



We remember.

# MAAVEERAR NAAL

NOVEMBER 27th 2021





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# THE STORY OF MAAVEERAR NAAL

This maaveerar naal marks the 32nd remembrance day of all the fallen heroes who fought for the people of Tamileelam and their independence and sovereignty. The first Maaveerar naal were held 27th november 1989.



in 1982, November 27th at 06.05pm the first cadre, Lt. Shankar, died in combat.

## THE FALLEN COMRADE

Lt. Shankar was ambushed in a house by SL Army while having an evening dinner. He was carrying a gun. according to the code of conduct of LTTE, it is a must to protect oneself and the weapons the cadres are carrying. When Lt. Shankar was ambushed he was shot in the stomach and he escaped and ran for three kilometers. Lt. Shankar reached a safe house where he handed his revolver and collapsed due to excessive blood loss. Lt. Shankar was rushed to Tamilnadu, India. Here doctors tried to treat him, but his condition was too severe. After 7 days of agony, he had lost his life at 06.05 pm on the 27th november 1982.

His death was not announced for seven years as at that time LTTE was a small organization. It was feared that this would encourage the SL Army.



## THE REVOLUTION

To resurrect classical Tamil literature and traditions, the well-treasured custom of honouring heroes fallen in battle and paying homage to them by erecting tombstones. This is known "Nadukkal Valipaadu". The word "Nadukkal" meaning tombstone and "valipaadu" meaning worship/paying homage.

### Manalaaru

On 27 November 1989 around 600 LTTE cadres gathered secretly in the jungles near Nithikaikulam in Manalaaru (Mullaitivu District) to pay homage to the 1307 martyrs who had till then sacrificed their lives for the cause of liberating the Tamil people. Precisely at 06.05pm National Leader held the first Maaveerar Naal speech to commemorate the fallen martyrs.



Maaveerar naal uplifted the attitude of the widows, children, parents and relatives of the fallen cadres from the feeling of deprivation and hopelessness to that by participation they felt pride and hope. It gradually restored the martial culture of the ancient Tamil society.





## LIGHTING THE LAMP

At the first Maaveerar naal photographs of those who had fallen were placed on a pedestal, flowers were sprinkled at their foot and coconut oil lamps were lit.

Lighting the lamp ceremony, also called Eehai sudar eardral, was the simple beginning of what has now grown into an elaborate ritual.

### **THE ULTIMATE SACRIFICE**

Just imagine the amount of injustice and suppression there must have been committed against the Tamils if young people at their best age join the resistance movement.

Every Poraali who has fought for our freedom will always stand tall in front of us. We shall never forget their selflessness, sacrifice, and valor.



# TODAY'S SITUATION OF MAAVEERAR NAAL IN TAMILEELAM

**There were 27 Thuyilum Illams (Cemeteries) in Tamil Eelam. Following the end of the civil war in May 2009 the Sri Lankan government and its security forces destroyed the remaining Thuyilum Illams.**

**In 2011 Sri Lankan government built a military headquarters in northern Tamil Eelam on top of the earlier site of Thuyilum illam.**

**All Maaveerar Naal commemorations have been banned. The Sri Lankan government is denying the Tamil people the basic human right to mourn their dead.**

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# DYING WHILE FIGHTING IS THE HIGHEST LEVEL OF LIFE.

## AN INTERVIEW WITH ARUNMOZHI

To understand the struggles and sacrifices of our heroes and the life they led in Tamil Eelam. We have interviewed two former war heroes.

Today they live the life of a civilian with the scars inflicted upon them by the Sri Lankan state terrorism and genocide.

We wanted to dive deeper in understanding our heroes. To keep the authenticity we have not edited the answers only translated them from Tamil to English. To start with we asked them the most important question:

### **1. Why did you join the movement?**

I think this is an important question. Because that is what deepened my life of struggle.

Step by step I started to witness first-hand Sri Lanka Governments' ways to oppress and persecute our people with military power.

