TAMIL LITERATURE
OF
POST INDEPENDENT
PONDICHERRY
TAMIL LITERATURE OF POST-INDEPENDENT PONDICHERRY

The factors for the modern literary development in independent Pondicherry, which attained its freedom from French rule in the year 1954, include its contact with European countries, the impact of Western thoughts and above all the arrival of printing technology to India. The maximum amount of Pondicherry literature is in the form of prose and poetry whose quality and quantity can be compared even to those of Tamilnadu literature. This chapter intends to evaluate the literature, which are available as source material for our study in post-independent Pondicherry, under three broad categories.

PONDICHERRY LITERATURE

| POETRY | MODERN LITERATURE | LITERARY CRITICISM |

POETRY

Among the literary creations available in Pondicherry the poetic works occupy a predominant place. These works are inclusive of traditional poems, modern poems, minor literary works and epics. The traditional poems are, however, maximum in number because the present day poets seem to not to deviate from their predecessors.

The Reasons for Maximum Creations on Traditional Poems

The first and foremost reasons for the domination of traditional poems in Pondicherry literary activities, appears to be the poet's involvement in Pure Tamil Movement. Further, the writers attached to rationalistic movement thought that the traditional poems would be more vigorous and powerful than any other form in the propagation of their message. Finally most of the poets wanted to follow the footsteps of Bharati and his disciple Bharatidasan who were not ready to diverge from the established prosodic norms. Many poets created their works in traditional form on subjects like nature, sea, moon, sky, earth, womanhood, childhood, and other worldly affairs.
Most of our source materials on poetry are compilations of poems and they are classified as follows:

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POETRY
/
/
TRADITIONAL  MINOR  EPICS  MODERN
POETRY  LITERATURE  POETRY
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**TRADITIONAL POETRY**

In post-independent Pondicherry, a number of poetic collections containing traditional poems have been published. Most important works among them are herewith introduced and discussed.

**akkinik kuńcu**

On behalf of ‘kuRaL neRimanRam’ (Thirukkural Association), this collection was published by Arimathi Tennagan in the year 1983. It contains poems on different topics. Some of them are mentioned below:

- ‘celvamakāL paarttaaL’ (The beloved daughter has seen)
- ‘cempuu cintinaaL’ (The red flowers were spilled)
- ‘itutaan vazi’ (This is the way)
- ‘mayilin uuzikkruuttu’ (The peacock’s furious dance)
- ‘neruppu-kāLLi-ney’ (Fire-Spurge-Ghee)

and so on.

The poems of this collection speak about beauty of nature, removal of corruption and poverty, revolutionary activities to attain socialism, etc.

**azakooviyam (Beautiful Picture)**

This compilation is also by the same author Tennagan in the year 1981 and published by Shekhar Publishers at Chennai. The poems are about Tamils, Tamil language, Tamil womenfolk and other allied topics.
anpaaram (Garland of Love)
This is a book written by two authors, one of who is Tennagan and the other is Pulavar Nagi. Each poem, written in veNpaa metre, contains a question asked by one of the pair and its reply given by the other. This work was written in laudation of Gopala Ayyar.

This compilation comprises several topics, each of which includes poems on different themes. For instance, under the topic 'uyirppu', poems on sun, moon, river are found. Another topic 'uRavukaL' (relationship) consists of verses on gratefulness, poetry, pial, burial ground, skeleton and broom stick. The topic 'vaLLalkaL' (philanthropists) includes poems on the trees of coconut, plantain and drumstick.

Let us look into the following poem as an example:

\[
kavitaitaan koLkai ennum
kaRpinai koNTiruntaal
puviyil kaNNakit taayp
pukazinaik koLLum
\]

[A poem with proper aims and objectives is like 'kaNNaki', the lady known for her virtue and chastity]

aarupatai viiru (Six Holy Houses)
This work was written by Paramaketu and published in 1981. It is about six famous temples, dedicated to the God Murugan and situated in six different places. This work consists of the history of Murugan in the form of a story – His birth, growth, annihilation of demons by His heroic deeds, etc.

Under the topic of 'cuvaamimalai' the story about Murugan's utterance of 'pranavam' goes as follows:

\[
"paar pukaz piraNavattaip paNpuTan kuuRinRaay
eerakap pattyil vaazum eziluru cuvaaminaata"
\]

[O! beautiful cuvaaminaata, residing at yeerakam! We hail you for preaching the glorious and sacred 'pranava mantiram'!]
**aantaippaarru (Song of the Owl)**

M.L. Thangappa wrote this work in the year 1983 and it was released by Vanathi Publishers. This work contains 1040 lines and is similar to the famous 'kuyil paaTTu' (Song of the Nightingale) of Bharati. The poet, in his work, follows the technique of imitation and emphasizes the love and affection among human beings.

**iyarkai viruntu (Feast by Nature)**

It is also a collection of poems by M.L. Thangappa and published through Vani Publishers in 1991. The first poem of this collection is entitled 'iyaRkai viruntu' which itself happens to be the title of the work.

The poems in this book are on several divergent topics such as 'enkaL ammaa (our mother), 'enkaL appaa (our father), 'enkaL tamiz (our tamil), 'oppanaikkaararkaL (make-up men), 'pommaittirumaNam (toy/doll marriage), 'koozikkuńcu (chick), 'enkaL malartooTTam (our flower garden), 'puuṇaikkuTTikaL (kittens), 'iyaRkai azaku (natural beauty), 'vaanappuukkal (flowers on the sky), 'veeŋkaippuli (tiger), 'kaaLAAŋkaL (mushrooms), 'naŋRi (gratefulness), 'niņaivu (memory), 'arimaa (lion), 'ciRRuur (village), etc.

A couplet from the poem 'kaakkaikaL (crows) is given as an example:

*paarkkap paarkka irakkam*
*paavam kaakkai kuTTam*

[O! What a pity! The flocks of crows]

**ünkal. teruvil oru paarakkan (A Singer on Your Street)**

In the year 1976, this compilation work by Pasupathy Vemaintan was released through Annai Publishers. The author dedicates his work to his parents. The poetical topics in this book include the following:

*mana viTutalai aruLVaay (a prayer for mental liberation)*
*onRee koLkai onRee vaazvu (only thought and only life)*

OO! VaNTikkaara.......! (O! cart puller......!)
kaakkai cuvaikkum ciRuvaa (the children who devour crow)
oru maRu pariciilanai (a reconsideration)
cintanait toTarkal (the continuous thoughts)
unkaL teruvil oru paaTakan (a singer on your street)
ezuvaay, paya-nilai, ceyappatu-poruL (subject, predicate and object)
kuppaikkkuuTai (waste basket)
tiruttavaa? tiruntavaa? (To correct? Or to get corrected?)
viNNappam (a requisition)
cila kaatal cuuzzalkaL (some love atmospheres)

The following lures i^ the title poem of this book reveal the poet’s concept of uncertainty in life:

\[ \text{naan paaTum paaTal paaTiyapinnaal} \]
\[ \text{enakkee contamillai} \]
[The song is no longer mine after sung by me]

The under mentioned lines in another poem `naanaaka naan vaaza veeNTum’ (I must live as myself) expose the spurious life of human beings.

\[ \text{pacuvaippool paRavai pool} \]
\[ \text{pazakiTavum iyalaata} \]
\[ \text{veeTikkai maa JITarukkee} \]
\[ \text{ivaiyellaaam viLambaranikaL} \]
[Those who are unable to lead a life like birds and cows only need such fake and false advertisements]

ulakiyam paaruvoom (let us sing about universalism)

This again is the work by Arimathi Tennagan and his poems have been compiled by Muthukumaraswamy and dedicated to Sangam poet Kaniyan Pungunran. Villupuram Muthu Publishers published it in 1986.
uutukiren caïku (let me blow the shell)

This work also belongs to Arimathi Tennagan and Shekhar Publishers released it in 1983. This compilation contains several topics and each topic contains several poems.

The topic 'uNarccip puukkaL' (emotional flowers) contains felicitating poems on Tamil, Periyar, Anna, etc. Another topic 'ezuccip puukkaL' (rousing flowers) consists of poems entitled:

- caTaïkukaLai viTu (give up the ceremonial functions)
- veeNTum inappaRRu (cultivate racial feeling)
- OO! En tamizaal! (O! my Tamil!)
- uLikaL (chisels)
- aRami (virtue)
- uRaviyam (relationship)

and so on.

The next topic 'puraTcip puukkaL' (revolutionary flowers) includes the poems:

- maN civakkaTTum (let the soil become red)
- muTiveTuppoom (let us take decision)
- kaaraNam teeTu (search the reason)
- koNTuvaa neruppai (bring the fire)
- tuyar ozippoom (let us remove the suffereing)
- ulakamaippoom (let us make the world)
- cilaivaippoom (let us erect statue), etc.

One more topic in the name of 'malarccippuukkaL' (flowers of renaissance) consists of the poems on the following titles:

- etu uRavu? (What is relationship?)
- pooRRiTappazakuvoom (Let us praise)
- niitaan tamizan (you are a Tamilian)
- en kavi vaazum (my poem will survive)
- tanimai naaTu (seek the solitude)
The following lines in 'cilai vaippoom' (let us erect statue) the poet satirically criticises the low level politicians:

\[ patavikkaakap palliLikkaamal atu onReenum \]
\[ acaiyaatirukka cilai vaippoom \]

[Let us erect the statue of the politician, at least it will not degrade itself for the sake of the power]

The poet’s verbal attack on those Tamilians who do not have any language affinity can be understood from the below mentioned lines of ‘niitaan tamizan’ (you are a Tamilian):

\[ karikaa uppum kaivarumaanaal \]
\[ etaiyum izakkum inkiruppoorum \]
\[ cataiyaal tamizar \]

[These Tamils, who do not have any feeling towards their mother tongue, are Tamils only by flesh and are prepared to forego anything for the sake of even tasteless salt]

eňkal viirruč ceeykal (babies of our house)

This is a children’s literature written by M.L. Thangappa and published by Tamil literary association in 1973. The progress of our country and the world depends mainly on the growth and development of the children and hence they should be exposed to the suitable literary activities.

The songs collected in this work are so simple and lucid that the children can easily understand and recite them without any difficulty. These poems are written on several titles such as elephant, crow, parrot, deer, donkey, horse, buffalo, cat, motor car, electric train, rocket, microscope, babies of our house and so on.

The riddles constructed by the author in this book make an interesting reading for the children. One such riddle to identify the animal ‘donkey’ is given herewith.
virintu niiNTa kaatu  
veLLaiyaana muukku  
carinta taazi vayiru  
koNTatenm?

[What is that animal which has a long spreading ear, white nose and sagging stomach?]

Another couplet on 'bus' goes as follows:
untu vaNTi azaxinaip paar
uruLai naanukum uruLutu paar

[See the beauty of the bus, which rolls on its four wheels]

These are some of the poems, which illustrate the poetic talent of the author of this work.

ezuka tamizinamee (O! Tamil race, arise!)

Pavalar Ilakkiyan is the author of this work. Meena Publishers at villupuram published it in the year 1987. The poems in this work are many in number and some other titles are furnished herewith:

tamiz (Tamil)  
tamizkkuraL (Tamil kural)  
ezuka tamizinamee (O! Tamil race, arise!)  
mozippo (Language struggle)  
oRRumai (unity)  
naaLitaz (News paper)  
tolaikaaTci (television)  
tamizan vaazvu (Tamil's life)  
tantai periyar (Periyar)  
paavalarkku (to the poet)  
nii enta naaTu? (What is your nationality?)  
putukkalaikaL (modern arts)  
uLLam kaLippaakumaa? (Will mind be happy?)  
aRivaaRRal peruvateñkee? (Where shall we get knowledge?)
ivaroo nallar? (Are these people good?)
vaNTamizkku vaarivazaňku (donate liberally to the cause of Tamil)
mazalaiyar pALLi (kindergarten)
veeRupaaTTaikkaLaivoom (let us remove the difference)
tamizttaaykkaappu (felicitation to the mother Tamil)
inRee ezaTaa tamizmakanee (O! Tamil son, arise today itself)
paaveentar vaaNitaacao (Vanidasan)

eeñkukireen (I am yearning)
Arimappa Magan wrote this work and it was published in 1938 by Kanal Publishers of Chennai. The author in his preface gives reason to write this work. “This work is written to stress that one must possess the heart of a child to lead the life with interest and fascination”.

The following poem in this book is elucidative of his views:

manakkavalai maaRRukiRa maruntaam cella
mazalaiyinait tooLinee eentuteRkum
taiyittamizin inimaiyingic ceerppataRkum
taikamee illiyenga eeñkükiReen

[I am yearning to get happiness by shouldering a baby who makes me free from worry and pain and also to relish life by acquiring the sweetness of pure Tamil works.]

olj mazai (rain of light)
It is a compilation work by K.Villavan, published by Puduvai Tamil Research Institute in 1983 and dedicated to Pavalar Thangappa. These poems were originally published in several magazines like ‘kalki’, ‘kaniyaazi’, etc. at different times.

The topics on which the poems written are:

kal meel ezuttu (stone inscription)
putu maNam (new wedding)
veeNTal (request)
mazaiyil puutta azaku (Beauty of rain)
paavattin paNamuTippu (Salary of the sin)
viira varikaL (brave lines)
iTappeyarcci (Migration)
neruppupporvai (Fire Blanket)
caampal (Ash)
taTampatikkavantavan (One who prints his footstep)
puraTci veTikkumaa? (Will the revolution blast?)
muuccukkanal (Fire breathing)
oLimazai (Rain of light)
cuNNaampuk kaaRaikaL (Lime concrete)
uNavaipperukkuvoom (Let us grow more food grains)
kaTal (sea)
putucceruppu (New footwear)
aTTaikkattiakaL (Cardboard swords)
eTTippookaatee (Don’t go away)
caTahkuppommaikaL (Ceremonial toys)
kuRaL neRiyil (In the principle of Kural)
enna vilai pooccu? (What is the price?)
veeTkaittii (Thirst of fire)

and so on.

The following lines in the poem “veeNTal” (request) are interesting and worthy to comprehend. Many such poems are found in this work.

\[uTalaiyum peeNal veeNTum\]
\[uyarneRi ozukal veeNTum\]
\[keTal tarum ninaivai muRRum\]
\[kiLLiyee eRital veeNTum\]

[One should maintain his physical health; equal importance must also be given to build good character for which evil thoughts must completely be banished from mind]
Another poetry in the same compilation, which is given below, ridicules the bogus writers and pseudo intellectuals.

\[
\begin{align*}
een aiyya ezutukinRiir  & \text{ uraippiirenRaal} \\
\text{en arippait tiirkkattaan} & \text{ enRu kuuRum} \\
\text{paanmaiynar maTTiyellaam malintu viTTaal} & \\
\text{paTaippulakam uruppaTum naal ini emmaaLoo?}
\end{align*}
\]

[If the poet is asked the aims and objectives of his writing, his answer is nothing but blabbering; is it possible by such of him to produce qualitative creations?]

**kampan pukaz (Reputation of Kamban)**

This is a poetic work read in a poet’s meet by a blind person named Pavalar Tamilvel and later Pulavar Publishers have published the same in 1978. Kamban Adippodi in his acknowledgement to this book appreciates that it brings out Kamban’s views more vividly.

The following lines in this work expose the sufferings of womenfolk in our country from time immemorial.

\[
\begin{align*}
\text{maNNiyyai aaLvoon maaiviyaay vaaznitiTTaalum} \\
\text{viNNaiyum veRRikoLLum viirangiappeRRiTtalum} \\
\text{peNNenap piRanoorkkiinkee peruntuyar uTaimaiyamma}
\end{align*}
\]

[The woman, though wife of an emperor and mother of a brave warrior who can subjugate anything in this world, will never be able to escape from grief and sorrow.]

**kalai nilavu (Artistic Moon)**

Anbu Nilavan authored this work and Pari Nilayam, Chennai, published it in 1968. This work contains different topics, each of which include many poems on various subjects.

The topic ‘tamiz’ (Tamil) comprises of poems entitled:

\[
\begin{align*}
tamizee un pukaz ooشكلka (O! Tamil, let your fame and \\
glory be flourished) \\
\text{putuvaik kaviin (The poet of Puducherry)}
\end{align*}
\]
puratçik kaviñan (Revolutionary Poet)
iyRkaik kaviñan (Nature Poet)
tamizk kaavalan (Saviour of Tamil), etc.

Another topic 'kaatal' (Love) contains the poems on,
eriy venta nilavee (Unshine moon)
iLamañkai (Young Lady)
anRutaañ malarnatatu (Newly blossomed)
en ceyteen? (What have I done?)
nii ilaiyeel naañumilai (If you are absent, I too)
avar paaTiya paaTal (The song sung by him)

and other such titles.

Yet another topic 'vaazvu' (Life) includes the songs on the titles:
makanee vaa (Come on, My Son)
en makaL (My Daughter)
nam kaTañ (Our Duty)
iniyañ (Sweet Person)
unnait taatthaatee (Don't Degrade Yourself)
meeloñ aavay (Be a Great Person)

The poet in his song 'mazai iravu, (Rainy night) says that it brings untold misery to some
and joyful pleasure to some others.

   kanRukaTkum kaalikaTkum tunpam! aanñal
   mazai iravu kaatalarkoo inpam! inpam!

