English Literature passed away at the age of 66. William Wordsworth the poet of Nature said in the following moving words

“Milton thou should'st be living at this hour:

England hath need of thee:

She is a fen of stagnant waters.”

Father Thaninayagam's father is from Nedunthivu and his mother is from Karampon. His father's name was Naganathan Stanislaus and his mother's name was Cecilla Bastianpillai. It is said that Father Thaninayagam belonged to the Thaninayagam

74

Mudali Family from Kanchipuram, Tamil Nadu. Though he was brought up as a Christian the name Thaninayagam attracted his attention. Hence in addition to his Christian name Xavier he added the name Thaninayagam. This name Thaninayagam for his good and for the good of the Tamil Community has given him a unique position in the Tamil Literary world. Father Thaninayagam was also attracted by the saying of St. Thirumoolar who belonged to the 5th century A.D. In his quotable quotes he has said

"God bore me well- to serve the cause of Tamil".

Father Thaninayagam was very fond of this saying and wherever he addressed meetings he quoted the above saying and drew applause from the audience, and to the end of his life he lived up to this noble motto.

Father Thaninayagam was an embodiment of Tamil Culture and defined Tamil Culture in the Following Words

"'Tamil' means 'sweetness' and 'Culture' has been defined as 'sweetness and light'. 'Tamil' and 'Culture', therefore, make a most graceful combination both in language and life. It is this graceful combination that has brought us here this evening."

What is culture?

"Culture has been defined as a 'way of life', as 'sweetness and light', as 'activity of thought and receptiveness to beauty and humane feeling'. These brief definitions are sufficient to show the comprehensiveness and the indispensability of culture, for one must have a way of life, and that way of life should be combined with sweetness and light, with activity of thought, and with beauty and humane feeling.

Tamil culture is nothing else but the Tamil way of life, a pattern of gracious living that has been formed during the centuries of Tamil history. It has been conditioned by the land, the climate, the language, literature, the religions, the customs, the laws, the food, the games and toys of the Tamil people, by the **Palmyra palm, the gingelly oil, and the vegetables associated with them**. Culture is a most elusive and at the same time an all-embracing term.

Father Thaninayagam speaks of The Antiquity of Tamil culture in Ceylon

"Tamil culture has existed in this Island from time immemorial. All the weight of geological, anthropological, historical, literary and linguistic evidence point to the existence in Ceylon of people with racial and cultural affinities with inhabitants of South India."

"The Mahavamsa itself recognizes the existence of a civilized people living in cities at the time of the landing of Vijaya. The Mahavamsa too supposes a pre-Buddhist period in Ceylon when the religion of the people was Hindu. The story of Ellalan's reign, the statement, **"when he had thus overpowered thirty-two Damila Kings, Dutthagamani ruled over Lanka in single sovereignty.**"

The rule of Tamil kings, the accounts of the Vaitulan doctrine, and references to 'Damiladevi', 'the Chola people', 'the further coast', and 'the other coast', point to an ancient time when Tamil Culture and Sinhalese Culture existed side by side in this Island.

The relations of the Sinhalese kings with Nagapida, with the Chera, Chola, Pandya kings of South India, their dynastic alliances, their embassies, their treaties, and even their wars and their intrigues, are evidence of a fraternal rivalry that existed between these neighbouring kingdoms. There is a tendency to exaggerate these wars and to portray these cultures as if they were perpetually in conflict. Such a portrayal is one of the dangers of history.

The truth is, that to one well read in Ceylon and South Indian history, these conflicts seem like internal conflicts of kindred people. The wars of the Tamils against the Sinhalese are not any more numerous or hostile than the wars among the Tamil kingdoms themselves.

At the time the Portuguese landed on this Island, there is ample evidence for the honoured place Tamil had at the Court of Kotte and for the Tamil schools that the Portuguese founded in the western and north western provinces.

