

Tamil Publications in Ceylon

FROM the dim past the Tamil language continues to be one of the languages spoken in Ceylon. Poets and writers have appeared from time to time to enrich the language. Even during the first centuries of the Christian era there seem to have lived many Tamil poets in this country ; one of them by name *Uttup Putan Tēvan* from North Ceylon had gone to the Third Tamil Sangam at Madura in S. India and got recognition as a Sangam poet. His poems are still found in the Sangam collection of poems.

From this time till about the 12th century A.D. we do not hear much of the literary activities of the Tamils of Ceylon ; for there are no records of their works. But when a line of kings called the Ārya Cakravarttis came to power in Jaffna (North Ceylon) by about the 13th century a good number of works in Tamil were produced. In the time of King Varōtaya Cekarāca Cēkaran̄ the Jaffna kingdom rose to the zenith of its power and fame. The King himself was a patron of learning and poets and pandits flocked to his court. He established a college of *literati* called the Tamil Sangam. Works on astrology and medicine were composed and translations from Sanskrit Purāṇas were made under his patronage.

The works composed by the different poets of this Sangam, it is said, were all preserved in a library called ' Sarasvati Mahālayam ' and this library was later on destroyed by fire when a Sinhalese king sacked the capital of the Jaffna Kingdom.

Varōtaya Cekarāca Cēkaran̄ himself was a great scholar. The work called *Cekarāca Cēkaram*, a work on medicine in all its different branches, *Taṭciṇa Kailāca Purāṇam* and several other works received the imprimatur of his court. The medical work called *Cekarāca Cēkaram* is not yet edited and published. But *Taṭciṇa Kailāca Purāṇam* has been edited and published twice. In 1887 it was edited by Kārtikēya Iyar and in 1916 by Vaitilinga Tēcikar. The last edition was published at the Kalāniti Press, Point Pedro.

The king who succeeded him was Mārttāṇta Pararāca Cēkaran̄. His reign was equally famous. He also encouraged literature a great deal. Under his patronage the royal bard Araca Kēcari composed the poetical

work *Iraku Vamicam*. This is an adaptation in Tamil of the Sanskrit poetical work *Raghu Vamsa* of Kālidasa. This work was edited and published for the first time in 1887 by Ponnampala Pillai. Vidvān Kanēcaiyar has published certain chapters of this work with a commentary recently. Another colossal work on medicine was composed during this period. It was called *Pararāca Cēkaram* in honour of the monarch who patronised the composers of this work. This was published by the Ayurvedic Physician Ai. Ponnaiyā of Elālai in 1936.

During these times, the Kings of the Sinhalese Court also appear to have patronised Tamil poets and encouraged the production of Tamil works. In the Court of Parākrama Bāhu III of Dambadeniya a Tamil astrological poem named *Caracōti Mālai* received his imprimatur. This was composed by a Brahmin poet called Pōcarāca Pantitan. The composition of the work was commenced at the direction of the King in the seventh year of his reign. The date of his coronation was probably 1302 A.D. The work was finished and recited at the Court in the year 1310 A.D. It was published in 1891 by Irakunāta Aiyar. The edition now available is printed and published at the Cōtiṭap Pirakāca Press, Jaffna.

Many other Sinhalese Kings also seem to have encouraged Tamil learning and literature as much as they did Sinhalese learning and literature. During the time of the last King of Kandy a poet from Jaffna called Cirrampalap Pulavar composed a poem called *Killai-viṭu tātu* in 1815 in honour of the King and took it to his Court. But unfortunately on his way to Kandy he heard the news of his capture by the British. He returned back a disappointed man. This was in A.D. 1815. The work is probably not printed.

Tamil parts of Ceylon fell into the hands of the Portuguese during the 15th century. At this period very few Tamil scholars of outstanding repute seem to have lived in the country. One Tamil scholar named Nānap pirakāca Tēcikar escaped to South India and from there wrote works in Tamil and Sanskrit. His Sanskrit works on Saiva Siddhānta philosophy were published in Ceylon in 1928 by Kailāca Pillai. His commentary on the Tamil work *Civāñāna Cittiyār* was published in India.

