

ELEMENTS OF NATURE IN THE HAIKU POEMS OF M. MURUGESH

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SULTAN IDRIS EDUCATION UNIVERSITY

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ELEMENTS OF NATURE IN THE HAIKU POEMS
OF M. MURUGESH

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ABSTRACT

The study has three objectives. The first objective is to identify and analyse the components of nature using the notion of natural elements. The second objective of this study is to identify and analyse the natural aspects present in M. Murugesh's collection of haiku poems. The third objective is to analyse the correlation between the natural components shown in M. Murugesh's haiku and the lifestyle of the Tamil people. This study employs a bibliographic approach, utilising content and descriptive analysis methods based on selected haiku collections of M. Murugesh. The analysis and debate are grounded in the theory of natural elements. This study also examines the lifestyle of the Tamil people, which is intricately connected to the five fundamental natural elements: water, earth, clouds, wind, and fire. The study's findings indicate that there are a total of 165 haiku poems that use natural aspects. This collection contains 58 haiku inspired by the water element, 20 haiku inspired by the earth element, 28 haiku inspired by the wind element, 54 haiku inspired by the space element, and just 4 haiku inspired by the fire element. Each of these 165 haiku poems imparts essential life lessons that can be acquired by reading and applied in one's daily pursuits. M. Murugesh's haiku draws inspiration from nature to establish a connection between human existence and the resources bestowed by nature. By immersing oneself in an appropriate environment, one can grasp the essence of certain poems in M. Murugesh's haiku collection, which is deeply rooted in the Tamil's way of life. This may expand the reader's perspective on this haiku.



ELEMENTS OF NATURE IN THE HAIKU POEMS OF M. MURUGESH

ABSTRAK

Kajian ini bertujuan untuk mengenal pasti serta menganalisis elemen alam semulajadi berdasarkan elemen alam semulajadi. Kajian ini dijalankan untuk mengenalpasti dan menganalisis elemen alam semulajadi dalam koleksi *Haiku* oleh M. Murugesh. Selain itu kajian ini turut menginterpretasikan hubungan elemen alam yang terkandung dalam *Haiku* oleh M. Murugesh dengan kehidupan masyarakat tamil. Kajian ini merupakan kajian kepustakaan yang menggunakan kaedah analisis kandungan dan analisis deskriptif. Instrumen yang digunakan dalam kajian ini ialah senarai semak Konsep Alam Semulajadi. Analisis dan perbincangan dibuat berpandukan Konsep Alam Semulajadi. Dapatan Kajian menunjukkan cara kehidupan masyarakat Tamil adalah berkait rapat dengan 5 unsur alam yang dikenali sebagai air, bumi, awan, angin dan api. Selain itu, terdapat 165 buah puisi *Haiku* yang berunsurkan alam semulajadi iaitu 58 *Haiku* dalam koleksi ini yang berunsurkan air, 20 buah *Haiku* yang berasaskan unsur tanah, 28 buah *Haiku* yang berasaskan unsur angin, 54 buah *Haiku* yang berasaskan unsur ruang, dan hanya 4 buah *Haiku* yang berasaskan unsur api. Kesemua 165 puisi *Haiku* ini mengandungi pengajaran hidup yang berharga yang boleh dihayati dan dipraktikkan dalam aktiviti seharian seseorang. Kesimpulannya kajian ini menunjukkan bahawa karya *Haiku* M. Murugesh sentiasa menginspirasi konsep alam semulajadi bagi merapatkan jurang antara kewujudan manusia dan sumber yang disediakan oleh alam semula jadi. Implikasinya kajian ini dapat menawarkan strategi pembacaan puisi *Haiku* dengan telus tentang kehidupan masyarakat Tamil yang secara tidak langsung memberi pengetahuan yang mendalam tentang puisi *Haiku* oleh M. Murugesh.

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NOTES ON TRANSLITERATION AND DIACRITICAL MARKS

The system adopted here is the same as in the Tamil Lexicon of the University of Madras, Vol. VI, p.XXVIII.

Tamil alphabets and their English elements with diacritical marks:

VOWELS

அ	:	<i>a</i>	உ	:	<i>u</i>	ஐ	:	<i>Ai</i>
ஆ	:	<i>ā</i>	ஊ	:	<i>ū</i>	ஓ	:	<i>O</i>
இ	:	<i>i</i>	எ	:	<i>e</i>	ஔ	:	<i>Ō</i>
ஈ	:	<i>ī</i>	ஏ	:	<i>ē</i>	ஔ	:	<i>au</i>

CONSONANTS

க்	:	<i>k</i>	ங்	:	<i>ñ</i>	ய்	:	<i>y</i>
ச்	:	<i>c</i>	ஞ்	:	<i>ñ</i>	ர்	:	<i>r</i>
ட்	:	<i>t</i>	ண்	:	<i>ṇ</i>	ல்	:	<i>l</i>
த்	:	<i>t</i>	ந்	:	<i>n</i>	வ்	:	<i>v</i>
ப்	:	<i>p</i>	ம்	:	<i>m</i>	ழ்	:	<i>ḷ</i>
ற்	:	<i>r</i>	ன்	:	<i>ṅ</i>	ள்	:	<i>ḷ</i>