When printing was introduced into this Island for the first time, the Dutch published books both in Tamil and Sinhalese tongues. A copy of a Tamil book published in Colombo in 1754 by the Dutch pastor Bronsveld, refers in its dedication to the Tamil language spoken within the greater area of this Island. (*Maxima cum hujuu insulae parte Tamulice loquentem*).

Robert Knox and the Dutch dispatches speak of the Tamil townships and the Tamil—speaking people of the Kandyan Kingdom.

Twin Cultures

Father Thaninayagam clearly defines the two cultures in Sri Lanka. "The comparative study of the Tamil and Sinhalese languages of the literatures and grammar in the two languages, of place names, of the drama, the dance, the architecture, the sculpture peculiar to the two cultures of this Island reveal to what limits they influenced each other. Anthropological surveys have shown the extent to which the common racial characteristic are shared by the populations that speak the two languages, and history testifies to the shifting of populations from one kingdom to another and to the sections of people that have changed one language for the other. The laws, the caste system, the patterns of social structure, reveal very many common elements. For the existence and inter-penetration of these cultures, there is no better evidence than a religious shrine like Kathirgamam held sacred by the Hindus, Buddhists and Muslims, located in the southernmost part of Ceylon, and the religious shrines of the Buddhists located in Nainativu, a northernmost outpost of the Island, held also by Hindus.

5

The existence of two different religions did not always prevent the patronage that kings of one persuasion extended to the religion that was not theirs, did not prevent the patronage and employment of saivaite Brahmins at the Sinhala Courts; did not prevent the marriage alliances of Sinhalese kings with saivaite queens, did not prevent the teaching of Tamil along with Sinhalese, Pali and Sanskrit at the more famous *privenas* as testified by the (*Gira Sandesa* 15th century.)

Buddhism is not the Monopoly of the Sinhalese

"There was a time when Buddhism counted many Tamils among its followers, even in Ceylon Tamil Buddhist monks contributed in no small measure to the enrichment of **Tamil literature and Pali Literature**. Viharas were established in the Tamil-speaking areas of Ceylon and South India, and Tamil monks came to teach as well as to learn in the Sinhalese Kingdoms. It will always remain a source of pride to us that the **greatest, if not the only classical epic Theravada Buddhism exists in the Tamil language**. The poetry of Manimekhalai (2nd century AD) has been forgotten by scholars because of its didactic and doctrinal appeal, **but it remains one of the finest jewels of Tamil poetry with an abundance of quotable lines**.

The *Virasoliyam*, a compendious Tamil grammar, was compiled in the 11th century by a **Tamil Buddhist, Buddhāmitrar**. The origin of Tamil is attributed in this grammar to Avaloketiswara (Bhōdisattva). This grammar seems to have influenced the **Sinhalese grammar, Sīdatsangarawa**. Among the more famous Tamil Buddhists that visited Ceylon on religious and cultural missions were sangmitta (4th cent.), Buddhādatta Mahāthero (5th cent.). Vajirabhodhi (7th-8th cent.). Anurādha (12th century) Dharmakīrti-Author of the *Culavamsa* (13th Century) Dignāga, Dharmapāla of Nālanda, Bhōdīdharmar of China were three other **illustrious Tamil exponents of Buddhism**.

The Tamil Language has been spoken in the island for the last three thousand years says Father Thaninayagam

"The Tamil Language has been spoken in this Island; it would seem, at least for the last three thousand years. The punch-marked coins of an early era point to connections that Ceylon may have been had with Mohenjādaro and Indus Valley civilization. Tamil poetry composed in Ceylon has been included in the earliest Tamil anthologies and the Tamil spoken in Ceylon presents a pre-Pallava period with its ancient morphological and grammatical forms and its repertoire of words considered obsolete for centuries on the neighbouring continent."