[Rain in the night brings distress to cows and their calves but endless joy to the lovers.]

In another poem 'meeloñ aavaay' he shows the ways and means to become great.
If you have aim in life and determination to achieve the same, the benefit and betterment will flood towards you and the whole world will recognize you as a great personality.

**kallum montaiyum** (Toddy and its container)

This is a work by M.L.Thangappa, published by Vakai Publishers in 1987. This collection includes the poems on the following titles:

- anta cirumaram (That small tree)
- pacumpul (Green grass)
- vaañak kuuRai (Sky roof)
- iravil vaañam (Sky in the night)
- paaTalaam ezuntu vaa (Come on, let us sing)
- kuzantaikaL iruvakai (Two types of children)
- en manakkutirai (My mental horse)
- paaRaiyum mukilum (Rock and cloud)
- iRutit teeTal (Final search)
- anRum inRum (Then and now)
- malarkaLum ilaikaLum (Flowers and leaves)
- pazamaiyum putumaiyum (Old and new)
- oru noTi (One second)
- paTTamaLippu (Convocation)
- ariviyal ooTTam (Scientific race)
- kiiz ellai (Eastern boundary)

Let us look into the content of some of his poems. In `pazamaiyum putumaiyum’ his views seem to be fresh and modern:
utirntu kītakkum inta malarkalai
enam maalai kaṭṭap pookiraay
veenti, upakku veeronru collven
avarraiyellaam kaṭṭi al.li
uur tooTTattukku uramaayp poOTTu vai
cezittu valarum ceṭikallil
putiya malarkal puRappaTTu varumee

[The withered flowers are useless to become a garland; instead they may be collected and used as manure in the garden so that it will cause new flowers to blossom]

The following lines describe the illusion of the people:

vaicai muRinta maNippoRi muṭkal viicum kaarRil aaTukirRanā
ooTuvataaka niṇṇaittu maṇikirroom

[The broken needles of the clock oscillate due to the blow of wind. Alas! The duped fellows think that the clock runs accurately.]

Another set of lines in the same poetry portray the human feelings:

inta maṇitarkaL
pakkattil iruntu pazakiya poottilum
oTTaatavarkaLaay ulaa varukirRanar
vaṇṇattu miṇkaloo
eeTTattolaivel iruppinum enakkuL
mika mika nerukkamaay miṇṇukirRanā

[These men, though very close and nearby, do not become intimate, but the stars though at far away distance shine intimately from within me.]

killaikalee keeluṅkal (O! parrots, listen)

This is a musical composition by Arimathi Tennagan, and a publication of Villupuram Meena Publishers in 1991. The topics included in this work are of the following types:
kiLLaikaLee keeLuńkaL (O! parrots, listen)
paRavaikaLee paaTuńkaL (O! birds, sing)
kuyilkaLee kuuvuńkaL (O! cuckoos, cuckoo)

kilarccik kuyilin kiitai (The song of rebellious cuckoo)
It is also a work by Arimathi Tennagan, a publication of the same Villupuram Meena Publishers in 1986 and a dedication to A.M.Rajan. The songs are entitled as follows:
teevai (Want)
naTpu (Friendship)
caṇṇaayakam (Democracy)
araciyal (Politics)
eppa ceyveen? (What shall I do?)
peecevatee perumai (Speech is outstanding)
keeTpaarillaiyaa? (Is there no one to care?)
iLaiya camutaayamee (O! young society)
niirkkoolam (Water decoration)
and so on.

cavuriraacan kavitaikaL (Sowrirajan’s Poems)
The very name of the book reveals the author’s name and it is the publication of Vanathi Publishers in the year 1987.

This work consists of poems on several topics, each of which includes a number of poems. The topic ‘tamiz’ (Tamil) has 10 poems, ‘iyaRkai’ (Nature) 9, ‘kaatal’ (Love) 6, caaņRoor’ (The great men) 9, ‘makaLir’ (Womenfolk) 3, ‘tattuvam’ (Philosophy) 7, ‘panmAattiRaL’ (Miscellaneous) 33, ‘cuvaTiyum cuvarum’ (Palm leaf and wall) 2 and ‘icai malar’ (Poetic Flowers) 5.

The poet’s observation on ‘tamiz’ goes as follows:

.muuppilee iLamai peRRaay
.yaappilee vaLamai peRRaay
[Your youth remains even in old age and your prosody continues to flourish with richness]

His views of ‘kaatal’ deserves our appreciation:

\[ \text{vizikal, ezutiya paaTTukku waita peyartaan kaatal} \]

[Love is the name of a song composed by the eyes]

According to the author, the society of yesteryears was:

\[ \text{cankilittoTarpoolee iNainta vaazvum} \]
\[ \text{caayaata ozukkattaal piNainta noompum} \]

[The life of the people was interlinked with each other like a chain connection based on strong and sound character]

The condition of present day society, in his words, is:

\[ \text{conta nalam onRinaiyee vaazvaaay} \]
\[ \text{eeRRu ciRumatiyum ceppaTiyum} \]

[To fulfill their selfish desire, people become mean and wretched]

cavuriraacan tamizppaavai (Sowrirajan’s Charming Tamil Girl)

This work is also by Sowrirajan and publication of Chitrai Book stall of Puducherry in 1986. It consists of poetic work in 30 topics.

Some of the poems in the work exhibit the outstanding poetic talent of the author. In the poem entitled with ‘kavitaaittoooppu’ (Poetic grove), the author describes the alphabetical system of Tamil language thus:

\[ \text{uyiraaki, meyyaaki, uyirmeyyay aayutamaaayp payiraaki} \]
\[ \text{ezutenayvee palki varum col} \]

[Tamil words consists of vowel, consonant, consonant vowel and fricative]

In yet another poem, he commends the rhythmic sophistication of Tamil language:
You are gifted with the rhythmic superiority among the world languages.

At the same time the poet does not hesitate to condemn those who are satisfied with harping on their past. He prays the Tamil language to remove the decline of Tamils and help them to come out from their castle in the air.

\[\textit{kuntip pazañkataikaL kuTTaakap peecukinRa nanti} \]
\[\textit{manattaarin nalivukaLai nii pookki} \]

cittirai celvi (Chitrai Lady)

This poetic compilation was written by Tamilvel and published by Purushottamman in 1973. Most of the poems in this work were read in the programmes held at All India Radio, Pondicherry.

It contains poems on several topics, some of which are given below:

- tamiz vaaztu (Felicitation to Tamil)
- cittirai celvi (Chitrai Lady)
- paaratitaacañaar paTaitta kuTumpattalaivi (Bharathidasan’s First Lady of the Family)
- paveentar paaTal (The creations of Paaventar Bharathidasan)
- eñkaL viiTIl oru naaL (A day in our house)
- tañkaiyiñ kaNNiir (Sister’s tears)
- kaaval (Guard)
- iyaRkai anñai (Mother nature)
- malai (Mountain)
- añpin vaziyyatu uyirnilai (Love is the source of life)
- kampaniñ azukaiccuvañi (Tragedy in Kamban)
- vaLarum paaratam (Developing India)
- vañoli naaTakam (Radio drama)
- attai makaL (Aunt’s daughter)
The first topic in this work is a felicitation to Tamil, which contains the details of the Three Tamil Academies, the literatures like eighteen major works, and devotional literatures including teevaaram and tiruvaacakam.

Another poem entitled ‘cittiraic celvi’ has the following couplet, the meaning of which is serious and thought provoking.

\[
aaLum paNa palamum accuRuttum aalpalamum
maaLum varaiyil makizccikkiTameetu
\]

[There is no place for joy and pleasure as long as the importance is given to money and muscle power.]

The undermentioned lines in the poem ‘malai’ (mountain) divulge the author’s poetic aptitude.

\[
karumukilai eNticaiyum celutti naaTTaik
kaakinRaay karuNaivyTan
\]

[You (mountain) make the clouds in the sky to spread in all the directions and cause them to pour heavy rain with grace]

tampikkku oru paarru (A poem to younger brother)
Its author is Puduvai Chandra Hari and it is from Vidya Publication, Chennai. The content of this work includes a variety of poems on several topics some of which are furnished below:

- tampikku (To younger brother)
- mayil (peacock)
- kaTaRkaraikkup pookalaam (Let us go to the beach)
- kuyil (Cuckoo)
- nilaa (Moon)
- vaNNattuppuucci (Butterfly)
- puunai (Cat)
- naay (Dog)
- muyal (Rabbit)
oTTai (Camel)
kiLi (Parrot)
yaanai (Elephant)
eRumbu (Ant)
kazutai (Donkey)

and so on.

tamiz makaL (The Tamil Lady)
It is a poetic compilation by Ilakkiyan and a publication of Meena Book Stall in the year 1986. The poems in this work seem to have been written with the purpose of inculcating patriotism, language affinity, racial affinity and other such emotional sentiments among the people. This work contains the verses on the following topics.

tamiz makaL (The tamil lady)
nilavu (Moon)
vaNTamizee vaazi (Long live tamil)
viNmiin (Star)
tamizttaay (Mother Tamil)
iyaRkai (Nature)
ennuyiree (O! my life)
ipam niiyee (You are the happiness)
aRivu veeNTum (Knowledge is essential)
aRivuccelvam (Wealth of wisdom)
urimaikkural (Voice of liberty)
puttulakam kaaNpoom (Let us see the New World)
aziyaata ooviyañkaL (Ever living paintings)
payantarvai vïgai (Beneficial action / useful work)
avãL paarvai (Her vision)
inRee ceyviir (Do it today itself)
veLLai nilavu (White moon)
putumai vaLarpoom (Let us develop modernism)
hayIRu (Sun)
While portraying moon in the following poem, the poet relates it with the face of a charming lady and the happiness derived while learning Tamil.

\[ aNimaNikaL puuNaata eLiya peNNin \]
\[ azakoLi ceer mukantaanee! enRum \]
\[ muttamizaik kaRkaiyilee uuRumiypam \]
\[ muzu nilavee! unaippaarkkat toonRumenpeen \]

In another poem furnished below, he acclaims the family life and considers the wife as a safe boat in an ocean and a ladder to climb up in life.

\[ vaazkkaik kaRaRil avaLee tooNi \]
\[ vaLarum nilaikkum avaLee eeNi \]

\textbf{tamizt teen} (Tamil as Honey)

It is the work by Puduvai Sivam and a publication of Villupuram Muthu Publishers in the year 1982. It consists of the poems on the following titles:

- tamiztteen (Tamil as Honey)
- kaatalikkuk kaTitam (A love letter)
- tamizccelvi (Tamil lady)
- iRappil piRappu (Birth in death)
- tamizil cuRRaRikkai (A circular in Tamil)
putuppaatai (New path)
iyaRkaikaatci (Natural scenery)
kaNNiraal kaattoom (We protected with tears)
avaLum naanum (She and I)
kañavu (Dream)
kaatal poñkal (Pongal with love)
niirtteekkam (Reservoir)
kaTalee (O! sea)
kalai maTantai (Lady of art)
kaatal (Love)
ellaarukkum ellaamum (Everything for all)
neruppu (Fire)
aRiniar aNNaa (personal name)
pazamperum araciyalvaatikaL (The grand old politicians)

The following lines in ‘putuppaatai’ deserves our appreciation:

nalattiRkum inattiRkum moziyinukkan
naakarikam tanniRkum valivu ceerkka
ulakattu naaTukaLnamatu naaTee
uyarmta tiru naaTenTu kuuRa vaippoom

[Our country will add strength and vigour to our race, language, and culture and above all to our betterment]

tamiz muracam (Tamil drum)
Pavalar Ilakkiyan is the author of this work, published in the year 1991 by Tamil Magal Publishers, Puducherry. The work has poems on many topics. Some of which are given hereunder:

muracin.muzakkam (Roaring of the drum)
karai ceervatenRoo? (When shall we reach the bank?)
viiram viLaintiTu (Cultivate bravery)
tamizppeyarppalakai (Tamil name boards)
cerukkaLam nookku (Look at the war field)
puyal pool ezuka (Arise like storm)
taLarveppatillai (Depress not)
naaLaik kaTattaatee (Don’t postpone)
inikkinRa centamiz (Sweet Tamil)
vaLartTiTu palkalai (Develop many arts)
veeNTum tanittamiz (We must have pure Tamil)
minnaay ezu (Arise like lightening)
vaLLuvam paTi (Read Valluvam)
taTai taaNTi ezuka (Cross over the obstacles)
taañkuka tamizppeyaree (Have Tamil names)
mozikkalappai niikku (Avoid lingual admixture)
vaaNikak kuuTTańkaL (Business groups)
tamizkkalvi veeNTum (We must have Tamil medium education)
nantamizee namakkuyartatu (Our Tamil is great for us)
centamiz ciRakkap paTameTu (Movies for Tamil development)
ayalmozikal aalavaTTam(Domination of foreign languages)
aaTcimozikkalvi (Administrative language education)

The following lines exhibit the poet’s concern over the improvement and progress of the Tamils.

viizcicyuRRa entamizar miitci peRa veeNTum
taaazcicyuRRa naam ithke aaTcipeRa veeNTum
[The suppressed Tamils must get up and they must rule themselves again]

His anxiety on the fate of Tamil language can be observed in these lines.

aaNTu palavaaka aaNTa tamiz mozi
maaNTazintu poovatuvee
[Can the language Tamil, which ruled for a very long time, be allowed to wither away?]
The poet further wants the Tamil language must bloom with modern and lively literatures:

\[
uuRRup~\text{perukkena}~nnni\text{Tattil}~\text{nalla} \\
i\text{ilakkiya\text{-}\text{k\text{\text{-}}}a}L\text{ inmim ezavillai een? een?}
\]

[Why is there the scarcity of strong, fresh and flourishing literary activities in you?]

tamizee vaa (O! Tamil, come on)

This work was written by Arimathi Tennagan and published in 1989 by Villupuram Muthu Publishers, as a dedication to N.Govindasamy on his 70\text{th} birthday celebrations.

Since this work is dedicated to N.Govindasamy, obviously it speaks about his noble qualities and special characters. Some of them are mentioned hereunder:

\[
umi~\text{onRaik~kaacin~meel~eTuttuvaittaal} \\
i\text{ulakattai~vaan\text{\text{-}}ka~vilai~keeTkum~naalil} \\
i\text{amaitikkee~caaNRaana~caaNRoor~na.~koo.}
\]

[N.G. is an exception in this world where the people are so selfish and calculative that they want to make money out of even a husk piece]

\[
muntivanta~icaip\text{aak}kaL~\text{teevaram~pool} \\
munni\text{Rpoor~maanamkaraikkum~aRivup~peeccum}
\]

[His (N.G.) enlightened speech and scholarly utterance is similar to musical composition of ancient thevaram]

\[
tappaamal~i\text{ruppatutaan~celvacciirmai} \\
tamizamma~itu~koNTa~na.~koo.~vaazi
\]

[O! mother Tamil! Long live N.G. who never errs and strays through rich and affluent]

tuural~tuuviya~tuuikai. (drops from the drizzle)

The author of this work is Yamuna Siva and Sivaganga Publishers, Puducherry, published this work in 1990. It contains poems on the following subjects:
A poem dedicated to Pillaiyar (lord Vinayakar) consists of the following lines:

_\textit{aanaa\text{k}kaan\text{k}ku\;toon\text{Ri\text{t}}uva\text{aay}}
\textit{aruL\;viziyaay\;noo\text{k}ki\;Tu\text{v}u\text{aay}}
\textit{tu\text{u\text{n}}\text{\text{k}}a\text{a\text{\text{m}}a}l\;tu\text{p}pu\text{Ru\text{v}u\text{oor}}}
\textit{tu\text{p}p\text{\text{n}}a\text{\text{i}k}\text{a}L\;tura\text{t\text{t}}i\;Tu\text{v}u\text{aay}}

[Your presence is everywhere; your eyes are full of grace and mercy; you will make the
pain, grief and sorrow of the sufferers disappear]

Another couplet from the poems \textit{\text{'enkaL\;aacaan'}} (our teacher) portrays an ideal teacher.

_\textit{ciiriya\;ci\text{inta}ya\text{aik}\text{aL\;ci\text{t}aRaata\;amaiti}}
\textit{kuu\text{Ri}ya\;pa\text{arvai\text{v}yilee\;ku\text{uRaata\;paacamuTa}n}}

[Our teacher is known for his excellent thinking, deep concentration, sharp foresight and
unabased affection]

tennan\;\textit{en\;toozan} (Tennan my companion)

Its author is Srimathi Tennagan; Tennan Publishers of Puducherry released it in 1981; it
was dedicated to the author’s friend Tennan on the occasion of his golden jubilee
birthday celebrations.