When I was 13, I witnessed a Sri Lankan Army member hitting an innocent young man in the face with his gun resulting that his lips exploding and bleeding excessively.

In July 1983 in the afternoon on the road around the Jaffna Paruthi thurai Market.

The army stopped and attacked violently a young man who was cycling with his mother in the back. The mother who begged the army to stop was kicked and knocked down.

As a boy, I ran with my brother towards my college hostel. From that day on my heart began to beat against terrorism and the strong tormenting the weak.

Then in 1985 in my village in Batticaloa, a student who was playing cricket with me every day was arrested by the Sri Lankan Task Force. Later he was ordered to get out of the police vehicle and run away, then he was shot in the back.

The student was my classmate's brother and unable to find any words to console her at the funeral I was devastated and I suppressed my inner turmoil for the days to come.

In the same year, my uncle Vaman was shot dead on Palali Road and we couldn't even claim his body. It was heart-breaking that the uncle who was so young and treated me with so much love and affection was murdered.

Another uncle of mine who raised me worked as a health inspector. One day on his way to work near Mandhihai, Point Pedro, he was shot dead along with several others. And his body was not found either. The following days after my aunts and uncles came to our house in Batticaloa and shared their suffering. This filled me with anger and a sense of mission that all this must come to an end.

I learned how our tractor driver, my dear brother was arrested and in custody, he was beaten, tortured, and starved. Four days later when he was released, we came to know what he had endured. Due to his serious injuries, he had difficulties breathing and swallowing.

Outside our hometown, there was a Sri Lankan military camp. While standing in my garden land I could often smell the scent of burnt bodies of young people being unjustly arrested, killed, and burned.

I listened intently to the cry of many innocent mothers who had come to my father, who served as the head of the Citizens' Committee, they came to ask for help in freeing their detained children. I listened with interest and empathy to the many innocent mothers who had lost their children.

I was deeply moved by the unparalleled sacrifice of Thileepan Anna who fought tirelessly against the Indian government who came to support the occupying terrorist army.

Lieutenant Anita Akka, who drank cyanide and embraced martyrdom when she was captured by the enemy in our town, also stirred deep emotions in my mind. The Indian Peace Keeping Force (IPKF) who came to keep the peace, instead started a war, and one day thirteen innocent people were killed by them in my town.

I have personally witnessed that the IPKF locked an old woman inside her house and burned her alive, they pulled a young man on the streets and ran over him with a battle tank while he was alive and the instance, they burned our town down.

I saw the pool of Tamilvaanan Anna's blood near my house. When IPKF soldiers fired at our house no one was harmed and survived.

Our townspeople always fled from one place to another. Life as a slave seemed meaningless.

Growing up in a family of 4 men and growing up listening to my mother tell heroic tales of patriotic heroes I often felt ashamed. Being a leading student and with team leadership traits and not participating in the fight seemed like a crime and I felt like a coward.

In 1990, In the fight to destroy the Sri Lankan Military camp in our town my friend and I joined the heroes of the movement. In the fight, many youths of our village also became martyrs by sacrificing their lives.

The feelings of anger, empathy, and admiration occurred in me. Anger towards the Sri Lankan state terrorists, Empathy for my people, and admiration for our heroes who sacrificed their lives to restore our freedom.

To become a good soldier, I went to a training camp. Captain Varathasundaran, who joined the movement with me embraced martyrdom within a few years of becoming a fighter. Later Major Varman became a martyr in a fight in Jaffna.

The memories of them will forever travel with me.



2. Can you tell us about your experience of when you became a fighter at a young age and the life you led there?

I was initially amazed at some of the experiences I had with the fighters.

We were on duty as a group, people who came from different walks of life and educational backgrounds.

It was not a place where I could share my thoughts and fantasies. But I was amazed at the leadership qualities of the fighters who came to fight without any literacy.

I enjoyed watching them learn and thrive and grow into team leaders and commanders. I learned a lot from them.