SANSKRIT LETTERS

ஜ்	:	<i>j</i>	ஸ்	:	<i>s</i>
ஷ்	:	<i>ṣ</i>	க்ஷ்	:	<i>kṣ</i>
ஹ்	:	<i>h</i>			





CHAPTER 1

INTRODUCTION



1.1 Introduction

Literature is an element that reflects the civilization of a nation. Literature records culture, language, and values. Literature is also a source of reference for the younger generation. Sometimes, it becomes the writer's voice on the position of a society (Hadijah Rahmat, 1991). Jaafar, S. (1986), in his book, quotes the words of Usman Awang, who talks about literature, nothing but about human beings. Literature speaks of man, meaning it speaks of his whole innate and inner life: love, grief, anger, hate; disappointment in the vacuum; sadly, prone to all the attributes that encompass it; his good is evil, his cruelty is terrible, his virtue, his fear of courage, his weakness of strength and so on. All of this is influenced by the patterns and systems of the political economy that chains around them, which influence works of art, including the creation of literature.





The Japanese form of poetry known as haiku consists of only 17 syllables, distributed among three lines of 5, 7, and 5 syllables, respectively, and written in a specific arrangement (Encyclopedia of Japan, 1985). The literary universe of haiku in Japan is one in which haiku is well-known. The haiku is the shortest form of poetry that can be written in Japanese. This condensed type of poetic expression that focuses on simplicity and experience has a long tradition in Japan. Zen, a school of thought within Buddhism, is considered one of the most essential components of haiku. It was in the sixteenth century when the first examples of haiku, a form of Japanese poetry that has gone down in history, were published. In the seventeenth and eighteenth centuries, it developed a wide range of applications and gained attention all around the world. The form of poetry known as haiku, which has made a name for itself in literature across the globe, has also made its way into Tamil literature (Sheeba, 2018). The popularity of haiku has inspired several authors to compose haiku in Tamil. M. Murugesh is one of those people. As a result, the researcher is interested in analysing the aspects of nature that are present in M. Murugesh's haiku collections. In this chapter, we explore the history of the research, the research difficulties, the aims, the research questions, the operational description of the study, and the importance of the study's research limitations.

1.2 Research Background

According to Supardy Muradi, literature is a "pulse model of human life" that can express numerous meanings in various circumstances (Dewan Sastera, December 1984). Muradi held this position in an interview with Dewan Sastera in 1984. It is possible for people to be moved intellectually and spiritually by literature, leading them to think and conduct in ways that enhance perfection, growth, and goodness (Muhammad Haji Salleh, 1987). Literature has the potential to move people.



Noor explains that three categories can be used to classify literature: epics, lyricism, and drama (Teeuw, 1984). A text is said to be epic if it comprises both a description (also known as "storytelling") and the words that the figures of the story have to say (also known as "speech"). The most popular term for this epic is "prose." Lyrics are the author's way of expressing their ideas or the feelings they are experiencing. Tjahjono elaborates by saying that one way to understand poetry is as a builder or maker. For a poet to create poetry, they must first construct, develop, or Mold an entirely new mental and physical universe. According to Jassin, poetry can be defined as an expression of sentiments. Poetry, as is common knowledge, emphasises not only the component of sentiments but also the appreciation of human existence and the surrounding environment at the location where the poem was formed, which is inseparable from the cognitive process of the poet. It is common knowledge that poetry, in addition to emphasising the quality of feeling, is also an appreciation of human life and that the setting in which the poem was written is inseparable from the poetic thought process (Teeuw, 1984).

Additionally, there are two separate types of poetry, bound poetry and free poetry. Poetry is limited by its conventions and generally produces works by a predetermined set of criteria. According to Wirjosoedarmo, poetry is an essay connected and can be recognised by its many lines in each byte, many words in each line, many syllables in each row, rhyme, and rhythm (Pradopo, 1987). Poetry can also be distinguished by its many syllables in each row. As additional time passed, modern forms of poetry began to emerge, which were less bound by the standards that had traditionally been used for their writing. These contemporary forms of poetry are known as free verse. This is owing to the regulations that stipulate that binding is nothing more than a formal object in the poem and is not the subject matter of the poem (Suci Dyah Permatasari, 2016).

Since long ago, well-known Japanese authors have written many poems on a wide range of bound and free topics. There are also three kinds of poems in Japan. These are teikeishi, jiyuushi, and sanbunshi. Teikeishi is a type of poem with rules about how many words it can have. Jiyuushi is a free poem that doesn't have to follow the rules about the number of syllables. This type of writing is called shi. Sanbunshi is prose poetry, a speech written by a poetic researcher who looks at teikeishi and jiyuushi more in this work. During the Edo era, Teikeishi was very popular. It was made up of waka, haiku, kashi, etc. As for jiyuushi as a sort of free poetry, shi started to show up at the start of the Meiji period. In this study, the author pays more attention to haiku and shi (Arunchalam, A., 2001).

