CONCLUSION

There is an initial relationship between the two Dravidian languages - Tamil and Malayalam. As S. Subrahmanyan observes,

"Malayalam and Tamil were one and the same before the 10th century A.D. The dialect of Tamil of the Cora country changed into a separate language as Malayalam, from the 10th century onwards. Hence, Malayalam at the beginning was influenced by Tamil."

If this is the position of Tamil and Malayalam, there is no difference of opinion, that there is influence of Tamil in Malayalam Literature. The influence of Tamil in Pattu - a type of folk ballad and other literatures is recorded in the History of Malayalam Literature. So is the status of Tamil Literatures in Malayalam. Kamāramāyana and Tirukkuṟaḷ, two great works in Tamil are highly esteemed in Malayalam. The existence of prose and verse translations of Kamāramāyana in Malayalam is proof of its influence in the language.

A comparative study of the main story variations reveals the fact that though diverse opinions are found among critics, the indebtedness of Kampan to Valmiki, remains unchallenged. Kampan keeps throughout

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1 S. Subrahmanyan, The commonness in the metre of the Dravidian languages, (1977) p. 140
his work, a sense of indebtedness to Valmiki, eventhough he improves upon the stories by imbibing Tamil culture, in perfect agreement with the classical Tamil epic convention. Eluttacchan has rendered the Sanskrit Adhyatma Ramayana into Malayalam. But he has borrowed much from Valmiki, especially in the Yuddhakandam. Kampan's influence on Eluttacchan has been pointed out in this thesis. So, the two poets have blended the stories available to them in a manner suited to their tradition. What Kampan and Eluttacchan have composed are not translations of Valmiki and the Sanskrit Adhyatma Ramayana respectively. They are transcreations in their own way.

The episodes have a prominent role in Kampan while they have only a limited role in Eluttacchan's work. As in the main story, here also, the two poets have taken liberty in handling the episodes.

The comparative study of religious element in the two works - (Hymns and Sermons), reveals that Eluttacchan has utilised them, to establish a religious sensibility, which was lacking at that time. As Ayyappa Panicker says,
"He was able to achieve the perfect integration of the literary and the spiritual; one was not sacrificed for the sake of the other, for he knew that would spoil both" 2

Kampa has given more importance to the literary aspects in his magnum opus, than the spiritual aspects.

The study of characterization also proves that the two poets have portrayed the characters, in their own way, to suit their respective situation, civilization and environment. New characters have not been created by Eluttacchan. Eluttacchan’s characterization is quite independent of Kampa.

Both Kampa and Eluttacchan have through their works proved that they are eminent poets. It is quite impossible to explain their literary eminence within a nut shell. It can be realised, only by constant and thorough study.