The hero who stood tall in front of me was Captain Alvin, he knew carpentry work  
In one of the camp areas, I was building a bench and here I used "Try square" to check the right angle.

Even though he has been doing carpentry work since he was young, he confessed to me that he did not know what to use the "Try square" for. He was a more mature fighter than me, he was even the leader of my team. He spoke with simplicity and honesty not thinking about what people thought of him.

One time, I had a sudden fever while walking in the jungle carrying a backpack. I had my rifle with chest straps and extra bullets in the waistband. With the fever, I could not carry the rifle. I was slacking and gradually came to the end of the team line-up. Alvin noticed and understood my situation.

Alvin took my rifle and carried it with his rifle and walked along with his things.  
His physique was smaller than mine but was much bigger in strength and self-confidence.

Thus, In that period I learned innumerable things.

In the fifth block of the town Perur, we set up a guard post and kept watch. Two armed female fighters arrived in a motorcycle clothed in our striped uniform. That was the day I first saw female fighters in such a look. Their eloquence, self-confidence, determination, and their depth clearly showed maturity.

They seemed to be camping alone in the woods. It's one thing that you join as a man in the fight for freedom but that women would come to fight in the public and stand up with strong conviction and stand equal to male fighters in all struggles were unbelievable.

Region, Sathiyam,

I felt that our incomparable struggle for liberation and fight against oppression broke all kinds of differences in religion, gender, education, economic social status, and any other distinctions.

The struggle seemed to me to be a unique university. Although I had dropped out of university, the LTTE appeared to be a place where I could grow my strength day by day in the struggle.  
Being a fighter under an unparalleled leader is an opportunity for great satisfaction.



3. What was your life like during the de facto government of Tamil Eelam?

How is it like to live a normal life today?

For 450 years we have continuously been enslaved and endured. We became accustomed to living in slavery. We are the majority of our country, we were completely freed from the clutches of the genocidal Sinhala state, which had made life impossible by the anti-terrorism laws within our own country.

Our land, our sea, our sky

Controllers of it al.

We developed into a just Tamil nation by upholding court law and policing.

Our homeland was reclaimed, and the frontiers gradually expanded.

We had grown into a strong military power that was able to defeat, without any foreign support, the great war operations orchestrated by the enemy.

We had risen above any economic obstacles as people who were self-sufficient in all ways.

At that time, I was promoted as one of the training doctors in the Tamil Eelam Medical College with the aim of producing doctors for the militants and as a surgeon trained in war recovery.

I was also given the responsibility of serving as the final three-year Director of Tamil Eelam Health Services.

We have made many impossible successes possible in that situation together with everyone in the field.

We worked with everyone to maintain supreme hygiene for all people, from the prevention of invasive diseases to the maternal welfare nutrition. We brought malaria, cholera, dengue, chikungunya, tuberculosis, and rabies under complete control.

We took dental awareness and development to a very high level very fast.

Even during the final genocidal war, there weren't many infections.

But as soon as our people were captured by the genocidal Sri Lankan government and barricaded in camps, our people were dying daily from infectious diseases. Gamma, a small child I nurtured and fostered also died of infections. Even my children became fatally ill.

I took refuge in the Diaspora and live a normal family life today.

My quest for liberation and dream of idealism has not diminished a bit.

In front of my eyes, I faced the massacre of my people by the terrorist government of Sri Lanka. Top investigators at the Pusa camp have confessed that military officials, the president, and the defence minister repeatedly attacked and destroyed our hospitals while watching live footage of spy planes.

They further said that it was hard to see the people who had been wounded and were seeking treatment in the hospital areas, be blown in pieces but they were forced to continue to bomb the medical force to end the war.

I am heartbroken to have learned the unbearable lesson that we live in today's world where countries that created human rights organizations and boast themselves as to be democratic states have been part of covering up the genocide committed against Tamils.

I'm one of the many people who live with post-traumatic stress disorder because of the aftermath of these traumatic events.