During the Heian and Kamakura periods, specifically during the 8th and 14th centuries AD, haiku first appeared. During that historical period, many Japanese citizens were dispatched to China to study Chinese culture, letters, and even poetry to bring it back to Japan. At the same time, many Chinese poems were inspired by poems written in Japan. On the other hand, haiku experienced a golden age during the Edo period. A haiku is a type of poem with 17 syllables total, with each line having a syllable count of 5-7-5. A sensation of the natural beauty that changes during the four seasons in Japan is conveyed in haiku. Haiku comprises three elements: kigo, kireji, and kanji. In haiku, the word kigo is the one that encapsulates the essence of the season. Kireji is the word used in haiku to express feelings and sentiments. The words kigo, kanji, and kireji are typically utilized, and this kireji is typically positioned at the end of the sentence. According to Arunachalam (2001), kanji means haiku that conveys the author's emotions.

Matsuo Basho (1664-1694), Taniguchi Buson (1715-1783), and Kobayashi Issa (1763-1828) are examples of great haiku writers who have had a significant impact on the

development of haiku up until this point. Edo was a time of peace and political stability during which the Tokugawa clan was nourished; universal education and literature flourished throughout this period until publishers produced many books and pictures (Patt et al, 2010). They lived in the Tokugawa era, also known as the Edo era.

Haiku is a poem that refers to historical events or cultural practices understood by Japanese readers or people who understand Japanese culture. For example, the famous Haiku by Matsuo Basho below is interpreted as a form of Buddhist meditation practice, in which a silent pool represents meditation, and the sound of water splashes can elementwise the screams of teachers awakening students' meditation moments and shocking them. Basho's haiku is a manifestation of his soul in living life (Patt, dkk, Japanese Art and Poetry, 2010: 43). The famous Haiku Matsuo Basho is 'furu ike ya' as

follows:

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Kampus Sultan Abdul Jalil Shah

PustakaTBainun

ptbupsi

古池や
蛙飛び込む
水の音

*Furu ike ya
Kawazu tobikomu
Mizu no oto*

An ancient pool,
A frog jumps in—
The sound of water
(Patt, dkk, Japanese Art and Poetry, 2010: 43)

Numerous nature-related topics can be found in haiku, such as birds, mountains, trees, and flowers; nevertheless, nature-related topics cannot be separated from *kigo*, which is a word that identifies the season and reflects the natural state or ambiance of a specific season. Every season evokes a distinct set of emotions; for instance, winter is



associated with feelings of melancholy and isolation, whereas summer is associated with feelings of happiness, joy, and a nice atmosphere.

Among the many languages spoken on the planet, Tamil is a classical language since it has a vast amount of literary and grammatical materials that date back to ancient times. The works of Tamil literature include a wide range of topics related to life. The term "Tamil literature" refers to a wide variety of written works, including venpa, kural, poems, essays, sayings, short tales, novels, and so on. Poetry is considered one of the most inventive forms of art and literature connected to human life. The literature of Tamil poetry is becoming more sophisticated as it undergoes various modifications and new forms (Arunchalam, A., 2001).



பிறநாட்டு நல்லறிஞர் சாத்திரங்கள்,
தமிழ்மொழியிற் பெயர்த்தல் வேண்டும்;
இறவாத புகழுடைய புதுநூல்கள்
தமிழ்மொழியில் இயற்றல் வேண்டும்;

Works of famous scholars from abroad
It must be translated into Tamil.
I borrowed yet commendable books.
It must be created in Tamil.
(Barathiyar, 1999, p.37)

According to the composition above by Bharathiyar, haiku is a treasure that has gradually been added to Tamil across the oceans. Haiku poetry, which has impacted world literature, has also made its way into Tamil literature. Bharathiyar introduced many new and contemporary Tamil forms so that the public could comprehend them. Thus, Bharathiyar's 1916 Sudhesimitran Magazine article "Japanese Haiku" was a stepping stone to the Tamil Haiku universe. After Bharathiyar's introductory essay, Kaviko Abdul Raghuman became the first Tamil haiku poet to embark on a voyage through Tamil haiku.





The prevalence of haiku poetry in the 1970s led to the publication of numerous additional volumes in Tamil. Abdul Raghuman, Arivumathi, Amuthabharathi, Mu.Mehta and M. Murugesh attempted to create haiku in Tamil after the 1970s. Thus, the years 1984 to 1990 are considered the commencement of Tamil haiku. Since the 1990's, Haiku has experienced rapid development in Tamil Nadu. Haiku volumes produced by individuals such as M. Murugesh are still visible today.

Haiku is an experience. Creating, reading, and communicating are all forms of experience. This is why numerous poets refer to haiku's primitive essence. Not only is the haiku community dependent on the people around them, but it is also more poetic, incorporating many natural characteristics such as young shoots, dead stalks, flowering buds, and the colour of butterfly wings. In this context, haiku composed in the Tamil language are not excluded from this notion of nature. Considering this context, the researcher will analyze the five fundamental elements of nature, namely water, earth, air, space, and fire. The results of Haiku M. Murugesh's work that will be examined are strong evidence supporting this claim (Thamizhanban, 2018).

