

Saint Kuriakose Elias Chavara



A Milestone in the History of

Eclogue

Collected and Edited by
Adv. Fr. Francis Vallapura CMI



A TRAVELOGUE THROUGH *Eclogue*

It has been quite fortunate to get an opportunity to stage Eclogue named 'Subashitam' at St. Peter's church premises, vizhinjam on 14 November 2014 and later on at many other places. I had the satisfaction of presenting these Eclogues written by St. Chavara between 1855 – 56 with the assistance of the modern audio-visual techniques. The CMI's of yesteryear used to call them as 'Puthappunadakam'. I took interest in them due to the fact that they were written under the influence of Italian poet Virgil and with the help of his intimate Italian missionary friend Fr. Leopold. In order to study them thoroughly, recently I conducted a study tour to Italy, the birthplace of Eclogues.

It was by staying at the C.M.I house near Vatican that I started my collection and exploration of the origin of Eclogues. My first search was at St. Gregorian University Rome, where I silently conversed with books. I gratefully remember my CMI fraternity at coffeebar in the library. Cappuchino was the favourite of many of them. It was a thoroughly bitter drink which almost acted as a stimulant for further reading. After collecting maximum materials of Eclogue I said good – bye to the Gregorian University library and my friends there.

My next destination was Jenovah, a coastal city in Italy. It is here that the OCD provinciate is situated. It was in Jenovah that Fr. Leopold, the intimate friend of Saint Chavara spent his last days. It was from here that he boarded the ship for his Kerala mission. I went through the collection of books by staying in this OCD monastery for one week. I saw the large books of Greek poet Theocritus and Italian poets Virgil and Dante there. Fr. Andreo OCD familiarised me with the necessary books. Even now, Italian school children study about Eclogues. The names of the characters of Fr. Chavara's Eclogues – Palemone, Listhra, Amiuthal, Damuna, Koridune were similar to the Eclogues found there. They also had similarity with the fourth Eclogue of Virgil. Thus these similarities are pointing to the real sources of Fr. Chavara's Eclogues.

After one week's stay, study and collection of materials in Jenovah, I returned to our CMI Procura in Rome. During this journey back, an unknown force was compelling me to say and write about Saint Chavara's Italian connections.

When I came back to Rome, the Syro – Malabar Catholics in Vatican invited me for a homily about saint Chavara for their feast. I readily accepted it. I talked eloquently about Saint Chavara's Italian pressance – especially for writing Eclogues and the semi – epic called martyrdom of Anastasia. I also talked about Chavarul, and Pope Francis Amoris Laetitia, tomb of Fr. Leopold and collections of letters by Saint Chavara from the Kerala Catholic Church to Vatican.

Next day, I continued my search for Eclogues on the internet. I also realized that the workers in this national library were a group of dedicated and helpful workers. It was an inspiration for me to visit to this Library. The National Library was near the metro station. It was a clean and extensive network of buildings which was an atmosphere conducive for studies and research. I approached the counter and asked for the Chief Librarian. I introduced myself as Fr. Francis. Similarity in our names reflected in our relationship too. He made me acquainted with all the sources connected with Eclogue-the books, the poets and sources in the internet. I understood that the world of Eclogue is not merely of some, but it has extended to the western world as a whole and even beyond. Francesco made me aware of the fact that my task is merely to connect Saint Chavara to that long chain of literary geniuses. Most of the books on Eclogues were in different languages and only a negligible number were in English. Francesco reminded me again and again about the fourth Eclogue of Virgil. He then arranged for me all the books on Eclogues on a table with an additional Desktop Computer with internet facility. I can spend 3 weeks with these books. If necessary, it will be extended. I was surprised at seeing the behaviour of that young librarian. How gentle and helpful he was. When I left the Library, he gave me a card which can be used for entering the Library for the life time. The information I got from Italian National Library about Eclogues were really amazing. Saint Chavara's Eclogues were a milestone in the evolution of the literary genre called 'Eclogues' itself. If ever happens a gathering of all the languages of the world, our small Kerala and India would be known by the Eclogues written by saint Chavara. Eclogue, a different poetic style which originated in Greece and held as precious by the great literary figures of Italy, Rome, Switzerland, France, Poland, Spain, England etc. has been adopted by Saint Chavara from the land of Malayalam. A day will dawn when people acknowledge this feat.

Eclogue, a literary genre which has carefully mixed this ingredients from humanism, rustic life, shepherd songs and natural beauty has developed during the Renaissance period. The influence of Eclogue has now spread to the field of art, music and musical instruments. During the nativity celebrations we see the picturization of incarnation (cribs) especially in western countries. To a certain extent it is the influence of Eclogues especially the fourth Eclogue of Virgil.

Virgil's fourth Eclogue is considered to be a prophesy of the birth of Jesus in a cowshed. The Eclogues after the birth of Jesus had also been influenced by Virgil's Eclogue. All the Eclogues Saint Chavara also got concluded with Nativity. The cow – shed in which Jesus was born and the presence of shepherds is very vibrant in all Eclogues. My aim is merely to connect or place saint Chavara in the history of Eclogues. That is almost materialized.

After the serious study at the National Library, Rome, I set out to Calabria the southern side of Italy. I have been cordially welcomed by Fr. Viju, a native of Mananthavady who was serving the archdiocese of Rosano. Most of his surrounding parishes were with a strong number of shepherds. I had the culmination of "excavate the Eclogue" programme at Rosano in Calabria. Fr. Viju had arranged for me to stay for 5 days with the shepherds. He acted as a translator for me. I understood that Eclogues did not have much of a connection with the life – pattern and cultural celebrations of shepherds. They were only the imageries of the poets.

The sharing of a 60 – year old shepherd is worth mentioning here. They usually fix their tents at different places. After wandering over many places in different climatic conditions, when they return home the taste of food cooked by their loving mothers is still at the tip of their tongue. I returned to Rome with the famous Rosano cheese gifted to me by the shepherds of Rosano. I shared it with my friends at Mannanam Monastery. During my journey back my mind was filled with the pleasant memories of the ambience of the creation of Eclogues by saint Chavara which still is a towering presence in the history of World literature. Let us try to have a memorial of Saint Chavara's Eclogue and an endeavour to promote this literary work, which is a Golden thread of West and the East.

Adv. Fr. Francis Vallapura CMI
Mannanam, Kottayam 686 561

Eclogues

Eclogue is a short poem especially a pastoral dialogue. An eclogue is a poem in a classical style on a pastoral subject. Poems in this genre are sometimes also called bucolics. The form of the word 'eclogue' in contemporary English has developed from Middle English. 'Eclogue' which came from the Latin word *ecloga*, which has come from Greek *eclogē* meaning 'selection, literary product'.

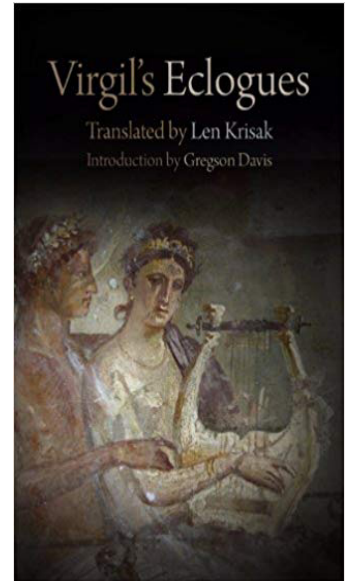
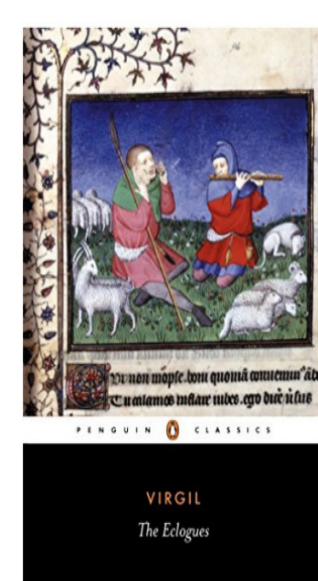
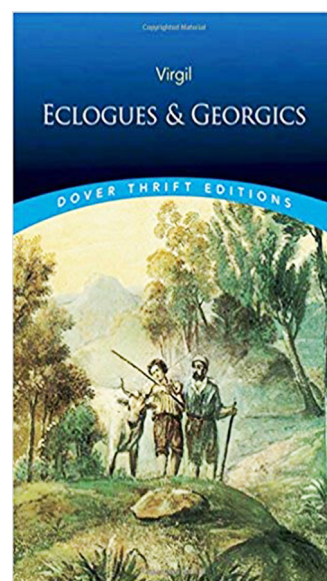
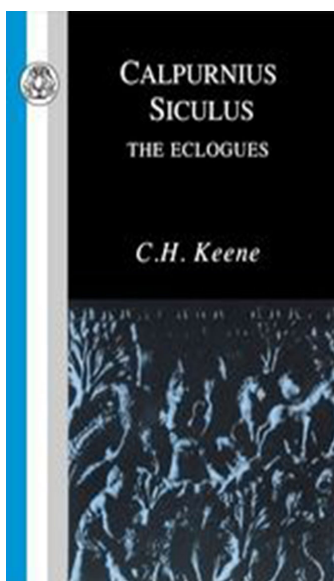
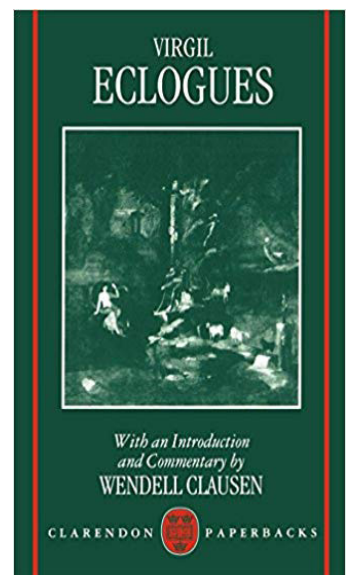
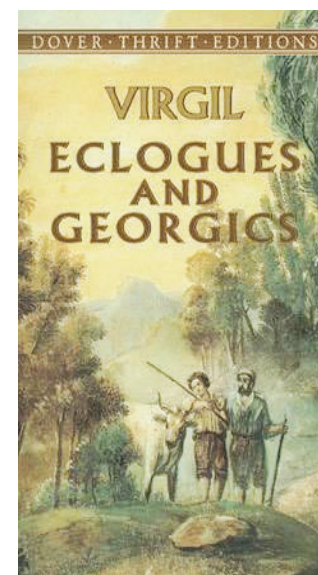
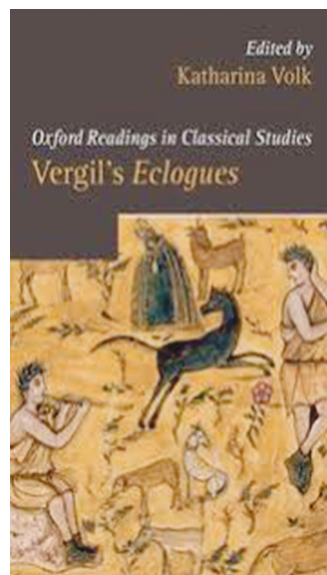
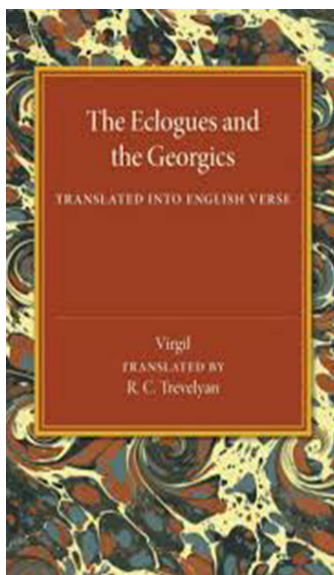
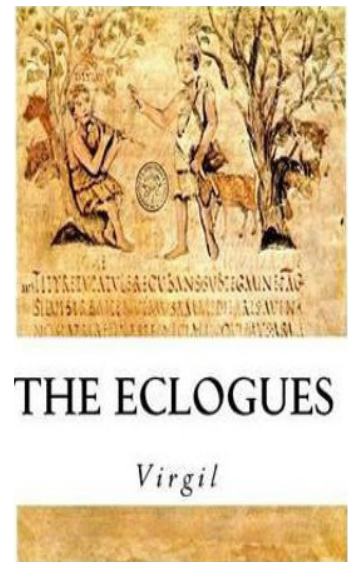
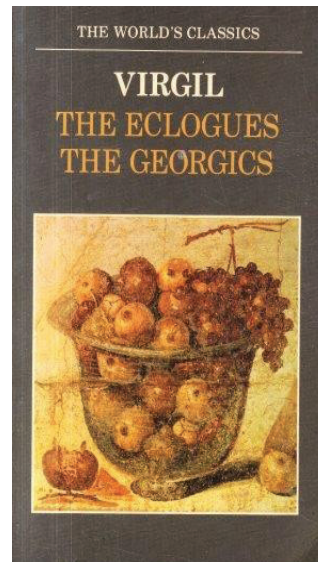
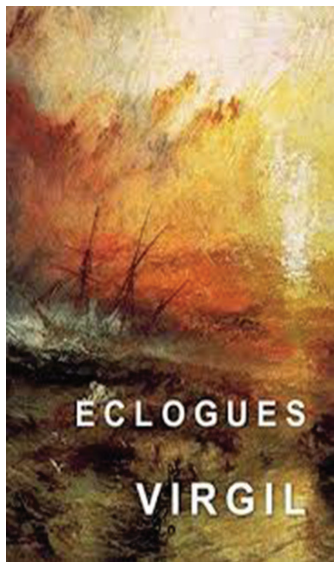
The term was applied metaphorically to short writing in any genre, including parts of a poetic sequence or poetry book. The ancients referred to individuals pieces in Virgil's *Bucolica*, as eclogue and the term was used by later Latin poets to refer to their own pastoral poetry often in imitation of Virgil. The combination of Virgil's influence and the persistence of pastoral poetry through the renaissance imposed eclogues as the accepted term for the genre. Later Roman poets who wrote eclogues include Calpurnius and Nemesianus.

Pastoral Literature

Eclogue is a short pastoral poem usually in a dialogue form on rural life and the society of shepherds depicting this life as free from the complexity and corruption of a civilized life. The eclogue first appeared in the *Idylls* of Greek poet Theocritus (c. 310 – 250 BC) generally recognized as the inventor of pastoral poetry. The Roman poet Virgil (70 – 19 BC) adopted this form for his 10 *Eclogues* or *Bucolics*.

The Eclogue along with other pastoral forms was revived during the Renaissance by Italians Dante, Petrarch, Boccaccio, and Batista Spagnoli (Mantuanas) whose *Neo Latin Eclogues* (1498) were read and initiated for more than a century.

A pastoral life style (Pastoralism) is that of a shepherd herding livestock around open areas of land according to seasons and the changing



BUCOLIC

availability of water and pasture. It leads its name to a genre of literature, art, and music that depicts such a life in an idealized manner, typically for Urban audiences. A pastoral is a work of this genre also known as bucolic, from the Greek meaning a cow herd.

Pastoral is a mode of literature in which the author employs various techniques to the complex life into simple one. Pastoral literature holds a humble perspective towards nature. Pastoral as a mode occurs in many types of literature (poetry and drama) Leo marx with the phrase “No shepherd no pastoral”. Hesiod’s ‘work and days’ present a golden age. When people lived together in harmony with nature. Pastoral are set in beautiful rural landscapes, the literary term for which was portrayed as a sort of Eden by the poets. In 17th century came the arrival of a country house poem. Later silver Latin poets who wrote pastoral poetry modeled principally upon Virgils Eclogue. The pastoral elegy is a sub genre that uses pastoral elements to lament a death or loss. The most famous pastoral elegy in English is John Miltons ‘Lycidus’ (1637). Also included Thomas Gray’s Elegy in a Country Churchyard (1750)

The formal English pastoral continued to flourish during the 18th century, eventually dying out at the end. Another sub-genre is the Edeuri pastoral which alludes to the perfect relationship between God, man, nature in the garden of Eden. It typically includes biblical symbols and imagery. Miltons, ‘On the Morning of Christ Nativity’ (1629) includes Christians and pastoral imagery. Milton is perhaps best known for his epic ‘Paradise Lost’ one of the few pastoral epics ever written.

Italian witters invented a new genre ‘the



pastoral Romance’, which mixed pastoral poems with a fictional narrative in prose. Pastoral drama also emerged in Renaissance Italy. Theocritus idylls include strophic songs and musical laments and as in Homer his shepherds often play the syrinx or panflute considered a quintessentially pastoral instruments. Virgils Eclogues were performed as song, mime in the 1st century and there is evidence of the pastoral song as a legitimate genre of classical times.