"A language is always a mirror of a people's genius. (7) The Tamil Language has been spoken basically in its present form for the last two thousand years, and it continues even now to be the living language for thirty to forty million people – about thirty million people in India – currently 60 million in India and 10 million outside India more than two million people in Ceylon, nearly one million people in Malaya, Vietnam and Indonesia, and many thousands scattered over Fiji, Mauritius, Madagascar, Africa and even Trinidad and the Martinique Islands. **Tamil is as much a classical language**

as Greek, Latin or Sanskrit, with this difference that while her ancient contemporaries have changed beyond recognition or been long regarded as 'dead' Tamil continues to be one of the most vigorous of modern languages, and perhaps offers the only example in history of an ancient classical tongue which has survived to this day and remains as it was two thousand years ago.

The monumental Tamil-English dictionary by Miron Winslow was commenced in Jaffna by Joseph Knight, assisted by Gabriel Tissera and Rev. Percival (two Ceylonese). And it is in the introduction to this dictionary that Dr. Winslow has the oft-quoted passage, It is not perhaps extravagant to say that in its poetic form the Tamil is more polished and exact than Greek, and, in both dialects with its borrowed treasures, more copious than Latin. In its fullness and power, it more resembles English and German than any other language." Dr. Slater said the "Tamil language is extraordinary in its subtlety and sense of logic" and W. Taylor observed earlier. "It is one of the most copious, refined and polished languages spoken by man."

Tamil speech as obtaining in Ceylon, and Tamil phonetics as obtaining especially in the Northern and Eastern provinces, show a fidelity to the earliest Tamil grammars which the speech of South India does not- a clear indication of the development of Tamil in Ceylon unhampered by the extraneous influences to South India was subject.

The Contribution of Tamil Literature to World Thought

"Tamil Literature has made certain definite contributions to world thought and letters, its love poetry and its inclusion of love poetry in its theory of poetics are indications of the humanistic approach to life that is characteristic of Tamil culture. The love poetry of the Tamils is the product of a people among whom the finest ideals of Courtship and Wedlock have been long cherished. The ethical poetry of the Tamils has been the wonder of all foreigners who have studied it. The maxims of Thiruvalluvar or the Thirukkural is a book of which Dr. Albert Schweitzer has said:

'I have felt sometimes as if there must be a blessing in store for a people that delight so utterly I have felt sometimes as if there must be a blessing in store for a people that delight so utterly in compositions thus remarkably expressive of a hunger and thirst after righteousness.' (10)

"If English be the language of commerce, French the language of diplomacy, Italian the language of love, and German the language of philosophy then Tamil is the language of devotion. The devotional poetry in Tamil is so great in bulk, and in depth and intensity of emotional fervor, that its continued study has given the language a certain aptitude for the expression of themes pertaining to mysticism and contemplation." The Nature poetry of the Tamils is again the result of a people who lived intimately with nature. No people except perhaps the people of the Pacific Islands, have made so much use of flowers not only on love but also in warfare. The ancient Tamil warriors went to battle their brows decked with garlands and each strategic movement had its own symbolic flower.

"The influences and vitality of Tamil Culture in Ceylon has such that it has produced a Tamil literature of worth, of which there is indisputable evidence from the 13th century, and many a Ceylonese poet and scholar crossed the Straits and won fame and recognition in other lands where Tamil is spoken. The name of Arumuga Navalar is associated with a great revivalist movement in Tamil and saivaism. C.Y.

Thamotherampillai was a painer editor of the classics which spearheaded the Tamil renaissance. V.Kanagasabaipillai opened up a new horizon to many a foreigner with his "The Tamils Eighteen Hundred Years Ago," N. Kathiravelpillai.

"Distinguished himself as a lexicographer, Cumaraswamy Pulavar was recognized as a scholar of outstanding merit: Swami Vipulananda occupied the Chair of Tamil at the Annamalai University, and Swami Gnana Prakasar established his reputation for comparative philology and for the history of the Tamil- speaking people. The records of some of the earlier Tamil writers of Ceylon have included in the "Tamil Plutarch" compiled by Simone Case-Chitty.