During the Dutch occupation which followed the Portuguese rule Tamil education was encouraged to a good extent. One of the scholars who lived during the period was, Phillip De Melho. He was a Tamil by race and was one of the famous men produced by the seminaries which

were set up by the government for the dissemination of higher learning. He was proficient in Tamil and other languages such as Dutch, Portuguese, Hebrew, Latin and Greek. He was ordained as a minister of the Church. He brought out a Tamil translation of the New Testament. It was published at the expense of the Government in 1759. He also composed a panegyric in Tamil called *Murutappak Kuravañci* in honour of a famous man, Marutappa Pillai. This work appears to have been lost. His work *Tāvitin̄ Cañkitañkal* (Songs of David) was published in 1755. Besides these, he was also the author of the following works :—

<i>Cattiyattiñ Cayam</i> published in	1753
<i>Ollāntu Irappirāmātuc Capaiyin Carittiram</i> published in	1759
<i>Irappirāmātuc Capaic Cepañkal</i> published in	1760

Another Tamil scholar who lived during this period is Kūlañkait Tampirān. He was a native of South India. But he became domiciled in Jaffna. He wrote a commentary on the Tamil grammatical work *Nannūl*. He was a Saivite Hindu by religion ; yet he was so broad-minded that he also composed a Christian work called *Jōsep' Purāñam* which treats of the History of the patriarch Joseph in 1023 stanzas arranged in 21 cantos. It was dedicated to his friend and literary associate De Melho in recognition of his work and abilities. But unfortunately the work appears to be lost.

Another scholar who lived at this period is Rev. Father Gabriel Pacheco. He was a Roman Catholic priest. He produced, with the help of Kūlañkait Tampirān, a work called *Tēvap Piracaiyin Tirukatai* (History of the People of God) in two huge volumes. It was published in 1886. Other works of the author with their dates of publication are as follows :—

<i>Nāna Appam</i>	1785
<i>Tēva Mātāviñ Alukaik Kuravai</i>	1902
<i>Yōcēvās carittiram</i>	1911

Another author of note during the Dutch period is a Roman Catholic Father named Gonsalves (1676-1741) who came to Ceylon from Goa. He lived in Ceylon, did a good deal of work for the propagation of the Roman Catholic Church among the people, and wrote in Tamil under the pseudonym Cāñkōpāñka Cuvāmika!. His work *Viyākulap piracañkam* is still sung by the Roman Catholic people during the Easter season. Some of his other works are :—

<i>Kiristiyāni Ālayam</i>
<i>Cattiya Vētākama Cañskēpam</i>
<i>Cintup pirārttañai</i>

Mailvākanap Pulavar, a pupil of Kūlañkait Tampirān, is another outstanding scholar of this period. He composed poetical works such as *Puliyūr Yamaka Antāti*, *Kāciyāttirai*, etc. But his historical work about Jaffna in Tamil prose called *Yälppāña Vaipava Mālai* is the most famous of his works. It was first published in 1884 and later re-edited by Kula Capānātan and published at the Thānaluchumy Press in 1953.

The most famous poet of this time is *Ciñnatampip Pulavar*. He is the author of the poetical work *Kalvalai Antāti*, published in 1888, *Maraicai Antāti*, published in 1911, *Parālai Vinayakar Pallu* published in 1889. He also wrote a work employing literary conventions of the Sangam Literature. It is called *Karavai Vēlāñ Kōvai*, and was published at the Thānaluchumy Press, Chunnakam in 1935 by the late Mr. Sadāsivaiyar.

So far we have given some of the works produced in Ceylon before the arrival of the British. When Ceylon passed into the hands of the British, Tamil literature also underwent many changes due to the new conditions created. A great many of these are in a large measure due to the arrival of the European Missionaries.