Italian and German Composers developed a genre of vocal and instrumental pastorals distinguished by certain stylistic features associated with Christmas Eve. The pastoral and parodies of the pastoral continued to play an important role in musical history throughout the 18th and 19th centuries. The pastorela is a form of Italian folk song still played in regions



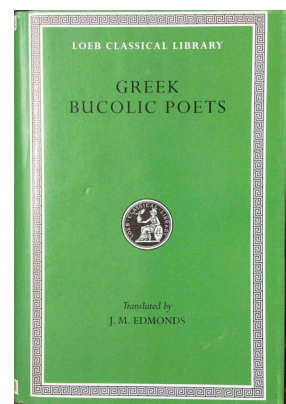
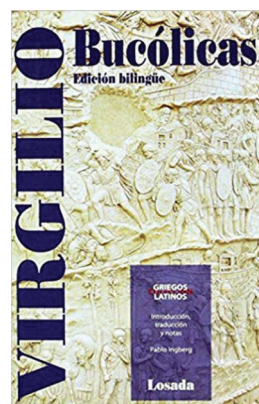
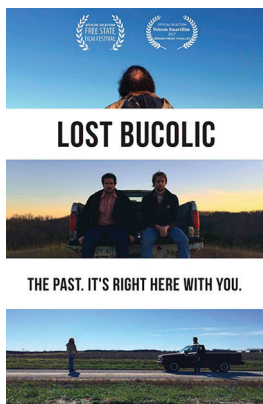
BUCOLIC

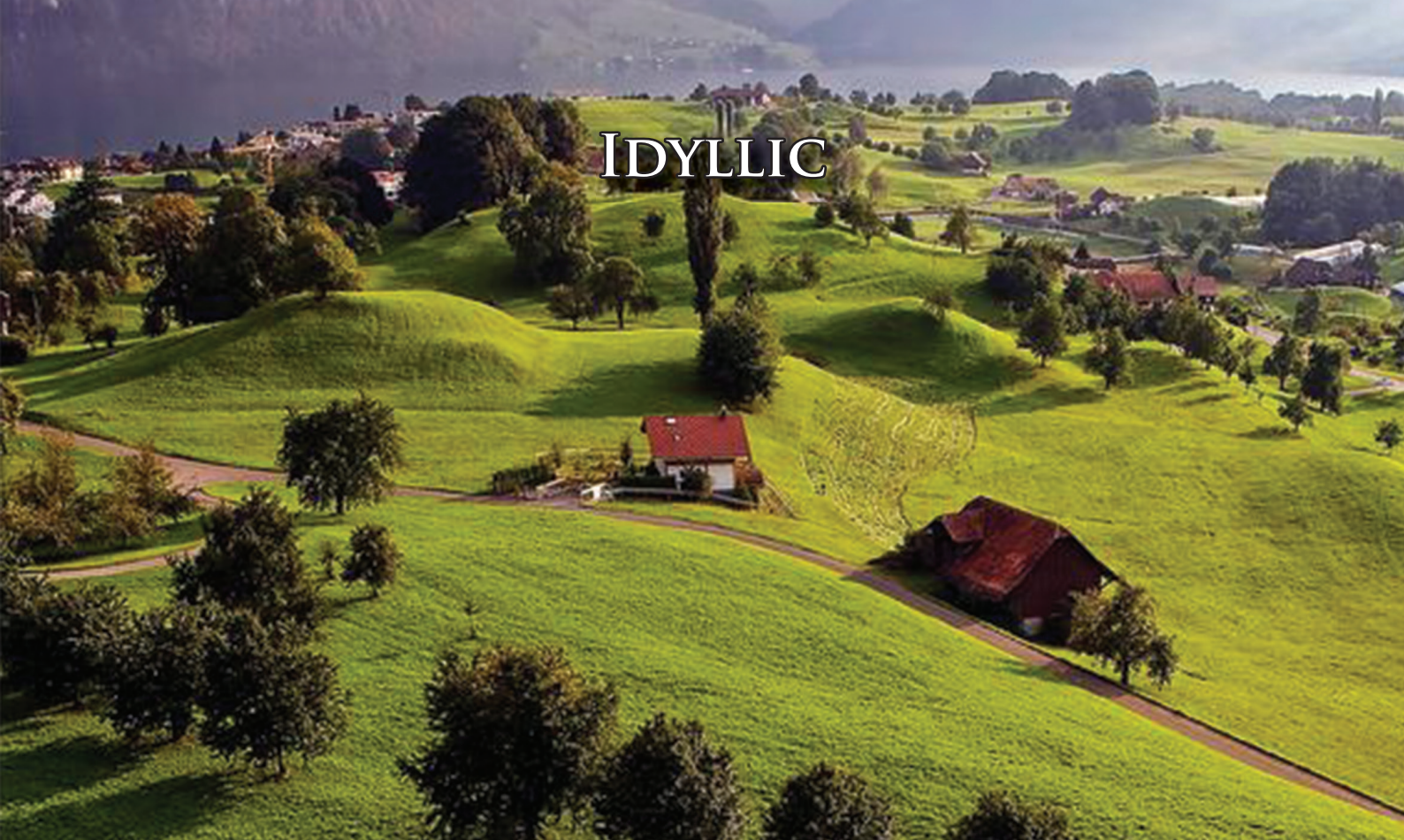
of Sothern Italy where the Zampogna continues to thrive. Idealised pastoral landscapes appear in Hellenistic and Roman wall paintings. Interest in the pastoral as a subject for art revived Renaissance Italy, partly inspired by the description of pictures Sannazzaro included in his “Arcadia”. In the past four hundred years, a range of writers have worked on theorizing the nature of pastoral. Georege Puttenham was one of the first pastoral theorist.

BUCOLIC

We get bucolic from the Latin word ‘bucolicus’

which is ultimately from the Greek word ‘boukolos’, meaning ‘cowherd’. When bucolic was first used in English in the early 17th century, it meant pastoral in a narrow sense – that is it referred to things related to shepherds of herdsmen and in particular pastoral poetry. Later in the 19th century, it was applied more broadly to things rural or rustic, Bucolic has also been occasionally used as a noun meaning pastoral poem or a bucolic person. Theocritus was imitated by the Greek bucolic poets Bion and Moschus .





IDYLIC

RENAISSANCE

Renaissance is a period in European history covering the span between the 14th and 17th centuries. It is an extension of the Middle Ages and is bridged by the age of Enlightenment to modern history. It grew in fragments with the very first traces found seemingly in Italy, coming to cover much of Europe, for some scholars making the beginning of the modern age.

The intellectual basis of Renaissance was its own invented version of humanism, derived from the concept of Roman Humanitas and the rediscovery of classical Greek philosophy such as that of Protogoras who said that “man is the measure of all things” This new thinking became manifest in art, architecture, politics, science and literature.

The Renaissance began in Florence, Italy in the 4th century. The word Renaissance literal meaning “Rebirth” in French, first appeared in English in the 1830s. The Renaissance was a cultural movement that profoundly affected European intellectual life in the early modern period, beginning in Italy and spreading to the rest of Europe by the 16th century. Renaissance sectors employed the humanist method in study and searched for realism and human emotion in art.

Humanism is a philosophical and ethical stance that emphasises the value and agency of human beings, individually and collectively, and generally prefers critical thinking and evidence over acceptance of dogma or superstition.



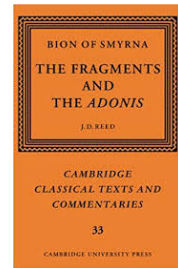
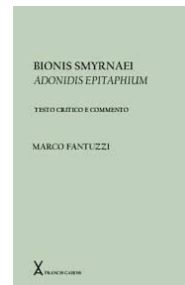
BION OF SMYRNA (280 BC)

He was a native of the city Smyrna and flourished about 100 BC. Most of his work is lost. There remain 17 fragments. Some of the fragments show the pastoral themes that were typical of ancient bucolic poetry while others attest the broader. Thematic interpretation of the bucolic from that prevailed in the later Hellenistic period. They are often concurred

with love.

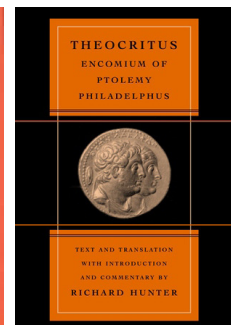
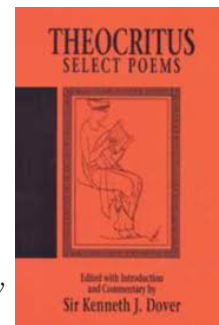
Bion's influence can be seen in numerous ancient Greek and Latin poets and prose authors, including Virgil and Ovid. His treatment of the myth of Adonis in particular has influenced European and American literatures since the Renaissance.

Almost nothing is known of Bion's life. The account formerly given of him that he was the contemporary of Theocritus and a friend and teacher of Moschus and lived about 280 BC.

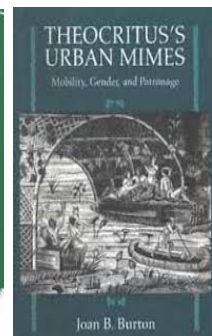
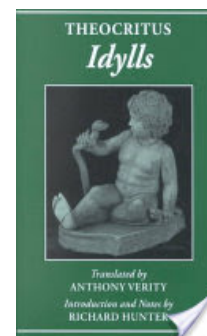
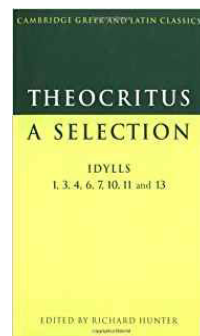
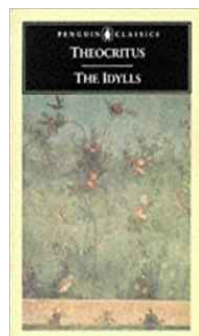
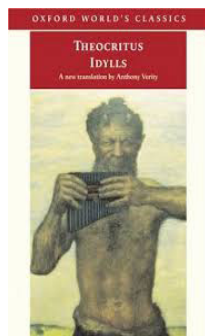
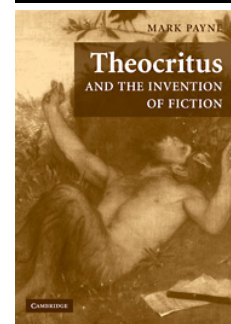
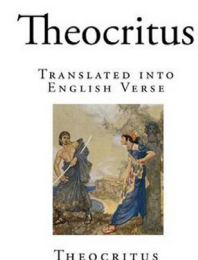


THEOCRITUS

Born : 3rd century BC, Syracuse
Died After : 260 BC
Occupation : Poet
Nationality : Greek
Genre : Pastoral poetry, Epic poetry



Theocritus, the creator of ancient Greek bucolic poetry, flourished in the 3rd century BC. Little is known of Theocritus, beyond what can be inferred from his writings. Theocritus was from Sicily. He probably lived in Alexandria for a while. It is also speculated that Theocritus was born in Syracuse lived in the Island of Kos and lived in Egypt during the time of Ptolemy II. The bucolic and mimes are the works of Theocritus. The most famous of the Bucolic are 1,6,7 and 11.



It is clear that at a very early date two collections were made. One consisting of poems whose authorship was doubtful yet formed a corpus of bucolic poetry. The other a strict collection of those works considered to have been composed by Theocritus himself. The distinction between bucolic and mimes is that the scenes of the former are laid in the country and those of latter in a town. The metre used by Theocritus in the Bucolic and Mimes, as well as in the Epics, is the dactylic hexameter. His treatment of this maybe compared both with Homeric usage and that of other Alexandrian poets eg. Callimachus

MOSCHUS (150 BC)

Ancient Greek bucolic poet and student of the Alexandrian Grammarian Aristarchus of Samothrace, was born at Syracuse and flourished about 150 BC. Aside from his poetry, he was known for his grammatical work nothing of which survives. His few surviving works consist of an epyllion the Europa on the myth of Europa, three bucolic fragments and a whole short bucolic poem Runawaylove, and an epigram in elegiac couplets. His surviving bucolic material is short on pastoral themes and is largely erotic and mythological. Moschu's poetry is typically edited along with other bucolic poets as in the commonly used Oxford text by A.S.F Gow (1952)



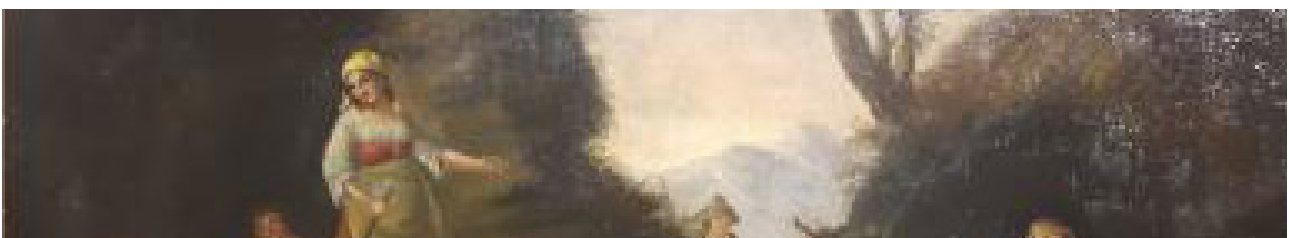
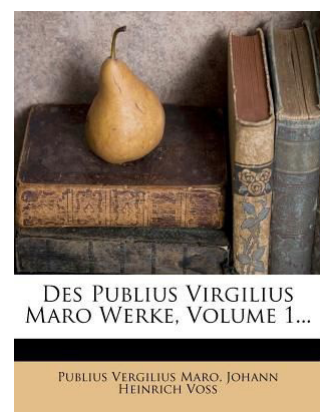
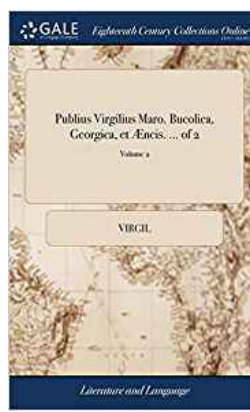
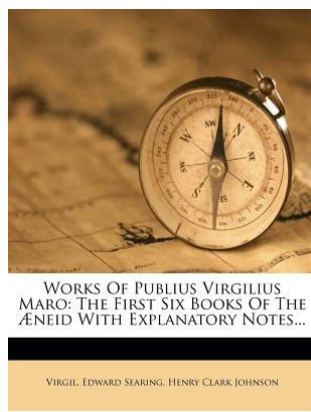
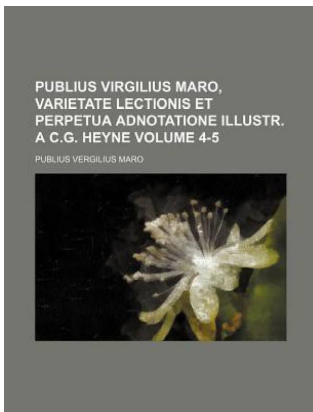
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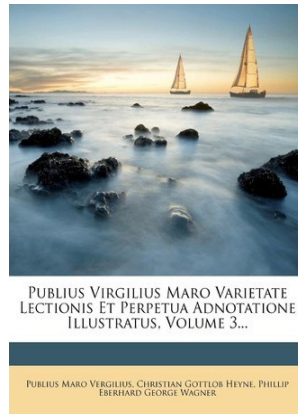
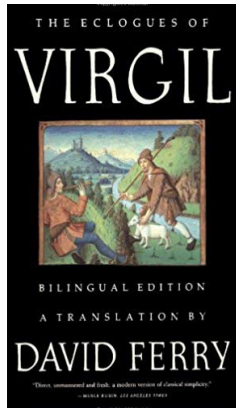
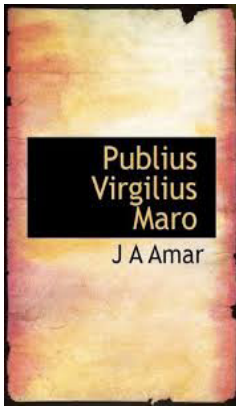
Born : 15th October 70 BC, Virgilio, Italy

Died : 21st September 19 BC, Brindisi, Italy

Roman poet, Known for his national epic, the Aeneid unfinished at his death. Publius Virgilius Maro was classical Roman Poet, best known for three major works Bucolics (on Eclogues), The Georgics, and the Aeneid, although several minor poems are attributed to him, The son of a farmer in the northern Italy.

The biographical tradition assert, that Virgil began the hexameter Eclogues, in 42 BC and its thought that the collection was published around 39 – 38 BC, although it is controversial. The Eclogues are a group of ten poems roughly modelled on bucolic hexameter poetry (pastoral poetry) of the Hellenistic poet, Theocritus.

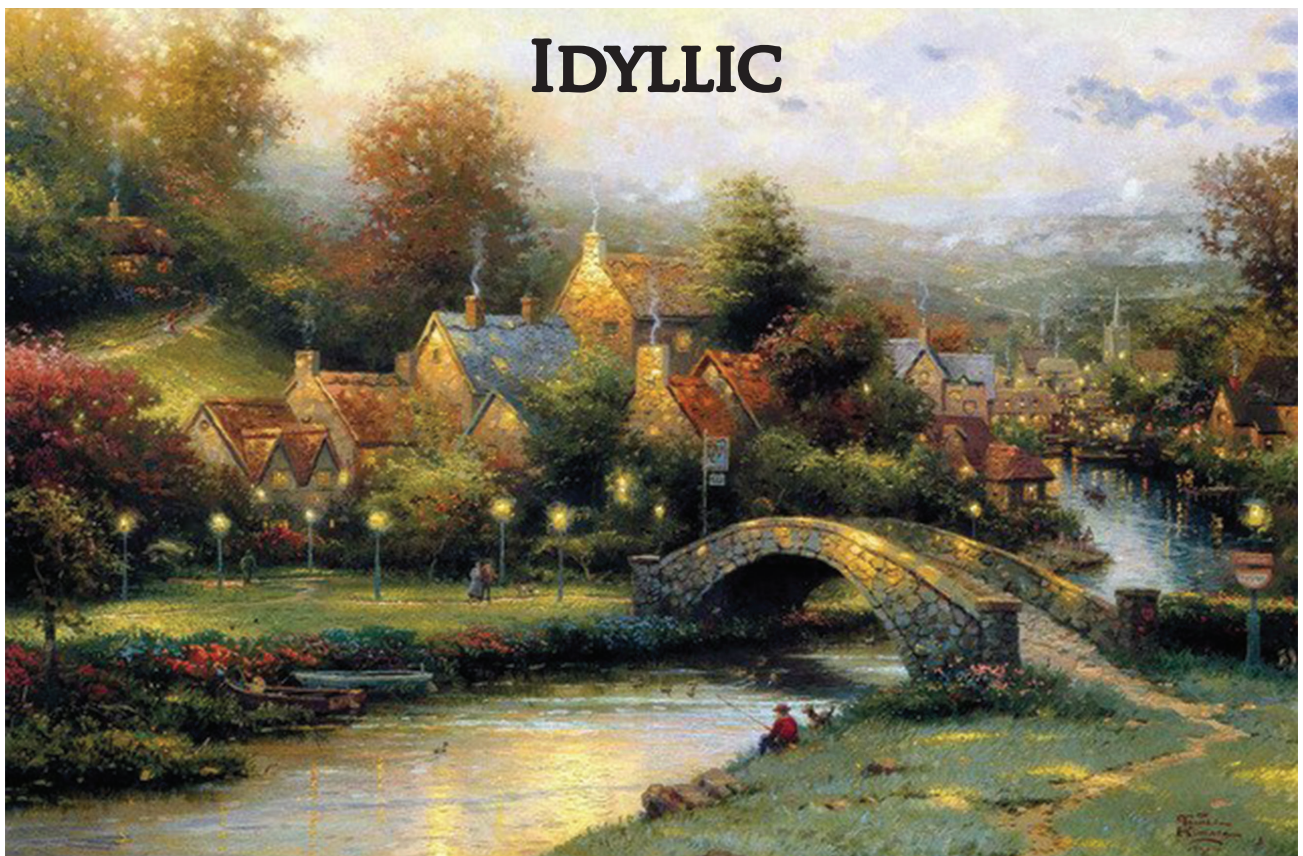




Among the Eclogues 4th one was an important one known as Messianic Eclogue uses the imagery of the golden age in connection with the birth of a child.

According to the tradition Virgil travelled to Greece about 19 BC to revise the Aeneid. After meeting Augustus in Athens and deciding to return home Virgil caught a fever while visiting a town near Megara. After crossing to Italy by ship, weakened with disease, Virgil died Brundisium harbor on September 21st 19 BC.

The Roman Emperor Constantine the Great seems to have popularized the idea that Eclogue 4 was a pre-Christian, concerning Jesus Christ.