The creators and readers of literary works communicate with one another through the medium of the works themselves. The author of the haiku writes them with the intention that the community will enjoy, comprehend, and use them. It is sometimes necessary for us to understand and appreciate the meaning offered in a literary work, as well as discern how a literary work might be used for study, for us to enjoy the job that we choose. Considering this, this research aims to investigate the significance of the natural world in M. Murugesh's Tamil haiku, which is derived from the concept of nature elements. (Thamizhanban, 2018).



The consequence of literature such as Haiku is a series of messages aimed towards the imaginary. As a result, when examining Haiku M. Muruges's work, the researcher should be concerned with the author's use of nature elements and the relationship between nature and the Tamilan way of life.

1.2.1 Haiku in Japanese

Tradition has contributed to the development of two of the languages; one of these is an early form of Tamil, and the other is French. First, second, and third caṅkam are the three sections that make up the history of Tamil literature. These sections are organized chronologically. On the other hand, the capitalization of Japanese literary history is a dividing line. Nara, Heian, and Kamakura are the names of the three locations that appear on the historical list. According to Nirmala, S. 1993, the names of the capitals eventually acquired the names of the Japanese eras. It is also possible to characterize Japanese literature in terms of this time.

Therefore, the Japanese language comprises an infinite number of illustrious literary traditions. One of these is known as a haiku. Haiku is the most condensed and succinct form of Japanese poetry. It was named because it crammed many ideas and scenes into a compact space. Haiku poetry, renowned for its simplicity and ability to connect disparate experiences, does not appear out of thin air. Japanese literature has endured a lengthy and exhaustive historical journey (Arunachalam, 2001). In addition, the

history of Japanese literature can be divided into six primary categories. The history of Japanese literature can be categorized as follows in this regard.

Table 1.1

Japanese Literature Period

No	Japanese Literature Period	Year
1	Nara-period literature	(Before 794)
2	Heian literature	(794–1185)
3	Kamakura-Muromachi period literature	(1185–1603)
4	Edo-period literature	(1603–1868)
5	Meiji, Taishō, and early Shōwa-period literature	(1868–1945)
6	Postwar literature	(1945-onwards)

Moritake, who lived from 1473 to 1549 AD, and Sokan, who lived from 1465 to 1553 AD, are credited as being the first known poets to write haiku in the Japanese literary tradition. These are the four poets who were influential in the development of haiku in the years that followed.

Table 1.2

Japanese Poet

No	Japanese Poets	Year
1	Matsuo Paso	(1644 - 1694)
2	Yosa Busan	(1716 –1784)
3	Issa	(1763 –1827)
4	Shiki	(1867 - 1902)

They achieved widespread recognition as a result of their poetry. Paso is often regarded as the most important figure in the history of haiku. Zen Buddhist monks in Japan developed the genre of poetry known as haiku, which is centred on Zen, biology, and the natural world. Because of its widespread use across the globe, English was the primary language that Japanese poetic sentiments were translated into and disseminated.

1.2.2 Haiku in Tamil

Tamil is one of the few classical languages that has developed over time and is approximately two thousand years old. It is also one of the few languages that is still spoken today. As a direct consequence of this, the use of the Tamil language has continued until today. Literature written in Tamil may be traced all the way back to the time when the language was first developed. As with other languages, Tamil can be written in various styles, such as kural, venpa, essay, proverb, mythology, short tale, prose, and poetry. The entire canon of Tamil literature is presented in reverse chronological order. The three eras are referred to as the first *caṅkam*, the second *caṅkam*, and the third *caṅkam*. This information is presented unequivocally by Mu.Varadarajan in the book *History of Tamil Literature* (Varadarajan, Mu.,1996).

The language of Tamil has evolved over the course of its history. Since Tamil is a dynamic language that is always evolving and becoming more adaptable, a vast array of literary works is created in Tamil. Included in this collection are both prose and poetry, in addition to related literature. Significant shifts occurred in the development of Tamil literature during the transition from the 18th to the 19th centuries. During this period, Tamil Nadu had significant alterations in its political, religious, and educational landscape (Thamizhanban. 2018). Although haiku has its roots in Japan, it has now achieved acclaim all around the world. Since the early 20th century, when it was taken from its literary context in the West, the form of poetry known as haiku has been spoken in a number of Indian languages. Languages including Hindi, Kannada, Punjabi, Bengali, Telugu, Oriya, Tamil, Gujarati, Malayalam, and Assamese have adopted haiku into their literary canons.

This is a result of the natural grace inherent in its form. The style of writing is intended to provoke thought in the reader (Nirmala, S. 1993).

It was written in a condensed form of poetry known as Attichudi or Tirukkual, native to the Tamil language. Therefore, it is plausible that the form of poetry known as haiku failed to attract the interest of the famous poet Bharati. It took fifty years for haiku to appear in Tamil, despite Bharathi's introduction of the form in 1916. The projection of the haiku's distinctive image is a remarkable feat. Everything that is said in Tamil about how the mustard's spiciness is unaffected by its size pertains to haiku.