One of the earliest band of Missionaries to arrive in Ceylon was the American. It made Jaffna the centre of its activities. In 1823 these Missionaries started a central school at Vaddukkoddai in Jaffna for imparting education of the University standard. It was re-named as the Seminary in 1827.

One of the objects of this Seminary was to encourage the cultivation of Tamil language and literature. The most useful and important contribution the Missionaries made to the Tamil language was the translation of modern sciences. The person who was mainly responsible for this was Dr. Samuel Fish Green. He came to Ceylon in 1847 and joined the hospital attached to the Seminary at Vaddukkoddai. This hospital was transferred later in 1848 to Manipay. Dr. Green was made the chief of this hospital. By this time he had already acquired a good knowledge of the Tamil Language. He translated with the help of his students, some of the outstanding English medical works into Tamil. The following are some of those works :—

- (1) Maunsell's Obstetrics (1857) 258 pages.
- (2) *Irāna Vaittiyan*—Druit's Surgery—Translated by J. Danforth. Edited by Dr. Green. Published by the American Mission Press, Ceylon, Manipay (1867). 504 pages.

UNIVERSITY OF CEYLON REVIEW

- (3) *Aṅkātipātam*—Gray's Anatomy—Translated by D. W. Chapman (1872). 838 pages.
- (4) *Vaitiyākaram*—Hooper's Physician's Vade Mecum—Translated by William Paul. Edited by Dr. Green. Printed at London Mission Press, Nagarcoil (1875). 576 pages.
- (5) *Kemistam*—Well's Chemistry—Translated by Dr. Green with the help of D. W. Chapman and S. Cāminātān. Printed at London Mission Press, Nagarcoil (1875). 576 pages.
- (6) *Manusa Cukaraṇam*—Dalton's Physiology (1883). 550 pages.
- (7) *Intu Patāratta Cāram*—Warring's Pharmacopoeia of India. Translated by D. W. Chapman. Edited by Dr. Green. Printed at Ceylon American Mission Press, Manipay (1884). 574 pages.

Apart from these, works on several other modern subjects claimed the attention of the Seminary. Mathematics, Astronomy, Philosophy, Chemistry and others were taught ; and works in Tamil on these subjects were produced. A few of these are available now. They are :—

Vica Kāpitam (Algebra) by Carol Visvanātha Piṭṭai published in 1855

Kanakkatikāram (Arithmetic) by Cuvām Piṭṭai Published in 1844

Niyāya Ilakkaṇam (Logic) by N. Citamparap Piṭṭai Published in 1850

The Missionaries also devoted their attention to Tamil Lexicography. In the year 1833 the American Mission at Jaffna decided to compile a Tamil-English dictionary on the model of the dictionaries of the European languages. Along with this they wanted to bring out an English-Tamil dictionary and a Tamil-Tamil dictionary. At the request of the authorities Rev. J. Knight assisted by Mr. Gabriel Tissera and by the Rev. Peter Percival collected the materials for these works. Unfortunately Rev. J. Knight died in the year 1838 and the work was suspended for some time.

But from the materials collected, the Manual Dictionary of the Tamil language, otherwise called *Māṇipāy Akarāti*, was brought out in 1842 by Pandit Candrasekhara, a Tamil scholar of Jaffna.

TAMIL PUBLICATIONS IN CEYLON

In the meanwhile additions were being made by scholars to the materials collected for the larger Tamil-English lexicon. They were edited by the Rev. M. Winslow at Madras and published in 1862. The dictionary was mainly the outcome of the labours of Jaffna scholars.

Sometime after this another Tamil Dictionary appeared in Jaffna. This was compiled by C. W. Katiravēl Piṭṭai. This contains more words than the dictionaries hitherto published. The first part of this work was published in Jaffna in 1904. The rest of the book was handed over to the Tamil Sangam of Madura. The Tamil Sangam published it under the name " Sangam Dictionary."