THE EINSIEDELN ECLOGUES (AD 54 – 68)

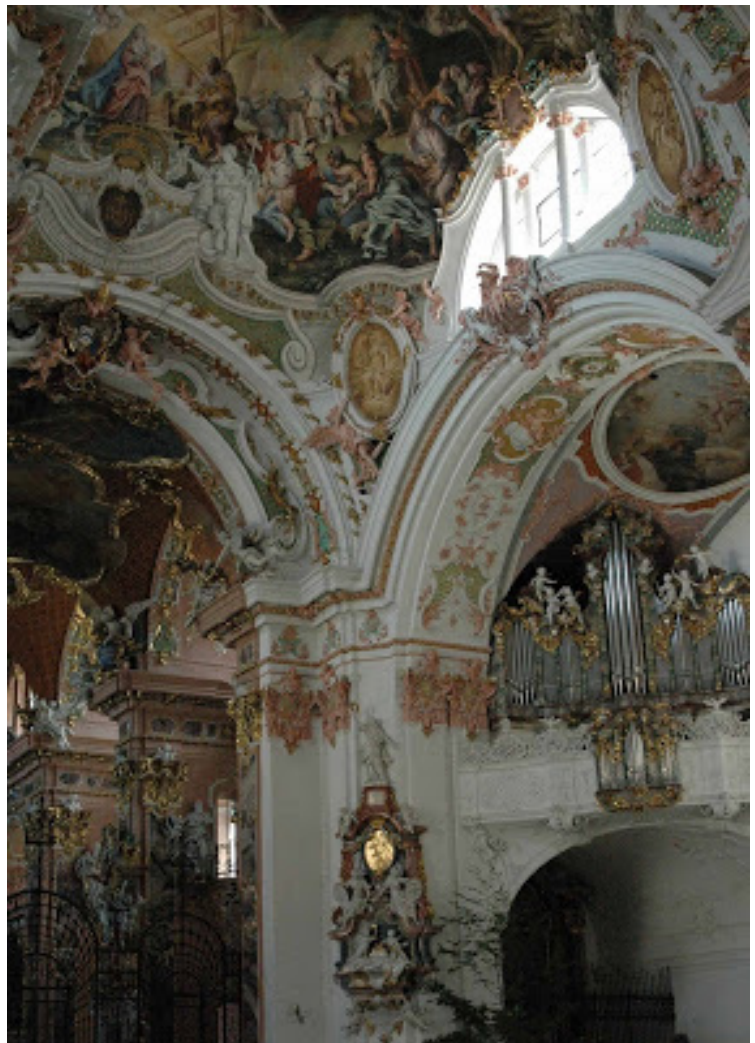
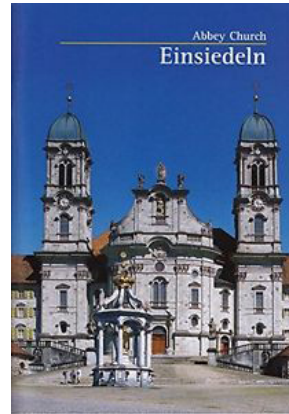
Published 1869.

The Einsiedeln Eclogues are two Latin Pastoral poems, written in hexameters. They were discovered in tenth century manuscript from Einsiedeln Abbey (codex, Einsiedelensis 266 (E) PP 206-7)

and first published in 1869 by H. Hagen. The poems are generally considered to be incomplete fragments-although the reason for their incompleteness is disputed.

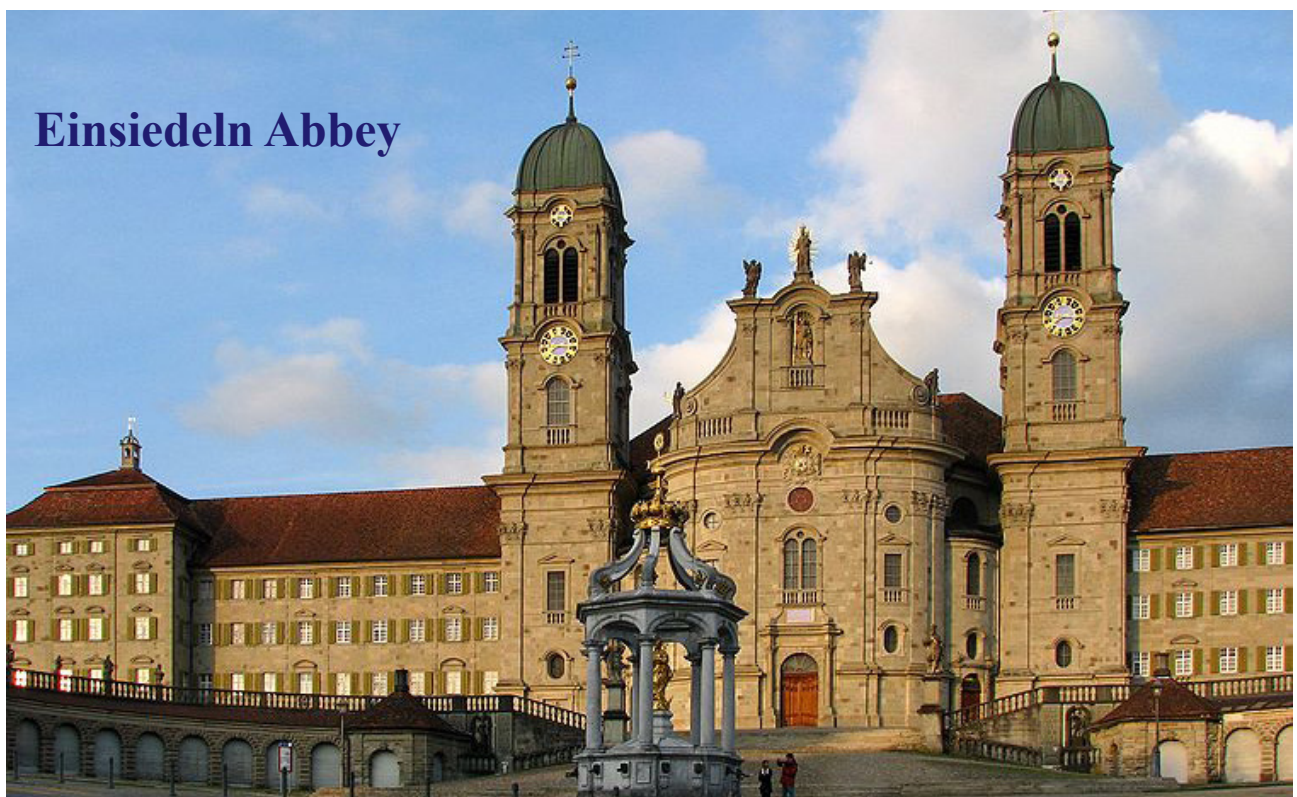
It is generally agreed that the poem post date the Eclogues of Virgil. Since their publication the poems have usually been dated to Neronian tunes (AD 54-68). The authorship of the poem is unknown. It is even disputed whether the two fragments were written by the same poet.

Watson refers to incompetence and obscurity of the writing of the poems. However Hubbard writes “that whilst no one would contend that the Einsiedeln poet was a great master of Latin Verse, the





poems do exhibit a wide range of learning as well as certain imaginative energy and an independence that merit serious consideration in any account of the pastoral tradition.” Einsiedeln Abby is a Benedictine monastery in the village of Einsiedeln in the canton of Schwyz, Switzerland. The abbey is dedicated to our Lady of the Hermists, the title being derived from the circumstances of its foundation, the first inhabitant of the region was saint Meinrad a hermit. It is a territorial abbey and therefore no part of diocese, subject to a bishop. It has been a major resting point on the way of St. James for centuries. The Einsiedeln Eclogues were found in this abbey in two fragments discovered in tenth century and first published in 1869.





Monastery Information

Order	: Ordeer of Saint Benedict
Established	: 934
Dedicated	: Our Lady of Hermits
Diocese	: Einsiedel territorial Abbey
Founders	: Eberhard Stras Boury
Abbot	: Urban Federer OSB
Prior	: Cyrill Burgi OSB
Important figure	: Saint. Meinrad
Style	: Baroque 1704/1721
Location	: Einsiedeln Canton of Schwyz Switzerland
Public access	: Allowed
Other information	: Place of pilgrimage Theological School, gymnasium (Swiss Matura 350 students workshop, plant nursery viniculture stud
Website	: http://www.klostereinsiedeln.ch/2 .



TITUS CALPURNIUS SICULUS (193-211 AD)

Born : Rome, Italy

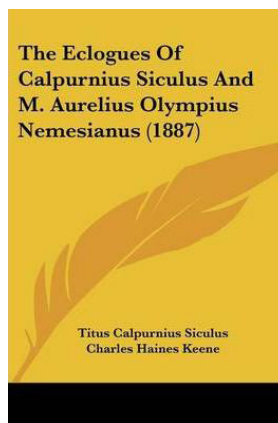
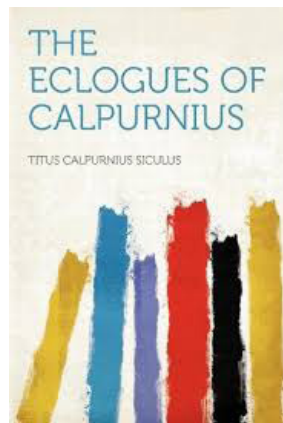
Books : The Eclogues of Calpurnius Siculus and M. Aurelius Olymipus Nemesianus.

Titus Calpurnius was a Roman bucolic poet. Seven Eclogues have been handed down to us under his name. It is a book of Latin Poetry attributed to Calpurnius Siculus and inspired by the similarly named poems of the Augustan age poet Virgil.



EILF ERLESENE...

TITUS CALPURNIUS SICULUS, CASPAR
CHRISTOPH GOTTLIEB WISS



THE ECLOGUES OF
CALPURNIUS

TITUS CALPURNIUS SICULUS, EDWARD
JOHN LONG SCOTT



The date of writing is disputed. Some scholars argue in favour of Neronian date (54 – 68 AD). Very little is known of Calpurnius life, the name Siculus may indicate Sicilian origin or may be a convention indication of literary debts to the Sicilians Theocritus originator, of pastoral poetry. Of his seven pastorals three refer fairly clearly to the early years of Nero's reign. Eclogue 4 marks that the new ruler of the age of gold is Nero.

MARCUS AURELIUS OLYMPIUS NEMESIANUS

Roman Poet

Flourished 280 AD

Carthage, Tunisia,

Notable works: Cynegetica

Marcus Aurelius Olympus Nemesianus was a Roman poet thought to have been a native of Carthage and flourished about AD 283. He was a popular poet at the court of the Roman emperor Carus.

The four eclogues, formerly attributed to Titus Calpurnius Siculus are now generally considered to be by Nemesianus. Eclogue first is entitled Epiphanius in some edition. The poem is a dialogue between two characters: Tityrus and Timetus. Timetus recites him song. He invokes the Ether (ie. the upper air) and the spirit of Meliboeus. Tityrus praises Timeta's song and suggests that it is good enough for the capital city. It is now late after noon and time to take the flocks to the river. According to Oxford classical Dictionary the Meliboeus recalls the praises of Daphnis in Virgil's Eclogue V. Eclogue II is entitled Donace in some editions, and Bacchus in some other editions. Eclogue III is modeled on Virgil's Eclogue VI. Eclogue IV is entitled Eros in some editions. Eclogue VI is written in hexameters. It is 73 lines long.





DANTE ALIGHIERI

Italian poet

Born : 1265, Florence, Italy

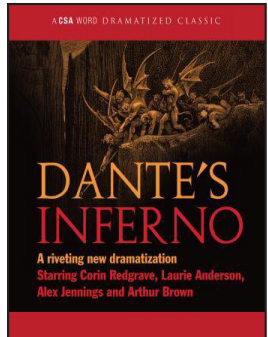
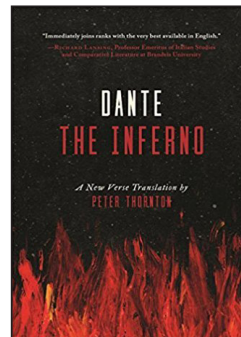
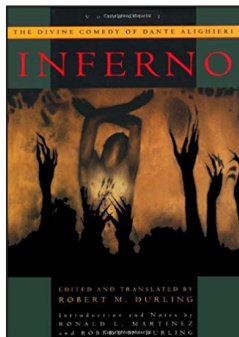
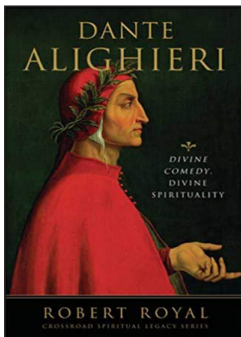
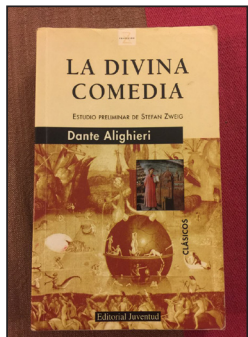
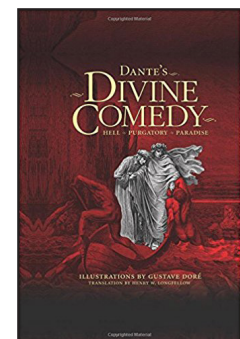
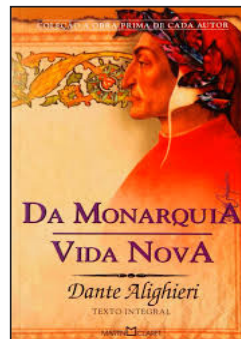
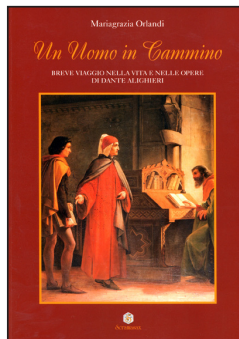
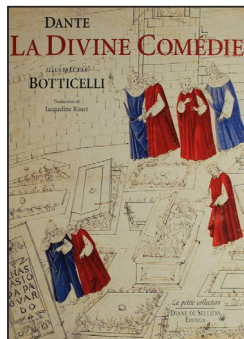
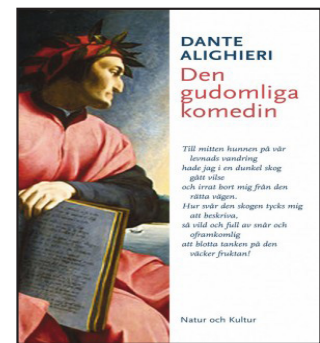
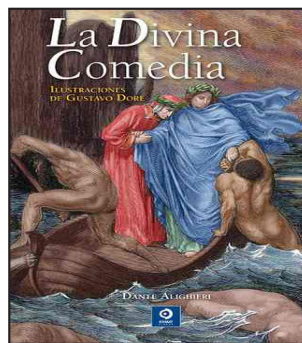
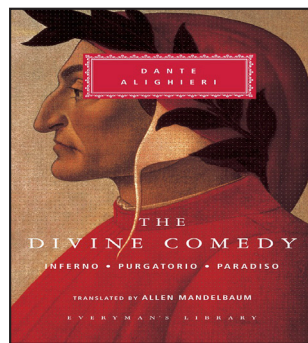
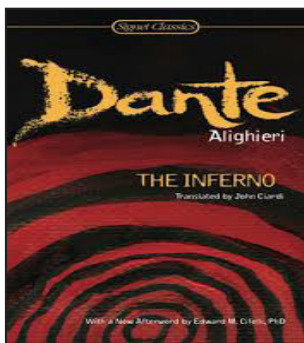
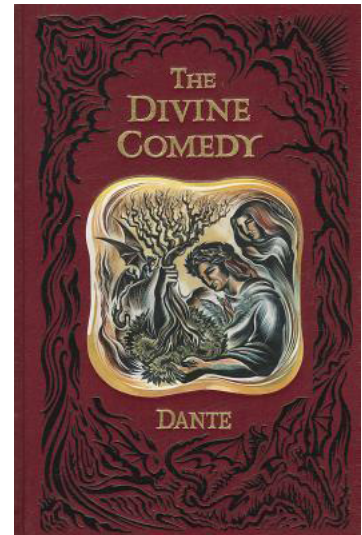
Died : September 1321, Ravenna, Italy

Full Name : Durante Degli Alighieri

These Eclogues are poems in the bucolic, style developed by Dante Alighieri named after Virgil's Eclogues. The two poems are 68 and 97 verses. They were composed between 1319 and 1320 in

Ravenna but only published for the first time in Florence in 1719.

Inferno is the first part of Dante Alighieri's 14th century epic poem Divine comedy. It is followed by purgatorio and paradiso. The inferno tells the Journey of Dante through hell, guided by the ancient Roman poet Virgil. Purgatory is the second part of Dante's Divine comedy, following the inferno and preceding the paradiso. Paradise is the third and final part of Dante's Divine comedy, following the inferno and the purgatorio. Allegorically, the poem represents the souls ascent to God.





FRANCESCO PETRARCA

Born : 20 July 1304, Arezzo, Italy

Died : July 1374, Arquà Petrarca, Italy.

Italian Scholar, poet and humanist whose poems addressed to Laura, a scholar of classical antiquity, he was the founder of humanism.

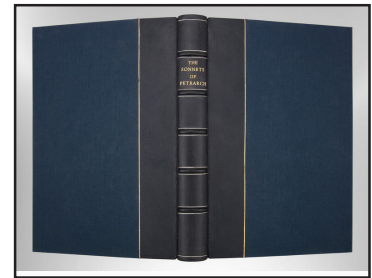
Francesco Petrarca commonly anglicized as Petrarch was a scholar and poet of Renaissance Italy, who was one of the earliest humanists. His

discovery of Cicero's letters is often credited with initiating the 14th century Renaissance. Pietro Bembo created the model for the modern Italian language based on Petrarch's works, as well as those of Giovanni Boccaccio and to a lesser extent, Dante Alighieri. Petrarch would be later endorsed as a model for Italian style by the Accademia della Crusca. Accademia della Crusca is generally abbreviated as La Crusca as the Italian Society for scholars and Italian linguists and philologists established in Florence. Petrarch was born in the Tuscan city of Arezzo in 1304. He was the son of Ser Petracco. Dante was a friend of his father.