The rise in popularity of haiku in Tamil can be traced back to various diverse circumstances despite its youth as a literary form. They are the stagnation of renewal, the subject matter of haiku with nature and vitality, which demands a very compact, brief form, the connection with Japan, the development of translation, the source of brochures, engagement with the younger generation, and an openness to innovation. The stagnation of renewal and the subject matter of haiku with nature and vitality both necessitate a very compact, brief form. (Jayaletchumi, R. P. 2004). These are the aspects that bring haiku to the culture of Tamil and help to develop its distinctive personality.

1.3 Problem Statement

Literature displays the history of the development of a language. The literary development of a language shows the maturity and integrity of that language. Linguists determine the age of a language based on the richness of the results of Classical Literature found in that language. In this context, the Tamil language is famous for its Classical Content that is

more than 2000 years old. Therefore, it is appropriate that the advantages and maturity of Tamil Literature should be praised and fully appreciated by those who are literary-minded (Ramaiah, M. 1976).

Haiku, which comes with short writing results, contains complete and concise meaning for the reader's gaze. Haiku is a classical Japanese poem that has become popular as a modern poem in Tamil Literature since the 19th century (Nirmala, S. 1993). Typically, Haiku reflects natural elements in daily life. This phenomenon is illustrated through the natural elements used by the Haiku writers. Therefore, the elements used in the haiku are very important to display the heart of the haiku writer who wants to convey a message to the reader (Nirmala, S. 1993).

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Japan is a country surrounded by hills and mountains. The Zen Buddhist scholars who lived there created their haiku mostly based on nature. Each haiku they cite features elements of season and nature. Their haiku is mostly themed with the touch of cherry blossoms (cherries) that bloom in the summer, the ancestral festival celebrated in the summer and the frogs welcome the rain. Meanwhile, the theme changes according to the situation in large countries such as India, which are multilingual, multi-ethnic, and multicultural, where the seasons do not change much.

The creation of quality haiku in Tamil signifies the great development of the Tamil language. Tamil haiku does not fail to meet the characteristics of emphasis on nature. Most haiku in Tamil are nature centred. This will be proven through the results of this study. M. Murugesh is a pioneer who is still actively producing Haiku in Tamil. He has

produced 11 haiku titles in Tamil. These titles contain more than 1000 haiku (Thamizhanban. 2018).

Poet M. Murugesh is a literary figure of considerable expertise who established his reputation in the Tamil literary scene by producing high-quality haiku among Tamil poets. His haiku composition may convey a variety of meanings, delving into the reader's admiration. The message communicated by the natural elements in his Haiku is comprehensive, profound, and all-encompassing of the complexities of community and individual existence.

In this regard, the researcher focuses on studying the Tamil haiku produced by M. Murugesh. His Haiku work has been used as research material in several previous studies. Therefore, researcher had decided to identify the natural elements found in M.Murugesh's selected haiku, analysing the relationship of nature elements with Tamilar's way of living and the embedded messages through the selected haiku. It is hoped that this study can analyse the author's purpose of using these signs and in turn can help readers understand his haiku better.

The nature element is an important aspect in the work of M. Murugesh's Haiku. These elements of nature show the uniqueness of M.Murugesh's work that successfully conveys a message to its readers. Therefore, M. Murugesh's haikus should be analysed using the concept of nature elements to make this study successful.

The author also cannot avoid using elements related to his appreciation of nature. M. Murugesh is no exception when it comes to haiku that incorporate natural aspects. M.



Murugesh's appreciation is skilfully communicated through selected natural aspects in haiku. This circumstance serves as a helpful guide for readers to better comprehend, appreciate, and relate to nature elements in everyday life. For researchers, his work serves as a foundation and guide for producing high-quality creative works that assist the literary community.

Researcher have concluded that it is essential to investigate the presence of natural ingredients in Tamil haiku. One of the primary contents in the production of haiku ever since it was first developed in Japan is the study of natural components. This is the reason why this is the case. It is in this context that the four seasons of Japan serve as the inspiration for the Japanese haiku. The researchers discovered that the aspects of nature that are employed in Tamil haiku are closely tied to one another and have a strong connection with the way of life of people, particularly the Tamil community, which is the group that M. Murugesh observes during the course of their everyday lives.

1.4 Research Objective

This study was made to achieve four objectives. Namely: -

- i. To identify the nature elements in the haiku poem collections of M. Murugesh based on nature elements concept.
- ii. To describe the lessons embedded in the haiku poem collections of M. Murugesh.
- iii. To analyse the Tamilan's nature way of living in the haiku poem collections of M. Murugesh.



1.5 Research Questions

Several research questions have been identified in line with the four main objectives listed at the top. The questions of this study have been taught in depth from various aspects by the researcher. This is so that the researcher can solve the answers to all the questions in the analysis section of the current study. Here are the research questions.

- i. What are the nature elements in the haiku poem collection of M.Murugesh nature elements concept?
- ii. What lessons are embedded in the haiku poem collection of M.Murugesh?
- iii. How is the Tamilan's nature way of living in the haiku poem collections of M.Murugesh?