4. How were you able to overcome your fear and fight for us?

Heroic spirit is a fundamental characteristic of the genetic makeup of our race and can be understood through the heroic deeds and sacrifices performed by many heroes before our eyes.

Rather than bowing under and surrendering, then dying while fighting is the highest level of life.

The feeling of having to face death while serving one of the most important duties of our nation was strengthened within the heroes. I don't feel to have done anything before their sacrifices.

Those who were on duty in the back bases of the battlefields fell as duty soldiers from time to time in tight fighting sieges.

Assuming that the final battle would be a fire ground, I took it as a psychological exercise in dealing with every catastrophe in even more critical situations.

In the experience of being wounded many times, I was one of those fighters who once lost a leg and endured many challenges.

I considered it satisfying to die in the duty of the nation.

If there is another birth, I would consider it a privilege to die in the duty of my nation's liberation.

5. How did you go through the most horrible moments?

Our teams were only focused on the duty of saving those who were dying and they were never worried about their own lives.

Many doctors died while saving others and we did not have the time or conditions to worry or feel sad.

For the sake of every life, everyone (heroes) did their duty without worrying about their own lives.

6. Can you share happy and unforgettable happy and sad moments?

The students of the Tamil Eelam Medical College will go down in history as those who travelled the longest as friends in the path of the freedom movement. We shared many years more than the time we lived together in each of our respective families.

Every day during the struggle was filled with new experiences, joy, and excitement.

Achievements seemed normal as breaking the challenges became a culture for those who lost limbs on the battlefields. Breaking new achievements had become the fighting traits of our fighters.

When many medical fighters were imprisoned under the indefinite Preventive Terrorism Act, the medical doctors used to have fun and burst into laughter, and one Sri Lankan police officer was seen asking, "You don't look like people who just have been arrested, aren't you worried?".

We did not answer.

To worry is only a trait for those who have a future. When our own nation was enslaved, there was no future to worry about.

You asked about the tragic moments.

Tens of thousands of selfless warriors were born from the holy womb of Tamil Eelam and therefore, it is heart-breaking to see the birth of cowards and traitors from the same holy womb.

Many are unforgettable, but here are some of the most important.

My long-time friend Maruthuvan, who had a strong friendship with me, he was injured in a bombing and lost his three children in front of his eyes, and he asked permission to drink cyanide so he would not burden the doctors.

I begged him to be patient.

At that moment we were also severely attacked with bombs and ran I to save my children from the vicious shell attack. Thus, I went away him from for a second.

And as I was gone, he bit the small cyanide bottle and died as a hero. My superior and fellow doctors dug his body into the sand with their bare hands. This memory is vivid as if it happened yesterday and keeps coming to my mind.

7. How do you feel that the children of the tamil diaspora, are gradually forgetting our struggle?

As a result of the structural genocides, this takes place. We have the power to deal with and overcome this.

The passion for the Tamil language and the continuity of our culture is being correctly instilled by the Tamil diaspora.