**HOW DIFFICULT IT IS
TO SAVE THE BARK
OF REPUTATION
FROM THE ROCKS OF
IGNORANCE.**

QUOTEHD.COM

Francesco Petrarca
Italian Scholar



GIOVANNI BOCCACCIO

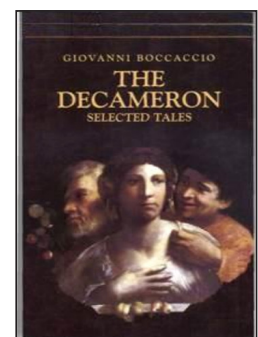
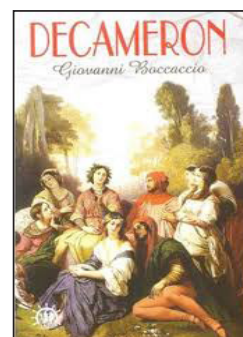
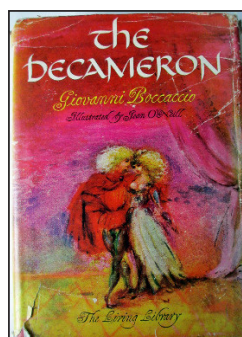
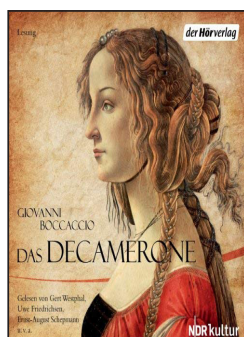
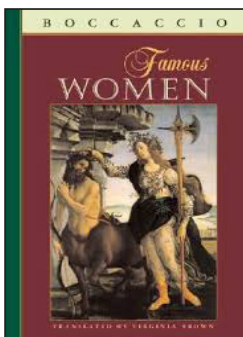
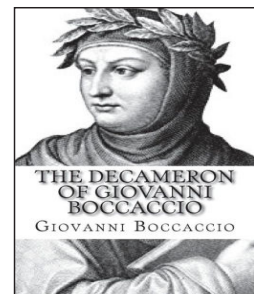
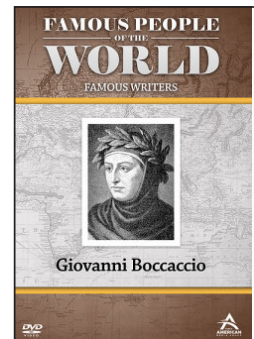
Born : 16 June 1313, Certaldo, Italy

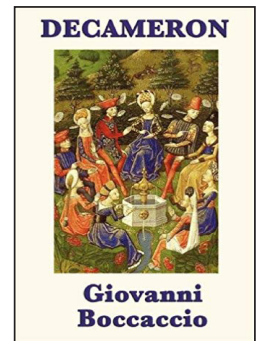
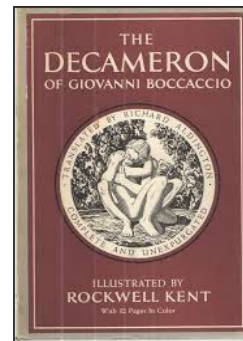
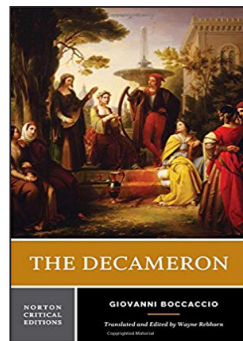
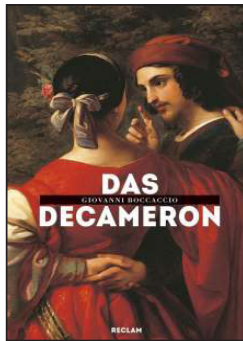
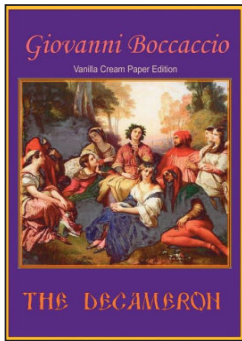
Died : 21 December 1375, Certaldo, Italy

Giovanni Boccaccio was an Italian writer, poet, correspondent of Petrarch and an important Renaissance humanist. Boccaccio wrote a number of notable works, including 'Decameron' and of 'famous women'. He wrote his imaginative literature mostly in the Italian vernacular, as well

as other work in Latin and is particularly noted for his realistic dialogue which differed from that of his contemporaries, medieval writers who usually followed formulaic models for character and plots.

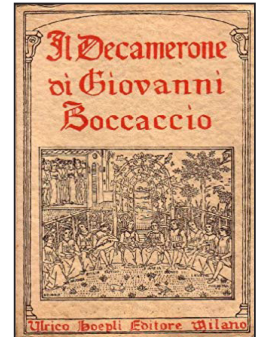
The details of Boccaccio's birth are uncertain. He was born in Florence or in a village near Certaldo where his family was from. He was the son of Florentine merchant Boccacino di Chellino. Boccaccio grew up in Florence.





Boccaccio began work on the Decameron around 1349. Boccaccio revised and re wrote the Decameron in 1370 – 1371. This manuscript has survived to the present day. His final years were troubled by illnesses some relating to obesity and what often is described as dropsy. He died on 21 December 1375 in Certaleto where he is buried.

Giovanni Boccaccio is famous for his masterpiece, the Decameron, but his Latin Eclogues are relatively unknown. David R Slavits English translation makes the important pieces accessible to new audience of readers.



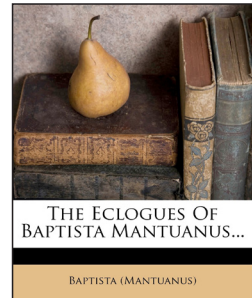
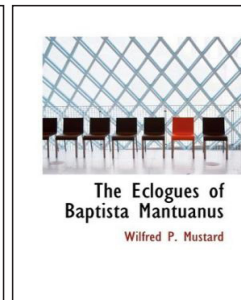
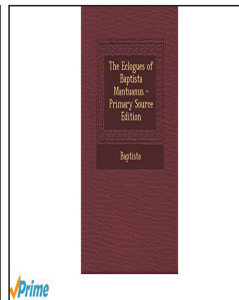
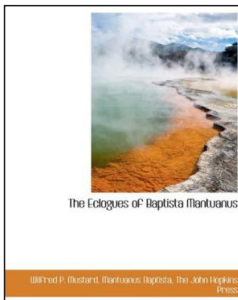
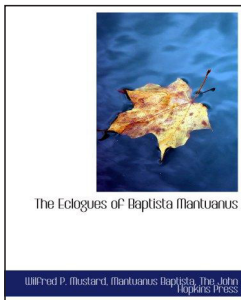
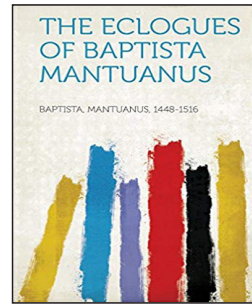


BAPTISTA MANTUANUS

Born : 17 April 1447, Mantua, Italy
 Died : 20 March 1516, Mantua Italy

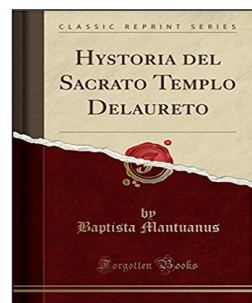
Baptista Spangnuoli Mantuanus (Italian) Baptista Mantovano, English Battista the Mantuane or simply Mantuan also known as Johannes Baptiste spangnslo, 17th April 1447 – 20th March 1516 was an Italian Carmelite reformer, humanist and poet.

Mantuan was born of Spanish family that had settled in Mantua, the northern Italian city. He studied under the humanist Georgio Merula and Gregorio Tifernate. He entered reformed branch of Carmelite order in 1463. During the 1470s He studied theology and taught at the monastery of san Martino in Bologna. In an election over seen in 1513 by the Carmelite, he was chosen as general of the whole order. He died at Mantua early 1516.



Mantuan's greatest success and most influential work was his *Adulescentia*. In this collection of ten Latin eclogues he brought together the characters, situations and themes of Virgilian pastoral with strain of religious allegory. School commonly used the poems because of their relatively easy Latin and attractive subject matter.

Partly because of their use in schools Mantuanus eclogues had profound effect on English literature in the sixteenth and seventeenth centuries. The collection was twice translated into English by George Turbercule in 1567 and Thomas Harvey in 1656. As a model for the English eclogue Mantuanus 'Adulescentia' heavily influenced Edmund.





JACOPO SANNAZARO

Born : 28 July 1458, Naples, Italy
Died : 27 April 1530, Naples, Italy.

Jacopo Sannazaro was an Italian poet, humanist and epigrammist from Naples. He wrote easily in Latin and Italian and in Neapolitan, but he is best remembered for his humanist classic *Arcadia*, a master work that illustrated the possibilities of political prose in Italian and is situated in the theme of Arcadia representing idyllic land in European literature. Sannazaros elegant style was the inspiration for much courtly literature of 16th century, including sir Philip Sidney's 'Arcadia'.

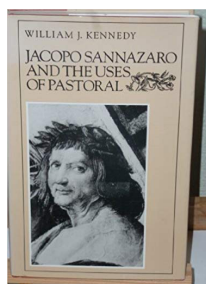
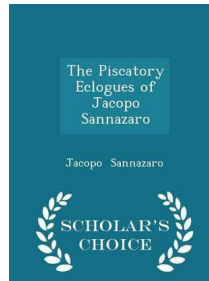
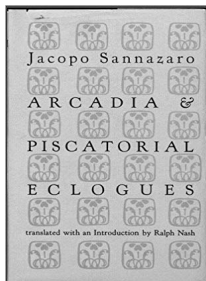
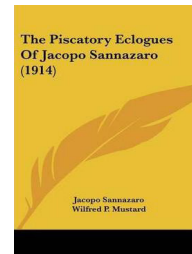
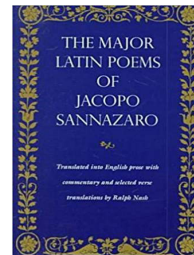
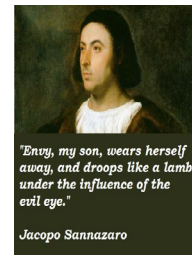
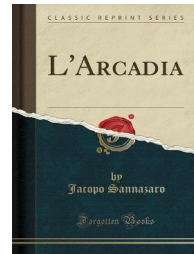
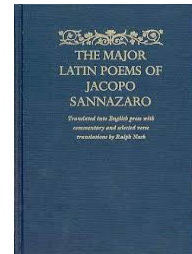
He was born in 1458 at Naples of a noble family of the Lomellina. His father died 1462 during the boyhood of Jacopo. The Later years of the poet seems to have been spent at Naples. In 1525 he succeeded the humanist Pietro summonte as head of the pontanian academy. Monta describes the tomb of the poet sannazaro in the church of the olivetans, Naples.

The 'Arcadia' of sannazaro was written in the 1480's and completed about 1489, and circulated in manuscripts before the initial publication. The 'Arcadia' is a pastoral Romance in which Sincero the persona of the poet, disappointed in love, withdraws from the city to pursue in Arcadia an idealized pastoral existence among the shepherd- Poet, in the manner of idylls of Theocritus. It was the first pastoral work in Renaissance Europe.



ARCADIA

SANNAZARO JACOPO, 1458-1530
PORTIRELLI LUIGI, 1774-1830

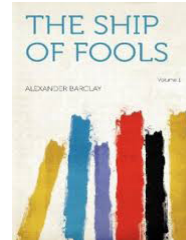
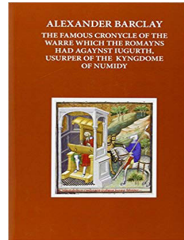




ALEXANDER BARCLAY

Born : 1476

Died : 10 June 1552, Croydon, United Kingdom



Alexander Barclay (1476 – 10 June 1552) was an English/Scottish poet. His place of birth is a matter of dispute. His early life was spent at Croydon. He was educated at Oxford or Cambridge. It may be presumed that he took his degree as he used the title of syr. In his will he is called Doctor of Divinity. From 1493 to 1507, appointed him chaplain of the college of Ottery St. Mary, Devon: Here he wrote his satirical poem, 'The ship of Fools' partly a translation from Sebastian Brant. In 1513 he became a monk in the Benedictine monastery of Ely. He died and buried on 10th June 1552.

'The ship of fools' was popular in English. It was the starting points of new satirical literature. Barclay also translated the 'Mirror of Good Manners', from the 'Italian Dominic Mancini' and wrote five Eclogues printed by Wynkyn de Worde about 1518. His style is stiff and his verse uninspired.



CLEMENT MAROT

Born : 23 November 1496, Cahors, France

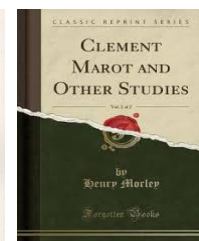
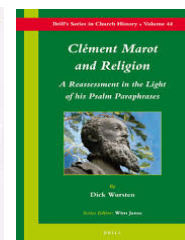
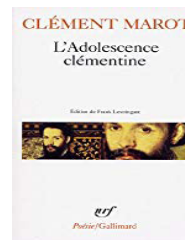
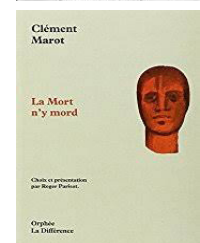
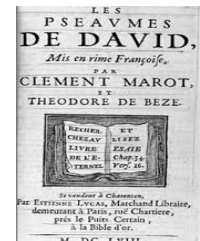
Died : 12 September 1544, Turin, Italy

Parents : Jean Marot

Books : Les Oeuvres de Clement Marot, Lesepitres

Marot was born at Cahors, the capital of the province of Quercy. His father, Jean Marot was a Novice from the Cane region and was also a poet. He appears to have been educated at the University of Paris.

The psalms were published in 1541. He died in Turin in the autumn of 1544 and was buried in the cathedral there at the expenses of French ambassador to Rome. The most important early editions of Marot were published at Lyon in 1538 and 1544. He also wrote eclogue.





GARCILASO DE LA VEGA

Born : 1501, Toledo, Spain

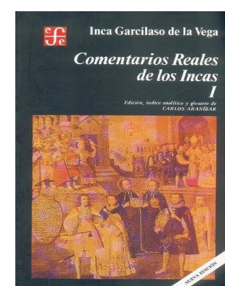
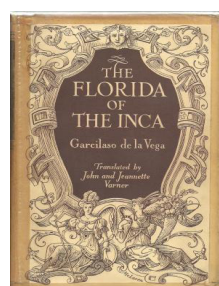
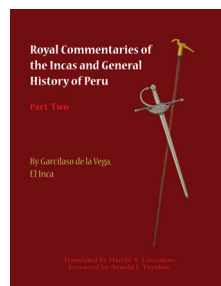
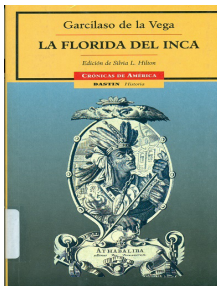
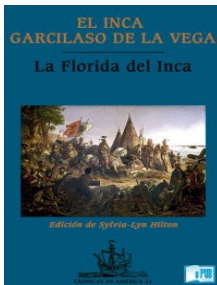
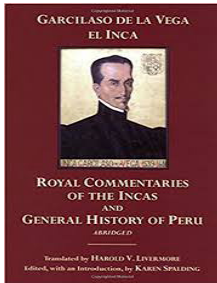
Died : 14 October 1536, Nice, France

Parents : Sancha de Guzman, Pedro Suarez de Figueroa.

Garcilaso de la vega (1501 October 1536) was a Spanish soldier and Poet. He was the most influential poet to introduce Italian Renaissance to Spain. He was well known in poetic eclogues during his life time and his poetry has continued to be popular without interruption until the present. His poetry was published posthumously by Juan Boscan in 1543.

Garcilaso born in the Spanish city of Toledo between 1498 and 1503. However, he spent his younger years receiving an extensive education, mastered five languages and learned how to play the Zithar, Flute and the Harp. After his schooling, he joined the military in hopes of joining the royal guard. In Garcilaso's military career he took part in the numerous battles and campaigns conducted by Charles 5th across Europe. The king desired to take control of Mediterranean sea but his goal was never realized. Garcilaso de la Vega died on 14 October 1536 in Nice after suffering 25 days from an injury sustained in battle at Lemuy. His body was first buried in the church of Saint Dominics Nice, but two years later his wife had his body moved to the church of San Pedro Martir in Toledo.

During his Neapolitan or classical period he wrote his other more classical poems, including his elegaic letters, ecloegues, and odes. His work includes forty sonetos five canciones, eight couplets, three Eclogues, two Elegies, and the letters to Boscans.



ARCADIA



PIERRE DE RONSARD

Born : 11 September 1524, Couture – sur – Loir, France

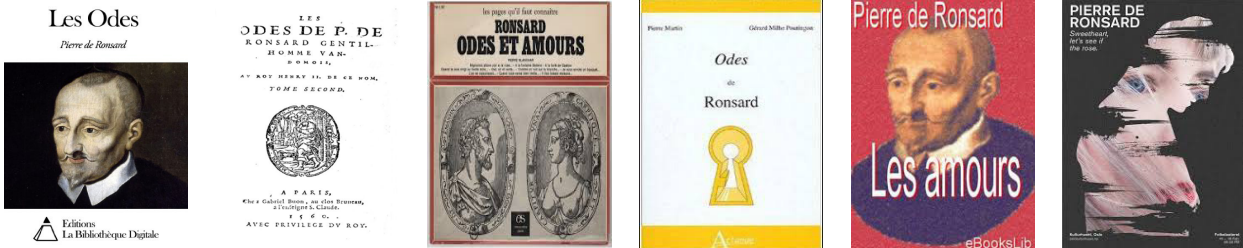
Died : 27 December 1585, La Riche, France

Literary

movement : La Pleiade

Education : College of Navarre

Parents : Jeanne de Chaudrier, Louis de Ronsard



Pierre de Ronsard was a French poet or as his own generation in France called him a “Prince of Poet”. He was born in the village of Koir–et–cher. The poets father was Louis de Ronsard and his mother was Jeanne de chaudrier. The future poet was educated at home in his earliest years and sent to the college De Navarre in Paris at the age of nine. Ronsard’s Period of study occupied seven years. His popularity in his own time was overwhelming and immediate and his prosperity was unbroken.

His last years were saddened not merely by the death of many of his closest friends but by increasing ill – health. Toward the end of 1585 his health deteriorated. When the end came which, though in great pain, he met in a resolute and religious manner and he was buried in the church of that name on

Friday 27 December 1585.

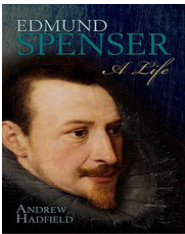
His occasional poetry – epistles, eclogues, etc. is injured by its vast volumes. But the preface to the Franciade is a fine piece of verse, superior to the poem itself. He wrote a series of eclogues under the title ‘Les Bucoliques’.