According to the author, his work \textit{1tennan\;en\;toozan} is similar to Bharati’s \textit{\text{‘kaNNa\text{\text{n}}\;en\;toozan'}} (Kannan, my companion). The titles of the poems in this work, as can be seen
below, are so arranged that the first letter of them follow Tamil alphabetical system as in
the case of the famous \textit{`aatti\text{c}c\text{uuTi’}} of Avvaiyaar.
anpupoykai  (lake of love)
aaRRalmiku tampi  (strong younger brother)
iṇiya naTaiyaan  (one who walks nicely)
iīTilaakkoTaiyaan  (one who gives boundless gift)
untum uNarvaan  (one who has active feeling)
uukkam aruntilaan  (one who does not lose endeavour)
erināTai veeTpan  (one who walks majestically)
eeNimañattan  (one who has broad mind)
aiyānē kaaraNan  (God is the cause)
oppi laa uLattaan  (one who has incomparable heart)
oonku tuNaivan  (majestic friend)
auvai manattan  (one who is jealous)

and so on.

tennagan kavitaikai.  (The poems of Tennagan)

It can be understood from the title of the book that its author is Tennagan. It is a publication of Lakshmi Book House in 1986 and a dedication to Muthu. The poems in this work have topics such as:

intiyam  (Indianism)
tamiziyam  (Tamilism)
ulakiyam  (Globalism)
uyiriyam  (Existentialism)

and so on.

teerukinreen  (I am searching)

The author is M.L.Thangappa; Puduvai Publishers published this work in 1980. In its preface the poet says that he is in search of love. The initial stanza of this work indicates the author’s aim and objective.
O! my beloved heart! Wherever you may be and if my voice can be recognized by you, I would like to tell that I am in search of you.

The last poem of this work too is of the same type:

It is never the end with the container called love and there is no way but to drown in it. It is like an endless container but if there is a small hole all the love will drain out.

teen cirru (Honey bee)

It is a collection of poems for children and its author is Tamil Mallan. Tamil Publishers published it in 1990. The poems in this work have the following titles:

mitivaNTi (Bicycle)
ilakkiyapuuñkaavinilee (in the literary garden)
vaayal (Field)
nalla peeccu (Good speech)
paTTaampuuucci (Butterfly)
ciRanta ulakam (Best world)
muTiyumaa (Is it possible?)
viITtuttoTTam (Home garden)
iLañkaalai (Early morning)
paTTaacu (Crackers)
vaanam (Sky)
kaakam karaiyutu (Crow is crowing)
The author of this book is poet Kalladan. In 1984, Muthu Publishers, Villupuram, published the book. It has several chapters, each of which consists of poems on different titles.

The chapter 'iyaRkai' (Nature) has poem with the following topics:

- taimakaL vantaal (Thai month came)
- piRanta maN (Home land)
- tamiz vaazka (Long live Tamil)
- iyaRkaiyin inpam (Joyous nature)
- neytal nilam (Coastal region)
- miŋŋiyal (Electricity)
- malai (Mountain)
- naakku (Tongue)
cittiraippeN vantaal (Chitrai month came)
O!O! paṉaimaramee! (O! Palm tree!)

Another chapter 'kaatal' (love) includes poems on the following titles:
ippiyan (Sweet boy)
oru naaLum maRaveṇaTi (I shall not forget you)
kaatal veLLattil (In the flood of love)
matiyanal kaappoom maṇai (Let us protect the house using our brain)
paitiyamoo avaL? (Is she mad?)
illirku iṇitu (Good for the home)
antaatippaaTTil avaL (She in the antadi song)

One more chapter by name 'uurum uRavum' (Home town and relations) consists of poems having the following topics:
nanRi (Gratefulness)
puyalin pinnee (Behind the storm)
yaaravaL? (Who is she?)
kavarcci (Attraction)
kavitai paaTa muTiyavillai (I am unable to sing a song)
veRRi viLaaitoom (We have conquered)
veLLai civappaay aanatamma (White has turned into red)
enRu muTiyum itu? (When shall it be over?)
paarati inRu iruntaal (If Bharati is alive)
kaTamaiyum urimaiyum (Duty and liberty)
uruppaTumoo ulaku? (Will the world prosper?)

Yet another chapter 'caanRoor' (Noble men) includes the felicitations on the great personalities like Gandhi, Thiru-vi-ka, Periyar, Bharati, Mother Teresa, and others.

Another chapter consists of elegies, composed on the occasion of sad demise of eminent persons. A few of them are given hereunder:
The following lines in ‘cittiraipeN vantaaL’ can be compared with Bharatidasan’s song starting with ‘maNmiitu uzaippoorellaam’ (Those who toil on the soil…)

cuyanalap peeykaLaic
curuTTiTum naaykaLaip
puyalenac citRiyyee maayttiTap – potumaip
puuttiTum nilaimaiyoo vaayttiTac
cittirai peN vantaaL.

[The Chitrai lady came like a tempest with vigour and vitality to destroy the selfish devils and cheating dogs and to establish equality among all.]

Another poem entitled ‘minniyal’ illustrates the poet’s views on the society and progress of Tamil language.

miin toonRum vaqn kaNTu minnalaikkaNTu
veNNilaVil viLaiyaaTa vaziyum kaaNpoom

[Let us study the stars, sky, lightening and find out a method to play on the moon.]

vaNTamizil vantu kalanta vaTamozipool
peNTai aTaintu piriyaata peey vaRumai

[The devil of poverty squeezes the womenfolk as northern words pollute the Tamil language]

nizal poorvai (Shadow blanket)

This is the poetic work by Kopperundevi. It is the product of Meena Publication in the year 1988. The reason for writing this poetic work, according to the author, is given below:
Surada, the poet of simile, found its light and wanted to expose the same to the world; it is the reason for the production of this work.

It includes the following poems whose titles are given below:

- toTTil kuzantai (Cradle baby)
- tuuiikumuunci marankaL (Rain trees)
- palaacculai (Pulp of jackfruit)
- o! pagai maramee! (O! palm tree)
- puraTci nilaa (Revolutionary moon)
- moTTai marankaL (Barren trees)
- nii enakku (You are mine)
- maRRu itayam (Transplanted heart)
- enRan tirukkuzavi (My gifted child)
- maalaikkkuL vantuviTu (Come before evening)
- kaRRut taruveen (I shall teach)
- aaTum alai (Moving wave)
- paacap paRavaikaL (Affectionate birds)
- kuttu viLakku (Pedestal lamp)
- koLLai azaku (Extraordinary beauty)
- oru naaLum maraveenaTi (I shall never forget you)
- tamizkkaatal (Tamil love)
- anicca malar (Aniccam flower)
- veeliyee payirai meeykiRatu (Fence grazes the crop)

The following lines of the last poem, mentioned below, deserve to be contemplated.

avaravarkku avaravar maayam taan veeli
ataanaaltaan veeliyee payirai meeykiRatu
If one’s mind abuses him, it is similar to the fence grazing the crop, as the mind is one’s protecting fence.

**panjiirp puukkai.** (Fragrant flowers)
Pulavar Panneerselvam is the author of this work. This book is published by Amuda Publishers, Puducherry. It contains the poems on the following topics:
- viruppu (Will)
- tiruvalLuvan (personal name)
- tantaikku añcali (Homage to father)
- napi mozi (Preaching of prophet)
- enkaL tamiz (Our Tamil)
- aakaTTum paarkkalaam (Let me see)
- puttanin putuneRi (New path of Buddha)
and so on.

The following lines from `enkaL tamiz’ portrays the antiquity of Tamil language:

- oonki ulakaLanta uuzinaal toTTe ciir
- oonku tamiz enkaL uyir

[Tamil whose existence from time immemorial is nothing but our life]

The poet describes Bharatidasan’s service to the cause of Tamil as similar to watering the crop.

- paaratitaacaagemum paavalar eeRee!
- paintamizukku vaayitta napjiree!

[O! Bharatidasan, the lion among the poets! Your service to the cause of Tamil is similar to watering the green plants.]

The poet’s attack on alcoholism is well depicted in the below mentioned poetry.

- pazakiTum tantaiyar taayar paNpukaLiTTum
- paaz ceyyum matuvoo! ivaipool inituRum
eNNuka ivaRRai
eRika kiiz matuvaiyee

[An alcohol addict is so characterless that he seldom respects his own parents. Consider its nefarious qualities and throw it forever.]

paaralkal alla (Not mere songs)

This work was written by M.L. Thangappa and distributed free of cost. It includes the poems in the following topics:

paaTalkaL alla (Not mere songs)
aziyaa azakukaL (Everliving beauties)
enna veeNTum? (What is needed?)
aNil (Squirrel)
kaaLaankaL (Mushrooms)
kuZantaikaL (Children)
kaalaikkaaTcikaL (Morning scenes)
oRRaiyaTippaatai (One way track)
caaral paruvam (Drizzling season)
terukkuuttu (Street play)

The lines in the poem 'paaTalkaL alla', which are given below, explain the deviated views of the author about poetic creations.

paaTalkaL alla, neñcin tuTippukaL
vaazvu maNalil paTinta cuvaTukaL
anpin uyirppukaL amaitiyin mellicai

[They are not mere songs, but heartbeats, footprints on the sandy life, breath of love and melody of peace.]

antivaanin cenniRa mukilkaL
tuLLittiriyum vaNNap puuccikaL
appootalamMta mazainaal malarkaL

[Children look like red clouds in the evening sky, bouncing butterflies and newly blossomed flowers of rainy season.]
paari makizntiru (Sing and enjoy)
The author of this poetic work is Ilakkiyan; Puduvai Tamil Magal Publishing House published it in 1991. The work includes the songs on the following titles:

- tamiz (Tamil)
- paravaikaL (Birds)
- colvaLam (Treasure of terminology)
- uurtikaL (vehicles)
- caanRoor (Noble men)
- vilaňku (Animal)
- aRivu (Knowledge)
- iyaRkai (Nature)

paarittaañ paaruńkaleen (Do sing)
pattabiraman is the author of this musical composition which can be used by 'villuppaTTu' (Bow singing) performers. It was published by Villupuram Muthu Publication in 1985 and dedicated to the parents of the author. This musical composition includes songs with following titles:

- tamizaa! vizittezu! (O! Tamils awake!)
- camutaaya oRRumai (Communal harmony)
- varumun kaappoom (Prevention is better than cure)
- intiraavukku añcali (Homage to Indira)

A few lines given below from the song `tamizaa! Vizittezu’ exhibits the author’s love towards his mothertongue.

unakku vanta nalam emakku vantataakum
unakku vanta veRRi emakku vantataakum
taŋkkẹna vaazntatu caavukku oppaaakum
tamizukku vaazvatee vaazvataakum

[Tamil’s prosperity is nothing but ours; his victory belongs to us. To lead a selfish life is equal to death and the life for the cause of Tamil is actual existence.]
The song titled `varumun kaappoom' is about mother-child care. A few lines in this song are given below as an example:

\[
\begin{align*}
\text{vaazvil inpampeRa varumun kaappoom} \\
\text{vaRumaiyil vaaTukinRaar varumun kaavaataar} \\
\text{ciRumaiyil aazkinRaar cintanai ceyyaataar}
\end{align*}
\]

[Prevention is better than cure; it is a source of happiness in life. Those who do not prevent evil occurrence suffer in poverty and those who lack thinking are degraded.]

paaru kuyilee (O! cuckoo, sing!)

The author of this work is Ilakkiyan. Villupuram Meena Publishers published it in the year 1987. This work consists of poems on the following themes:

- taay mozi (Mother-tongue)
- tirukkuRaL (Thirukkural)
- paaTu kuyilee! (O! cuckoo, sing!)
- cilampu tarum paTippigaikaL (The lessons from Cilappatikaram)
- tanittamiz vaLarppoom (Let us give importance to Pure Tamil)
- itu enkaL naaTu (It is our country)
- vaRumai (Poverty)
- kaNNooTTam (View point)
- putu veLLam (New flood)
- camutaayattil tiraippaTam (Cinema in society)
- manjitarkaLil ivai kurañku (Monkeys among human beings)
- aTakkam (Patience)
- kuTumpanalam (Family welfare)
- muuTanampikkai (Superstitions)
- maRaimalai aTikaL tamizttoNTu (Maraimalai Adikal’s contribution to Tamil)

paaveentar nookkil paarati (Bharati in the view of Pavendar)

paaveentar kaNTa tamnaanam (Self respect in the view of Pavendar)

mozi (Language), and so on.
paarukireen (Let me sing)

This is a work by M.L.Thangappa and a publication of Ilango Publishers, Chennai in 1973. It contains 35 poems, which reveal the emotional sentiments of the poet. The poet titled 'yaar pulavan' (Who is the poet?) defines a poetic scholar as follows:

\[
\text{minnal ennum pukaz kaNNaippaRittiTa} \\
\text{mootal taanilanaay – maaNTa} \\
\text{pinpum perumpukaz vaiyakam nilaittiTa} \\
\text{peeNum avan pulavan}
\]

[A poet is one whose work is free from wild controversy and whose contributions will survive even after his death.]

paaratiyam (Bharatism)

Arimathi Tennagan is the author of this work and it was published in 1982 under the auspices of Subramania Bharati Kavita Mandalam.

In his acknowledgment to this book, R.Thirumavalavan says:

\[
\text{paaratiyam} \\
\text{paaratiyin paa nimirvataRku} \\
\text{oru paaraaTTup pattiram} \\
\text{paaratiyin uNmai vaazviRku} \\
\text{oru pukaz aazam}
\]

[Bharatism is a meritorious document to sustain the poems of Bharati and it is a praiseworthy offering to his honest and veracious life.]

This work contains felicitations to Tamil language, Periyar, Anna, Bharatidasan and others. It is also inclusive of other poems such as:

\[
\text{putuneRittuRai (New path)} \\
\text{ulakai vellum paakkaL (Poems who surmount the world)} \\
\text{tannai maRantavan (one who forgets himself)}
\]
putumaittenRal (Modern breeze)
koLkaippuyal (Stormy doctrine)
naan paaTukireen (I sing)

In the felicitation of Tamil, the poet says:

ulaka mutaR puuvee, ulakemTM koTiyil puutta
uyar mutaR puuvee!

[You (Tamil) are the first flower blossomed in the world creeper and you are the best flower also.]

The poet analyses Bharati from an appropriate viewpoint, which can be understood from the following lines:

aannma neeyam pozintiTum puratci uuRRRee
unRan paakkkaalLee manitap paakkal
marapelil kacantaar tammin manattilum initaay niyee!

[Bharati is the revolutionary spring, which pours spiritual values; his songs only are actual human utterances; he too attracts those who dislike traditional values.]

Bharati edited a journal known as `India’ and it was printed in red colour. Arimathi Tennagan mentions about this in the following poem:

cintuvoom kuruti veRRiccintukaL cutantirantaap
vantiTa icaippoom tunpam vaaTTumee ena muzakka
intiyaa eeTTai niitaan eNNiyee cenniRattil
tantan enpar unRan tamiz manam aRiyaataaree

(Those who say that you publish the `India’ magazine in red colour to spill our blood for the freedom of our country, to sing victory songs for the liberation of our land and to forget distress and sorrow is unaware of your Tamil mind.)

paaratiyee nii vantu paaru (O! Bharati, you sing!)

This is also by Arimathi Tennaga and a publication by Villupuram Muthu Publishers in 1989. The poems in this work have the following topics:
tooraNavaayil (Festoon entrance)
tamiz veeNTal (Tamil prayer)
anpaic ciiraaTTavaa (Praise Love and affection)
aaRRalaipaaraaTTavaa (Glorify the energy)
toNTiñai uyarTTaavaa (Praise the service)
piRanta ciir pooRRavaa (Celebrate the birth)
maNivizaa pooRRavaa (Commemorate the diamond jubilee)

putuvaippukaz puukkaL. (The flowers of Puducherry)
Arimathi Tennagan compiled this work on the occasion of his 60th year commemoration and published through ponvizha publishers in 1984. This work introduces about 105 famous personalities of Puducherry and their valuable contributions in different fields.

About a scholar 'arimaap paamakan', the author describes:

```
arimaap paamakan arumpaTaiyaakat
taruñkaviyaalee takuti paTaittavar
```
[His poetic works are similar to the arms used in the battle.]

The poet introduces another scholar by name Sahib Maraicar, thus:

```
kataiyaayijnim kaviyaayijnim
etuvaayijnim uTanee tarum tirattaar
```
[Whether story, song or any literary work, he will furnish the same on demand.]

puukkaL. (Flowers)
This work was written by Arimathi Tennagan and published by Villupuram Muthu Publishers in 1987. The topics of this work are on the following:

```
aRivuppuukkaL (Knowledge flowers)
azikuppuukkaL (Lovely flowers)
kataippuukkaL (Story flowers)
kaataRpuukkaL (Love flowers)
```
What should be the aim of the poetic creations? The author answers this question in the following stanza:

\[
\text{vitiyenRum tam talaiyin ezuttee enRum} \\
\text{vizimuTik kiTappavarai ezuppukinRa} \\
\text{mati veeNTum kavitaiyinaip paTaippoorkkenRu}
\]

[The poetic creations must be able to bring those who are in darkness to light; further the poetic works must educate the people not to believe in fate and destiny for their sufferings.]