Besides these outstanding works other dictionaries were produced in Jaffna. The following are some of them :—

<i>Tamil pērakarāti</i> by N. Katiraivēl Piṭṭai	1904
<i>Ilakkīyac Col akarāti</i> by Kumāracāmip Pulavar	1924
<i>Corporūl Viṭakkam</i> by Ca. Cuppiramaṇiya-Cāstirikaḷ	1924
<i>Corpirappu-oppiyal Tamil akarāti</i> by Rev. S. Nānappirakācar, O.M.I.	1938

The following are some of the English-Tamil Dictionaries :—

<i>English-Tamil Dictionary</i> by Winslow	1842
<i>English-Tamil Dictionary</i> by Percival	1888
<i>English-Tamil Dictionary</i> by Knight and Spaulding	1888

Before dictionaries on the European model came into vogue, poetical dictionaries called " *Nikanṭus*" were used in Tamil. Some *Nikanṭus* also were produced in Jaffna. The most important of them are the following :—

<i>Cintāmani Nikanṭu</i> by V. Vaitiliṅkam Piṭṭai	1876
<i>Nērccol Nikanṭu</i> by Catācivam Piṭṭai	1889

In addition to this an Encyclopaedia of the Tamil Language called *Apitāna Kōcam* was produced by one Muttuttampip Piṭṭai and published in 1902. Peter Percival compiled a dictionary of Tamil proverbs and published it in 1842 with English translations.

When Christian Missionaries were thus working for the propagation of the Christian Religion and European Culture, a section of the people revolted against their activities. They could not bear to see the ancient heritage of their forefathers belittled and their countrymen converted to

Christianity. They also saw that the Tamil culture was being replaced by the Western ; the English language was gradually gaining in importance and Tamil was being neglected.

The most outstanding of these group of people to lead the revolt was Ārumuka Nāvalar. Before he joined this group he translated along with Peter Percival the English Bible into Tamil. The Bible Society in India accepted this translation as the best and published it. After this he joined the people who opposed the Missionaries. This movement gave place to the production of a good number of polemic literature in Tamil both on the side of the Saivite Hindus as well as on that of the Christians. We give below a few of them with their dates of publication :—

<i>Caiva Tūṣṇa Parikāram</i> by Ārumuka Nāvalar	1854
<i>Vaccira Taṇṭam</i> by Ārumuka Nāvalar	1854
<i>Cuppira Tipam</i> by Carol Visvanāta Piḷlai	1886
<i>Caivamakattuva Tikkāra Makattuvam</i> by C. W. Tamōtaram Piḷlai	1882
<i>Kristavamata Kanṭanam</i> by Caṅkara Paṇṭitar	1882
<i>Milēccamata Vikāpam</i> by Caṅkara Paṇṭitar	1879
<i>Civa Tūṣṇa Kanṭanam</i> by Caṅkara Paṇṭitar	1878
<i>Caiva Makattuva Pāṇu</i> by V. Vaittilin̄ka Piḷlai	1879
<i>Yēcumata Caṅkarpa Nirākaraṇam</i> by Capāpati Nāvalar (151 poems)	1882
<i>Marupirappu Āṭcēpam</i> by Rev. Father Nāṇappirakācar	1911
<i>Caivar Āṭcēpa Camātānam</i> by Rev. Father Nāṇappirakācar	1911
<i>Caivanum Macca māmicamum</i> by Rev. Father Nāṇappirakācar	1912
<i>Cuppiramaṇiya Carittira ārāycci</i> by Rev. Father Nāṇappirakācar	1922
<i>Kiristumata Cūtum Vātum</i> by Kaṇakacapaip Pattar	1891
<i>Yokōvā,</i> <i>Kiristavar ākavēṇṭiyatillai</i>	1887

In this connection we may include the polemic literature produced by people who criticised the editions and the editors of Tamil works which were published during this period.