Sinhalese sovereigns of various periods extended their patronage to Tamil poets. And the story is told of the forlorn Tamil bard that set out from Jaffna with his poem to the court of Rajasingha at Kandy, to be told on the way that the last Tamil- speaking king of Ceylon had been taken captive.

Thaninayaga Adikal Proudly Proclaims the World Outlook of the Tamils

"Tamil literature was the result of the Weltanschauung, the world outlook of the Tamil-speaking peoples, and at the same time that literature kept alive the outlook and those ideals which shaped it. Imagination is a gift which has been associated with great commercial peoples, and no people in this part of the world were such skillful navigators or traders as the Tamils.

The sea ports of the Tamil country, which included all the Malabar Coast as well, were busy ports of call into which ships from west sailed with their gold, lamps, wine and goblets, to return home laden with pepper and silks, cotton and ivory and with the pearls of the Tamil seas. Teak from the Tamil Country has been found in ruins of Ur of the Chaldees and peacocks and apes of the South were sold abroad as early as Solomon's time; Yavanar, or men of the Greco-Roman world, established colonies and trading stations in the Tamil Kingdoms, and were even employed as engineers, body guards and city guards in the service of Tamil Kings."

"In this trade and overseas expansion the ports of North Ceylon played a great part which is forgotten in the age of steamship and the aeroplane. Kalpitiya. Mantote, Kayts, Elephant pass, Trincomalee have a naval history that has yet to be studied from local and foreign records, including the Arab chronicles."

"The Tamil Argonauts turned their eyes even more naturally towards the East and with them they carried their art and architecture, their religion, their language and their laws. It is agreed by most writers on Indian influences on South East Asia that the Tamil Kingdoms were among the earliest and most active.

"The authors of the Periplus, and Ptolemy speak of the ships that used to sail from the Eastern coasts of South India and Ceylon to the land of gold (Malaya and Java), and "Fa Hien refers to his Voyage to Java, via Trincomalee. Having travelled lately through South East Asia, I have been able to follow the routes taken by the Tamil Argonauts and see many lands where **the Tamil speaking people left behind traces of their genius and culture**. In the architecture of Champa and Cambodia, in the sculptress of the Museum of Tourane, in the Saiva Siddantha system of religion once followed in Indonesia and Indochina, in the bronzes of Siam, may be seen the traces of Tamil influence. The Bharatha Natyam has affinities with the dances of Cambodia and Bali; the Tamil sacred verses are recited by the Court Brahmins of Thailand at the Tamil feasts of Thirupavay and Thiruvempavai and during the coronation of their kings."

The above address was delivered by Father Thaninayagam at the Colombo Town Hall on the 2nd of August 1955. (It happened to be his 42nd birthday) presided by C. Nagalingam Q.C. Hence the figures are subject to change.

Concept of a Homeland as a must for the Survival of an Ethnic Group
as envisaged by Fr. Thanni Nayagam

Land: Sir. P. Ramanathan spoke of demographic engineering to deprive the Tamils of their homeland.

Territory:

Sir P.Ramanathan was acutely conscious that a defined territory was basic for identification of a people. Any tinkering with the identified traditional areas inhabited by the Tamils was not to be fiddled about with. I believe in current terminology it could be described as "Demographic Engineering". We see the beginnings of moves in this direction in the Nachchaduwa Scheme. As early as the latter part of the second decade of the 20th century, the Sinhala leadership did alter a Tamil electorate to that of a Sinhala one. Sir P.R. along with other colleagues in the state assembly vehemently opposed these moves. The idea of the need for a clearly demarked land area therefore could be traced to no lesser person than Sir. P.Ramanathan.

Josef Stalin and Mao spoke of a land as a must. It is of value to the reader to be made aware of the views of celebrities in recent times in regard to the territory vis a vis a nation. Josef Stalin a Georgian by birth said "I do not believe in a cultural autonomy. It aggravates the conflict but I go along with a territorial autonomy" Mao said "even to practice socialism you must have a land of your own. You cannot practices socialism in a vacuum." Reader please note that they agree in toto in regard to the need for territory. It should not be forgotten that they were at total variance about other matters of the state. I refer to the different schools of thought. One Russian and the other Chinese version, they differed in their interpretation of Communism.