Another poem titled 'paaratipuunkaa' (Bharati garden) has the following lines, which are interesting and scholarly.

\[
\text{uttamarkaL ooriruvar varuvaar enRee} \\
\text{uyar maraṅkāL taraimitu pnukkāL tammai} \\
\text{mettaqavee virittu varaveeRkum}
\]

[The tall trees sprinkle their flowers on the ground to provide a red carpet welcome to the honest persons who possess the exemplary character and qualities.]

**peecum mozikaL. (Spoken languages)**

Kalladan is the author of this work; Villupuram Meena Book Stall published the same in 1986. This collection has poems in the following titles:

- puuṅkaavil pukunta pututtrenRal (New breeze in the garden)
- peecum vizikaL (Eyes that speak)
- poorkkuyilee nii paaTu (Rebellious cuckoo! You sing)
- uNavuppiraccīngai (Food problem)
- itu eṅkaL naaTu (It is our nation)
- camutaaya maRumalarccikkup pertum veeNTuvatu (The most needed for social renaissance)
vilāṅkukā laippōoRRal (Animal protection)
karuNaiyilaa aatci (Merciless rule)
veeliyee payirai meeykiratu (Fence grazes the crop)
camutaayac cakkaraṅkāL (Social wheels)
nanmai vantu eytuka (Let there be betterment)
kolai vaaLai eTaTaa (Take the sword)
paaTi ezuppiya paaveentan (Bharatidasan, who incited through his songs)
vaazttum vaNakkamum (Greetings and prayers)
etirkaalam (The future)
kuuTTuRavu (Co-operation)
ivarkaL paTippinai (Lessons from them)
iruL niikkiya katir (Rays that removed the darkness)

māṅkai (Young girl)
Arimathi Tennagan wrote this work and it was dedicated by the author to his children. Villupuram Muthu Publishers published it in 1987. It has the chapters of the following types:

vizippukkaLam (Field of awareness)
ezuccikkaLam (Field of arousing)
ceyaRpaTu kaLam (Field of action)

manitam paarrukkeene (Let me sing on humanity)
This is also a creation by Arimathi Tennagan and has songs on the following topics such as:

uNarntataip paaTukiReen (I sing about what I have felt)
uRuttalaip paaTukiReen (I sing about the disturbance)
uLattinaip paatukiReen (I sing about the heart)
uNmaiyaip paaTukiReen (I sing about the truth)

The following couplets in the topic ‘manitam’ (humanity) expose the human weaknesses and imperfection over the animals.


kaNcimiTTal illaamal viiTTaik kaakkum
kaTamai miku nayiyum uji uyavoo kuRu?

[Are you superior to dogs which defends the house with all trust and responsibility?]

viNkoTukkum mazai marumun aRiyum kaaTTu
vilațikinum nii nuNNaRivu paTaittaayaa col?

[Do you have more wisdom and knowledge than wild animals that have fore knowledge about the rain and other natural phenomena?]

Another poem describes the author’s eagerness to form a society having no discrimination whatsoever.

ulakam onRu uyirkaL onRee
eennum paatai amaippoom
unakkoo enakkoo enRum caNTai
illa ulakaic camaippoom

[Let us have a welfare society where the entire world is one and there is no difference, quarrel and dispute among the human beings.]

mignal (Lightening)

Pavalar Amudan wrote this work and it was published in 1983 by Isai Amuda Publishers. According to the author, Arimathi Tennagan was the source of inspiration to write this work. It contains the poems in the following topics:

mozivaazttu (Felicitation to the language)

aTippaTaik kiriyaikaL (Basic rites)

eezmai vilaňkaRuppoom (Let us remove poverty)

paarati, nii caavatuNTaa? (Bharati, do you have death?)

paaveentee un miitu aaNai (Let me swear on Bharatidasan)

thiru.vi.ka. (personal name)

paappaavum paaratiyum (Children and Bharati)

veNNilavin eNNam (Thoughts of white moon)

citamparanaaar (personal name)
puukkaaTu (Flower jungle)
uNavu (Food)
matukkiNNam (Wine cup)
tavaRu, tavaRu, cari (Wrong, wrong, right)
ũṇakkũ maTTum (Only for you)
neermukatteervu (Interview)

A police constable caught one who traveled in a bicycle without light. What happened afterwards? Read the following lines in the poem 'tavaRu, tavaRu, cari'.

tavaRu nii ceytuTTaay, tantuviTu paNattai enRaay
tavaRuTantavaRu ceemtaal, cariyenaaakippooccee

[You are riding on a bicycle having no light; pay me something, which will make it all right; so said the policeman. Two wrongs therefore become one propriety.]

meeraI oorai (Stage stream)
This is a work by Sowrirajan and a publication of Vanati Publishers in 1986. It is a collection of poems presented by the author in several poetic forums.

A poem on Kambar is furnished hereunder as an example to illustrate his poetic talent.

puviyiTai manitar tankaL
puRattoTu akattin aazam
kaviyilee vaTittaan kampaan
KaRpanaik kaTavuL aanaan

[Kambar’s works expose the people’s external as well as internal feelings and as such he becomes a divine creator of imagination.]

vazipaaru (Worship)
Its author is Cewvel; Asokam Publishers published it, Chennai in 1980. It consists of the poems on the following titles:
aruntuNai (Best companion)
munneeRRam (Progress)
paalaiyum coolaiyum (Desert and grove)
kaaTciyum miiTciyum (Vision and recovery)
koTikaatta kumaran (Kumaran, the protector of the flag)
tiRappu viziaa (Opening ceremony)
uzavarum talaivarum (Farmer and leader)
kuruTTu vaazkkai (Blind life)
vazipaaTu (Worship)

vaazka nii emmaan (Long live O! noble man!)

This work was written by Arimathi Tennagan and published in 1990 by Villupuram Muthu Publishers. It was dedicated to Justice S.Ramalingam. The poetic topics in this work include:

tamizee vaa (Welcome Tamil)
toNTiRpazutta pazam (Age old volunteer)
 palkalaikkazakam (University)
toNTartam perumai (Reputation of volunteers)
vaazka pallaaNTu (Long live for several years), and so on.

A poem on Siva Kannappar describes about his service to the society as below:

kannaappar paarvaiyato evarkku onree
maN nookki viLaiccalinaal kaattup pooRRum
mazai nookkam koNTavartaam vaazi vaazi

[Kannappar is known for his impartiality and unbiasedness as the rain is known for its generosity to produce and protect. Let him live for a long time!]

veeppanakanikai (Neem fruits)

M.L.Thangappa is its author and Tamilosai Printers published the same in 1985. The poems in this work are of the following topics:

paci neruppu (Fire of hunger)
 ikkaalattavaLaikaL (Present day frogs)
viiti munai (Street corner)
vizaakkaL (Festivals)
veNkalattiruvooTu (Bronze bowl)
tamiz irukkumìTam (Place where Tamil exists)
naañkaL kooveeRu kazutaikaL (We are mules)
paTTañkaL teevai (Degrees wanted)
ivarkaLin ozuñku (It is their discipline)
vauvvaal (Bat)
munneeRRam (Progress)
aruveRuppu (Disgust)
eñkaL vañTi (Our cart)
aapaacavaaNi (Awkward voice)
inta maaTukaL (These cattle)
kuzantaikaL tirunaal (Children’s day)
maTTuttanmai (Impotency)
tuuymai (Purity)
aTakka oTukkam (Humble and modest)
eñkum tamiz (Tamil everywhere)
uLLum puRamum (In and out)
eñkaL injiya naaTu (Our sweet nation)

Let us look into some of the poems of this work. These are the lines from 'veNkalattiruvooTu':

\[
\text{ooTTaicaTTiyil piccai eTutteen ippootu}
\]
\[
enakkup putitaay paLapaLakka
\]
\[
veNkalattiruvooTu ampaLippucceytu viTTaarkaL
\]
\[
aanaal maaRRamillai
\]

[Being a beggar I had then an earthenware pan; a bronze bowl now replaces it; but my profession remains the same.]

On slavery of womenfolk, the poet says thus:

\[
enkaL peNkaL Lukku ilakkiyak kaRpu, paNpaaTTin ilakkaNam
\]
\[
pazantamizp puTavai
\]
Our women are supposed to have virtue of literature, culture of grammar and saree of ancient language.

The poet’s view on Indian cattle breeding is interesting.

koLLum paruttik koTTaiyumaay
uLLee poovana ettanaik kooTikaL aayinum
ivaRRiTamiruntu caTTic caTTiyaay caaaniyaittavirac
coTTuppaalum curakkavillaiyee

Our Indian cows are fed with plenty of horse gram and cottonseed; still they give more and more dung and very little milk.

On the imposition of Hindi through All India Radio, the poet’s criticism is very sharp and bitter.

eñkaL vaqvoli iniya tamizil
aakaacavaaNi aakaacavaaNi enRu colvatu
en kaatukaLiL aapaacavaaNi aapaacavaaNi
enRu vizukutee

Wherever All India Radio utters ‘akashvani’ (voice of sky) it sounds to me nothing but ‘aapaacavaaNi’ (awkward voice)

In addition, the following works too deserve a mention in the post-independent Tamil literature of Pondicherry.

<table>
<thead>
<tr>
<th>Name of the work</th>
<th>Author’s name</th>
</tr>
</thead>
<tbody>
<tr>
<td>veLLi nilaa (Silver moon)</td>
<td>Tamil Vendan</td>
</tr>
<tr>
<td>minnattuTikkum vairaňkaL (Glittering</td>
<td>Karunakaran</td>
</tr>
<tr>
<td>diamonds)</td>
<td></td>
</tr>
<tr>
<td>pulveLi (Grass fields)</td>
<td>Pasupati devamaindan</td>
</tr>
<tr>
<td>paaveentar oru viTiveLLi (Pavendar,</td>
<td>Manimaran</td>
</tr>
<tr>
<td>a morning star)</td>
<td></td>
</tr>
</tbody>
</table>
MINOR LITERATURES

The so-called ‘prabhandams’, what is known as minor literatures do find a place in Pondicherry Tamil literary activities also. They are of several varieties and classified as follows:

<table>
<thead>
<tr>
<th>tuutu</th>
<th>piLLaittamiz</th>
<th>paraNi</th>
<th>koovai</th>
<th>veNpaa</th>
</tr>
</thead>
<tbody>
<tr>
<td>aaRRuppaTai</td>
<td>naaRpatu</td>
<td>ulaa</td>
<td>antaati</td>
<td>maalai</td>
</tr>
</tbody>
</table>

arimathi antaati

The author of this work is Arimati Tennagan. Puduvai Anandarangan Publishers published it in 1981. The ‘antaati’ is a literary work of hundred verses in which the last word, phrase or line of the preceding verse forms the opening of the succeeding. The above-mentioned work too follows the norms.

arimathi venpaamaalai

This work too was written by Arimathi Tennagan and published by 'Kural Neri Manram' in 1982. One of the poems of this book, which are furnished below, speaks that the author has written this work to disclose his love and affection towards his readers.

```
ponmukkup paaTuvaar pukazukkup paaTuvaar
poruLukkup pooRRuvaar
enpar pulavarkaLaip paRRi
avvaLaveen
allai kuuzukkuppaTi en_Rum kuuRuvar
atee vaziyil
arimati annukkup paaTi en_Ru porul paTaTTum
```
Many a poet pen their works for gold; some more for name and fame; some others for money; a few for even a cup of porridge’ whereas Arimati scribes his work only for love and affection.

This work includes poems on the following topics also.

- varalaaRRu maNikaL (Historical sapphires)
- tamiz vaazttu (Felicitation to Tamil)
- tamiz veeNTal (Appeal to Tamil)
- vaLLuvarai veeNTal (Appeal to Valluvar)
- puratcik kaviñar veeNTal (Appeal to revolutionary poet)
- putuvaittaay veeNTal (Appeal to motherland Puducherry)
- neñcoTu veeNtal (appeal to the heart)

mukil viru tuutu

The minor literature ‘tuutu’ is a genre in which one (especially a woman in love) sends a message (to her lover) through a messenger. In this work the messenger is the cloud and M.A.Sharmugam is the hero. The following few couplets deserve to be mentioned for their literary beauty and merit.

- nakaic cuvaikkiiTaay navamaNikaL kooTit
- tokuttaLittaal tuNaiyaakaa...nakaiyaaRiyac

[A sense of humour is much more valuable than the innumerable precious gems]

- muuturaiyai nalvaziyai muuppaRiyaa nanneRiyaik
- kootil palaaccuLai pool kuuRiTuvaan...veeta

[The hero of this work is well versed in several Tamil literary works such as ‘muuturai’, ‘nalvazi’ and ‘nanñeRi’.

- ceeran pool tooRRamum cirippumukam nanmukattin
- aaram pool peeccin azakuvaLam...

[His appearance resembles the king of ‘chera’ dynasty and his oratory skill is comparable to the garland of pearls.]
Our language is gifted enough to praise such a person who is as meritorious as paddy grain and whose skill of using vocabulary of the language is equal to that of peasants in ploughing the land for farming.]

tiyaaku veNpaa

Its author is R. Venkatesan. It is the publication of Puducherry Historical Association in 1980. This work contains poems of the following themes:

- en veeTkai (My ambition)
- ulakam aziyaamai (Everlasting world)
- tiyaakuvin munnoor (Ancestors of Thyagu)
- payaNiyar viTuti (Traveller’s home)
- tiyaakuvin maRappoor (Heroic battles of Thyagu)
- tiyaakuvin pukazmaalai (Glory of Thyagu)

Other minor literary works and their authors of this region are enlisted hereunder:

<table>
<thead>
<tr>
<th>Name of the work</th>
<th>Author of the work</th>
</tr>
</thead>
<tbody>
<tr>
<td>aanantaranañkan pil.Laittamiz</td>
<td>Arimati Tennagan</td>
</tr>
<tr>
<td>iizappuli aaRruppaTai</td>
<td><strong>'</strong></td>
</tr>
<tr>
<td>kalaiñnar mummaNikkoovai</td>
<td><strong>'</strong></td>
</tr>
<tr>
<td>tennakan veNpaa</td>
<td><strong>'</strong></td>
</tr>
<tr>
<td>taliñcaikkaaLi antaati</td>
<td>Ariputran</td>
</tr>
<tr>
<td>paarttacaarati antaati</td>
<td><strong>'</strong></td>
</tr>
<tr>
<td>nallavai naaRpatu</td>
<td>Paramaketu</td>
</tr>
<tr>
<td>pañmaNikkoovai</td>
<td><strong>'</strong></td>
</tr>
<tr>
<td>teyvanaañmaNi maalai</td>
<td>Velliangiri</td>
</tr>
</tbody>
</table>
EPICS AND MINOR EPICS

EPICS, MINOR EPICS AND THEIR SPECIFICATIONS:
According to the history of Tamil literature, the age of epics and minor epics seems to be during 800 – 1200AD which is the period of Cholas. A poetic work having a continuous theme is said to be an epic. This is further divided into major and minor epics.