<i>Cīvaka Cintāmani</i> by Murukēca Paṇṭitar and C. Poṇnampalam	1888
<i>Ilakkana Viḷakkap Patippurai Maruppu</i> by Capāpati Nāvalar	1889
<i>Vētācala Virutti—Tiruvācakam</i> , Saiva Siddhānta Society, Jaffna	1921

During this period old works which were in ola manuscripts were published and new works written. History, drama, folk literature, poetical works, prose works and other kinds of literature were profusely produced. Some of the important works which were published are given below under different sections :—

I Poems : Literature

<i>Ulakiyal Viḷakkam</i> by Navanītakṛṣṇa Pāratiyār	1922
<i>Kātali ārrappaṭai</i> by K. Kanapatip Piḷlai	1940
<i>Nallicai Nārpatu</i> by Pūpāla Piḷlai	1919

II Kāvyaś

<i>Tiruc Celvar Kāviyam</i> by Aruļappa Nāvalar	1896
<i>Kantaṭāyk Kulakkatuk Kāviyam</i>	1937
<i>Irutu Caṅkāra Kāviyam</i> by Catācivaiyar	1950

III Purāṇas

<i>Ekātacip Purāṇam</i> by Varata Paṇṭitar	1898
<i>Civārāttirip Purāṇam</i> by Varata Paṇṭitar	1878
<i>Citamparanāta Purāṇam</i> by Capāpati Nāvalar	1885
<i>Cīmantiṇi Purāṇam</i> by Pūpāla Piḷlai	1894
<i>Nānānanta Purāṇam</i> by Tompilippu	1874
<i>Tiri Kōnācala Purāṇam</i> by Muttukkumāru	1909
<i>Tiruvākkup Purāṇam</i> by Kaṇakacapaip Pulavar	1890
<i>Puliyūrp Purāṇam</i> by Civāṇantaiyar	1936

IV Minor Literary Forms

A great number of poetical works on *Minor Literary Forms* like Pallu, Kuravañci, Kōvai, Antāti, Piḷlait Tamil, Tūtu, Catakam, Maṭal, Kalam-pakam, Kalitturai, Nāṇmaṇi Mālai, Mummaṇi Mālai, Iratṭaimai Mālai, Mālai, Patikam, Üncal, Ammāṇai, Māṇmiyam, etc. were also produced. For lack of space we give only a few.

<i>Katiraimalaip Pallu</i> author unknown	1935
<i>Nānap Pallu</i> author unknown	1904
<i>Taṇṭikaik Kanakarāyan Pallu</i> by Cīṇnakkuṭṭip Pulavar	1932
<i>Nakulamalaik Kuravañci</i> , by Vicuvanāta Cāttiriyār	1895
<i>Oru Tūraik Kōvai</i> , by Vaṇṇai Vaittilin̄kam	1931
<i>Nallaik Kōvai</i> , by Cevvantināta Tēcikar	
<i>Cīnkai Nakar Antāti</i> , by Catāciva Paṇṭitar	1887
<i>Tiruk Katirai Antāti</i> by Civa Pancāṭcarak Kurukkaḷ	1915