1.6 Significance of the Study

The environment plays an important role in our daily lives. An unpolluted environment gives us a comfortable and cosy atmosphere. Also, it provides comfort to human beings; it will also, to some extent, affect the development activities of the country if the environment is not taken care of well. In our efforts to pursue the progress of the country, we must not neglect the importance of the environment in life. The Haiku charm is centred on feedback. The only form of this sentence allows us to have the same opportunity as the author. Readers become co-writers and can be guided by their imagination in depicting images. The reader feels sadness and longing shared and is immersed in the depth of personal experience with the poet. This nature allows the reader to dive into the world of Haiku, develop their imagination, and ruminate according to themselves.

This study examines and analyses the nature elements in selected haiku by M. Murugesh based on nature elements. This study was conducted for the first-time using Tamil Haiku as the study material. Therefore, this study can fill the gaps that exist with nature elements based on nature elements in the study of Tamil literature.


This study can also increase Tamil haiku writers' awareness, understanding, and appreciation of the role of nature elements in Tamil haiku. The results of the study can remind them that nature elements are an effective approach to convey a message or message to the reader. Thus, the writers can learn the technique of using various elements to create high-quality works that can also help in the development of Tamil linguistics and literature.

This study can help the audience understand the elements of nature that support the various literal and implicit meanings displayed in the haiku-haiku of M. Murugesh. In this regard, studies of nature elements can help audiences understand the elements used in literary texts. Without understanding the sign, the audience cannot understand the message to be conveyed because the message in M. Murugesh's haiku is hidden in the natural elements he uses. Therefore, this study can make readers aware to always examine the elements of nature elements used in a work to understand the meaning that the author wants to convey.

The study of the elements of nature elements is very important to understand the content of each work created. These elements in a literary work convey certain information. Literary criticism explains that we cannot understand a work related to society if we do not have adequate information about the work (Kannadasan, 2012). Therefore,

understanding nature elements is very important to understanding various phenomena related to life.

Also, this study helps researchers, young and new writers, as well as readers to get to know more deeply the foremost artist in Tamil haiku, M. Murugesh; he is a profile writer who has received various awards and accolades in the field of Tamil haiku. He has been involved in Tamil haiku writing for 32 years. The various awards and prizes received by this artist prove that he is a talented writer and is greatly admired by the world of Tamil literature. Therefore, this study can help the younger generation to better know his talent, skills, and determination in haiku writing and his contribution to the development of Tamil literature. Therefore, the commitment and strong spirit of M. Murugesh can stimulate this group to continue engaging in writing to highlight Tamil literature in the haiku field.

 05-4506832 This study is important because it can be used as a research model and reference material for studying nature elements in Tamil haiku, especially the haiku of M. Murugesh. This research aims to examine Tamil haiku based on the nature elements concept, which is fundamental in Tamil culture. Therefore, future researchers can use the results of this study as reference material when studying the elements of nature elements in literary texts using nature elements concepts. Indirectly, this study will help in the development of linguistics.

Besides, this study helps researchers to make thoughtful suggestions or critiques about the construction and use of signs in literary works. This effort will help in the development of linguistics and can be used as an additional reference indirectly, especially in the research of nature elements at the tertiary level.

This study can also guide researchers to recognize and classify nature elements and understand the meaning of nature elements concept, which is contained in literary works, namely haiku. Therefore, this study can be a basis for a comparative study of different languages and human lives. With this, researchers can identify similarities and differences in the elements used in various literary works of different languages and societies.

Through the use of the idea of nature elements, this research has the potential to assist in filling in some of the gaps that have been identified in the study of nature features in Tamil haiku. Furthermore, this research has the potential to assist members of the general public, readers, writers, researchers, and academics in gaining a deeper comprehension of natural aspects and incorporating them into the analysis of literary works. This provides the reader with an indirect opportunity to approach elements of nature through the inclusion of haiku that are centred around the outdoors. It is possible for the reader to become more conscious of the significance and beauty of the environment through the use of haiku. Indirectly, this will result in the formation of a society that is concerned about and liable for the environment.

1.7 Limitations of the Study

The study's limitations are very important to ensure that the study can go in the right direction without going out of the topic of discussion. Based on the thesis entitled Elements in the haiku by M.Murugesh, the researcher tries to analyse haiku by M.Murugesh based on nature elements. With this, the researcher can identify a clear, organized, and accurate



scope so as not to deviate from the questions that form the basis of the study. In this study, as well, the nature elements concept was used. This concept considers aspects of nature elements that exist in literary works, either concretely or abstractly. This study focuses on the nature elements in the collection of haiku by M. Murugesh, which is listed as the source of the study. The main components of nature elements, known as nature elements, are applied in this study. These nature elements components were analysed in-depth to understand the text studied in this research. These nature elements components were analysed separately and in combination.

In this study, the researcher was unable to study the wide scope, so the researcher limited this study so that the study's findings were more specific and detailed. The researcher chooses a relatively limited scope and space within the confines of the study, however, the whole aspect in the text of the selected work is a comprehensive essence. In this study, the researcher limited the study material by selecting only 6 haiku collections from M. Murugesh.

Each haiku selected for this study has a nature element that brings various effects to readers besides representing cultural society in Tamil. This study is a qualitative study that applies library methods and text analysis methods in an integrated manner to analyse research data and elaborate on research findings.