As per the grammatical work ‘taNTiyalankaaram’, an epic is expected to have felicitations, prayers and the four objectives namely virtue, wealth, love and salvation. Further the epic literature must have descriptions of mountain, sea, moon, country and other objects of nature; it must have a hero who has rare qualities, remarkable character and extraordinary features; it must also consist of eight sentiments and be written in the style of the poetry in which it ought to be. A work, which satisfies all the above said qualities, is known as a major epic; otherwise it will be considered as a minor epic. Such epics, in plenty, have been written in Pondicherry also. A few of them are taken for our discussion.

kaatarkaŋkai. (Fruits of love)
This work was written by Durai Malirayan and published in 1986 by Puvazaki Publishers, Chennai. It has the requirements of an epic; its poems are in simple and elegant language and the work includes the following headings:

- maNamakkal pūrapaaTu (Departure of Newly weds)
- maNamakkalukku varaveeRpu (Welcome of Newly weds)
- maaRaṅṅi aavalum maṅkaiyin poRumaiyum (The anxiety of Maran and patience of Mangai)
- uuTal tiirntatu (Sulking is cleared)
- peeccillai muuccillai (No speech and no breath)
- muuttavaLukku vaLaikaappu (Bangle ceremony for the eldest)
- pooraaTTam (Quarrel for everything)
- tanikkuTittanam (Separate family)
maaRanin peRroom marumakaL maṅkaiyum (Maran’s parents and their daughter-in-law Mangai)

poRkoTikku maNa eeRpaaTu (marriage arrangement for Porkodi)

peNNazaippu (Welcome to bride)

vaikaRai maNappantal (marriage pandal of early morning)

eṅkalaiyum vaazzaviTunkaL (Let us also live)

maaRanin aRivuraikaL (maran’s advices)

putuvai puuṅkaavil maaRan (Maran in a park of Puducherry)

maṅkaiyum ceṅkuTTuvaṇum (Mangai and Senguttuvan)

ceṅkuTTuvaṇ tirumaNam (Senguttuvan’s marriage)

ippariyum oru pen (A lady like this)
The author of this work is Tamilvel. Neduvelakam, Puducherry, published it in 1981.
This work contains poems on the following titles:

naṉRi etaRku? (What for is the gratitude?)
kaatalukku taTai (Prohibition to love)
vantatu tanti (Telegram has come)
vacaiyum vaazzttum (Abuse and honour)
maṅam maaRiyatu (Mind has changed)

How is it possible that Selvi, who is known for her service to common cause, has changed her selfish mother? This question is answered in the above said work. This work is nothing but a poetic drama entitled ‘agreement’ (poruttam) which was broadcasted in All India Radio, Puducherry.

kallippuu (Spurge flower) – A minor epic
It is a minor epic written by Arimathi Tennagan. It was written by him in 1976 and was published by Kuralneri Manram. The theme of this work, according to the author, is that the ladies who are supposed to live as jasmine flowers must not turn to be spurge flowers. It contains the poems in the following titles:
ezuntaan iLampariti (The sun has risen)
avaL oru racikai (She is a fan)
naTikaŋaŋ, kaNavana? (Actor or Husband?)
nuulaippoola ceelai (As is thread, so is the saree)
aaNmakaŋtaŋaŋa? (Is he a man?)
peeykkaaTu (Jungle of Devils)
ciiTTaip peRRa cinnavaL (Young lady who received the letter)
kanavigkaatal (Dream love)
piŋcil vetumpum peetaikaL (Naives who ripened at the early age)
avan tiNTaaTTam (His troubles)
erimalai veTittatu (Volcanoes exploded)
kaar kuRRavaaLi? (Who is the criminal?)
taNTañai (Punishment)
kalliippuu (Spurge flower)

This work is entitled with the topic of the last poem. A few lines of the same are hereunder furnished to learn the author’s views on the welfare of the womenfolk.

tooTTakkaaran tuNai ceyvaŋ equil
viitTiq azakaik kaiLLikaL viizttume
mullaippeNTirait tiraippaTa mookam
kalliippuu eqak kaiLankaappaTuttum
paNmai mullaikaL perukip paraviTa
aaNmaiųŋ kaavaił aamaitele veeNTum

[If the gardener pays little attention towards the garden, spurge flowers will spoil it; the cinema craze spoils the jasmine like ladies into spurge like ones; the protection by men is essential to save the ladies from such evils.]

teenmozi (Lady with sweet voice) _ A minor epic
Kalladan is its author; Pari Nilayam published this work in 1979. It consists of the chapters with the following headings:
taaymai uLLam (Mother’s heart)
anpazaki (Lady with love and beauty)
teenmozi (Lady with sweet voice)

The last chapter has the following poem in which the reason for the love between the couple is narrated.

canhkat tamizaik kaRRu
takkatoor pulamai peRRa
tahkaiyin ijniya paTTil
tangtaiye maRanta kaLai

The heroine’s remarkable knowledge in Sangam Tamil Literature and her harmonious musical talent attract [the hero of this work]

In one of the poems of the first chapter, which are given below, the poet compares the tiny raindrops to the tears of a little baby.

viTyalaam kuzavi vizi tiravaamal
azuvataip poola aTaimazai toTarntatu

paccaikkunRu (Green hill) – A minor epic
The author of this work is Sowrirajan. Chitrai Book House published it in 1986. This work, as per the introduction of the author, is based on the following theme: The king Tirumalairayan and his court poet Adimadura Kavi insulted Kavi Kalamegam by presenting him castor oil seeds instead of pearls for having won in the poetry competition. The furious and irate poet Kalamegam cursed the king to become his capital barren and empty.

The hero of this work Amudan, according to the author, was poet Kalamegam in the previous birth. The following description of green hill seems to prove that this work is based on the historical records.

varaiyaTi vaarantannil
eppoztum tan paccai
[Without giving any justification, the records in the copper plate mention the hill as Green hill]

manitanai teerukireen (I am searching a man) – A minor epic
Puduvai Poonkundran wrote this minor epic and Manonmani publishers published it in 1991, puducherry. It includes the following chapters:

- amiztatamiz (Ambrosia Tamil)
- ñayiRu pooRRuvoom (Felicitation to the sun)
- cittiRaittirunaaL (Chitrai Festival)
- katai peecum ulakam (Story telling world)
- toTarum tollaikaaL (Continuing troubles)
- vaTapulattu vaazkkai (Life in the north)
- pazañkañciyum pacippookkum (Removal of hunger by old porridge)
- aamataaapaat payaNam (Ahamadabad travel)
- pazaya niñaivukaL (Old memories)
- aatmaññañam (Self-realisation)

The poem ‘amutattamiz’ is so written that the initial letter of each line is arranged in Tamil alphabetical order i.e., from ‘a’ to ‘au’.

The following lines in ‘maanuTattin aaRRal’ deserve to be mentioned as the poet expresses his views about the ideal human society.

- anpuTanee ellaarum vaazaveeNTum
- aRivumaNam eñkaNumee viicaveeNTum
- tan naaTTu makkaLiTaiyee orumai veeNTum

[All the human beings are to lead their life with love and affection; they must also possess enlightened knowledge and wisdom; also they must develop a sense of cooperation among themselves.]
In addition to the above mentioned epics and minor epics, some more works of Puducherry region in this field are listed hereunder:

<table>
<thead>
<tr>
<th>Name of the work</th>
<th>Author’s name</th>
</tr>
</thead>
<tbody>
<tr>
<td>aRaccelvi aayi (Ayi, the virtuous lady)</td>
<td>Arimati Tennagan</td>
</tr>
<tr>
<td>maRatti (Brave lady)</td>
<td><em>,'</em></td>
</tr>
<tr>
<td>kaataR paRavai (Love bird)</td>
<td>Pattabiraman &amp; Pavannan</td>
</tr>
<tr>
<td>peNmai pooraaTukiratu (Womanhood is fighting)</td>
<td><em>,'</em></td>
</tr>
<tr>
<td>iRaivanaikkaNTeen (I have seen God)</td>
<td>Vaidyanathan</td>
</tr>
<tr>
<td>kuzantaikaL virumpum neeru kaaviyam(Nehru epic for children)</td>
<td>Durai Maliraiyan</td>
</tr>
</tbody>
</table>

MODERN POETRY

Poetic literature is as old as human civilization. With artistic and imaginative skills, it was, is and will be used as a vehicle to preach and propagate ethical and moral values to the people of the society.

Poetry happens to be an admirable and splendid medium; with figures of speech and punning of vocabulary, it attracts and endears its readers; besides poetic works have proved to be a strong and powerful medium to educate the society, elevate its members and rouse their emotional feelings. Such an ardent and potential literary form has undergone several changes during the course of its existence in all the languages including Tamil. One such change is modern poetry in the form of free verses.

Modern poetry seems to give little importance to the traditional grammar and prosodic norms; it has grown as a device with its own techniques to present the matter in a simple way and on a plain track. Such modern poems in Tamil are found in plenty, both in
Tamilnadu and Pondicherry. Based on some of those works in Pondicherry region, this
part attempts to make an analysis on modern poetry.

ezuccippattu (Upsurge decad)
This work was written by Puduvai Naki (Na.Kirishnamurthy) and published by
Villupuram Muthu Publishers in the year 1984. This work consists of 100 poems each
with seven lines. Further every ten poems form a decad under a separate title and hence
this work has 10 decads, the names of which are given below:

tampiyarkkuppaattu (A decad to the brothers)
naNparkkuppattu (A decad to the friends)
taayarkkuppattu (A decad to the mothers)
toNTarkkuppattu (A decad to the volunteers)
talaivarkkuppattu (A decad to the leaders)
vaakkaaLarpattu (A decad to the voters)
maaNaakkarkkupattu (A decad to the students)
aaciriyarkkuppattu (A decad to the teachers)
naaTTaarkkuppattu (A decad to the countrymen)
neįncirkkuppattu (A decad to the heart)

A couple of poems from two different decads are herewith furnished as examples. A
poem from ‘vaakkaaLarpaattu’ is given below:

\[
kaacukku viRRa
kuuTiya peruňkaRpu
maacaRRa ponųukku
miiTiTumoo – aacaiyiŋaal
vaăhku paNattukku
vaakkaLittaal uNmaiyiil
teenkume naaTiyaten
\]
[Can the chastity, which was sold for a few coins be redeemed by pure gold? So is the
case with the votes that were purchased by money]
Another poem from ‘neñcirkkuppattų’ is mentioned below:

nancai uLam vaittu
naattazaikkap peecivarum
vañcakaraik kaaNin
varuntaamee – nencamee
pittarkaLaip poolum
pitaRRaatee, ittaraiyil
cettaaraippoolee tiri

[O! heart, don’t become mad by seeing those who have honey like speech and poisonous heart; just ignore them as the dead body behaves.]

kaantiyin kaittaTi (The walking stick of Gandhi)
The author of this work is A.M.Rajan. It is from Villupuram Muthu Publishers in 1984.
According to the author, this work is:

kavitaikal all curunkiya kaTTuraikaL

[It is not the collection of poems but of condensed essays.]

This work consists of the poems in the following topics:

uNNaaviratam (Hunger strike)
enpiLLaikaL (My children)
ottuzaiyaamai (Non co-operation)
pooraTTam (Struggle)
matuvilakku (Prohibition of alcohol)
nankoTai (Contribution)
civappu mai (Red ink)
ilaiyutirkaalam (Autumn season)
taavaNi (Half saree)
vaakkuppeTTi (Ballot box)
upateecam (Preaching)
murunkaikkaaykaL (Drum sticks)
puratci vitaikaL (Rebel seeds)
aTakkamee aaNavam (Patience is arrogance)
ilavacamaaka... (Free cost...)
aaciriyariñ kavalai (Teacher’s worry)
pizaikkum vazi (Livelelihood)
eerittaNNiir (Lake water)
pookum paataiyil (On the way)
eñkaL uur (Our village)
pooli eezaikaL (Pseudo poor)
paal...paal...(Milk... milk...)
meeRpaarvaiyaalLar (Supervisor)
etu uñ kuNam? (What is your character?)
nilavu (Moon)
muñnukkuppiñ (Contradiction)
varippaNam(Tax)
vivacaayakkulikalL (Farm labourers)
kuTumpakkaaTTuppaaTu (Family planning)
civappu eNkaL (Red numbers)
poRaamai (Jealousy)
varumaañavari (Income tax)
aavatum azivatum (Creation and destruction)
neeRRum inRum (Yesterday and today)
uuzal (Corruption)
aracu maaniyam (Government subsidy)
vaña vilañkukaL (Wild animals)
naayin kuNam (Dog’s character)

A few poems from this work are herewith furnished to illustrate the author’s poetic talent.

aaciriyarin kavalai

aANTu muzuvatunñ

viTumuRai
ena
arivikkappattatu
anru
oru
aaciriyar
kavalippattaraam
pamjiraNTu naaL
'casual leave'
viiNaakki viTTatee
enru

[Holiday is declared for the whole year; still a teacher laments, '12 days of casual leave has gone waste'.]

ilavacamaaka

pallikkutankaL
pacumpaal roTTi
en matuivikkum
kuzantaikaLukkum
kaluk kaTaikalil
maraNappaal toTTi
enakkum
en toozarkaLukkum
itu
teertal kaalam

[Free milk and bread to my child and wife, free liquor to me and my friend, O! this is the election season.]

kaalariyil talai (Head under the feet)

N.Ilango, with pen name 'Malaiyaruvi', has written this work; Tamil PuThakalayam, Chennai, has published the same in 1985. Pirapanchan's, a critical analysis adorns this work with a prelude by Agniputhran and colourful modern drawings for a few poems.
The modern poems in this work are found on many topics, some of which are given below:

- innuuluL (In this work)
- enna talaippu (What is the topic?)
- payanRRa payaNam (Useless travel)
- nampikaiyin payaNam (Travel by confidence)
- tolaivatu enn vaazkkai (My life is at loss)
- ooyvaitteeTi (In search of rest)
- kanavu (Dream)
- kaalaTi (Under the feet)
- mayakkam (Giddiness)
- cuTTuviral (Index finger)
- caatanai (Achievement)
- veLiccattTamiruntu (From the light)
- kaalakkaTalil (In the sea of time)
- manitattinnikaL (Cannibals)
- aikkiyam (Unity)
- kaamam (Lust)
- toTar nizal (Continuous shadow)
- cuTu kaaTu (Cremation ground)
- teLivu (Clarity)
- vaLaikiReen nimirvataRkaaka (I am bending to stand erect)

The following poem in the last topic deserves a mention:

etukkak kunintavan
nimirattaan pookireen
ataRkuL
eninta eeLananikaL
etirpaara eccuukkaL...
etaitteeTi vanteenoo
atai etukka veeNTaamaa?..
I have bent to pick up something from the ground. After taking it, I am going to stand erect. Meanwhile why such abuses and sarcastic comments? Should I not get what I have searched for?

kizakkuc cuuriyanin meeaku ninaivukat (Western memories of the eastern sun)
This work containing 35 modern poems was written by A.M.Rajan and published by Villupuram Muthu Publishers in the year 1985. Some of the titles are mentioned below:

- kizakkuccuuriyan (Eastern sun)
- raakam (Musical note)
- taaLam (Musical beat)
- vaTukkaL (Scars)
- pazańkaL (Fruits)
- aTiccuvaTukaL (Foot prints)
- veyil (Light)
- viTiyal (Early morning)
- meekańkaL (Clouds)
- meeRkup puratci (Western revolution)
- kiiznaaTu (Eastern country)
- naTpu (Friendship)
- naaTTup paRRu (Patriotism)
- kaTamai (Duty)
- aRuvaTai (Harvest)
- paTaippu (Creation)
- teertal (Election)
- kalvi (Education)
- veelai (Job)
- viiTu (House)
viiti (Street)
uur (Village)
naaTu (Nation)

and so on.

A poetry from `vaTukkaL` is given below as an illustration:

\[\begin{align*}
anupavattin & \text{ cuvaTukaL} \\
en & \text{ viralkaLilee} \\
etta\text{nai } eTTukkaL \\
etta\text{nai } kaa\text{ya\text{nkaL} } \\
e\text{l\text{aamee } tantikaLin} \\
tantai \text{ kaNTippuKaL} & \ldots \\
vaTukka\text{Lee} \\
naan \text{ peRRa} \\
\text{varaa\text{nkaL}.}
\end{align*}\]

[How many injuries, hurts and cuts; all of them are the prints obtained from experience; all these scars are boons offered to me.]

\textit{tarayil vizunta muttukkaL}. (Pearls spilled on the floor)

Arimathi Tennagan is its editor. Villupuram Muthu Publishers published it in 1984. During 1983, the author, as a tourist, visited several places for a month. The experience obtained during his travel is presented in 68 poems of this work.

\textit{nikaz kaalam} (Present time)

It is a work by A.M.Rajan and a publication from Villuppuram Muthu Publishers in the year 1984. It consists of 69 modern poems on various topics, many of which are given below:

\[\begin{align*}
nikaz kaalam (Present time) \\
teertal uurti (Election vehicle) \\
kaRuppuccantai (Black market) \\
iraTTaiveeTami (Dual role)
\end{align*}\]
tattuvam (Philosophy)
viNveLi (Space)
kaTavuLukkuppiTittatu (God’s favourite)
curaNTalicam (Exploitation)
kuRavan (Nomad)
tiTTahkaL (plans)
aRuvaTai (Harvest)
uraikal (Touch-stone)
aŋupavapaLLi (School of experience)
paatippu (Influence)
paarampariyam (Tradition)
amaiti (Peace)
keTTataNNiir (Spoiled water)
nanRi (Gratitude)
kaTikaaram (Clock)
viTutalai (Freedom)
pirivinai (Separation)
maŋitanum mirukamum (Man and animal)
orumaippaaTu (Integration)
naTpiŋ vilaiwu (Effect of friendship)
aaŋkilakkalvi (English education)
vaaricukaL (Heirs)
eezaiyiŋ cirippu (Smile of the poor)
azukai (Weeping)
varataTcinai (Dowry)
iruTTil (In the dark)
naaykaL jakkiratai (Beware of dogs)
periyavar yaar? (Who is great?)
aRivuk kuurmai (Intelligence)
karuppu muTTaikaL (Black eggs)
kaappu (Protection)
veeliyee payirai… (Fence grazes the crop…)

A few poems are herewith furnished to illustrate the poetic ability of the author. The following one is from 'paatippu':

\[
\text{kaTTalaippaTi-} \\
\text{naan} \\
\text{ennil} \\
\text{paatiyai} \\
\text{avaLukkut} \\
\text{tanteen} \\
\text{viLaivu} \\
\text{naan paatiyaakiviTTeen} \\
\text{avaL} \\
\text{paati} \\
\text{kuuTiviTTaaL}
\]

[She has become my better half. What is her influence on me? I have reduced to half and she has been added another half.]

Another modern poem from 'kaappu' goes as follows:

\[
\text{tankoLukkut teriyaata} \\
\text{rakaciyankaLai} \\
\text{maRaittu vaippatil} \\
\text{tiRamaicaalikaL peNkaL}
\]

[Ladies are good in protecting the secrets that are unknown to them.]