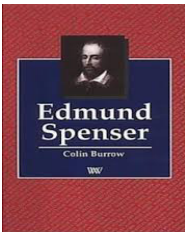
EDMUND SPENSER

Born : 1552. London, United Kingdom
 Died : 13 January 1599, . London, United Kingdom
 Poems : *The Faerie Queene*, *Epithalamion*, *Colin Clouts Come Home Againe*, *Prothalamion*, *Mother Hubbard's Tale*
 Spouse : *Elizabeth Boyle* (m. 1594 – 1599), *Machabyas Childe* (m. 1579 – 1594)

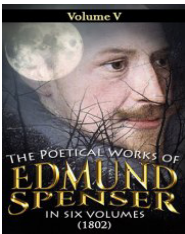


Edmund Spenser was an English poet known for the 'Faerie Queene' an epic poem and a fantastic allegory celebrating the Tudor dynasty and Elizabeth Ist. He is recognized as one of the premier craftsmen of nascent Modern English verse and is often considered one of the greatest poets in the English language.

Edmund Spenser was born in East Smithfield London. He was the son of John Spenser. As a younger boy he was educated in London.

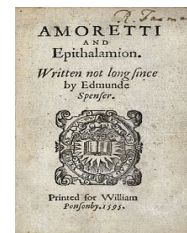
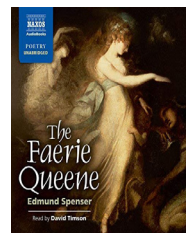
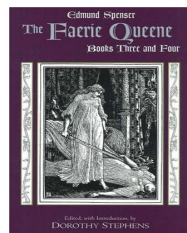
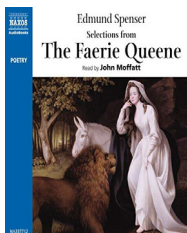
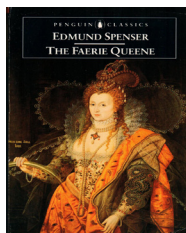
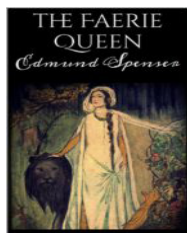
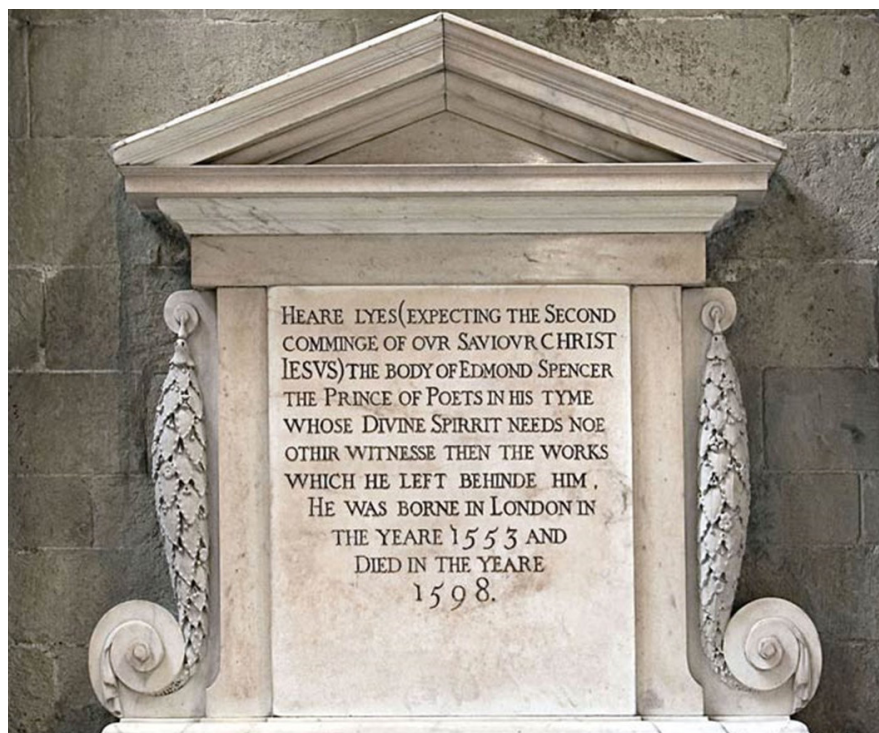
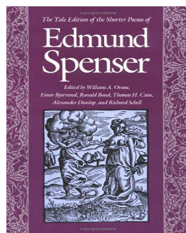
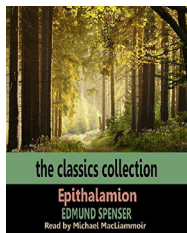
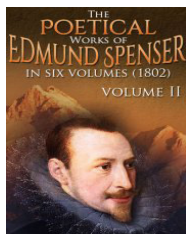
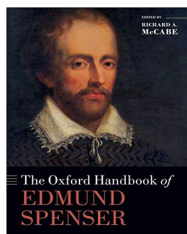
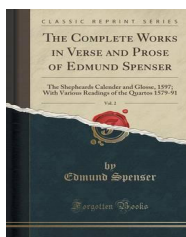
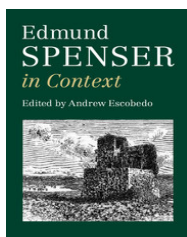


In 1590, Spenser brought out the first three books of his most famous work, *The Faerie Queene*. *The shepherd's Calendar* is Edmund Spenser's first major work which appeared in 1579. It emulates Virgil's *Eclogues* of the first century and the eclogues of 'Mantuan' by Bapista Mantuanus, a late medieval, early renaissance poet. An eclogue is a short pastoral poem that is in the form of dialogue or soliloquy. Although all the months together form an entire year each month stands alone as a separate poem. In 1596, Spenser wrote a prose pamphlet titled *A View of the Present State of Ireland*.



In 1598 during the Nine years war, Spenser was driven from his home by the native Irish forces of Aodh O'Neill. In the year being driven from his home 1599, Spenser travelled to London where he died at the age of forty-six.

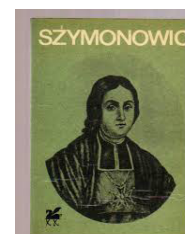
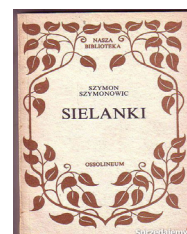
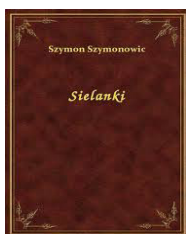
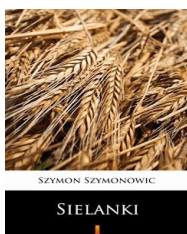




SZYMON SZYMONOWICZ POLISH POET

Born : 24 October 1558, Lviv, Ukraine

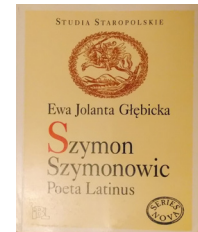
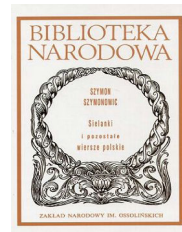
Died : 5 May 1629, Lublin Voivodeship, Poland



Szymon Szymonowicz was a Polish Renaissance poet. He was known as the Polish Pindar. Pindar (Pindarus Latin) was an ancient Greek lyric poet from Thebes of the canonical nine lyric poets of ancient Greece, his work is the best preserved.

Szymon Szymonowicz studied in Karaków in Poland, France and Belgium. From 1586 he was associated with Grand Hetman and Royal chancellor, Jan Zamoyski with whom in 1593 – 1605 he organized the Zamoyski Academy.

Szymon Szymonowicz was a humanist fluent in Greek and Latin and wrote in Polish *Sielanki* (pastorals, 1614) a work influenced by the pastoral poems of Virgil and Theocritus. He also wrote plays in Latin, e.g. *Castus Josph* (1587) and *Pentesilea* (1614). Szymonowicz is considered the last great poet of the Polish Renaissance.



JOZEF BARTLOMIEJ ZIMOROWICZ

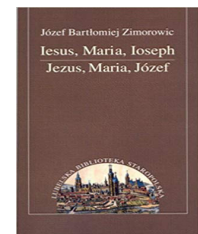
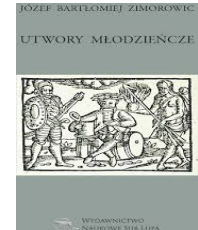
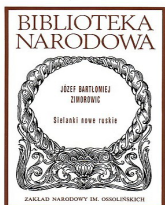
Born : 20 August 1597, Lviv, Ukraine

Died : 14 October 1677, Lviv, Ukraine

Józef Bartłomiej Zimorowicz (August 20, 1597 – October 14, 1677) was a Polish poet and historian of the Baroque era, most famous for pastoral poems *sielanki nowe ruskie* (New Ruthenian Pastorals) first published in Karków in 1663.

He was born into a Lwów Armenian family; his father was of a stone mason Stanisław Ozimek and educated at the cathedral school in the city.

Zimorowicz's most important collection of poems '*sielanki nowe ruskie*' first appeared in 1663. The name of the title page was not Zimorowicz's own but that of his younger brother Szymon, who died in 1629. Szymon had written some pastoral poems of his own published in 1654 under the title *Roksolanki*. Zimorowicz acknowledges the most important earlier pastoral poet Szymon Szymonowicz, whose *sielanki* appeared in 1614 as his master, but his own poems are notable for their local Ruthenian colour and are clearly set in the landscape around Lwów.



ECLOGUES



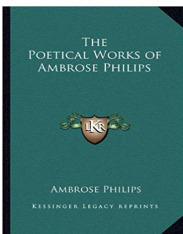
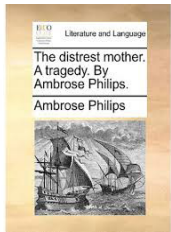
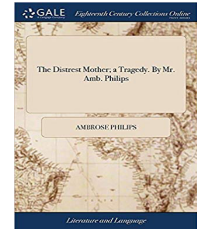
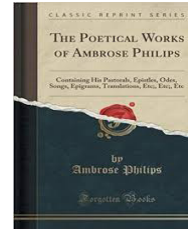
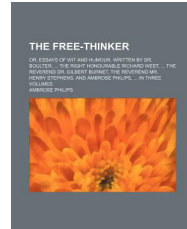
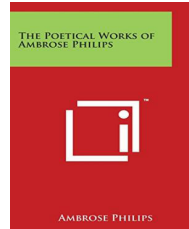
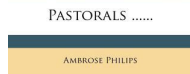


AMBROSE PHILIPS

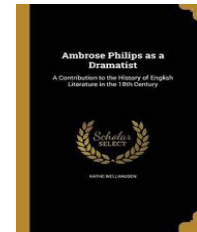
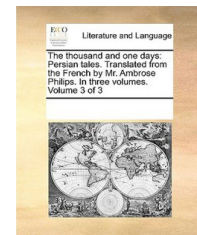
Born : 9 October 1674, Shropshire, United Kingdom

Died : 18 Jun 1749 London, United Kingdom

Education : St. John's College Cambridge



Ambrose Philips was born in Shropshir. He was educated Shrewsbury school and St. John's College, Cambridge in which he became a fellow in 1699. His pastorals were probably written in this period. He worked for Jacob Tonson, the book seller and his pastorals opened sixth volume of Tonson's Miscellanies (1709) which also contained the pastorals of Alexander Pope. The Guardian he was rashly praised as the only worthy successor to Edmund Spenser. The spectator Addison applauded Philips for his simplicity and for having written English eclogues, unencumbered by the machinery of classical mythology. Henrycarry who coined the nickname Namby – Pamby in the 1725 poem of that name.



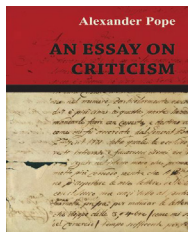
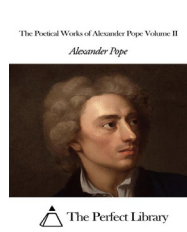
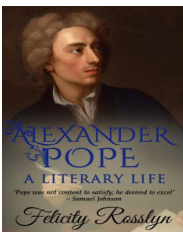
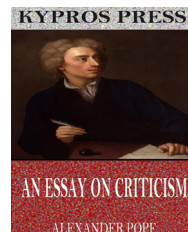
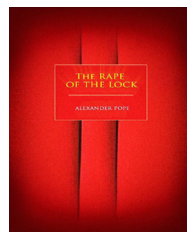
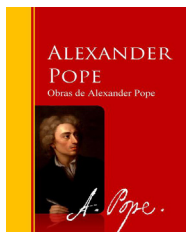
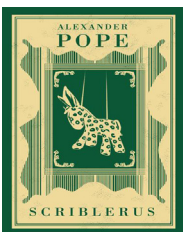
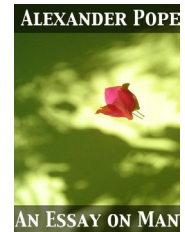
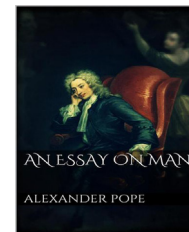
ALEXANDER POPE

Born : 21 May 1688, London, United Kingdom

Died : 30. May 1744, Pope's villa

Poems : An Essay on Man, Being the first Book of Ethic Epistles. To Henry St. John's L. Bolingbroke,

Parents : Edith Pope, Alexander Pope Sr.



Alexander Pope was and 18th century English poet. He is best known for his satirical verse, including Essay on criticism, The Rape of the Lock and 'The Dunciad' and for his Translations of Homer. He is the second most frequently quoted writer in the Oxford Dictionary of Quotations after Shakes Peare.

Alexander Pope was born to Alexander Pope senior (1646 – 1717) Lombard street London and his wife Edith who were both catholics. Pope



was taught to read by his aunt and went to Twyford school in about 1698/99. From the age of 12, he suffered numerous health problems such as pott's disease (a form of tuber culosis that affects the spine)

In May 1709 Popes pastorals was published in the sixth part of Tonsons poetical Miscellanies. This earned pope instant fame and was followed by an Essay on criticism published in May 1711, which was equally well received. Pope's most famous poem is The 'Rape of the Lock' first published in 1712, with a revised version published in 1714. The Dunciad was first published anonymously in Dublin. An Essay of Man is a philosophical poem written in heroic couplets and published between 1732 and 1734. Alexander Pope produced a series of four eclogues (one for each season of the year) in imitation of Virgil in 1709.



BUCOLIC





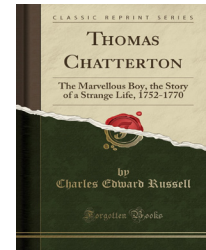
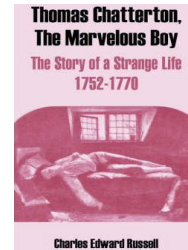
THOMAS CHATTERTON

Born : 20 November 1752, Bristol,
United Kingdom

Died : 24 August 1770. Holborn

Education : Colston's School

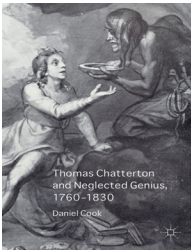
Parents : Thomas Chatterton,
Sarah Young Chatterton



Thomas Chatterton was an English poet whose precocious talent ended in suicide at age of 17. He became a heroic tragic figure in Romantic art.

Although fatherless and raised in poverty, he was an exceptionally studious child. Chatterton was born in Bristol. The poet's father, also named Thomas Chatterton was a musician and a poet. He wrote in the name of Alexander Pope or with the polished grace of Thomas Gray and William Collins. He wrote political letters, eclogues, lyrics, operas, and satires both in prose and verse. On 24 August 1770, he retired for the last time to his attic in book street, carrying with him the arsenic which he drank, after tearing into fragments whatever literary remains were at hand. He was 17 years and nine months old.

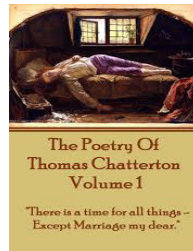
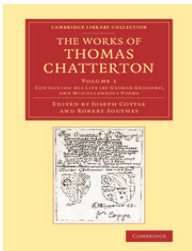
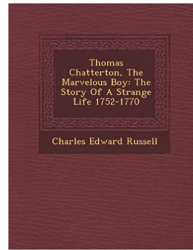
The Chatterton manuscripts originally in the possession of William Barrett of Bristol who left them in the British Museum in 1800. Others are preserved in the Bristol library. His eclogues were highly praised by modern scholars such as Mariyn Butler.



The Rowley Poems
Thomas Chatterton



The Perfect Library





PERCY BYSSHE SHELLEY

Poet

Born : 4 August 1792, Horsham, United Kingdom

Died : 8 July 1822, Lercis, Italy

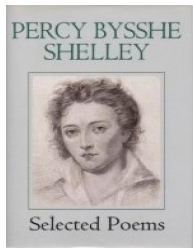
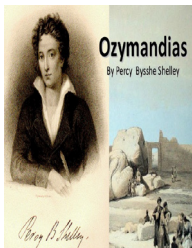
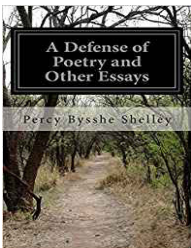
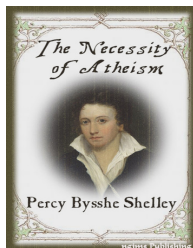
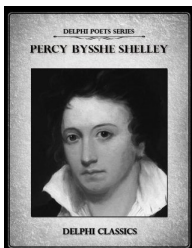
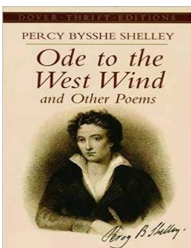
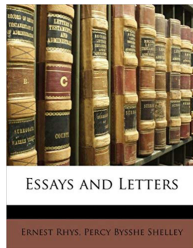
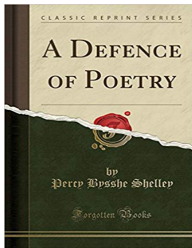
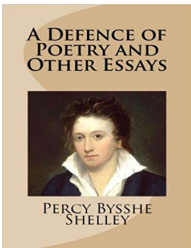
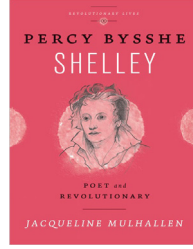
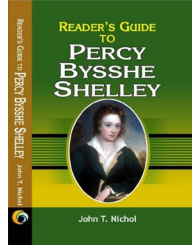
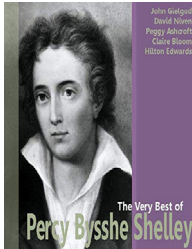
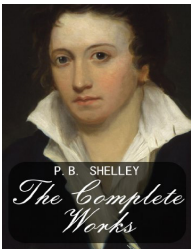
Poems : *Ozymandias*, *Ode to the West Wind*

Plays : *Prometheus Unbound*, *The Cenci*, *Proserpine*

Percy Bysshe Shelley was one of the major English Romantic poets and is regarded by some as among the finer lyric and philosophical poet in the English language and also one of the more influential. A radical in his poetry as well as his political and social views, Shelley did not see fame during his life time but recognition of his achievements in poetry grew steadily following his death.