Israel Believed in a Land to Establish their State

Israel had to have a land to establish their state; a concept that they strove for over 2,000 years. How and where they went about is not an issue here. It is the fact that they could not have had a tangible identity without land.

Palestinian's Struggle to save their Land

The Palestinian dispute with her known and unknown enemies is over land. A land that they held lived and cherished over 2000 years. They were deprived of properties that they inherited from their ancestors. Is it not their bounden duty to protect it for their future generations? The crux of their problem is land, land, land.

Chelvanayakam Believed in the preservation of a Homeland

Among the Tamil Leaders only a very few have emphasized the preservation of the traditional homeland as an essential ingredient for the survival of the Tamil community. Mr. Chelvanayakam excelled in this thinking far above all leaders. **"What the body is to a soul is the land to a linguistic group"** It is necessary for its self-expression. This undeniable truth had been repeatedly emphasized by Mr. Chelvanayakam and the Tamils are now much more conscious of this issue than any other issue that is facing them.

Dr. Naganathan Cried for a Homeland

In the history of the Eelam struggle S.J.V. Chelvanayakam stressed the value of land for the Tamil community. His lieutenant Dr. E.M.V. Naganathan in his inimitable style said in Parliament **"Birds have their sanctuary, animals have their wild life reservation but Tamils do not have a territory of their own"** It was a statement that came from his inner depths. A man who was frustrated that his community was driven away literally from their bearings.

Vanniasingham Warned that we May be Drowned in the Sea

C.Vanniasingham a founding member of the Federal Party, President of The Tamil Arasukkadchi and an M.P. a puritan, and a devout adherent to SJV had observed that on every occasion in which the Tamils were at the receiving end of a thrashing, they were able to seek refuge in the North and East. If these provinces failed to provide a haven, a sanctuary for the Tamils, which way can they turn? Except to drown themselves in the sea.

Irish Struggle for a Homeland

Let's have a peep into Irish politics. The Irish struggle for homeland has been on for over 350 years. The unification of Ireland is being hampered by Ulster. Ulster is again an Irish property. To the British Region Ulster is an ulcer.

Jinnah Spoke of a Demarcated Territory

It is of interest to the reader whilst being on the subject of the vital importance of land for the identification of a people, to know what Mohammed Ali Jinnah the father of Pakistan said in his address to the students of the University of Aligarh in 1942 said the following: "Oh you Muslim youths, we are not a minority but what is the use of declaring that we are not a minority, we are undoubtedly a nation **but a nation cannot be created in a vacuum**. We must have a clear demarcated territory of our own, and govern it. This is the greatest task that has befallen upon us since the fall of the Mogul Empire."

Eminent Historian Mukerjhee Speaks of a Land for Survival

Mukerjhee an eminent historian in his book "Hindu Civilization" states categorically "Land is not only necessary for the self expression of an ethnic group but also for its survival."

Section 370 Saves Kashmir

On the Birth of Indian and Pakistan, the fate of the Hindu state of Kashmir was in issue then and continues to date. The Indian Constitution in spite of Kashmir being an integral part of India states in section 370 of its constitution that no one other than a Kashmiri is permitted to acquire land in Kashmir. This basic safeguard was included in the Indian constitution to ensure that the demographic structure of Kashmir was not to be interfered with. It guaranteed that the status quo concerning land was maintained. It is the writer's intention to bring out the fact that any change in landholding has to be prevented.