The following one is from 'veeliyee payirai…'

\[
\text{peeruntil} \\
\text{payaNi oruvarai} \\
\text{muTTiyatu} \\
\text{mutal utavip peTTi}
\]
mukattil kaayam

maRantu pooakaamal
tiRantu paarttaaloo
muTTiya peTTikkul
muunRu kaTTu
305 piitikaL

[In a bus accident, a passenger was hit and hurt by the first aid box; to give him first aid, the box was opened and three bundles of beedies were found in it.]

paaratap poor (The battle of Bharatam)
This is another creation by A.M.Rajan from the same Villupuram Muthu Publishers in the year 1985. It contains 146 ‘HAIKU’ poems. A few of them are given herewith:

1. oru kuuTTal (An addition)

\[muTTaalitanam + aRivu = anupavam\]

(Foolishness + knowledge = experience)

\[anupavam + muTTaalitanam = aRivu\]

(Experience + foolishness = knowledge)

\[aRivu + anupavam = muTTaalitanam\]

(Knowledge + experience = foolishness)

2. veLiccam eppootu? (When will there be light?)

\[vazakkampool karuKKal\]
\[maatattil ettanai naaL\]
\[amaavaacai?\]

[Darkness as usual. How many newmoon days in a month?]
3. **taaj mahaal** (Taj mahal)

   _uNmaiyaana kaatalukku_

   _anRe kaTTappaTTa_

   _kallaRai_

   [A cemetery constructed then itself for true love]

4. **viiTTupaLLi** (Home school)

   _enkaL makaLin viiTTuppaaTam_

   _ezutuvatu enkaLil_

   _ettanaiyoo peer_

   [Homework of my daughter… many of us are attending to it]

**piLLaitamiz**

Mohammed Arif Miyan wrote this work. It was published by 'centamiz Publishers' in 1988. It is a children’s literature and hence it contains a number of attractive pictures along with the rhymes. This work includes poems on several topics, some of which are given below:

- oruvanee iRaivan (God is one)
- tamizee collu (O! Tamil, tell me)
- tamizaaciriyar (Tamil teacher)
- intiyaa en naaTu (India is my country)
- imayamalai (Himalayas)
- viNmiin (Star)
- ilaatavar vilakkku nii (You are the light of the poor)
- mazai peytatu (It rained)
- nilavee viLaiyaaTu (O! moon, play with me)
- talaivarkaL (Leaders)
- pazaankaL (Fruits)
- iyaRkai (Nature)
- naaTu (Nation)
- toNTu (Service)
tamiz (Tamil)

iRai (God)

and so on.

**puratci kaviňarukkup pukazmaalai** (Felicitation to the revolutionary poet)

This is a commemoration volume published by the Government of Pondicherry in the year 1990 in connection with centenary celebration of the famous poet Bharatidasan of Puducherry. This volume includes felicitation poems by about 100 poets of both Tamilnadu and Pondicherry states. It includes a few English poems also.

**malarkkanaikai.** (Flower arrows)

It is a composition of poems written by C.S.Murugesan on several occasions and a publication of Murthy stores, Puducherry in 1985. It includes poems on a number of topics, some of which are mentioned below:

- vacantakkaNaikaL (Spring arrows)
- puriyavillaiyaTi (Unable to understand)
- kañavukaL kalaikĩnRaña (Dreams are over)
- matuvum eŋ kaataliyum (Wine and my lover)
- mukavarikaL (Addresses)
- tozuñooy (Leprosy)
- kaakitakkaNaikaL (Paper arrows)
- antimazai (Evening rain)
- apaayam (Danger)
- oruvazippaatai (One way traffic)
- aapiis akaraati (Office dictionary)
- vaazkkai (Life)
- tamiziń nilai (Status of Tamil)
- itu toTarum (It will continue)
- iruTTuk kaatal (Love in dark)
- marupaTiyum paarati (Bharati again)
- vaazkkaittuNai (Life partner)
A poem of ‘tamizin nilai’, portrays the position of Tamil language in its land itself.

oo! Tamizee!
nii tamizan
manattil maTTuntaam
iraNTaam iTattaip
peRRuLLaay
enga ninaitteen
pazaiya
peeppark kaaran'q
eTai vilayil kuTavaa

[O! Tamil, you are in second place not only in the heart of Tamils but also in the rate of old paper purchasing store]

Another poem ‘aapiis akaraati’ discloses in alphabetical order the present day official’s lethargy and apathy towards their work in their work spot.

aTTeNTans (Attendance)
aapiis paay (Office boy)
inTarviyu (Interview)
iiTTiya viTuppu (Earned leave)
urakkam (Sleep in the office)
uutiuyam (Salary of the month)
ezuttar (Clerk)
eeTaa kuuTam (Improper work)
aintumaNi (Five’O clock)
ozu\nu kuTavaTikkai (Disciplinary action)
oovar Taim (Over time)

and so on.
MODERN LITERATURES

In the literary activities of Pondicherry, poetic literature happens to be maximum in number, the next being modern literature written in prose style. The reason for its growth and development in Tamil speaking area is the western impact on the native literature. The modern literatures that are available in Pondicherry region may be classified as follows:

MODERN LITERATURE

- NOVEL
- SHORT STORY
- MINOR NOVEL
- DRAMA

NOVEL

Italy is the birthplace of novel literature. In 1350, Pokkasio published his collection of stories as a novel with the title of 'Stori fresh storil' and this wok attracted the readers throughout the world. Normally novel literature is written on the basis of the happenings in day-to-day life of the people with the imaginative skill and emotional outburst.

Vedanayakam Pillai of Mayuram is the fore runner to introduce this type of literature and his novel entitled 'pirataapa mutaliyaar carittiram' happens to be the first of its kind in Tamil language. Since the novels written in Pondicherry are few in number, it is not possible in this dissertation to make a detailed study about them.

SHORT STORY

Short story is another type of prose literature that has been imported from the West to this country. About 100 years ago ‘Edgar Allenbo’ and ‘Sogol’ have introduced this new type of literary technique. Though its birth place is United States, now it has spread to the entire world. People who are unable to spare much time for long reading in their life of excitement and hurry are attracted by such stories which are short and light.
Edgar Allen is of the opinion that the reading time of short story must be about half-an-hour and at any cost it should not exceed two hours. As far as Tamil is concerned, V.V.S.Ayyar introduced it in the year 1927. In Puducherry too, a few short stories have been written.

MINOR NOVEL
Though it has all the sophistications of a novel, in size it is less than a novel and more than a short story.

DRAMA
Drama is the combination of prose and poetic literatures and musical compositions, all of which are expressed through the characters of the plot. This drama field is not completely new to the Tamil country; it was initially in the poetic form and has now changed to prose style. The existence of drama can be traced even in the ancient Tamil classic ‘Silappatikaram’ (200 AD) itself. The following lines in it can illustrate the same.

   vaayiRk kuuttum ceerippaaTalum kooyil naaTakak
   kuzukkaLum varukena...

[A grand reception was accorded to the temple drama troops, group singers and folk artists...]

There were two types of drama literatures, one for delightful reading and another for performing or acting; the latter type is found only after 10th century AD. However, in Pondicherry region, the drama works are only a few in number.

ezucciyuurrum ciruvar kataikal (Inspiring stories for children)
This collection of short stories was written by Arimathi Tennagan and published in 1991 by Lakshmi Nilayam, Chennai. It contains the stories with the following titles:

   varaveeRpu (Welcome)
   maNNin maintan (Son of the soil)
   veRRikku vazi (Gateway to victory)

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kiLikaLin cirippu (Parrot’s laughter)
putiya pooraTTam (New struggle)

niiti nuulkaL (Ethical stories)
It was written by Sacchidanantham and published in the year 1985.

paarvaikaL (Visions)
This is a short story collection by Devidasan published in 1989 by Thirumakal Publishers.

tenanagan kurrikkataikaL. (A collection of short stories by Tennagan)
Obviously this work is by Tennagan and it is a publication from Villupuram Meena Publishers in 1987. The following short stories, written mostly for children, are included in it:

varam (Boon)
curaNTal (Exploitation)
celvaakku (Influence)
maRupatippu (Revised edition)
paaTTarañaKam (Poets forum)
payaNam (Travel)
paTTuppuTavai (Silk saree)
piranta naaL viza (Birth day celebrations)
vaazttu (felicitation)
marmaccirippu (Puzzling smile)
paatai maaRaatu (Unchanged path)
mantirattil maanaKaay (Mango by magic)
pilLLaiyaaruTan oru peaTTi (An interview with Pillaiyaar)
yaar aRivaalLi? (Who is intelligent?)
teyvaccintagai (Divine thought)

and so on.
piranta naal (Birth day)
Devidasan is the author of this collection. Tirumakal Publishers published it in 1989. This work includes the following stories:

- anupavam (Experience)
- peRRa manam (Mother’s heart)
- kaanal niir (Mirage)
- nalla muTivu (Good decision)
- tirumaNam (Wedding)
- piranta naaL (Birth day)
- kaattaaTi (Kite)

puttam putiya kataikaL (Modern stories)
This work was written by Arimathi Tennagan, published in 1992 by Vanathi Publishers, Chennai and dedicated to M.K.Raman. It contains short stories on the following titles:

- narai muTi (Grey hair)
- manita teyvam (Human God)
- azaku mukam (Lovely face)
- kaLLippuu (Spurge flower)
- apacakuŋam (Bad omen)
- kaNNiiriŋ keelvi (A question by tears)
- inŋumaa engaik kaatalikkiRiirkaL? (Do you still love me?)
- civan cotto (God’s property)
- teyvam cettuviTTatu (God is dead)
- pullum puNNiyamum (Grass and sacredness)
- oru coTTukkaNNiir (A drop of tear)

varaakamikirar
The author of this drama work is Varada Desikan known by his pen name Natatur Nambi. It is a publication of Sri Archana Publishers of Kurinchippadi in the year 1985. It consists of two plays.
The historical play 'varaakamikirar' is about an astronomer who lived during the period of King Vikramaditya. The characters of this play are Kalidasan, Patti, Tunmuki, Adavan, Indumathi, Chandralekha, Adyadasan, vararuci besides King Vikramaditya and Varahamihirar.

Another play Rasavadam is a social drama. Its theme is based on alchemical substances explained in our ancient literature. This play has 11 characters viz. Krishnan, Vedanayakam, major Babu, Ramadas, Munisamy, Namagiri, Tirunarayanan, Venkatanarayanan, Leela, Kalavati, and Saraswathi.

veRRi yaarukku? (To whom is the victory?)
Sahib Maracikis its author. This drama play was awarded a silver medal by AVM charities as a best children literature for the year 1983. Vanathi Publishers, Chennai, published it. A review by A.L. Valliappa and a forward by A.N.Perumal add the merit of this work.

A brief story of the play 'veRRi yaarukku?'
The management of Bharathi High School conducts a competition of running race to select the fastest runner in order to send him to take part in the Asian Games to be held at New Delhi. Two best runners, namely, Elango and Iqbal take part in it. Elango is very rich and jealous, whereas Iqbal is poor but well-behaved and hard working. Both of them get equal points in the running race. The climax of the play reveals who wins and how.

RESEARCH WORKS

The research works that are available in Pondicherry region and used to prepare this section may be classified as follows:
LITERARY CRITICISM

Anandarangam pillai araciyal cintanaiKalu (Political thoughts of Anandarangam pillai)
This critical work was written by R. Vasuki, published in 1989 by Gangai Book Stall, Chennai. It includes information on the following topics:

- aanantarankarin araciyal caaNakkiyam (Political strategy of Anandarangar)
- aanantarankarin uravum pakaiyum (Anandarangan’s friends and foes)
- aanantarankarum Tuupleeksum (Anandarangar and Duplex)
- araciyalum pazamoziyum (Politics and proverb)

uraimalarkai.
This is a collection of essays by Sundara Kalivaradan. It was published by Poovazaki Publishers, Chennai in 1988. This work was dedicated to the grandfather’s of the author and his wife, besides V.V. Swaminatha Ayyar. It contains several chapters, some of which are mentioned herewith:

- paarati paarvaiyil kuzantai – oor aayvurai (Children in the view of Bharati – A critical study)
- ampeetkaarin kalvippayaNam (An educational tour of Ambedkar)
- urainaTait tolkaappiyam (Tolkappiyam in prose)
- patippakanikaL (Publishing houses)
- tiRaangaayvu (Literary criticism)
- caakitya aakaTemi (Sahitya academy)
- naaTkuRippu (Diary)
- ilakkaNam (Grammar)
- ciri aravintari vaazkkai (The life of Sri Aurobindo)
- periyaarum kuTumpattiTTamum (Periyar and family planning)
ennuRumuLLa tenRamiz (The everlasting Tamil)
This is a critical work by A.Pandurangan, a dedication to the author’s mother and a publication of Tamilrangam in the year 1988. It contains articles on the following topics:
enRumuLLa tenRamiz (The everlasting Tamil)
koovalan uLLam (Kovalan’s heart)
kaanal vari (The sea shore song)
vañcikkkaaNTam (Vanchi canto)
ttiu tiir teñavanan (Harmless southern king)
maataviyin kaatarkaTitañkaL (Madavi’s love letters)
koovalan koTiyavaña? (Is Kovalan cruel?)
cilappatikaarattil valiyuruttappaTuvaTetu? (What is insisted in cilappatkaram?)
kaNNirum kaaviyamum (Tears in epics)
taayum ceeyum (Mother and child)
iyaRkaiyum ilakkiyamum (Nature and literature)
appu vaazvu (Affection life)
nammmazvaar kaviyamum (Poetic mind of nammalvar)
aaNTaaL paaTalkaLil ilakkiyacciRappu (literary excellence in Andal’s works)
manoonmaNiyam – naaTakappaattirañaL (The characters of
manonmaniyam – Drama)
ayootti aracu (Ayothy Kingdom)
paaTTum peyarum (Poems and names)

kampan paatiya vannañkai
It is an analysis of Tamil prosodic form known as ‘vaNNam’ as used by Kamban in his famous work Ramayanam. Its author is R.Tirumurugan and a publication of Vanathi Publishers in 1987.

kiraamiyap pampaatu (Rural culture)
It is a compilation work and has several research articles written by various authors. Its compiler is R.Mangaiyarkkarasi. Villupuram Muthu Publishers published this work in
1990. Some of the articles in this work and the names of their authors are mentioned hereunder:

<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>kiraamiya uRavukaL (Rural relationships)</td>
<td>P.Ramalingam</td>
</tr>
<tr>
<td>kiraamiya ooviyakkalai (Rural painting)</td>
<td>S.Jayaraman</td>
</tr>
<tr>
<td>kiraamiya icaikkalai (Rural music)</td>
<td>A.Viswanathan</td>
</tr>
<tr>
<td>kiraamiya cootiTam (Rural astrology)</td>
<td>A.Sivaprakasam</td>
</tr>
<tr>
<td>kiraamiya aaTaRkalai (Rural ballads)</td>
<td>Jayashri</td>
</tr>
<tr>
<td>kiraamiyap peNkaL (Rural womenfolk)</td>
<td>P.Selvarasu</td>
</tr>
</tbody>
</table>

**cintanai onriraiyaal** (She has a single thought)

It is a collection of essays all of them written by kalladan. Villupuram Muthu Publisher published it in 1991. This work consists of essays on the following titles.