Shelley was born on 4th August 1792 near Horsham, England. In 1804 Shelley entered Eton College. On 10 April 1810 he matriculated at university college, Oxford. On July 1822, less than a month before his thirtieth birthday Shelley drowned in a sudden storm on the Gulf of Spezia while returning from Livorno, to Lerici in his sailing boat. A memorial was eventually created for Shelley at the poets corner at Westminster Abbey, along with his old friends Lord Byron and John Keats.

The story of "Rosalind and Helen" is undoubtedly, not an attempt in the highest style of poetry. It will produce in the reader all that the writer experienced in the composition. 'Rosalind and Helen' was a modern Eclogue.







SAINT KURIAKOSE ELIAS CHAVARA

Born : 10 February 1805, Kainakary

Died : 3 January 1871, Koonammavu

Beatified : 8 February 1986

Canonized : 23 November 2014, Rome by Pope Francis

Parents : Mariam Thoppil, Iko Kuriakose Chavara

Life

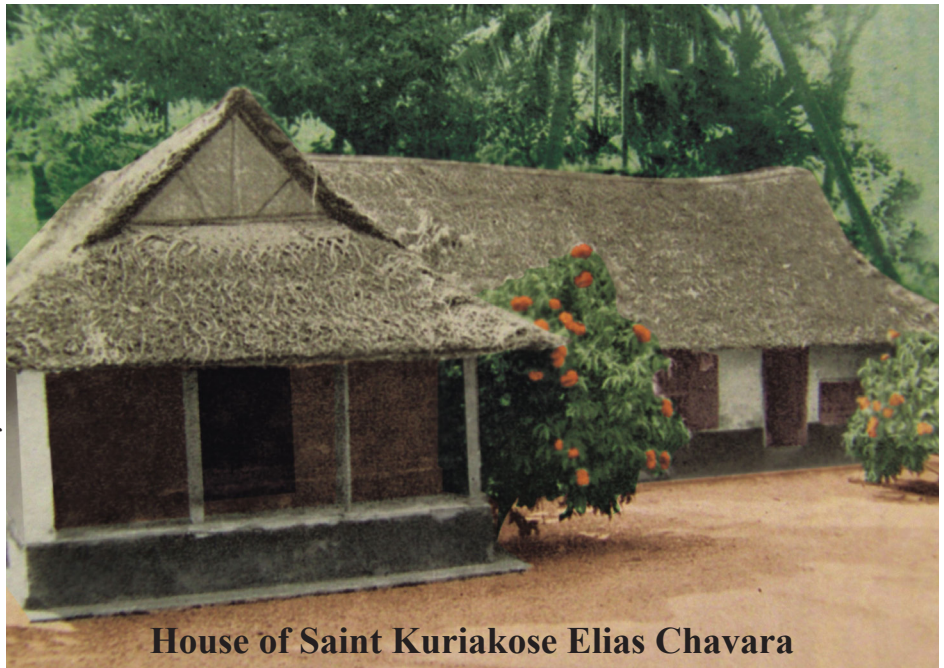
Saint Kurikose Elias Chavara was born (10th February 1805) in Kainakary, Kuttanad, Alapuzha district of Kerala. Kuttanad region has abundance of lakes and lagoons and thick foliage of coconut palms. It is hailed as the granary of Kerala because of the paddy cultivation undertaken here on a large scale. Panoramic scenes of the nature in Kuttanad well appreciated by the visitors. Kuttanad is just like Venice in Italy.

It is believed that the Chavara family's lineage goes back to the Pakalomattam family of Kuravilangad. Around 1700, a unit of Pakalomattom was brought to Kanikary by the land owning family of Mukkad Madhom. Kuriakose was born in a modest palm thatched house at Kainakary. Chavara's father named Kuriakose was from the family of Chavara. Kuriakose was married to Mariam of the Thoppil family of Veliyanad near Kainakary, The Kuriakose Mariam couple were Catholics.

Born on February 10, 1805, he was baptized at chennankary Saint Joseph's Church on February 16, 1805. Chavara was the youngest of six Children (two boys and four girls) and was named after his father. 'Kuriakose' means 'house of love'. Mariam taught Kuriakose the basic prayers as well as the foundational tenets of the faith. As early as a suckling, Kuriakose was dedicated to Virgin Mary on 8 September on the feast of the Nativity of our Lady in Vechoor, Saint Mary's Church.

The season for Kuriakose's School initiation arrived on the occasion of his fifth birthday. Before the schools, the asankalari was in vogue. The asan (tutor who runs the Kalari in a makeshift hut) would impart the three rupees to the shishyas (Students) who would sit cross – legged in front of him Kuriakose spent five years at Kalari where he found out his taste for languages and literature. By this time he had developed a flair for speaking, a sense of logic, maturity beyond his age and an amazing sense of propriety and self restraint.

In 1816 when Kuriakose was 11 Years old, an auspicious event blew his sail towards the



House of Saint Kuriakose Elias Chavara



direction of holiness. It was the visit of Fr. Thomas Palackal, the Malpan (teacher) of seminary at Pallipuram to his home at Kainakary. Fr. Palackal instantly took notice of the good manners, fine conversation (eloquence), intelligence and natural virtue of little Kuriakose. Fr Palackal sought permission of his parents to enrol young Kuriakose for priesthood. The parents did not give consent at first but later agreed on the condition that the boy would stay at the parish residence for two years with the vicar of Chennamkary.

In 1818 at the age of 13, Kuriakose joined the seminary at Pallipuram with reception of sacred tonsure and clerical cassock. Kuriakose was noted to be excellent in his studies, pious in his religious obligations and meticulous in

the task assigned to him. At the seminary, his sterling character won the appreciation of every one.

While Kurikose was studying in the seminary, a devastating epidemic broke out in the region. His parents and his only brother succumbed to it, sparing only his sister in law and her daughter. As the only male left in family, he was advised by his uncle and relatives to leave the seminary and take care of the surviving members and to get married. He made necessary arrangements to ensure that his neice and sister-in-law were well taken care of.

In 1827 Kuriakose received sub-diaconate order and in the following year, the diaconate. In 1829 at the age of 24, Kuriakose was ordained priest by Monsignor Stablini, interim Vicar Apostolate of Verapoly. Chavara celebrated the first Mass on the first, Sunday of advent on 30 November 1829 in his parish church Chennamkary. According to Fr. Porukara, 'Chavara as a newly ordained priest began to preach in many churches'.

It seems providential that the approval of the project of establishing of the Monastery by the Bishop and the ordination of Chavara occurred in the same month and year as



it is in November, 1829. The date for laying the foundation stone was scheduled for 11 May 1831. Though Bishop Stabilini arrived at the site the previous day, by the next morning he was too ill to perform the task. Finally the younger priest, Fr. Porukara relented and the stone of Mannanam Monastery was laid.



Vechoor, St. Mary's Church

On 8 December 1855 on the feast of the Immaculate Conception Chavara, was selected as the Prior General. Eleven of them made their religious profession under the Carmelite rules and constitution. In 1857, only two years after the establishment of the indigenous congregation.

In 1841 Fr Palackal passed away. By God's inscrutable design, his faithful comrade, Fr Porukara, was also called to his eternal reward in 1846, five years later. Chavara bore upon his shoulders the full responsibility of leading the new religious community which he brought up with a zeal and conviction.

Another challenge that Chavara faced was schism that threatened to disintegrate the Syrian church during the 19th century. The diplomacy of Chavara is clearly evident from the manner in which he handled the crisis that enveloped the church.



**THE FIRST NOVITIATE HOUSE OF THE CMI CONGREGATION
AT KOONAMMAVU WHERE BLESSED CHAVARA LIVED HIS LAST 7 YEARS AND DIED.**



Arthungal Church where
Chavara was ordained priest
November 29, 1829

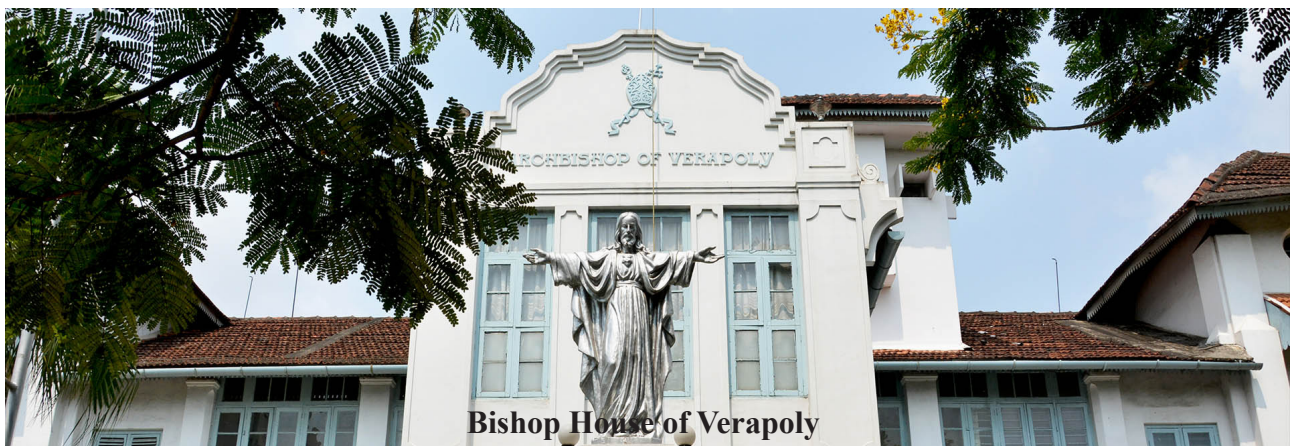
Chavara took up his responsibilities in the earnest. He dispatched an urgent letter to the Pope who confirmed Chavara's suspicions that Roccas did not have any legal authority from the Vatican. He published the Popes letter whereupon Fr. Chavara's stand was vindicated. He was able to win back several parishes. Roccas returned after Chavara managed to acquire for him pardon from the Pope. The years that followed the departure of Roccas from Malabar witnessed extraordinary activities in the

congregation.

In July 1846 through the effort of the Vicar Apostolic Ludavic Martini of Verapoly, Chavara secured a recommendation from the British Resident and thus managed to get a licence for starting a press from the King of Travancore. Chavara established Saint Joseph's Press at Mannanam in 1846. It was the first Syro-malabar Catholic press and the first indigenous press in Kerala. He reaped the fruit of his labour when Jnana piyusham (Spiritual Ambrosia) the first book was published at Mannanam Press. This book triggered the publishing of a series of spiritually oriented book much to the delight of the faithfuls. Indeed the printing press was a great service not only to the church but also to Kerala in general.

In 1846, Chavara made a bold and unconventional move of establishing a Sanskrit school at Mannanam. The opportunity to learn Sanskrit, the language of elite, was offered to aspiring students of all castes. By doing this he tore down the wall of caste discrimination. The students sat together in one classroom for their studies. The Sanskrit school became the microcosm of an ideal pluralistic community whose members were brought together by a shared desire to learn.

The year 1864 is also tagged to the slogan pallikkoru pallikoodam. (a school for a church) As the Vicar General of Syrians, Chavara took a very bold step for which the country at large should be grateful to him. He issued mandate, calling on all parish churches under his jurisdiction to start schools attached



Bishop House of Verapoly



Fr. Palackal Thoma Malpan

to each one of them. He even threatened to close down the churches that failed to comply with his orders. If today the people of Kerala are 100% literate and to high degree, it is because of the foresighted policy of Chavara, by the establishment of a school for each church (pallikoodangal).

Yet another of the reforms he set up to help the needy was the pidiyari system. People were asked to set aside a handful from the rice measured out for the daily consumption of the family in a special vessel. This was collected at fixed intervals and used for Charitable purpose. This was basically a democratic pooling together of resources in which every household which could afford to contribute did, to the less fortunate.

In 1864 Chavara moved to Koonammavu for the setting up of convents. He had the unstinted support of Fr. Leopold Beccaro and Arch Bishop Francis Xavier. The first convent became a reality on 27 March 1867 with

the setting up of Panambu Madam. Women who wanted to live a life of Celibacy and prayer, got the opportunity to join the convent. A widow and her daughter came to live in the convent. In 1887 the Ecclesiastical administration of St. Thomas Christians was brought under Trichur and Kottayam dioceses. As a fall out, the sisters of the Latin Rite under the name of Congregation of Teresian Carmelites (CTC) was transferred to Varapuzha in 1889. The followers of Syrian rite retained the name of Congregation of Mother of Carmel CMC.

By 1866 rheumatic fever crippled him to such an extent that he was almost in coma for two days. By the time he was back at Koonanmau, the swelling in his legs had severely restricted his movements.

In 1868 he had premonitions of his death drawing near. In 1870 his sufferings became excruciating. He had a severe attack of fever and was under treatment. That year he wrote a testament to the members of his congregation and another to the parishioners of Kainakary. His friends stood by in this severe condition. By the afternoon of 2 January, 1871, he started vomiting and the presence of those who loved him gave him consolation for the sick in the middle of severe suffering.

On 3 January 1871, Chavara passed away at St. Philomena's Monastery Koonammavu. He was 65 years, 10 months and 29 days old. As the news spread all over Malabar, hundreds of people from the north, south, east and west assembled at the monastery to pay their last respects. Fr. Kuriakose



Fr. Porukara Thoma Malpan



Aha Kaniyanthara Jacob

Elias Porukara the successor of Chavara expressed his thoughts on the sad occasion.... 'This father of ours was a spiritual Sun. He passed away like the Sun raising in the east making its day long procession over the horizon and setting in the west, removing in its course the darkness pervading over the world and illumining it with golden rays, enabling in the process the earth to yield rare metals like gold, silver etc, in the mountains, precious stones like diamond, rubies etc., in the sea, pearls, gems etc bestowing on all living beings growth and advancement'.

Chavara was laid to rest at Koonammavu where he had spent the last seven years of his life. Later Chavara's mortal remains were transferred to Saint. Joseph's Church Mannanam on 24 May 1899. Chavara's spiritual mentor Fr. Leopold Beccaro immediately published an edifying biography of Chavara in 1871.

Work

Chavara was a frontier's man in many respects. He played a catalytic role in spiritual and social milieu of the times in which he lived in the 19th century Kerala, riven with caste and hierarchies and it was also a period of decadence in all respects. Chavara's pioneering role in opening the door of education to the lowest of the low in Kerala was the touchstone of that period.

One wonders how Chavara who was extremely busy with various responsibilities could find time for deep reflection on the Bible, meditation and more so for writing. Chavara's writings are rich in poetic flavour. They express deep spiritual and mystical insights which are expressive of a personality with deep insights- broad-minded vision and an indomitable spiritual quest. There is an estimated 101 writings on record (75 of which are in Malayalam 24 in Syriac – mostly related to divine worship one or two in Latin and one in Tamil using Malayalam script) The writings of Chavara may be divided into the following categories: one chronicle or historical work two spiritual writings, three letters, four writings related to administration and five divine worship. There are four major writings that also stand as solid doorways to the person of Chavara. Compunction of the Heart



FR. LEOPOLD BECCARO OCD
(1837-1914)

(Atmaanuthapam) Dirge (maranaveetil Padunathinnulla Pana) Martyrdom of Anastasya (Anastasyaude Rakthasakhyam) meditational colloquies (Dhyana Sallapangal) and Eclogues, (Small pastoral drama) Edyanadakangal.

Eclogues were poetical in nature and pastoral in content . Out of the twelve eclogues only ten are available. Influenced by the works of Virgil and by the promotion of Fr Leopold (Italian Missionary) Chavara wrote the Eclogues of 30 minutes each for seminarians who would stage them from Christmas day till the Epiphany. Understanding the power of performing art, Chavara made use of theatrical tools not only in education but also in the spiritual formation of the people. Stage presentation with biblically inspired plots were part of Chavara's aim of animating the stories of scripture to fortify the faith of the people. The Eclogues plots revolved around the theme of the Nativity of Jesus Christ the saviour. One of the Eclogues (Subashithangal) was similar to the Morality plays which are popular in first Middle ages.

In the first half of 19th century Eclogues have been written and staged in India too. The Eclogue and their presentation have been conceived and written by Saint Kuriakose Elias Chavara a Charismatic crarisamatic and multifaceted catholic priest from Kerala. It was a pioneering effort in the field of stage presentation and he was a champion of such an endeavour.

These Eclogues were written in Malayalam for the priestly students under his care during the period of 1855 – 56. These seminarians staged these plays from 1857 at Koonammavu and later in other seminaries.

Saint Kuriakose Elias Chavara scripted these plays even before the 19th century trend of Realism in the field of play writing and their staging. He must have drawn inspiration from Italian Eclogues especially the Virgils eclogues to write these plays. Saint Chavara was well-versed in Latin and Italian. These plays are written in the poetic form while the other two are written as a prose which is closer to verse. Why he has adopted this style of poetic – drama is a relevant question.

The Greek as well as Roman dramas which were written before 2000 years were in poetic style. Christopher Marlowe, Ben Johnson and William Shakespeare, were all writing plays in a semi-poetic forms. The European stage followed this poetic – drama for a long period. It came to a conclusion only by the second half of the 19th century. The play writing in its present form became a fashion only with the onset of Realism propagated by Hendrik Ibsen, a Norwegian playwright. Hence Saint Kuriakose Elias Chavara also tried to follow his contemporary style of play writing ie. Eclogues, Bucolica, (Shepherd plays).

Since they were staged within the seminary they did not become famous. Hence the historical relevance of these dramas was not properly revealed to the external world. So we just can not belittle the great contributions of this catholic religious priest who was instrumental in writing and staging the first drama (Eclogue) in the Kerala as well as the Indian history of play writing. The unearthed manuscripts of these five Eclogues (Shepherd play) which are in the handwriting of Saint Kuriakose Elias Chavara Kerala-Sahithya Accademy published them without any editing or correction. It is for the first time that these plays are published in the form of a book. They were staged by seminarians of Koonammavu in the year of 1857 for the first time. Later on, they were staged by the CMI seminarians till the middle of 20th century. Copying them from the manuscripts written before 158 – 159 years was a herculian task and did it very carefully.

When we evaluate the language writing and history of the five Eclogues in part II, we assume that they were a direct copy of the original manuscript. From 1970 the staging of Eclogues in seminaries were a rarity. Saint Kuriakose Elias Chavara who wrote 12 Eclogues is certainly a forerunner in

Eclogue history. Whole Eclogues of Saint Chavara were mainly on the birth of Jesus Christ, the incarnation of God.

Another Eclogue written by Saint Chavara entitled ‘Subhashitam’ was staged by the edyanadakakalari recently on different stages using all the modern techniques of presentation when Saint Chavara was canonised as a saint.