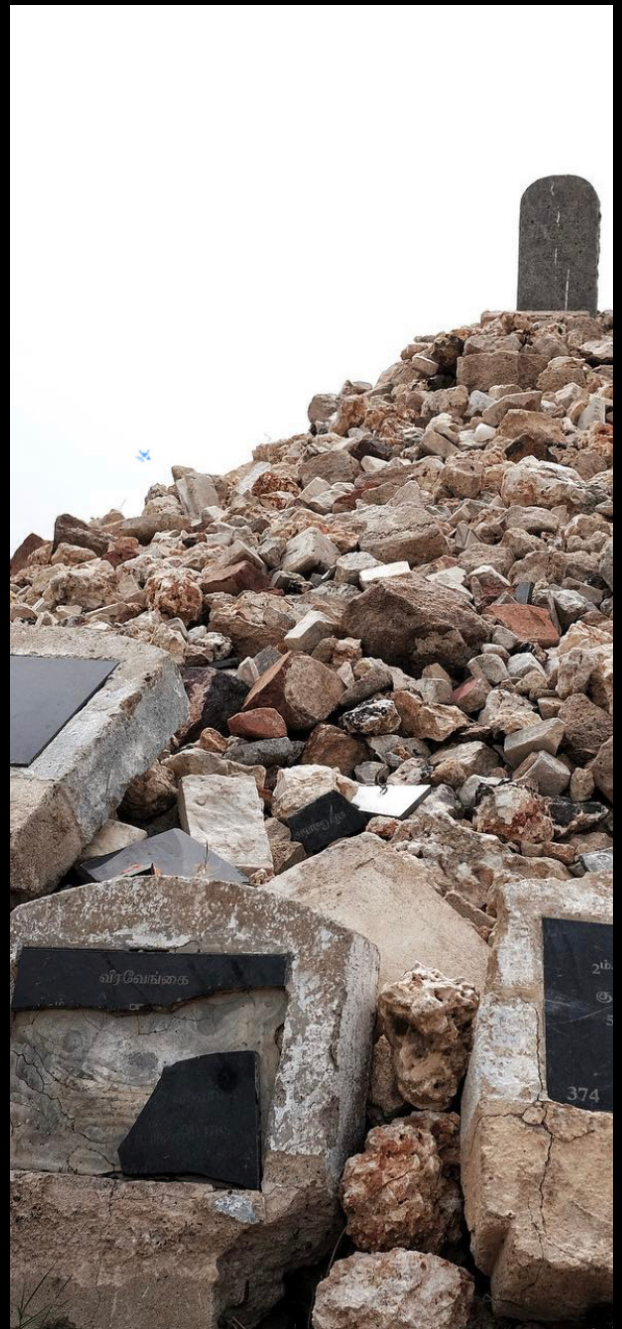
Those responsible for our people's liberation have not planned a proper plan to make the next generation of young Tamils lead the struggle.

Efforts like these types of interviews that you seek to do for an awareness campaign on the subject of Tamil Eelam liberation will be important and useful.

I would like to express my gratitude to you for giving me an opportunity to talk about the experience of the war heroes.

I hope you will reach out to more and more young people for our important struggle.

- Arunmozhi.



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# ONCE WE BECOME STRONG WE STOP FEARING DEATH.

AN INTERVIEW WITH MAYURI

1. Can you tell about your early days?

At first, I had never thought much. One day, I heard the news that a relation of mine had joined the LTTE. Since then my view started to change.

My friend had finished the training and came back. Indian army also came.

One hour ago, a friend who was sitting and eating with me is no more. This had a major impact on me. I still hear the words said by his father till today.

Afterward, situations worsened- Indian armies searches and the atrocities made it worse.

2. Can you tell us about when you first felt Sri Lanka government's racism?

Even though I knew, I had never thought about it in-depth until the loss of my friend.

3. What event made you join the movement?

The loss of friends who had joined the LTTE and lost their life.

4. How was your life in the movement?

It was a one beautiful family - it had many struggles, difficulties, and challenges but one thing was never there- jealousy.

When it comes to our duties the dedication level is high- we never slept or ate until the duties are accomplished.

The friendship among us had never held us back when it comes to duties. Before everything was our duties! However, we also have a heart; the days we lived with our relations is still embedded in us.

I just feel guilty because their responsibilities that were left behind and their dreams had never been accomplished. I feel nothing but guilt.

5. How could you overcome your fear and fight for us?

If it's thought for 'our country' rather than for me, fear would never cross your path. The moment we start to think for the country we build ourselves to become fearless. Once we become strong, we stop fearing death.

6. How did you go through the most horrible moments?

The difficult moments were only seen as difficult by the outsiders - those who were in the situation never saw it become difficult and challenging.

7. Years have passed how is this life?

Feels like a bewitched land

8. How do you feel that your children are not able to see or feel the beauty of Tamil Eelam?

The days lived in the defacto state was the most beautiful time; where ever you go in the world it will never feel the same.