- caňka ilakkiyattil ezil koścum iyaRkai (Nature in Sangam literature)
- paRantu cellum paińkiLi (Flying parrot)
- kuNTala keeci (personal name)
- caakraTiis (personal name)
- putta (personal name)
- kanpuuciyas (personal name)
- paaveentar kaaTTum kalvi (Education according to Pavendar)
- vaLLUvar kaaTTum kalvi (Mode of action according to Valluvar)
- tamiz vaLarcciyum aaraaycciyum (Tamil research and development)
- cintanai onRuTaiyaal (She has a single thought)

**tanittamiz valarcci** (Development of Pure Tamil)

This is also a compilation work consisting of articles written by renowned Tamil scholars. The compiler of this work is Tamilmallan and it is a publication of Pure Tamil Association Puducherry. The details of the articles and their authors are given below:
<table>
<thead>
<tr>
<th>Title</th>
<th>Author</th>
</tr>
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<tbody>
<tr>
<td>tanittamiz naavalkaL (Novels written in pure tamil)</td>
<td>T.N.Arivoli</td>
</tr>
<tr>
<td>paavaaNarìn putucollaakkam (Tamil vocabulary coined</td>
<td>K.Poongavanam</td>
</tr>
<tr>
<td>by Pavanar)</td>
<td></td>
</tr>
<tr>
<td>niilaampikai ammaiyn tinizppaNi (Service to pure</td>
<td>Sarada Nambi Arooran</td>
</tr>
<tr>
<td>Tamil movement by Nilambikai Ammaiayar)</td>
<td></td>
</tr>
<tr>
<td>tamizccuTarin tanittamizittoNTu (Pure tamil works</td>
<td>Poongunran</td>
</tr>
<tr>
<td>by Tamilcudar)</td>
<td></td>
</tr>
<tr>
<td>tanittamizil ciRukataikaL (Short stories in pure tamil)</td>
<td>Tamil Mallan</td>
</tr>
<tr>
<td>tanittamizil kuzantai ilakkiyam (Children literature in Pure</td>
<td>Venu Arimapandiyayan)</td>
</tr>
<tr>
<td>tamil)</td>
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</tr>
</tbody>
</table>

**paaveentar marupakkam** (The other side of Pavendar)

Arimathi Tennagan wrote this work; Villupuram Sakthi Nilayam published it in 1990. It consists of essays on the following titles:

- puuvum kaɲiyum (Flower and fruit)
- iruLum oLiyum (Dark and light)
- viTutalai iyakka viLaivu (Effect of liberation movement)
- veeLvip puukkaL (Flowers of sacrifice)
- paaveentar tam vaazkkaippaanku (Life of pavendar)
- viTutalaikkaala ilakkiyak koTai (Literary contribution during freedom struggle)
- intiya viTutalaiyum itaya viTutalaiyum (Liberation of India and the heart)

**paaveentarin kurumpa vi.akkv–oru paarvai**

(Study on pavendar’s ‘kuTumpa viLakkv’)

This study was written by Arimathi Tennagan, and published by Villupuram Muthu Publishers in 1992. This work has the following topics:

- kuRaL neRippirivu (The path of Kural)
aTippaTai uNmaikaL (Basic truths)
teerntu teLital (Skillful choice)
kaṇavu meypaTaveeNTum (Dream to be realised)
oru naaL nikazcci (A day’s programme)
viruntum maNamum (Marriage and feast)
makkaT peeRu (The wealth of children)
mutiyoor kaatal (Love between the aged)

A few more literary criticisms of Puducherry region are hereunder furnished:

<table>
<thead>
<tr>
<th>Name of the work</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>pututtamiz (new tamil)</td>
<td>Arimaa Makizkoo</td>
</tr>
<tr>
<td>kaaNikkaitanta kaṇikaL</td>
<td>Palanichamy</td>
</tr>
<tr>
<td>cuntarakaaN Tac cuuRavaLi</td>
<td>Sundara Shanmukanar</td>
</tr>
<tr>
<td>paavaaNar perumai</td>
<td>Tamil mallan</td>
</tr>
<tr>
<td>maNamakaLukku (To the bride)</td>
<td>Mudukannan</td>
</tr>
<tr>
<td>mutal paraNi</td>
<td>C.S.Murugesan</td>
</tr>
</tbody>
</table>

**SCIENCE LITERATURE**

namatu ariviyalum tozilnurpamum (Our science and technology)

This scientific work was written by P.Ramalingam. It was published by Villupuram Meena Publishers in 1990 and dedicated to the parents of the author. The scientific thoughts are expressed in the following chapters of this book:

- tooRruvaay (Introduction)
- namatu ariviyalum tozilnuTpanum (Our science and Technology)
- kalvi vaLarcciyiyal (Educational development)
- vaLarum maruttuva vacatikaL (Growth of medical facilities)
- intiya maruntiyal (Indian medicine)
putumai miku puumi (Novel world)
This work too is from P. Ramalingam. Pallavi Publishers, Chennai, published it in 1990.
It gives scientific information in the following topics:
  - namatu ulakam (Our world)
  - ulaka aRiviyal (World science)
  - uyirinañkaL (Living organisms)
  - vilañkiñam (Animal species)
  - manita inam (Human species)
  - kañipporuL (Minerals)
  - maNNum niir nilaiyum (Earth and water)
  - iyaRkaiyum ceyaRkaiyum (natural and artificial)

maruntiyal (Medicine)
This medical science work was also written by P. Ramalingam and published by
Villupuram Meena Publishers in 1986. It contains informations of the following:
  - maruntiyal (Medicine)
  - intiya maruntiyal (Indian medicine)
  - maruntaaLunar (Pharmacist)
  - maruntu uRppattiyum viñiyookamum (Production and distribution of medicine)
  - maruntakam (Drug house)
  - maruntiyalukku appaal (Beyond medicine)
  - maruntiyal caTTañkaL (Laws of medicine)
  - maruntaLavu (Quantity of medicine)
  - teevasiyAReR maruntukaL (Unnecessary medicine)
maruntaalumai (Pharmacology)
This is another book on medicine written by P.Ramalingam and a publication of voice of pharmacists in 1988. This work includes the following chapters:

- maruntu (Medicine)
- maruntin valarcci (Development of medicine)
- maruntum aarookkiamum (Health and medicine)
- innaa maruntu (Harmful medicine)
- maruntu kuriyitiukaL (Medicine and symbols)

viNNulakam (Space world)
This book on space science was also written by P.Ramalingam and published in 1990 by Kadiravan Publishers, Chennai. The contents of this work are as follows:

- viNNulaka aRiviyal (Space science)
- cuuriyakkuTumpam (Galaxy)
- cuuriyaph, puumi (Sun and earth)
- veLLi (Venus)
- cantiran (Moon)
- cevvaay (Mars)
- putan (Mercury)
- viNmiinkaL (Stars)
- viNkalaNkaL (Space crafts)
- viNNulakil toTarum payaNam (Space travel)

camuuka moziyiyal (Socio linguistics) – A dictionary
It is a linguistic dictionary compiled by S.Arokkiyanathan. It was published in 1988 by Villupuram Muthu Publishers and dedicated to C.Venkatacubramaniam.

tamiz – ilattiin paalam (A bridge to Tamil and Latin)
This is also a linguistic work written by Sundara Shanmukanar. Paintamiz Publishers published it in the year 1970. This work has several chapters, some of which are mentioned hereunder:
nuumnukam (Preface)
mozi oppiyal (Comparison of languages)
Tamiz-ilattiin paalam (A bridge to Tamil and Latin)
tamiz – ilattiin mozi (Tamil and Latin languages)
ilattiin olippumurai (Phonemic system of Latin)
kotuntamiz ilakkaNa vilakkam (A grammar for colloquial Tamil)
paintamiz ilakkaNac curukkam (A grammar for literary Tamil)
peski tamiz ilakkaNa akaraati (A dictionary for Tamil grammar by Beschi)
tamiz-ilattiin akraati – peski (A Tamil – Latin dictionary by Beschi)
eNNUppeyar oRRumai (A comparison of numerals in Tamil and Latin)

moziyiyal (Linguistics)
This is a research work in linguistics by Arokkiyanathan. Manivacakar publishers, Chidambaram, published it. It contains the following chapters:

iraTTai vazakku (Diglossia)
iraTTai vazakku mozikaL (Diglossic languages)
tamizil iraTTaivazakku (Diglossia in Tamil), and so on.

ilakkaNa – ilakkiya urai (Commentaries on grammatical – literary works)
The following are some of the commentaries that are available in Pondicherry region. They are furnished with their names and their authors.

<table>
<thead>
<tr>
<th>Work</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>caNmuka kavacam</td>
<td>Tamilvel</td>
</tr>
<tr>
<td>pañcaamrita vaNNam</td>
<td>Tamilvel</td>
</tr>
<tr>
<td>naTaimurai tamiz</td>
<td>Sarada kalavathy</td>
</tr>
<tr>
<td>naca kaNTam</td>
<td>Govindaswamy</td>
</tr>
</tbody>
</table>

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HISTORY

varalaaril arikkameeru (Arikkamedu in History)
N.Venkatesan wrote this historical study. Tirumudi Publishers published it in 1990. It is a research and compilation work and includes the following chapters written with historical evidences.

- oLiparavaTTum (Let the light spread)
- akazaayvil arikkameeTu (Arikkamedu in excavation)
- varalaaRRuc ciRappu (Historical importance)
- akazaayvil kaNTeTutta poruTkaL (The materials found in excavation)
- tamizakattin cintuveLi (Indus valley of Tamilnadu)
- aayvuppaNikaL (Research works)
- niinaivuccinnankaL (Monuments)
- yavanar toTarpu (The Greek contact)
- aayvaaLar muTipukaL (The research findings)

kaaraikkaal, putuceeri teruppeyarkaL (Street names of Karaikal and Puducherry)
It is a research work by Arokkiyanathan and a publication of Villupuram Muthu Publishers in 1989. The following are the chapters included in this work:

- kaaraikkaal teruppeyarkaL (Street names of Karaikal)
- putucceeri teruppeyarkaL (Street names of Puducherry)
- kaaraikkaal putucceeri terupeyarkaL oppunookku (A comparative study of street names of Karaikkal and Puducherry)
Other historical studies about Pondicherry Union Territory include the following:

<table>
<thead>
<tr>
<th>Work</th>
<th>Author</th>
</tr>
</thead>
<tbody>
<tr>
<td>kalveTTukaLil putuvai uurppeyarkaL</td>
<td>N.Venkatesan</td>
</tr>
<tr>
<td>(The inscriptive place names of Puducherry)</td>
<td></td>
</tr>
<tr>
<td>tirukkaanici aalaya varalaRu (The history of Tirukkanchi Temple)</td>
<td>C.S.Murugesan</td>
</tr>
<tr>
<td>maaki varalaaRu (The history of Mahe)</td>
<td></td>
</tr>
</tbody>
</table>

**LITERARY BODIES**

Pondicherry attained its independence from French rule and joined with India in year 1954. After its independence, Pondicherry made a remarkable achievement as it did in all other fields. France established a French Academy in 10th century AD for the growth and development of its native language. But Tamils constituted Tamil Academies (cañkam) for the development of their language at least a few thousand years ago. On the same ground there still exist several Tamil cañkam in Karanthai, Madurai, Chennai, Tiruchi, etc. in Tamilnadu, Bombay, Delhi, Calcutta, Bangalore, etc. in other parts of India and of course in several foreign countries like Singapore, Malaysia, Sri Lanka, South Africa, UK, USA and so on. These entire cañkam do contribute to the growth of Tamil in their own way. In Pondicherry too, after its independence, a number of formations do wonderful service to the cause of Tamil. These bodies have different nomenclatures as classified below.

**LITERARY FORMATIONS / BODIES**

- Cañkam (Academy)
- manRam (Association)
- kazakam (Organisation)
- iyakkam (Movement)
- peeravai (Forum)
The names of literary bodies that are suffixed with ‘caṅkam’ (academy)
1. varalaaRRuc caṅkam (History academy)
2. citta vaittiya caṅkam (Sidda medicine academy)
3. putuvai muttamiz caṅkam (Puduvai Muttamil academy)
4. Putuvai tamizc caṅkam (Puduvai Tamil academy)

The names of literary bodies that are suffixed with ‘kazakam’ (Organisation)
1. anaittulaka moziyiyar kazakam (International linguistic organisation)
2. kampan kazakam (Kampan organization)
3. kaakkaippaaTinyyaar yaappiyal kazakam (Kakkaippadiniyar prosodic organisation)
4. tanittamiz kazakam (Pure Tamil Organisation)
5. naaTTuppuRaviyal kazakam (Folk-lore organisation)
6. French-India kazakam (French-India organisation)
7. Kaappiyak kazakam (Epic organisation)
8. Putuvai tamizk kazakam (Puduvai Tamil organisation)
9. Putuvai maanila muttamiz vaLarccik kazakam (Puducherry state tamil development organisation)

The names of literary bodies that are suffixed with ‘manRam’ (Association)
1. iLaḥkoovaTikaL manRam (Ilangovatikal association)
2. kuRal neRi manRam (Tirukkural association)
3. kuzantai ilakkiya manRam (Children literary association)
4. camaya ilakkiya maRumalarcci manRam (Association for revival of religious literature)
5. cupratiipakkaviraayar manRam (Supreteepakkavirayar association)
6. tamizttenRal tiru.vi.ka. manRam (Thiru.vi.ka. association)
7. tirumaaL tiruNeRi manRam (Tirunal association)
8. putuvai maagilak kalluuri tamizaaciriyar manRam (Pondicherry state college tamil teacher’s association)
9. putuvai maagila nakaiccuvai manRam (Pondicherry state humourist’s association)
10. muuvin muun ilaifiar ilakkiya manRam (Moovinmum youth literary association)
11. valartamiz ilakkiya manRam (Tamil literary development association)

The names of literary bodies that are suffixed with ‘iyakkam’ (Movement)
1. centamiz iyakkam (The literary tamil movement)
2. puraTcik kaviñaar paaratitaacagar tamizppaNi iyakkam (Revolutionary poet Bharatidasan Tamil service movement)

The names of literary bodies that are suffixed with ‘peeravai’ (Forum)
1. paarati cintanaip peeravai (Bharati thinkers’ forum)
2. gipmer paNiyaaLar tamiz ilakkiyap peeravai (Jipmer officials tamil literary forum)

In addition to the above, there are some other literary bodies which involve themselves in their service of Tamil development. They are as follows:
1. ilakkiyak kaTal
2. ilakkiyac cemmal cuntara kumaraṇaar ninaiivukkuzu
3. ilakkiyaccoolai
4. ciTTukkuruvı vaacakovar vaTTam
5. tamizkkaavalar kuzu
6. tamiz aayvarahkam
7. tamizk kaTal
8. paavalar paNNai
9. paavaaNar payiRRakam

A PERSPECTIVE ON ‘caṅkam’ (Academies)
There are four literary formations having the suffix ‘caṅkam’ and their service to the development of Tamil is discussed herewith.
varaiaRRuc caňkam (History academy)
This is one of the oldest academies in Puducherry region. Its intention is to manifest the history of Puducherry in all its totality. Since its inception, it has published several historical documents about this region.

This academy was started in 1911, by the Governor Alfred Mattino, in the names of ‘social del’, ‘historical del’, ‘etat del’, Pondicherry. Prof. Labrial Jouveau Duperil brought out a work on the history of Pallava kings. It still publishes compilation named ‘Revue Historfi’.

A historical book by name ‘History of Puducherry’ written by Duperil in French language was translated into Tamil through this academy by R.Desika Pillai. This institution also published nearly 45 works, one of which is ‘Inscriptional Puducherry’ by Pulavar A.Kuppusamy. Another research compilation work ‘Traces of History’ also deserves to be mentioned.

putuvai tamic caňkam (Puduvai Tamil Academy)
This academy was started on 20.4.1967 to propagate prose, poetry and drama, the three major divisions of Tamil language. It has established a trust to celebrate Bharati Day every year. This academy is an offshoot of ‘tamiz cankam’ in which Bharatidasan, Periyasamy Pillai and others published several literary masterpieces and souvenirs. As it became defunct, the same has been replaced by the present ‘Puduvai Tamil Academy’.

putuvai muttamiz caňkam (Puduvai Muttamil Academy)
The members of this academy happen to be all the college Tamil teachers of Puducherry region. Every year of Tamil month of ‘aati’, a literary function is held on behalf of it.

A PERSPECTIVE ON ‘kazakam’ (Organisation)
anaittulaka moziyiyar kazakam (International linguistic organisations)
This organisation is a continuous effort made by History Academy. The research on languages, culture and folk arts of Pondicherry State has been given more importance in
this institute. The relationship between French and Tamils, the history of the people of
the state and their life style are other aspects in which this organisation evinces keen
interest. It is a branch started in 1975 whose headquarters is situated in Trivandrum. At
present this organisation is under the control of the Government of Pondicherry.

**kampan kazakam** *(Kamban organisation)*

On 5.4.1966, the Government of India released a commemoration stamp of the divine
poet Kamban. In connection with the celebration of this occasion, Kamban kazakam was
established in Pondicherry on 15.5.1966. This organisation still functions effectively.

On the consecutive three days viz. second Friday, Saturday, and Sunday of May month of
every year, a Kamban conference is held in which several seminars, poetic fora and other
literary festivals take place.

A number of prizes in the memory of Kamban, Tagore and other distinguished
personalities are awarded. Further many competitions are conducted to the
school/college students and prizes are distributed to the winners. The valuable works of
the Tamil writers are selected and honoured with kampan memorial rewards. It is not an
exaggeration if we say that Kamban festival is one of the greatest and wide acclaimed
literary celebrations of Puducherry.

In the year 1977, a statue of Kamban was erected and an auditorium in his name was also
opened. Till this date, about 50 literary works and a number of souvenirs have been
published through this organization.

**kaakkaippaṭiniyaar yaappiyal kazakam** *(Kakkaippadiniyar Prosodic Organisation)*

Kakkaippadiniyar was a literary giant and a famous poetess of cankam age. On her
name, this organisation was started in 18.9.1989. It has published her history also.
Further, a number of works on the grammatical and prosodic informations of Tamil
language have been published by this organisation.
**tanittamizk kazakam** (Pure Tamil Organisation)

This organisation was started on 25.1.1978 with the intention of preserving the purity of Tamil language and propagating the native culture among the Tamils. In this connection, this 'kazakam' published a collection of short stories in pure Tamil. Further, this organisation conducts a pure Tamil conference every year.

**naattuppura iyal kazakam** (Folk-lore organisation)

It is a known fact that folk literature is the source for the written form of literary activities. Still, it has been given least importance till recent times; however, now even the universities are offering courses in this field at postgraduate level. This organisation at Pondicherry publishes research articles and study materials in the folk literature.