Chavara wrote Malpan Palackals biography at the instance of Fr. Leopold Becaro. The work covers Palackal’s family. It describes in detail the Pallipuram Seminary. The biography reflects the 19th century Kerala. Chavara’s biography of Malpan Palackal is a tender but accurate homage to a great teacher. Perceptive readers can also discern some of the sterling qualities of the author including his simplicity and nobility.

The martyrdom of Anastasia, a Khandakavyam (minor epic) written by Chavara revolves around the Character of Anastasia. She was a young nun who was persecuted for her refusal to switch her loyalty to the behest of the Roman Emperor Licinus Valerianus and more her steadfast faith in Christ. This was the time when Christians faith was looked down upon as a blasphemy. In the end Anastasia became a chosen instrument of God, and her Mother Superior showered her with love and filled her with valour.

Oru Nalla Appante Chavarul (Testament) addressed to the people and written in 1868 is a preamble from the heart of Saint Chavara. It takes the form of a letter which outlines his tenets for building deep family bonds. They are the fruits of his meditation and the lesson of his life. Chavarul which deserves the epithet Magna Carta of family life speaks volumes about Saint Chavara’s clarity, conviction and sincerity in inviting the faithfuls to encounter God on a daily basis. According to him good Christian family is the image of heaven. Those bond by ties of blood and affection, living together duly





respecting and obeying the parents, and thus ensuring their salvation, each according to his vocation constitute the right family.

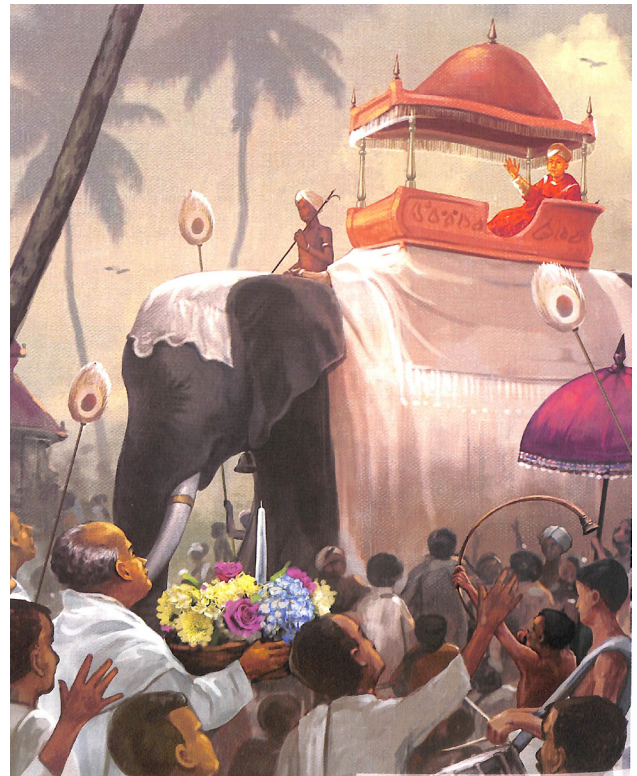
Saint Chavara's printing in Kerala was at its embryonic stage. Literary genres like the novel and the short story originated in Malayalam decades after chavarul was written. It was during those early days of printing that Chavara preferred the work with the words that page would not die. He added the request that Chavarul be treated as his legacy for the future generation.

Those who aspire to become immortal through the power of letter and paper are usually called literatures. It is certain the Bible was the source of his insight that his pages have the power to survive the tide of time and to self – sustain. The energy of Chavarul which can be termed as the handbook of Chavara, was derived from the Holy scriptures.

Letters are written messages of epistles that mirror the various facets of writers life. They reveal the depths of his or her personality. Chavara was adept at the art of letter writing. At the time when paper and ink were prized commodities and letters were delivered at snails pace. Chavara wrote innumerable letters that earned him immortality for his proficiency and documenting skill. Of the many letters he penned to highly placed authorities including the pope and others by way of request instruction and counsel as many as 86 letters have been preserved. Being a linguist in his own right, Chavara chose to pen his epistles in language such as Malayalam Latin, Syriac, Italian and Tamil to convey the purpose of his mission. The letters he wrote to the Pope in Syriac are packed with advice clarification and power.

Saint Paul adopted the epistolary way to convey his counsel to various sections of the early Christian communities of his time such as the Corinthians, the Ephesians' and others. The biblical letters would have inspired him in this regard as a similar method is found in the letters of Chavara who used them to network with the various sections of people he had to deal with. Chavara was a man who wrote many literary works, one of which was that of a chronicle. A Chronicler is someone who witnesses the events of his life time and records them as they happen in a chronological manner. As a chronicler, Chavara understood the relevance of ordinary day to day occurrences and recorded not only events which unfolded before his eyes, but also those which resulted from his own initiative and direct participation. Chavara's chronicles in their original state were in fact, two separate documents kept in the library of Mannanam Monastery they were later bound together as a two volume of book titled Mannanam Chronicle (Mannanam Nalayamangal) More than the revelation of historical facts, Mannanam Chronicles in convertibly reveal not only the personality of Chavara, but also the quality of his mind and heart. Mannanam Chronicles, as a historical document serve as an ancient crystal ball through which we can peer into the past in order to comprehend a period where Kerala was at a socio cultural standstill.

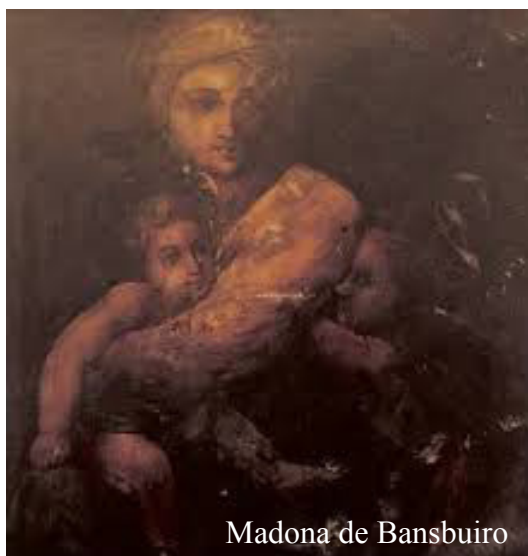
Saint Chavara's Dirge (Maranavettil padunathinulla Pana) written in the late nineteenth century, is meant to be a song at the time of mourning when the corpse is placed for public homage. The protagonist of the poem is dead lying in the coffin and he cautions those gathered around him grieving over his death.



In Chavara's poem, death is essentially a catalyst – a catalyst that triggers life, one that prompts us to lead unadulterated lives and amplifies one's faith in the Almighty, a channel that prepares us for the after life. Chavara's premise is that death is the door to real life.

Monuments

A commemorative stamp was released by Late Dr. R. Venkattaraman former President of India, on 20 December 1987. The Government of Kerala unveiled a large painting of Chavara in the Sahitya Akademi Hall in Thrissur on 4th May 2006 in recognitions of his contribution to Malayalam literature. on 23 November, 2014 was a great day for all Keralaites. On this day, at the Vatican, Pope Francis conferred sainthood on Chavara.





Monastery Church

SAINT KURIAKOSE ELAIS PILGRIM CENTRE MANNANAM

Besrauma

The pristine solitary hill draped in luxuriant green overlooking the scenic bank of Vembanad backwaters and known among locals as Olamkannalemukal got transformed into Besrauma (the lofty house) with the foundation of Mannanam Ashram (monastery) A cross was erected on its summit on April 25, 1831 and the construction of the chapel was inaugurated. Very Rev. Fr Thomas Porukara one of the venerable founders of the Congregation, in the presence of the benevolent Bishop Maurelinius Stabilini, Very Rev Fr Thomas Palackal, Saint Chavara Kuriakose Elias, Rev. Bro Kaniaanthara Yakob laid the foundation stone for the mother house of the first native religious congregation of India. The ceremony was attended by priests and the faithful. On the feast of Pentacost on May 22, 1831, very Rev Fr Thomas Porukara blessed the new chapel and offered the first Holy Mass in it.

The Monastery Church

The construction of the chapel in the place where the cross had been planted was completed first. The construction work of the Ashram was temporarily put on hold when Bishop Francis Xavier took over the administration of the Verappuzha diocese in January 1832. The new bishop served transfer orders to Saint Kuriakose Elias Chavara to Pallipuram and Fr Thoms Porukara to Kayamkulam Pillaithop church. The construction could be resumed only after the two priests were allowed to return to Mannanam. They undertook the construction of the church and the ashram simultaneously.

In November 1836, the church was blessed by Bishop Francis Xavier. Later on, the rooftop was tiled, the facade of the church was built and the rathal. The church was extended on either side in 1955. The huge square pillars within the church were chiselled to columns that made the church more spacious and beautiful.

Main Altar

The gilded wood carving of the iconostasis follow the flamboyant Portuguese style. The wooden figure of St Joseph on the iconostasis was brought to Mannanam by Rev Fr Thomas Porukara from his native parish Chempakulam. His Holiness Pope Pious IX on special request made by Saint Kuriakose Elias granted the altar 'Privilegium Altaris'.

Ettupatton (the structure with eight faces)

Ettupattom forms the central portion of the nave of the church. Saint Kuriakose Elias Chavara along with ten other priests took their religious



vows under this structure. Bishop Bernadions consecrated the hanging bells of the ashram here. The roof of the Ettupattom is adorned with the icons of the patriarchs of the Old Testament and the Holy church Fathers of the first century.

Bell Tower

The 100 feet tall bell has been erected on the eastern side of Church. The tower has three bells named after Saint Joseph, Saint Thomas the apostle and Saint Kuriakose the Martyr. The bell that carries the name of Saint. Kuriakose, the martyr has the image of the Holy Mother with 12 stars. The tower is known for its loftiness and the bell for its sweet chiming.

Marian Chapel

The Marian Chapel has been built in the place of the small chapel made of stone by the founders and in which the first mass was celebrated in May 1831. The Chapel was renovated and the Holy Mother's figure was installed as jubilee memorial of the religious profession of 11 fathers including Saint Kuriakose Elias Chavara on December 8, 1905. The statue of the Mother Mary was one of the three statues brought to Kerala from France thanks to the efforts of Rev Fr Esthapanos CMI. Of the other two, one was given to Saint Marys Parel Church, Changanacherry and the other to Jubilee Chapel Palai.



Marian Chapel



The Tomb of Kuriakose Elias Chavara

The Tomb of St Kuriakose Elias Chavara

Saint Kuriakose Elias was called for his eternal reward after an eventful holy life on January 3, 1871 at the age of 66 at Saint Philomena's Monastery, Koonammavu. He was interred on January 4 by noon. The general chapter of the Congregation wanted the tomb to be moved to Saint Joseph's Monastery Mannanam. With the permission of the Vicar General of Verappuzha diocese Rev Fr Philipose padre, the relics were brought to Mannanam Monastery Church. The Holy relics were placed in a bronze box along with written documents and was interred in the church on May 24, 1889 Friday. The tomb containing the holy relics can be found in front of the main altar of the Ashram Church.

The Lead Plate

A lead with the inscriptions of the short biography of the saint was placed along with the relics by the second prior general of the congregation very Rev Fr Kuriakose Elias Porukara with his signature. The plate was found when the tomb was exhumed and is now kept in the museum.



The Lead Plate

A Lock of Hair

Rev Fr Varkey Muttathupadathu a disciple of St Kuriakose Elias Chavara collected and kept a lock of hair of the saint with him, saying, “ in order to ensure its presence when God permits to venerate it as holy relic, I keep it safe”. He kept it in a small box. Rev Fr Varkey handed over the relic to his nephew Rev Fr Ouseph Muttathupadathu later on. When St Alphonsa was on sick bed at the novitiate she prayed with this lock of hair and was miraculously healed. The relic was handed over to Mannanam Ashram in 1937.



Bell Tower

The Sanskrit School

The establishment of the Sanskrit school in 1846 was a milestone in the history of the education mission of the catholic church in India. The priests from the monastery and the students from



The Sanskrit School

neighbourhood attended the school. The teacher was one Variyar from Thrissur who was well-versed in Sanskrit and Malayalam. The Sanskrit school started by Saint Kuriakose Elias was a giant leap. It inaugurated a great vision of education- to – all – the – sections of people in Kerala.

Wooden Press

Dr Rajasekaran, Editor Mathrubhumi in his book Bookstalgia terms the event of the establishment of the wooden press at Mannanam as plantain stem revolution. The wooden press at Mannanam was the first indigenously developed catholic press in India. The story of the establishment of the printing press at Mannanam is fascinating and audacious. Saint Kurikose Elias who was denied permission to see the press at Kottayam, was granted permission to see the Government press in Thrivanthpuram. The ingenious devotee of the Word created the model of the press with the plantain stem and the carpenter made the wooden press in imitation of the model created by the saint. The iron smith at CMS



Press Kottayam moulded the letters for the press. The saint employed a good printer from Thiruvananthapuram and a Jew from Kochi for binding works. Njanapiyusham was the first work that came out of the press.

The Saint's Room

The building set up on the northern side of the church houses the room where the saint had lived for 32 years. It was one of the first buildings on the premises, constructed in two storeys in 1836. The seminary started at Mannanam was run in the building. The chair, cot and the wooden box used by the saint and the picture of the Holy Family are displayed in the room.

The Prior's Rowing Boat

Saint Kuriakose Elias Chavara and Yokob Kaniyanthara made a journey



to Arakuzha and Vazhakulam in 1837 in search of timber for the Ashram church. They found a tree good to make a rowing boat in Kalayakattu forest and cut it and kept it on Neyacherry hill. Rev. Fr Kuriakose Elias Porukara brought the log and made a rowing boat. The boat had eight oars and decorative rings for the prow and the stern. The saint made use of it to undertake several journeys and the boat came to be known among the people as prior's boat.

The Stations of the Cross and the Steps

From the foot of the hill to the top, 14 stations of the way of the cross are marked with crosses. The way of the cross is conducted here on every Friday of the lent season at 3 p.m. as part of the spiritual exercise of the Ashyramites and local faithful.

Forty Hours Adoration

The forty hour continuous adoration before the Blessed Sacrament in solemn Exposition to Saint Kuriakose Elias who was fervently devoted to the Blessed Sacrament and spent hours before the Blessed sacrament and started the special devotion at Kunammavu and Vazhakulam in 1867 two



Stations of the cross and the steps



The Centenary Gate

weeks after the Easter and at Mannanam three weeks after the Easter and ever since, it has been conducted at Mannanam on the third week after Easter.

The Centenary Gate

The gate was created in 1931 to mark the centenary of the laying of the foundation stone for the Ashram. Christ the King adorns the crown of the gate. The gate was designed by Rev. Fr. Hycinth Kunnumkal CMI, the then prior of the Ashram. The gate built with laterite bricks is 46 feet tall.



The Shrine



The Shrine

The shrine was built to mark the 16th centenary celebrations of the conversion of St Constantine and the vision of the Holy Cross he had. The venerable Bishop Mar Thomas Kurialacherry blessed the shrine .

The Jubilee Shrine of St. Joseph

The Shrine was built in 1981 at the foot of the hill. The observance of special prayers devoted to St. Joseph in March is held here. The way of the cross starts here.

The Shrine of Our Lady of Fathima

The shrine was built as monument of the apparition of Our Lady in Fathima in 1952. The special observance of prayers in May in devotion to Mother Mary is held here. The shrine erected at Mannanam junction is visited by daily commuters to pray.

The Flag Mast

The gilded flag mast was put up in remembrance of 140th death anniversary of Saint Kuriakose Elias Chavara. It stands close to the Centenary Gate.

Archives and Research Centre

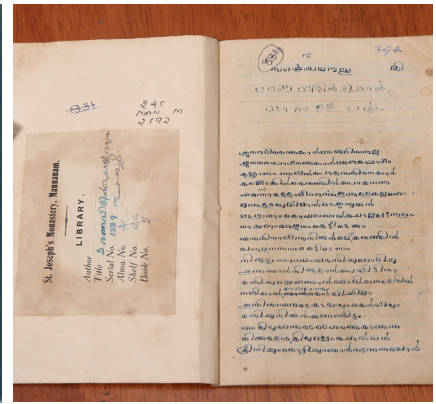
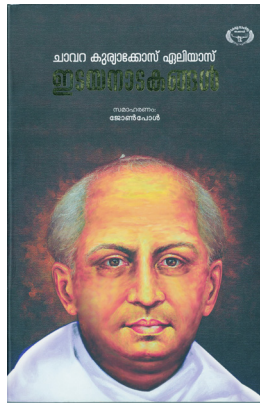
The Archives at Mannanam is the custodian of several invaluable historical documents. The Handwritten letters of various ecclesiastical figures and other documents of historical importance make the archive one of the much sought after research centres. Besides the historical documents the archives curates manuscripts, thaliyola (palm leaf documents), books in Syriac, Latin, English, Sanskrit and Malayalam. The archive is designed to cater to the researchers and the students.

Art Gallery and the Museum

An art gallery and a Museum have been set up to enlighten the pilgrims on the holy life and the Activities







of Saint Kuriakose Elias Chavara who made monumental contribution to the progress of the church and the advancement of the Kerala society. The documents related to the history of CMI and CMC Congregation, their mission, and other historical documents and artefacts are also kept here.

The Paintings in the Ashram Church

The frescoes found in the church were created by Sri Michael Pillai and expert in Srilankan arts. The icons of the patriarchs of the Old Testament, Eastern Church Fathers and the renowned saints of the first century were painted by the aforementioned artist. The engrossing pictures of the 14 Stations of the Cross were drawn by Bro Brocard CMI.



Art Gallery and the Museum



W.H.AUDEN

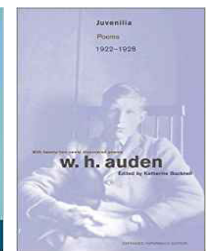
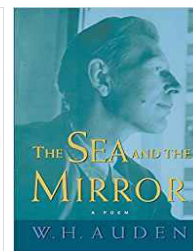
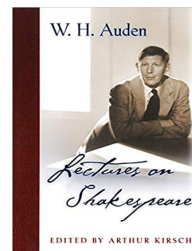
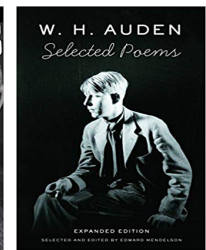
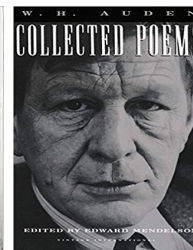
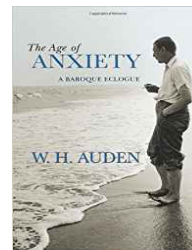
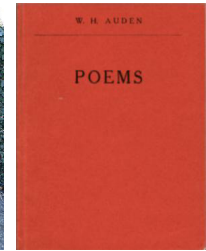
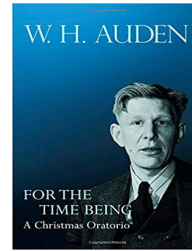
Poet

Born : 21 February 1907, York, United Kingdom

Died : 29 September 1973, Vienna, Austria

Wystan Hugh Auden was an English American poet. Auden's Poetry was noted for its stylistic and technical achievements, its engagement with politics, morals, love and religion and its variety in tone, form and content. He is the best known for love poems such as 'Funeral Blues', Poems on political and social themes such as 'September 1, 1939 and the Shield of 'Achilles', poems of cultural and psychological themes such as 'Age of Anxiety' and the poems on religious themes such as 'For the time Being' and 'Horae canonicae'.