9. How do you feel that the children of the Tamil diasporas are gradually forgetting our struggle?

It's devastating to see a community that is flourishing the branches and doesn't recognize the roots are being torn.

- Mayuri

With the words of two war heroes who fought for us, who laid the path to our Tamil homeland Tamil Eelam. We bow respectfully. We will make sure to raise the silenced voice of our heroes like them and our Martyrs.

Tamilarin thaagam Tamileela Thaayagam.

- TE LIBRARY TEAM.



NATIONAL  
SYMBOLS  
OF  
TAMILEELAM

# TAMILEELAM NATIONAL FLAG

All the countries in the world have created their own national flag. The salutation of the national flag is an expression of the value and devotion that the citizens of that country have towards their country. After the hoisting of the national flag, the main ceremonies and events begin in each country. While the struggle for the complete liberation of Tamil Eelam is in full swing, our National Leader has hoisted the national flag for Tamil Eelam, which has been reclaimed at the cost of thousands of lives of martyrs.

Even before the formation of the country, the people of Tamil Eelam have added a novelty to the history of the national flag by paying homage to the flag, playing the national song, and conducting major ceremonies and events.

We are proud to publish this handbook, "The National Flag Usage Rules" so that all the people of Tamil Eelam should know how to hoist and respect our national flag, which has an innovative history.

## **The nature of the national flag**

The national flag is the overall common symbol of a country, including its national races, the characteristics of its people, its rule, and its sovereignty.

## **The structure and size of the national flag**

The symbol, colour, size, and structure of the national flag of each country differ as an expression of their nature, conditions, and thoughts. The lengths and widths of national flags are often 3:2. In some countries, the national flags are 2: 1 long and 2: 1 wide, while in others they are 1: 1 square.

## **1. Pride of the national the flag and salute of the flag**

The national flag is saluted as a tribute to the country. Worshiping the national flag is like worshiping the country. The national flag is highly regarded as the leader, force, and government of the country. That is why in any country, at any special event, the president of the country, the soldier, the civil servant, and the citizens all salute the flag.

The national flag can be flown daily in the border areas of the country and in certain public places. We can fly our national flag during the day at our offices and embassies abroad.

Everyone should stand up and salute when the national flag is being hoisted.

During the flag salute, uniformed personnel (battalions, scout operators, first aid people, etc.) will pay homage to the flag as prescribed in the respective orders.

Only people in uniform can wear a cap during hoisting the national flag. If a cap is worn by anyone other, they must remove it, place the right hand on the left chest and salute the flag. Non-Tamil Eelam citizens can also place their right hand on the left chest and salute. Or stand in attention.

The national flag should not be worn as a dress or as part of a dress.



The emblem of the national flag may be engraved on valuables things or clothing.

No symbols, letters, words, numbers, shapes, or pictures shall be written or drawn on the national flag. The national flag should not be affixed to anything that is used and thrown away temporarily. The national flag should never be dropped on the ground. Perhaps the situation should be rectified immediately if it falls to the ground. If the national flag is dirty, immediately wash and dry it before using it again.

The grief of the country is conveyed by the hoisting of the national flag at half-mast during the national tragedy event. The flag is flying at the apex of the flagpole is lowered to the middle and flown at half-mast to symbolize the greatness of the country. If the colour of the national flag fades or loses its ability to fly in some other way, it must be properly burned and destroyed. Destruction of the flag should be done by special rules too. It is an insult to the nation to use it as a piece of cloth or put it in the trash.

#### **Things not to do during flag hoisting and flag worship**

Just as the value and specialty accorded to the national flag reach that country, so the contempt and disregard for the national flag will reach its own country. That is why the desecration of the national flag is considered a felony and the offense is given the maximum punishment.

A well-organized and uniform regulation for the flag-worshipping event that pays homage to the national flag is defined and implemented. The regulation and practice of flag hoisting and flag worship vary from country to country. Violation of those defined disciplines would be considered an insult to the national flag.