Kathiravelupillai said Lose Colombo and Gain Trinco

Kathiravelupillai spoke of Ceylon and said "that it was not a country but an island consisting of two nations" He would add further "The lack of recognition of this fundamental truth is the cause for all the political ills of the island "The Sinhalese and the Tamils were never historically one and the amalgamation of the Sinhala Territory and the Tamil Territory which was brought in by the British was for their administrative convenience. This bondage must be broken. "This was the constant advice that he gave us. In a comparative study of what was prevailing in South Africa and Ceylon, he put in a nutshell the following words. "**Racial discrimination in South Africa is skin deep but in Ceylon it is soul deep**". Rarely can a person speak a profound truth in such a gripping language. Such a quality he possessed immensely.

When he spoke of freedom, he did not say that he wanted freedom for the sake of freedom. Even to cure the economic ills of the Tamils he said "political freedom is a must". He agreed with his Sinhala brethren that the presence of the Tamils in the

Sinhala Territory is a hindrance to their way of life and that it polluted their political atmosphere and therefore he suggested that the Sinhalese should encourage the Tamils to get back to their Homeland- The North and Eastern provinces to preserve the Sinhala Buddhist culture in its pristine purity. This reveals his profound political thought to say the most unpalatable truth in a most inoffensive way.

To the Tamils he constantly advised that they had no future in the South of Ceylon right in the Sinhala territory. More than the question of preserving the sentiment of culture and language of the Tamils, their very physical survival demands that they must get back to their Tamil homeland, the north and eastern provinces of Ceylon. The 1958, 1977 Sinhala, Tamil riots, twice within 20 years have unfolded to us in a telling language what the future holds for the Tamils. Another political foreboding he often revealed to us was that "we must lose Colombo the Sinhala capital and gain Trincomalee the Tamil Capital." **"He who holds Trincomalee holds the key to The Indian Ocean"** This revelation of the British Minister Lord Wellington in the 19th century was always a reminder in his mind.

In keeping with the concept of a Homeland as conceived by World Leaders Father Thaninayagam was very conscious of the concept of Homeland for the Tamils. This is what he says,

"While I was delivering speeches regarding the economic and social advancement of the people of the Northern Eastern provinces, I had a singular opportunity of sharing my thoughts with a good Number of learned scholars Also I felt that there is a dire need of realizing the future of the lands that lie in between Vavuniya & the Elephant pass. I Highly appreciated with sense of great admiration the scenic beauty of the Koneshwara temple surrounded by attractive Hills & Waterfalls.

Also I was spell bound by the child like resemblance of the green paddy fields on either side of the Mahavali Ganga before it has its confluence in the ocean .I felt overjoyed when I witnessed the plentiful paddy harvest of our Muslim brothers who are living in the South of Batticaloa such as Karaithivu & Akkarai pattu.

Wherever I went I met Tamils speaking people with full of enthusiasm & a feeling for the Tamil cause following the passing of the Sinhala only Act. I witnessed a sense of unity & a strong renewed feeling for the Tamil Liberation cause .This feeling was not prevalent during the earlier period. **I also witnessed the Tamils were conscious that they are a Nation.**

I felt there was a need to bring in radical changes in these districts for the betterment for the people in these areas. It is our duty to convert the forest areas into a convenient habitat. The rich Tamils living in the Southern areas of Sri lanka should purchase lands in the Northern & Eastern Provinces & cultivate Paddy, sugarcane and other crop in our Tamil areas and economically make the areas prosperous.

The Tamils who do not want to live in the Southern areas must collectively get together & build model cities in the Tamil Eelam areas. Such efforts will bear fruit in numerous ways.

In Essence shifting of the Tamil people towards Northern & Eastern Provinces- Traditional Home land of the Tamils will go a long way to evolve a nation."

Father Thaninayagam possessed a political foresight to what the future holds for the Tamils.

Let us salute our beloved Father for his vision

In our final tribute to this great soul let us say "we laid him to rest in the soil, he loved, In the year of our Lord 1980 we salute him as Tamils for the immeasurable services he rendered as to us ordained by our Almighty Father in Heaven

M.K. Eelaventhana



தந்தை தனியாகம் கி.செய்யுமி