**paarata ilaiñar camuuka nalappanik kazakam** (Social welfare organisation of Indian youth)

This organisation is otherwise known as 'kaappiyak kazakam' (Epic organisation). As far as the service to the cause of Tamil development is concerned, it functions similar to Kampan kazakam. It was inaugurated on 17.5.1976. Initially, this organisation was started with the intention of propagating the famous five epics of Tamil language; later it has expanded its work with other epics like 'ciiRaappuraaNam' and 'teempaavaNi'.

**piracu – intiya kalaik kazakam** (French-India Organisation)

This is an institute in which the research work is carried out on historical facts about India-South East Asia-Far Eastern countries. The science department organisation conducts research on natural resources, environmental problems and their effects of this region.

The development of Tamil language is also given importance. A number of Tamil classics have been translated into French and it is heartening to note that several French scholars are involved in this task. Under the presidentship of T.V.Gopala Ayyar, this kazakam has published several important works on Tamil grammar, literature,
manuscripts and palm-leaf inscriptions, besides works on Sanskrit and other Indian languages.

**putuvai tamizk kazakam** (Puduvai Tamil Organisation)
This organisation was constituted on 1973; its intention was to propagate the preservation of purity of Tamil language and the principles of Bharatidasan. Under the influence of this kazakam several business organisation in Pondicherry region have displayed their name in pure Tamil language. Its contributions in this direction is unique and praiseworthy.

**putuvai maanila muttamiz vaLarceik kazakam** (Pondicherry state Tamil development organisation)
With the support of this organisation, classes are conducted to teach Tamil, French and Tamil literature; the organisation has a library of its own; it also arranges literay seminars, workshops and lectures.

This organisation teaches vocal and instrumental music, dance, drama, and other fine arts. Several competitions on music, prosody, etc. are held; Tamil scholars and musicians are encouraged; cilappadikaram festival is conducted regularly on every Tamil month 'cittirai'.

**A PERSPECTIVE ON 'manRam' (Association)**

**ilankoo arikal manram** (Ilango Association)
This association is named after 'ilankoo aTikaL' the author of the famous epic 'cilappatikaaram'. It was established in 1960. Due to its political involvement, this association was defunct for a few years and revived again in the year 1984. It has published about 15 literary works; it also awards honorific titles to the great Tamil scholars in order to encourage their service.
kural neril manram (Tirukkural Association)
This association was started on 6.2.1977 to spread the message of Tirukkural. It celebrates the anniversary days of great Tamil savants.

camaya ilakkiya malarccci manram (Association for revival of religious literature)
This association was constituted on 25.4.1984 with the motto of ‘iRai onRee inam onRee’ (One God and One Race). This ‘manRam’ encourages the people of all religions to live with harmony and dissuades religious conflicts and misunderstandings.

It conducts religious workshops, conferences and discourses to maintain tolerance and harmony among the different sections of the society. It also published several religious works like ‘aazvaar aruLicceyal’ (Azhwar’s works), ‘teempaavaNi azaku’ (The beauty of Tempavani), ‘ciiRaavil iculaamiyat tamiz marapukaL’ (Islamic Tamil Tradition in cirapuranam), ‘umaRuvum kampanum’ (Omar and Kampan) and so on. Further the association publishes a religious journal by name ‘camam’ (Equality).

cupratiipak kaviraayar tamiz manram (Supradeepakkavirayar Tamil Association)
This association was instituted on 9.7.1978. Since its inception, it has conducted several programmes related to Tamil development. Initially it conducted four programmes per month, now it is reduced to two. This association also awards honorific titles to the Tamil scholars and to those who strive hard for the cause of Tamil. It also conducts festivals and celebrations in the honour of Tamil savants of both ancient and modern times, some of whose names are mentioned below:
Tiruvalluvar, Kannaki, Women of ‘puRanaanuuRu’ literature, Pandiyan Neduncheziyan, Irumporai, Vanidasan, Bharati, U.V.Caminata Ayyar and so on.

tamizttenRal tiru-vi-ka manram (Tiru-vi-ka Association)
Some young men, who were interested in Tamil development and social reformation, have instituted this association on 14.1.1983. Based on its aims and objectives, this association conducts programmes to help for the growth of Tamil language and to propagate social reforms.
tirumaalneri manram (Tirumal association)
It is a Vaishnava religious association formed at Varadaraja Perumal Temple in the year 1958. The association conducts discourses in order to spread the true religious knowledge among the common men; it was run under the able guidance of Desika Pillai. About seven religious books and two souvenirs have been released through the association.

putuvai maanilak kalluurti tamizzaaciriyar manram (Pondicherry State College Tamil Teachers’ Association)
In addition to protect the welfare of the college Tamil Teachers of Pondicherry State, this association conducts research works, seminars, special lectures, on Tamil studies. On behalf of this association veteran Tamil Scholars have delivered special lectures on the following topics.

- tiruvaLLuvarin aRakkooTpaaTu (The concept of Tiruvalluvar)
- urainaTait tolkappiyam (Tolkappiyam in prose)
- putuvai maanila naaTTuppuRap paaTalkaL (folk songs of Pondicherry State)
- nakaicccuvai (Humour)

putuvai maanila nakaicccuvai manram (Pondicherry State Humour Association)
Humour may be considered as an essential prerequisite to lead a healthy life. With the intention of spreading humorous jokes and comedies among the people, this association was started on 4.4.1985. Comedy dramas and discourses are conducted; competitions on writing humourous short stories and poems take place; this association perhaps is the first of its kind in this region.

maanavar nalvazi manram (Student’s Welfare Association)
This association helps the college students to concentrate on the field in which they are interested. The programmes of this association are based on education and literature. It also publishes a journal by name SWAP (Students Welfare Association of Puducherry)
muu vinmiin ilainar ilakkiya manaam (Literary Association of Mu Vinmiin Youths)
This association was started on 11.10.82 under the chairmanship of Rathina Venkatesan to inculcate the interest in the field of literature among the mass. In this connection, a number of debates, this association conducts seminars, and other allied programmes.

valar tamiz ilakkiya manaam (Tamil Literary Development Association)
This association was started on 7.5.82 to give an exposure of Tamil literature to the students of this area. With this intention it conducts several competitions on various literary fields.

A PERSPECTIVE ON ‘iyakkam’ (Movements)
centamiz iyakkam (The literary Tamil movement)
The literary Tamil movement was started in the year 1987 to approach the language with diverse attitude. This movement intends to serve as a protective castle to Tamil. It celebrates the anniversary of Bharati and Bharatidasan, May Day Celebrations, International Working Women’s Day and so on. This movement also encourages the usage of pure Tamil, display of name boards in correct language and so on.

purarccikaviinar paaratidaacanaar tamizppani iyakkam (Revolutionary poet Bharatidasan Tamil Service Movement)
Those who had attachment with pure Tamil movement, Dravidian concepts and the principles of Bharatidasan joined together and established this movement on 20.2.1981.

According to Bharatidasan Tamil people should revolt and whenever and wherever the status of this language is at stake.

   ketal ehkee tamizin nalam
   ankellaam talaiyiTTuk
   kilarcci ceyka

This movement strives hard to protect Tamil language, improve the standard of the life of the Tamil people, unite the Tamils forgetting their caste and religious differences and involve the Tamil youths to fight for and achieve the aforesaid aims.
Because of their struggle, a legislation was enacted in Pondicherry assembly to introduce Tamil worship in temples of this region; another enactment to use Puducherry the original name of Pondicherry was also made; Tamil was accepted as official language of this state; besides the Government officials were requested to sign their names in their regional language Tamil. All these achievements are due to the effort undertaken by this movement.

A PERSPECTIVE ON ‘peeravai’ (Forum)

paarati cintanaip peeravai (Bharati thinker’s forum)

This forum was established on 9.10.83 on the basis of revolutionary ideas of Bharati. The important activities of this forum include the following:

- Publication of small journals in Tamil
- Felicitations to Tamil writers of Manikodi magazine
- Critical analysis of children literature
- Seminar on modern poetry
- Discussion on French intellectuals
- The ideas of Bharati and research work on them
- Establishing poetic fora.

and so on.

Jipmer paniyaalarm tamiz peeravai (Jipmer Officials’ Tamil Literary Forum)

Jipmer hospital is an institution where people hailing from different states of India and speaking different languages work together. The officials’ Tamil literary forum in this hospital was started on 16.2.1979. It celebrates the anniversary of the great Tamil scholars, mostly of foreign origin like Beschi, Caldwell, G.U.Pope and others.

A few more institutions, which work for the cause of Tamil development and are not included in the aforementioned nomenclatures and discussed herewith.
-ilakkiyak kātal (Literary ocean)
This organisation was started on 19.6.1977 in Puducherry with the intention of stimulating the young poets, motivating the Tamil writers and encouraging new techniques in the literary forms and contents. Since its inception, it has been giving prizes for outstanding poems, essays, short stories and novels in order to patronize the Tamil scholars and artists and to concentrate on Tamil research.

-ilakkanac cemmal cuntarakumaaranā nar nigaiyukku (The grammarian Sundarakumaranar Memorial Committee)
Sundara kumarasamy chettiyar, a renowned Tamil scholar and grammarian, lived in Lawspet of Puducherry. A committee on his memory was established in the year 1980. Its main activity is analysing the Tamil grammar works and to popularize the same. It conducts seminars every year on Tamil grammatical texts. A few Tamil grammatical problems taken for discussion by this committee are mentioned below:

  Why grammar is disliked by the present day students?
  A new perspective on the first alphabet of Tamil.
  Are demonstratives and interrogatives in Tamil alphabets or words?

-ilakkiyac coolai (Literary garden)
Its intention is to propagate the excellence of Tamil language among the people of small towns, villages and hamlets also. In this direction, every month a programme is conducted in any one of the rural areas of this region. On every full moon day a poetic forum is held in a selected village. Social awareness happens to be the major theme of poems presented in it.

cīrthukkuvi vaacakar varram (Sparrow Readers’ Circle)
‘Sharing of thoughts’ is the motto of this circle and its function is search and share. It publishes every month a manuscript magazine known as ‘sparrow’.
tamiz aayvaraăkam (Tamil research stage)

Its aim is to create new works in Tamil and spread the same. The critical works on ‘Anandarangam Pillai Diary’ and ‘Modern Poetry’ are its major achievements; other publications include criticisms of new books, dramas and literary works.

tamiz kaavaRkuzu (Tamil Protection Committee)

The major Tamil organisations join together as members and formed this committee. Its major achievement is the change of name ‘Pondicherry’ into its original ‘Puducherry’. Further its main function is to protect the Tamil language from the onslaught.

tamiz koral (Tamil ocean)

Its main objective is to motivate and felicitate the Tamilologists and poets. It also presents cash awards to the students who score maximum marks in the highschool and higher secondary school final examinations. It has so far published about 17 books after its inception in 1982.

paavalar pannai (Poetic field)

The important function of this organisation is to introduce prosodic knowledge to those who are interested to create poetic works. It trains the budding poets to write error free verses. Its aim can be understood from the following poem:

\[
\begin{align*}
paavalar paNNaiyil paaTal payinRiTa \\
aaval uTaiyaar appaivarum varuka \\
eLiya muRaivyil ilakkaNam pyinRiTa \\
ariya kavitaikal aakkalaam vaariir
\end{align*}
\]

[Those who want to have prosodic knowledge are welcome to poetic field; one can become a poet by learning simple prosodic grammar here]

paavaaNar payirrakam (Pavanar institute)

According to the Tamil scholar ‘Devaneyap paavaanar payiRRkam’, “if Tamil is exalted, Tamil’s status will also be elevated, otherwise both Tamil and Tamils will be degraded”. Keeping his words in mind, this institute functions from 1976. Its performance includes
conducting Tirukkural festival, Bharati day celebrations, presenting Paavanar memorial award, imparting Tamil literary knowledge to the students and introducing pure Tamil feelings to the people.

LITERARY JOURNALS

The journals of pre-independent Puducherry were active in involving the people to fight for their freedom and finally the French rule came to an end in the year 1956.

The journals of post-independent Puducherry concentrate more on economic and social freedom of the people. However most of them have been influenced by Tamilnadu journals. Further a number of periodicals started before independence continue to function after independence also. The names of those journals are given below:

- vaNNaňkaL
- puyal
- cuppiramaNiya paarati kavitaam manTalam
- kaamateenu
- uuRRu
- manRacceytikaL
- maañila muracu
- tamiz muracu
- cutantiram
- tamizaNaňku
- teenaruvi
- ooňTai
- tamizcelvi
- carvaviyaapi
- aaciriyar
- neńcam
- ciRaku
- maalai malar
- iLantenRal
- putuvaic ceytikaL
- tuLikaL
- tamiz munivan
- oońkaaram
- cańkamam
- udayataarakai
- villiyanuur viTiveLLi
- tamiz anpan
- ciilam
- neyttal
- poorvaal
- viruntu
- vaikaRai
- april kuuTTuRavuccuTar
- putuvaikkural
- maarappuu
- een
Many of the journals of post-independence period include the informations on politics, literature, sociology and different kinds of activities and mostly youngsters manage them. Among them, a few like ‘tamiz muracu’, ‘maalai malar’, ‘tina tanti’, tina malar’ are daily newspapers and the rest are periodicals. A discussion on a few of them are furnished hereunder:

**inta naru** (This nation)
This was a fortnightly started in the year 1983 and its editor was V.C.Appasamy. It gave news mostly on national affairs.

**vaikaarai** (Dawn)
It is a quarterly magazine giving importance to local and national news.

**tamiz muracu**
It was a weekly journal and its editor was Tamilnambi. It published a commemoration volume during 68th birthday celebrations of Bharatidasan in which Bharatidasan himself wrote a poem. Many other poets also contributed in this volume.

**maalai malar**
This is a daily newspaper having been published from Puducherry since 1980. It belongs to the group of ‘Daily Tanti’. It carries news items on politics, entertainment, economics and day-to-day affairs of the people.

**tamizc celvi**
This was a monthly journal published during 1960-70, its editor being Sundaravelan. The cover page of this magazine used to carry photographs of the renowned Tamil scholars and the articles about those scholars were also published in the journal. The contents of the magazine normally used to be literature, poetry, essays, etc. Every issue introduced a versatile Tamil scholar of Puducherry region. During Hindi agitation, this journal was forced to stop publication.
tamizanańku
This magazine was started in the year 1971 as monthly issue. It included spiritual articles, religious informations, comparative essays on the ideas of Sri Aurobindo, Manikkavasagar and Tirumular, and other such allied items. This journal also published a serial on the diary of Anandarangam Pillai.

tamizanpan
This was also monthly journal published by V.Srinivasan in the pen name of 'Tamizpittan'. It published several religious works, which were in the form of manuscripts. Some of them are:

- caantapuushaNa campuTaṇ
- vilaimaatar vilakkam
- vaishNava kampiira jooti
- aayaṇuuru pILLait tamiz
- vikraka aaraataṇai viLakkam, etc.

Further the journal also published other informations like the life sketches of Puducherry Tamil scholars, medical informations, kuyil pTTu of Bharati and so on.

viruntu
With the patronage of Tamil teachers of Tagore Arts College, this monthly journal was started in 1973. It carried articles on language, linguistics, literature, etc. Unfortunately, this journal could not be published continuously due to paucity of funds.

maaraappuu
It is the name of a flower, favorable to the God Murugan. On this name, M.R.Bhupathi started a literary monthly magazine in 1979 January. It carried articles on information on Tamil scripts. It also gave useful informations to the youths on various important fields like ‘sex education’, ‘self-improvement’ and so on. This journal ceased to exist after the demise of its editor.
aaciriyar neǐcam
This is a monthly journal started on 1.3.1973 by teachers association of Puducherry and it still continues to exist. It carries articles on teachers’ problems, rural education, educational development, new techniques in teaching and other such allied areas. Articles written by Anna, M.Varadarajan, U.V.Swamynatha Ayyar and other distinguished persons have been published in it.

teenaruvi – neytal
‘teenaruvi’ was the original name of this magazine and later it was renamed as ‘neytal’. It was a poetic journal and it carried poems similar to ‘caṅkam’ works. It was purely a literary journal.

Most of the journals discussed above published in this region happen to be literary magazines. Some of them also gave importance to politics, health, religion and spirituality. A few of them are introduced herewith:

carvaviyāapi
It is a religious journal published every week. It has been started in 1979 and still is published; its present editor is Jacob.

vaikaṟai
This is a spiritual journal published from Sri Aurobindo Ashram, Puducherry.

Other journals ‘oṇkaaram’ and ‘villiyāṇur viTiveLLi’ also give more importance to religious and spiritual matters.

poorvaal
It is a political journal supporting DMK. Its editor is S.Muthu, a DMK labour union leader, and special editor is Puduvai Sivam, another DMK person.
cutantiram
It is also a political magazine supporting communist party of India. It gives more importance to the workers' problem and its editor is Subbiah. Also giving importance to language development, every year it publishes a special issue on Bharati.

tamiz munivan
It is a medical journal edited by N.Masilamani. It gives more importance to native and herbal medicine.