UNIVERSITY OF CEYLON REVIEW

<i>Tirut Tillai Nirōṭṭa yamaka Antāti</i> by Velupillai	1891
<i>Puliyār Antāti</i> by Civāṇantaiyar	1882
<i>Patiruppatt Antāti</i> by Patmācanī Ammāl	1925
<i>Marutāti Antāti</i> by Appātturaip Pillai	1891
<i>Vellai Antāti</i> by Catācivam Pillai	1890
<i>Katirkāmap Pillait Tamil</i> by Karuṇālāya Pāṇṭiyan	1937
<i>Viyākkiyāñak Kumūni</i> by Antōni	1885
<i>Uttiyōka Laṭcaṇak Kumūni</i> by Katirkāmar	1936
<i>Nānak Kumūni</i> by Muttukkumārak Kavirāyar 2nd edition	1872
<i>Kiḷlaivu Tūtu</i> by Varata Paṇṭitar	1921
<i>Tattai viṭu Tūtu</i> by Caravaṇamuttup Pillai	1892
<i>Mēka Tūtam</i> by Kumāracuvāmip Pulavar	1896
<i>Īlamanṭala Catakam</i> by Vēr Pillai	1823
<i>Nakulēcar Catakam</i> by Kumāracuvāmip Pulavar	1886
<i>Katirkāmak Kalampakam</i> by Kantappa Cuvāmikāl	1897
<i>Paruttitturaik Kalitturai</i> by Civacampup Pulavar	
<i>Nallaik Kalitturai</i> by Kumāra Cuvāmī Mutaliyār	
<i>Pāṛkara Cētupati Nāñmaṇi Mālai</i> by Civacampup Pulavar	
<i>Tiruc Celvac Caṇṇiti Nāñmaṇi Mālai</i> by Kanēcaiyar	
<i>Māvai Mummaṇik Kōvai</i> by Cevvantināta Tēcikar	
<i>Tiruk Katirai Mummaṇi Mālai</i> by Civa Pancāṭcarak Kurukkaṭ	1917
<i>Civa Mālai</i> by Pūpāla Pillai	1922
<i>Marutāti Vināyakar Pāmālai</i> by Cōmacuntarap Pulavar	1933
<i>Tēvacakāya Cikāmaṇimālai</i> by Tēvacakāyam Pillai	1897
<i>Tiru Murukar Patikam</i> by Pūpāla Pillai	1922
<i>Katirēcar Patikam</i> by A. Kumāracuvāmip Pulavar	
<i>Vairavar Patikam</i> by Cōmacuntarap Pulavar	1921
<i>Kanta Vēl Patikam</i> by K. Kaṇapatip Pillai	1954
<i>Nallaip Patikam</i> by Cēñātirāya Mutaliyār	

V Prose Works

(1) Literary

<i>Kiristu Mārkka Attāci</i> by Antup Pōtakar	1899
<i>Periya Purāṇa Vacanam</i> by Ārumuka Nāvalar	1852
<i>Yālppāṇac Camaya Nilai</i> by Ārumuka Nāvalar	1872
<i>Pāla pāṭam</i>	1850
<i>Tiruvilayāṭar Purāṇa Vacanam</i> by Ārumuka Nāvalar	
<i>Kolai maruttal</i> by Ārumuka Nāvalar	1851
<i>Cētu Purāṇam</i> by Ērampaiyar	
<i>Tamilp pāṣai Vaipavam</i> by R. O. D. Aicupari	

TAMIL PUBLICATIONS IN CEYLON

<i>Valkkaiyin Vinōtaṅkal</i> by K. Kaṇapatip Pillai	1954
<i>Pūñ Cōlai</i> by K. Kaṇapatip Pillai	1953
<i>Ilakkya Vali</i> by S. Kaṇapatip Pillai	1955
<i>Caivapuṣaṇa Cantirikai</i> by N. Katiravēr Pillai	1902
<i>Itōpatēcam</i> by Kumāracuvāmip Pulavar	1886
<i>Kaṇṇaki Katai</i> by Kuniāracuvānīp Pulavar	1901
<i>Tamilp Pulavar Carittiram</i> by Kumāracuvāmip Pulavar	1916
<i>Cicupāla Carittiram</i> by Kumāracuvāmip Pulavar	1921
<i>Kucēlar Carittiram</i> by Kaṇēcaiyar	1932
<i>Ēcu varalāru</i> by Rev. Francis Kingsbury	1939
<i>Pāṇṭavar Katai</i> by Rev. Francis Kingsbury	1939
<i>Irāmaṇ Katai</i> by Rev. Francis Kingsbury	1938
<i>Katirkāmam</i> by Kula Capānāṭaṇ	1947
<i>Ārumuka Nāvalar Carittiram</i> by T. Kailāca Pillai	1916
<i>Tirāviap Pirakācikai</i> by Capāpati Nāvalar	1899