The national flag should not be flown upside down. The national flag should not be loaded so that it can be folded up and spread out. The national flag must be flown from below.

#### **Debit with flag**

Even the carrying of the national flag during processions for special events is a tribute to the value paid to the national flag. Those who hoist the national flag and guard the flagpole will not allow the national flag to fall or the flagpole to fall. The bearer of the national flag will hoist the flag at the appropriate place upon completion of duty. The flag will not be dropped by anyone. Literature and history tell of the Tamils' attachment to the country's flag and the value it placed on it in ancient times.

#### **History of the National Flag of Tamil Eelam**

The tiger flag created by our leader Prabhakaran Velupillai has been the flag of the Liberation Tigers of Tamil Eelam (LTTE) since 1977. In 1990, the leader of the Liberation Tigers of Tamil Eelam (LTTE) declared the LTTE flag as the national flag of Tamil Eelam, after removing the writings on the flag. The first commemoration of the flag was held on 27th November 1990, just before the second years' Maveerar Remembrance Day (Heroes' Day) by the national leader at his place.



### Colours and purpose

The four colours of our national flag are yellow, red, black, and white. The individual national race, the Tamil Eelam national race, seeks to establish autonomy on its own soil with its basic political and human rights. The yellow colour signifies that the national liberation struggle of the people of Tamil Eelam is virtuous, just and that Tamil Eelam will always stand by virtue.

The establishment of a national liberated Tamil Eelam state alone cannot be considered a complete liberation. Inequalities in Tamil Eelam must also be eliminated. Caste and class differences should be eliminated. The oppression of women must be eliminated. This requires revolutionary changes in the society system. Equality and collective justice must be upheld. The red colour symbolizes our political goal of praying for such a revolutionary coup.

The path to liberation is rough; It was full of death, destruction, and unbearable suffering. We need a firm heart like steel to withstand these and to build and defend the nation in the face of the crises and threats that will arise after liberation; Have unwavering faith; Make sure not to loosen. These are indicated by the black colour.

White stands for the liberation movement and the need for people and leaders to maintain purity and honesty.

Our national flag was designed in Madurai, Tamilnadu. This is a picture with our national leader and the designer of our National flag, Mr. Nadarasan.



# KANTHAL (GLORIOSA LILY)

Everyone knows that flowers are the symbol of the nation. It is an enduring tradition that the related flowers intertwined with the milk of the historical and social culture of the respective nation. The nation declares the flower as national flowers and are honoured by the respective nationalities and maintained as equals to the national flag.

It is known from history that the ancient Tamil Kings had separate flowers for adoption. That is, fig flowers were the national flowers for the Cholas, panam flowers for the Cheras, and neem flowers for the Pandyas. The garlands of the above flowers were worn by them when they went to the fields.

"Kanthal" is the traditional Tamil name of karthigai flower known in English as Gloriosa lily. Through this historical evidence, the connection between the Karthika flower and Tamil history becomes clear. Flowers play an important role not only in the country but also in the beliefs of the people living in the country.



# SENBAGAM (GREATER COUCAL)

Birds that are highly fly-friendly often do not have a country specific ancestry. Some birds migrate once in a long time. Low-flying birds do not migrate to this field. For that reason, low-flying birds are an earthy heritage strength. Low-flying birds are the national birds of most countries in the world.

In our homeland, quail, senbagam (greater coucal), wild chicken and peacock are found in many parts of the world. In terms of ethnicity these are less of the distinctive features of our homeland. In this way, senbagam with its unique features (the greater coucal) has been declared as the national bird of Tamil Eelam. Senbagam is called greater coucal or crore peasant in English. It lives in our homeland and in India and China.

The senbagam is slightly larger than the crow and it has a black body and saffron petals. We can see these wandering in our environment. It is more common in arid areas. It is slowly walking and jogging. Its habitats are undergrowth, groves, and lower parts. It eats snails, insects, frogs, and snakes. Senbagam also eats the eggs laid in the nests of other birds. It lays 3 to 4 eggs continuously.