1.8 Sources of Study

Data is a very important indicator in research. An investigator desperately needs data to make a description, explanation, or formulation of a phenomenon under study. In general, data can be categorized into two categories, namely primary and secondary sources. The researcher will explain the two sources in detail.

1.8.1 Primary Sources

In this study, Tamil haiku written by M. Murugesh is used as the primary source. A total of twelve Tamil haiku collections which produced in different years and times have been selected as sources of study. The Haiku collection is as follows:

Table 1.3
Haiku Collection of M.Murugesh

No	Title	Year
1	<i>En Iniya Haiku</i>	1995
2	<i>Tharai Thodaathe Kaatru</i>	2001
3	<i>Nila Muttham</i>	2002
4	<i>Varumpolirukirathu Mazhai</i>	2012
5	<i>Kukuuvena</i>	2019

In addition, some books related to natural elements were referenced to help me understand them and apply the theory that drove this study. In addition, the researcher also refers to the thesis, dissertation, articles and proceedings, articles, journals, and reference books that help the researcher a lot in terms of knowledge, determine the scope of the study, and be a guide for preparing this thesis.

1.8.2 Secondary Sources

Secondary sources or secondary data are used to help complete the descriptions and explanations based on the primary data. These data were obtained from secondary sources.

This research endeavour is a study of literature, so books, dictionaries, encyclopaedias, and articles are referred to in order to make interpretations and descriptions of the definition of concepts and terms related to nature elements. Additionally, the researcher will examine the opinions of figures related to the field of literature and semiology in order to ensure that the researcher has a true and accurate understanding of the title of this study.

In addition, the researcher also collected materials and data from scientific books, journals, articles, magazines, authority reports, relevant documents, and websites as a reference source in analyzing data related to all three objectives of this study. In summary, the researcher used the library method to collect a wide variety of secondary data sources to ensure the success of this study. Therefore, other works such as literary criticism books, scholarly books, and journals have been done.

1.9 Operational Definition

Several phrases will be defined and elaborated to facilitate discussion in line with the objectives of this study. Among them are haiku, nature, nature elements, space, air, fire, water, and earth.

1.9.1 Haiku

Haiku is a form of incongruous Japanese poetry composed of 17 syllables, 5, 7, and 5 words, respectively, in three lines. Haiku conveys more ideas directly and indirectly with fewer words. (Nirmala, S. 1993)

One of the galaxies is visible in the diminutive scene. The closer you get, the bigger you can go and see. Haiku, likewise, is very small in external form and deep in the inner sense. Haiku, a three-line Japanese poem with 5-7-5 syllables within a history of four centuries. Like the mathematical triangle and the three-dimensional physics, the three-dimensional haiku specializes in poetry.

Of the four or five meanings of the Japanese root word *hi*, two are the ones that we most aptly select and aim at. *Hai* is also called atomic powder, and is another root for *Hai* is the complete nucleus; also means germ (Nirmala, S. 1993). *Ku* is a phrase: an expression, sentence, or a part. The part that arises in the sentence, including the preposition, means punctuation and means a line, a foot, a verb, a poem. *Hai* also means a cup of tea. *Ku* also means 'quadrature' for finding a square within a circle with curved

edges. *Ku* also means air and sky (Nirmala, S. 1993). Taken together, haiku literally means a poem of germ and cells (Nirmala, S. 1993).

Nirmala. S. (1993) also concludes that haiku is a form that allows for growth and expansion. It can also be 'within one form, seeing another form.' This is in line with the elemental style of haiku. That is the attainment of intuitive meaning from within material objects, just as the empty sky contains various astronomical elements, so the name refers to the various conceptual elements within a poem that is merely a landscape. Hence, the word *haiku* is made up of the name of the creation of the material and the material energy based on the fertile adjectives and the material (Nirmala, S. 1993).

1.9.2 Nature

Nature means a natural appearance. Objects that appear naturally and disappear, their motion, the place where they run, and the time they run together are all called natural. Nature elements also includes organisms and biological knowledge. The study of nature, in general, is a very large part of science. Humans are also a part of nature. The Longman Dictionary of English Language and Culture defines nature elements as “everything that exists in the world independently of people, such as plants and animals, earth and rocks, and the weather.”

Nature has different meanings according to the views of scholars in scientific books such as encyclopedias. According to the Encyclopaedia of Science (1979), nature means the universe, including the stars, solar system, galaxies, and space. Nature is also defined as the world and the earth (*Encyclopaedia of Malaysia*, 1996). Thaninayagam says,

“மாத்ர்தம் புலன்களால் உணரக் கூடிய புறவுலகாய் விளங்குவதே இயற்கை”

"Natural is the external world that man can perceive with his senses."
(Thani Nayagam, 1966, p.22)

The Tamil Dictionary states many meanings for the word natural: "grammar, situation, principle, character, subjugation, way, system, form. Moreover, it refers to the power of rain, wind, and thunder that appears automatically without human action.

Nakkeerar refers to the rise of nature as *kaipunaintiyarrāk kavinperu vanappu*. There is a practice in which nature, a feast for the senses, is set up openly, implicitly, and without distortion for singing, creating, purpose of use, interpretation, etc.," says S.V. Subramanian.