(2) Criticism, Literature and Art

<i>Pāvalar Carittira Tipakam</i> by A. Catācivam Pillai	1886
<i>Īlamanṭalap Pulavar Carittiram</i> by Muttuttampip Pillai	1914
<i>Īlanāṭṭup Pulavar Carittiram</i> by Kanēcaiyar	1939
<i>Tamil Ilakkya Varalāru</i> by V. Clvanāyakam	1951
<i>Ilakkiyat Teṇral</i> by S. Vitiāṇantāṇ	1953
<i>Tamilar Cālpu</i> by S. Vitiāṇantāṇ	1954
<i>Teṇ Intiya Cīrpa Vaṭivāṇkal</i> by Navaratnam	

(3) Dramas

The earliest Dramas were of the Opera type where they have singing, dancing and prose conversation. Numerous works of this type were produced in Ceylon. The following may be cited as examples of this type :—

<i>Pūṭat Tampi Nāṭakam</i> by Tāvitu	1888
<i>Taruma Puttira Nāṭakam</i> Edited by Tampimuttu	1890
<i>Veṭi Aracaṇ Nāṭakam</i> by Arāli Irāmu	1894

Then came the Drama, written mostly in prose on the European model. A fairly good number of works of this type were produced.

<i>Acōka Mālā</i> by Rāmalinikam	1943
<i>Uyirilaṇ Kumarāṇ</i> by Cōmacuntarap Pulavar	1936
<i>Cantirahāsaṇ</i> by Rev. Francis Kingsbury	
<i>Nāṇāṭakam</i> by K. Kaṇapatip Pillai	1940
<i>Irūnāṭakam</i> by K. Kaṇapatip Pillai	1952
<i>Caṇkili</i> by K. Kaṇapatip Pillai	1956

UNIVERSITY OF CEYLON REVIEW

The Ceylon Tamil scholars were the first to edit and publish old Tamil works which had been in the form of ola manuscripts. Among the leaders in this field was Ārumuka Nāvalar. He established a printing press in Madras and printed works there. The second is C. W. Tāmōtaram Pillai who brought out some of the old Sangam and other works. We give a few of their publications.

Ārumuka Nāvalar

<i>Tirukkōvaiyār</i> with the commentary	1860
<i>Tirukkural</i> with the commentary of Parimēl Alakar	1861
<i>Nan̄nūl Virutti Urai</i>	
<i>Pirayōka Vivēkam</i>	1882
<i>Nan̄nūr Kāntikai Urai</i>	1880

G. W. Tāmōtaram Pillai

<i>Tolkāppiyam</i>	
<i>Collatikāram—Cēnāvaraīyam</i>	1868
<i>Collatikāram—Naccinārkkīṇiyam</i>	1892
<i>Eluttatikāram—</i> “	1891
<i>Porul-atikāram—Naccinārkkīṇiyam and Pērāciriyyam</i>	1885
<i>Vira Cōliyam</i>	1881
<i>Iraiyanār-akapporul</i>	1883
<i>Tanikaip Purāṇam</i>	1884
<i>Kalittokai</i>	1887
<i>Illakkana Vilakkam</i>	1889
<i>Cūlāmanī</i>	1889

Besides these two, there have been other scholars who have edited several other works.

Apart from these works, owing to the increased number of schools and the popularity of Tamil education in Ceylon innumerable Tamil books are being produced for children in various fields such as literature, grammar, criticism, history of literature, infant readers, advanced readers, books on religion, geography, arithmetic, algebra, geometry, trigonometry and various sciences. A department established by government is coining scientific vocabulary in Tamil for the needs of authors who write books on scientific subjects. So far lower schools are using Tamil as the medium of their study. Preparations are going on and books are gradually coming out to supply the needs of Tamil studies at the University level.

K. KANAPATHI PILLAI.