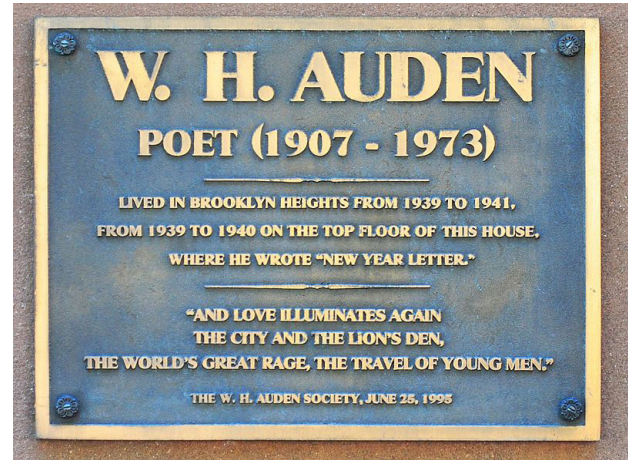
W.H. Auden was born in York, grew up in and near Birmingham in a professional middle class family. He studied English at Christ Church Oxford. In 1939 he moved to the United States and became an American citizen in 1946. In 1972 Auden moved his sister home from New York to Oxford where his old college, Christ Church, offered him a cottage, while he continued to spend summers in Austria. He died in Vienna in





1973 a few hours after a reading of his poems at the Austrian society for literature. He was buried in Kirehstetten.

Auden published about four hundred poems, including seven long poems (two of them book length) His poetry was encyclopaedic in scope and method. Christmas oratorio and a Baroque eclogue in Anglo – saxon meters. He also wrote more than four hundred essays and reviews about literature, history, politics, and religion.



LOUIS MAC NEICE

Born : 12 September 1907 Belfast
Died : 3 September 1963, London United Kingdom
Spouse : Hedli Anderson (m. 1942 – 1960)
Mary Ezra (m. 1930 – 1936)

Federic Louis Mac Neice was an Irish-Poet and Playwright. He was part of the generation of the Auden group that included W.H. Auden, Stephen Spender and Cecil Day – Lewis.

Louis Mac Neice the youngest son of John Frederik and Elizabeth Margaret. The family moved to Carrickfergus, County, Antrim, Soon after Mac Neice's birth. Mac Neice was generally happy at Sherborne, which gave an education concentrating on the classic (Greek and Latin) and Literature. It was during his first year as a student of Oxford that MacNeice first met W.H. Auden who had gained a reputation as the university's foremost poet during the preceding year. MacNeice was featured in two high – profile collections of modernist poetry of 1936. Mack Neice's an Eclogue for Christmas, 'Sunday morning', Persues, 'The Creditor' and 'Snow' towards the end of the roughly chronological book.

In August 1963 he was admitted to hospital on 27 August, dying there on 3rd September aged 55. He was buried Carrowdore churchyard county Down, with his mother. His final book of poems, the Burning Perch, was published a few days after his funeral Auden, who gave a reading at Mac Neice's memorial service, described the poems of his last two years as 'among his very best.' At the time of MacNeices death, John Berryman described him as 'one of my best friends' and wrote an elegy in Dream song. His eclogue included 'Eclogue by five barred gates' Eclogue for motherless and eclogue for Christmas and Eclogue from Ice Land.



MIKLOS RADNOTI

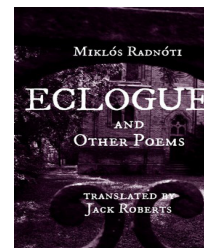
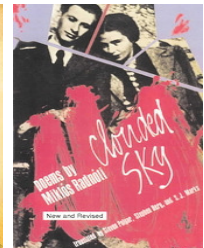
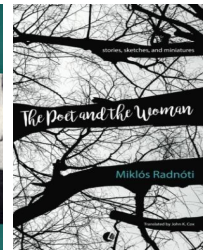
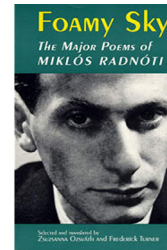
Born : 5 May 1909, Budapest, Hungary
 Died : 9 November 1944, Hungary
 Spouse : Fanni Gyarmati (m. 1935 – 1944)
 Education : University of Szeged

Miklos Radnoti was a Hungarian teacher and poet. He was the son of Vendor of the textile. He was born in 13th district quarter of the Royal Hungarian Capital city of Austria – Hungary. At birth his twin brother was born dead and his mother died soon after child birth.

Radnoti attended the primary and secondary schools in his native place and continued his education on the strict uncles advise. On 17 September 1944 Radnoti had to leave as Kapo the camp in column of about 3,600 prisoners because of the military offensive by Allied armies. He wrote his Last poem on 31 October. In November 1944 he and twenty other prisoners were shot and killed by the members Huyngrarian Guards. 16th November was sad to be the date of death. Radonti buried in the Kerepesi cemetery with his wife in 2013; His statue in Abda was damaged but the reason of the damage has still not been clarified.

He wrote eclogues about the Holocaust. Holocaust was a genocide during world war II in which Nazi Germany aided by its collaborators systematically murdered some six million European Jews amounting to around two third of the Jewish population of Europe between 1941 – 1945.

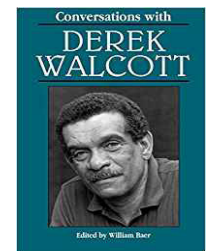
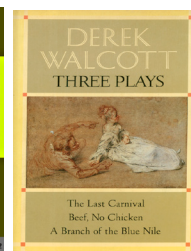
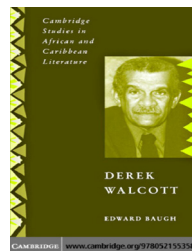
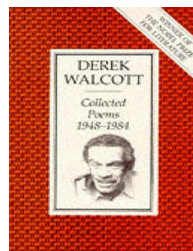
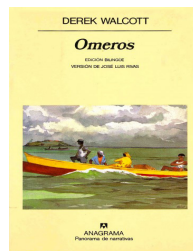
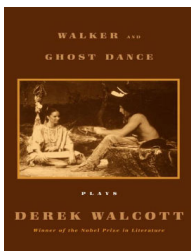
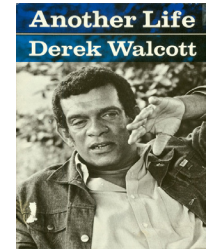
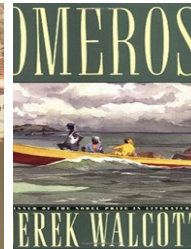
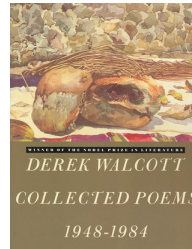
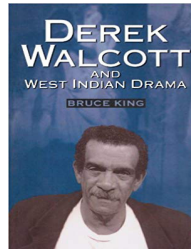
He was known for his eclogues, romantic poems and translations. He published his first collection of poems 'Pagan salute'. His next book Modern shepherds song was confiscated on grounds of indecency earning him light jail sentence.





DEREK WALCOTT

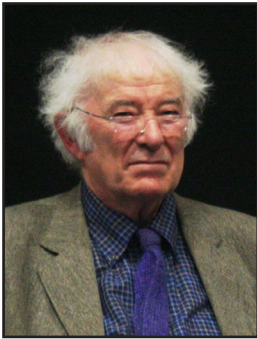
Born : 23 January 1930. Castries, Saint Lucia
 Died : 17 March 2017, Cap Estate, Saint Lucia
 Spouse : Fay Moston (m. 1954 – 1959)
 Plays : *Dream on Monkey Mountain*, *Beef, No. Chic*.



Sir Derek Altom Walcott was Saint Lucian poet and playwright. He received the 1992 Nobel Prize for Literature. He was the university of Alberta's first distinguished scholar in residence, where he taught undergraduate and graduate writing courses. In addition to winning the Nobel prize, Walcott received many literary awards over the course of his career.

Walcott was born and raised in Castries Saint Lucia in the West Indies the son of Alix and Warwic Walcott. His mother a teacher loved the arts and often recited poetry around the house. His father who painted and wrote poetry died at the age of 31. He studied as a writer madly in love with English and strongly influenced by modernist poet such as T. S. Eliot and Ezra Pound. At 14 Walcott published his first poem, a Miltonic religious poem in the news paper, "The voice of St. Luca. Walcott was also known for his passion for travelling to countries around the world. Walcott died at his home in Cap Estate St. Lucia on 17 March 2017. He was 87. He was given the state funeral on Saturday, 25 March with service at the cathedral Basilica of the immaculate conception in Castries and burial at Morne Fortune. Derek Walcott in the bounty included Italian Eclogues.





SEAMUS HEANEY

Born : 13 April 1939, Castledawson

Died : 30 August 2013, Blackrock Clinic, Dublin, Republic of Ireland

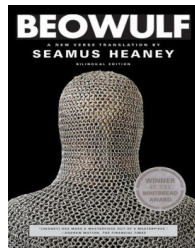
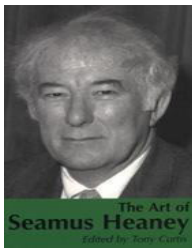
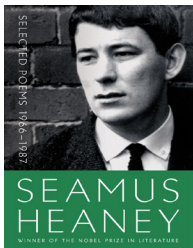
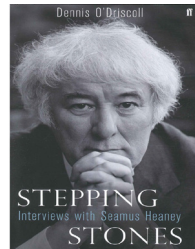
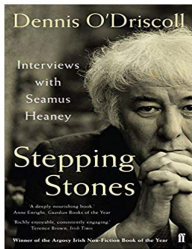
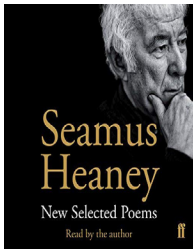
Full Name : Seamus Justin Heaney

Seamus Justin Heaney was an Irish Poet play wright and a translator. He received the 1995 Nobel Prize in Literature. Among his best known works is *Death of a Naturalist*. (1966), first major published volume.

Henaney was born in the town land of Tamniaran. His family moved to nearby Bellaghy when he was a boy. He became a lecturer at St. Joseph College in Belfast. Heaney was a professor at Harvard from 1981 to 1997 From 1989 to 1994 he was also the professor of poetry at Oxford. Robert pinsky has stated that with his wonderful gift of eye and ear Heaney has the gift of the storyteller. Upon his death in 2013 the 'Independent' described him as 'probably the best known poet in the world.

Heaney was born on 13 April 1939 at the family farm house called Mossbawn. In 1957 Heaney travelled to Belfast to study English language and literatures at Queens university Belfast. In 1972 Heaney left his lectureship at Belfast. Born and educated in Northern Ireland Heaney stressed that he was Irish and not British. Heaney died in August 2013. Many memorial events were held including a commeration ceremony in the University.

'Death of a Naturalist' and 'Door into the Dark' (1969) mostly focus on the details of rural parochial life. Heaney work is used extensively on school syllabuses internationally. 'Electric light', 'Bannvalley' Eclogues and vergil Eclogue IX are included in the Collection of seamus Heaney.



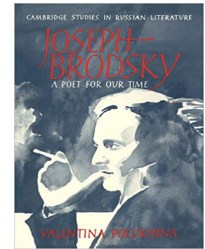
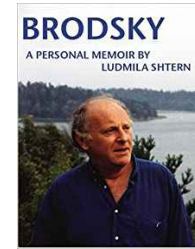
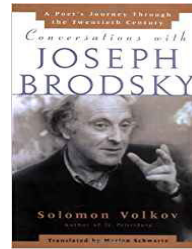
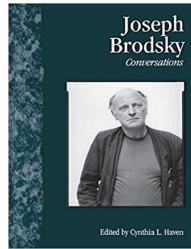
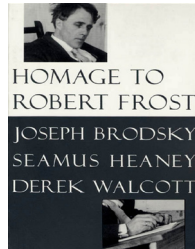
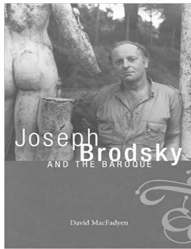
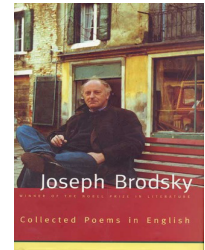
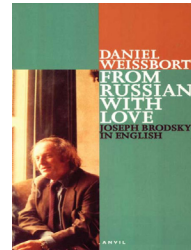


Joseph Brodsky

Born : 24 May 1940, Saint Petersburg, Russia

Died : 28 January 1996 Brooklyn Heights, New York city, United State

Language : Russian (poetry) English (prose)



Joseph Aleksandrovich Brodsky was a Russian and American poet and essayist. Born in Leningrad in 1940. Brodsky ran foul to soviet authorities and was expelled from the soviet union in 1972 setting in the united state with the help of W.H. Auden and other supporters.

Brodsky was born into a Jewish family in Leningrad. His father Aleksandra Brodsky was professional photographer in the soviet Navy, and his mother Maria Volpert Brodsky was a professional interpreter. As a young student Brodsky was an unruly child known for his misbehaviour. In 1955 Brodsky began his own poetry and producing Literary Translation. In 1963 Brodsky's poetry was denounced by Leningrad newspapers as pornographic and anti soviet. His papers were confiscated.

After a short stay in Vienna, Brodsky settled in Ann Arbor, with the help of poet Auden. In 1987, he won Nobel Prize for literature, the fifth Russian born writer to do so. In 1991 Brodsky became poet Laureate of the United States. Brodsky died of heart attack aged 55. He was buried in Veniece, Italy. In 1997, a plaque was placed on his house in St. Petersburg with his portrait.

Brodsky is perhaps most known for his poetry collections 'A Part of Speech (1977) and "To Urania" (1988), the other notable works include the play 'Marbles' (1989) and 'The Water Mark', a prose collection (1992). Derek Walcott in the Bounty included Italian Eclogues for Joseph Brodsky. Brodsky's translator Melissa Green has written the sganicook eclogues.





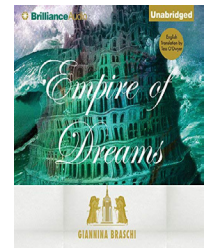
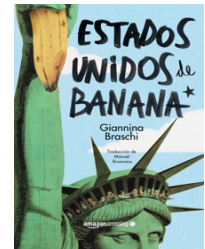
GIANNINA BRASCHI

Born : 5 February 1953 (age 65 years), San Juan, Puerto Rico
 Genre : Poetry, Prose Poetry, Fiction Drama, Novel, Epic Poetry
 Education : Complutense University of Madrid, Universidad del Sagrado Corazon
 Influenced by : Jorge Luis Borges, Federico Garica Lorca
 Literary movements : Postmodernism, Post colonialism

Giannina Braschi born on 5th February 5, 1953 is a Puerto Rican writer. She is credited with writings the first spanglish novel 'yo yo boing.!' (1998) the post modern poetry Trilogy Empire of Dreams and the philosophical fiction 'United States of Banana'.

Amazon crossing 2011, which chronicles the Latin American immigrants experiences in the United States. She is considered an influential and revolutionary voice in contemporary Latin American Literature. Her work has been described as synergetic fusion that marks in a determinant fashion the lived experiences of US Hispanicis.

In the 1970's Gianmnina Braschi was a student of literature in Madrid Rome, Paris and London before she settled in New York city. She obtained PhD in Hispanic Literatures. She was foreign correspondent for Grazic magazine. In the 1980's Braschis early writings were shortly in nature and focused on the titans of the Spanish. Golden Age She later became obsessed with the dramatic and philosophical work of French, German polish, Irish and Russian authors. Giannina Braschi credited with writing poetry, prose poetry, fiction, drama, novel, epic poetry and eclogues. She wrote both a poetic treatise on Gracilaso de la vega's Eclogues as well as a book of poems in homage to the Spanish master entitled 'Empire of Dreams'.





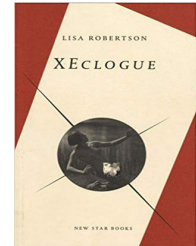
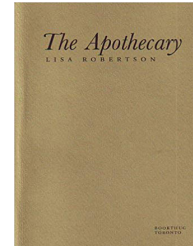
LISA ROBERTSON

Born : 22 July 1961 (age 57 years) Toronto, Canada

Education : Simon Fraser University, Burnaby Mountain Campus (1984-1988)

Lisa Robertson is a Canadian poet. She currently lives in France. Born in Toronto, Ontario. Robertson moved to British Columbia in 1979 where she remained for twenty three years Her first book was 'Chapbook', the 'Apothecary', published by Tsunami Editions in 1991. Since then she has published eight book of poetry and two books of essays.

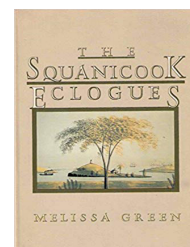
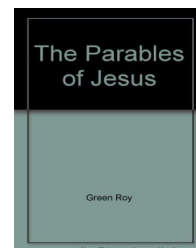
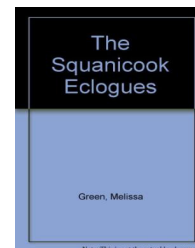
Robertson studied at Simon Fraser University to become an independent book seller (1988 – 1994) Since 1995 she has been a freelance writer and teacher. Her many essays on the contemporary visual arts, published in gallery and museum catalogues since the mid 1990 are collected. She was awarded an honorary doctorate of letters by Emily Carr University of Art and Design in Vancouver in 2018. She received the Foundation for Contemporary Arts CD Wright Award. Lisa Robertson wrote book of poems called X Eclogue which are characteristic of the text to follow as a genre of the pastoral or the classical eclogue.



MELISSA GREEN

Melissa Green born in Boston Massachusetts has published two poetry collections, The Squanicook Eclogues and Fifty two, and a memoir, Color is the suffering of light.

Her celebrated first volume the Squanicook Eclogues, four long poems that weave memory and landscape. It received the Norma Farber Award from the poetry society of America 1989 and the Ravan younger poets prize from the Academy of American poets.



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