Moreover, the *World Encyclopaedia* (2005) classifies nature as the largest biological unit because all living organisms are in one nature. *The Encyclopaedia of Islamic Art and Heritage* (2009) states that nature is a creation of God, which is divided into two, namely the real world and the supernatural world. The real world is the realm that can be seen with the five senses while the supernatural realm is the realm whose presence is not shown like the realm of jinn. This statement is consistent with Abu Bakar Abdul Majeed's (1998) assertion that the cosmos is divided into two parts: existential (visible) and supernatural (invisible).

Hashim Awang (2003) explains the nature of nature that is characterized by unity because it contains various elements, such as the earth, sky, and sea, that are interdependent with each other. Nature is a creation of God that provides many benefits to human life (Kasmaizun Enuni Mohd Sarji, 2018).

The environment is one of the elements the author uses in the work (Maharam Mamat, 2005). Nature is also not just the backdrop of a work of fiction but also being as the main theme. The selection of diction such as water, trees, rivers, waves, and so on in literary works proves the author's utilization of natural elements (Diaul Khaerah, 2018). Zurinah Hassan (2007) says, "Artists who are delicate in their feelings are very closely related to the environment. This is because they think that nature is alive while plants, rocks, and flowers are living beings".

1.9.3 nature elements

Tamil literature claims that all things worldwide without human effort are natural. The word nature in Tamil is probably used to describe the action of the nature elements. The universe and all living beings comprise a combination of natural elements. The sky, the air, the fire, the water, and the earth are all fifty. Parts of these compounds caused the universe and living things to appear by fusion.

1.9.3.1 Space

The sky is expanding wide from the Earth's surface. Generally, it includes the atmosphere and the spacecraft. The sky is also known as the heavens in the sky. We observe the sun, moon, and star movements in this quantity. Rainbow and Northwest light are some of the natural appearances of the sky. The weather and lightning are also related to the heavens (Neelamani, 1992).



1.9.3.2 Air

Man can live for months without food and can be driven alive for a few days without water, but without air, we cannot survive even for a few seconds. Air is the life breath of man. Air a wonderful component of nature. The air is not visible to the eyes. There is no personal image for it. There is no denying that there is no wind, however. It can be felt by touch. The movement of trees, plants, and vines makes it possible to accept the location of the wind. Above all, we survive in the creation of air. In addition, the gases in the air are filled with atoms. Invisible linear atoms also have weight. According to it, the weight of air is caused by the gas atoms. Scientists list gas as a 'substance', so air is made up of atoms made up of 'gas' atoms (Neelamani, 1992).



1.9.3.3 Fire

Fire is the chemical change in the objects. This chemical change creates heat and light. Many different types of fire cause chemical change, and the heat is released; that's what we call 'fire'. The fire does not have a separate image. The fire can only be formed from an object or something from something. Cotton, firewood, straw, paper, cloth, vegetable oil, gasoline, kerosene, etc., create a fire and help it to continuously burn. If not, the fire will automatically turn off (Neelamani, 1992).



1.9.3.4 Water

Water is a chemical compound described by the formula H_2O . It is colourless, short-lived, and has a translucent texture. These are the original properties of the compound. Earth's streams, lakes, and oceans are all largely made up of water. Also, water is found in liquid form in all living things on earth. Although water does not provide any energy or mineral nutrients to the organism's body, water is essential for the organism's survival.

Creatures on this earth can live a few days without food but cannot live without water. Water keeps the world running with vitality. Without water, the creatures will perish: the crops will wither without a way to grow. The earth will dry up and explode. Famine and starvation will appear, and people will die. You can live a few days without food; but you cannot live without water. Water keeps the world running with vitality. The rain gives us that water, and this world cannot survive without it (Neelamani, 1992).

1.9.3.5 Earth

Land is the solid surface of the earth that is not permanently submerged in water. Throughout history, most human activities, including agriculture, habitat, and various natural resources, have taken place on land. Areas where land and large bodies of water meet are called coastal areas. The separation between land and water is one of the basic concepts of man (Neelamani, 1992).

1.10 Conclusion

Haiku is the essence of the experience and the record of every human being who tries to enjoy his life at a certain time. Short stories also become the voice of an individual who is facing and living life at a given time.

Thus, the use of signs, the relationship of nature element with life, and the process of interpreting meaning also have a close relationship with the time of the writer's life. Therefore, usually, the author's thoughts and desires are channelled through the elements in his writing. These are generally accepted, especially in his community. The author's thinking always includes his arguments, criticisms, and hopes for society.

In line with these views and discussions, detailed studies were continued to achieve the objectives of the study with the help of constructive references and appropriate research theories. The discussion in this study focuses on the natural elements found in Murugesh's Tamil haiku. In M.Murugesh's selected Tamil haiku, the uses of natural components have a reciprocal interaction with the nature elements. The concept of nature elements is explored in depth in order to find the aspects of nature elements and their appreciation in terms of lifestyle. Meanwhile, this study will aid in comprehending how natural elements are used to assist the reader in determining the beneficial and negative effects. Next, the researcher will relate these natural elements to daily human life.