# VAGAI (ALBIZIA LEBBECK)

Vagai tree is considered to be one of the most ancient trees in the heritage of the Tamil homeland. During the Sangam period, garlands from flowers of vagai tree were laid for the victors of the war. It is possible to understand the extent to which vagai tree has been associated with Tamils through the Sangam period tradition. There are many types of vagai tree. "Iyavagai" is indigenous to the Tamil homeland. Other species are found in many countries.

Vagai tree is called syrisa tree in English. It's called *Mimosa Flexuosa* in Latin. Its botanical name is *albizza odoritissima*. Parts of the vagai tree are also used in paranormal medicine.

It grows to a maximum height of 25 meters. The branches are broad and like an umbrella. The vagai tree is mostly seen in South Asian region. As it is a dry zone plant, Tamil Nadu in India and Tamil Eelam in Sri Lanka have become its heritage habitat.

It requires an average annual rainfall of 800 to 1000 mm. It is propagated by seeds and stems. Seeds should be soaked in hot water for 24 hours to germinate quickly. Its main enemy is a kind of worms. They can erode the leaves and cause damage. It is also grown in farms for firewood.



# SIRUTHAI (LEOPARD)



In the Sinhala nation, leopards are found only in the Yala Wildlife Sanctuary in Hambantota and the Wilpattu Wildlife Sanctuary in Anuradhapura. A team of Canadian leopard specialists came to Sri Lanka and determined that these leopards in Sri Lanka are unique among the leopard species in the world. They went on to say that this should be the national animal of Sri Lanka.

This leopard is abundant in the Tamil homeland. Such leopards have black spots on its yellow body, but unlike cats, lions, and tigers, leopards do not need a place to stay. A small spot on a rock, hill or a ridge, ditch, or tree is more than enough for the leopard. The native wild leopard also hunts and eats small deer, monkeys, peacocks, wild chickens, thorn pigs, and rabbits.

This leopard is typically five and a half feet long from the tip of its nose to its tail. It can also grow up to 8ft long and weigh up to 100 kg. The biological name of the leopard is *Panthera Pardus kotiya*. *Kotiya* is the Sinhalese name of the tiger. *Kotiya* came to an end due to the dominance of Sinhala scholars in the biological nomenclature of the Sri Lankan leopard. The tiger and the lion will usually sneak in and hunt animals. The leopard, however, chases and corners the animal before capturing it. Leopard researchers say that the leopard uses this as its main hunting tactic.

A leopard can hunt up to 25 to 30 kg of animals, and while carrying it, can climb up 8 feet of rock.

Because the leopard has a narrow or slender long body, it can spin, jump, and hunt quickly.

The leopard is the Tamil homeland hero. It has accurate hearing and sharp eyesight. Due to the colour of the leopard, the dry forests here are a good camouflage. So, the leopard cannot be easily isolated in the wild.

Here in the Vanni, a small wild cat called "Sarukuppuli" is shown, but this is referred to as the leopard elsewhere. There are no wild tigers in the Tamil homeland or in the Sinhala land, only in India. Therefore, the tiger is the national animal of India. The leopard belongs to the animal family "Felidae", according to the English classification. The leopard is also the national animal of Tamil Eelam. Other species of leopards live in different parts of the world, but the wild leopards here are more unique than anywhere else. Other species include unique panthers and cheetahs that are found nowhere else. The leopard is currently the most endangered animal in the world. *Panthera pardus kotiya*, a native of Tamil Eelam, is one of the rarest and most endangered species. It must be protected from predation and destruction, especially from hunters that have hunted leopards for their teeth and skin. Due to their current decline in population, this will have a significant impact on the food chain. The leopard is also mentioned in the ancient Tamil Sangam literature, thus has been declared as the national animal of Tamil Eelam.



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