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## The Transformation of Indolent Admirers in Kurunji : An Analysis of Kuruntogai

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### Abstract:

Kuruntogai is one of the eight anthologies of Tamil classical literature. It is also described as a Sangam work, and it was written by various poets during the Sangam period. Kuruntogai is well-known for its Agam and Puram love themes, and it provides detailed information about five different South Indian landscapes. It also consists of four and eight-line poem stanzas. The male characters in these landscapes view their female counterparts as equals to opulence. In a way, adult female and opulence play a crucial role and position in male lives. The purpose of this article is to examine how an indolent individual becomes energetic and overcomes his misery through love and opulence in Kuruntogai. The protagonist's roles in Kuruntogai are used in this article to evaluate the place of women and opulence in male life. Thereader can learn about the value of women and grandeur in masculine lives, the complexity of the environment, adventure for money, and parental wisdom in the Sangam era.

**Keywords:** Kuruntogai, opulence, adventure, misery, sangam age.

### Introduction:

The literature of the Sangam Age is referred to as classical. In Tamil literature, Ettutogai, Pattupattu, and Tolkappiyam are commonly referred to as Sangam-age works. The majority of Sangam literature explores themes of love and war. Kuruntogai, which is associated with five distinct South Indian landscape (Kurunji, Mullai, Marutam, Neydal, and Palai), reveals the story of the love between the Agam and Puram branches. While Puram (non-love) deals with the hero and heroine's sacrifice in battle for their country, Agam (love) deals with the themes of love between a hero and heroine. In Kuruntogai, to marry his sweetheart the hero was travel many landscape in South India, and became rich through love. The Kuruntogai hero is worthy because of his bravery, knowledge, and hard work. In this article,

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readers can delve into the story of male and female characters actions and decisions in the classical age. The reader can find the theme of nature in the poetry of Kuruntogai. In the Sangam Age, the South Indian landscape was divided into five types: The Kurunji term denotes mountains, hills and hilly tracts; The Mullai term denotes pasture land, half-jungle and half- shrubbery; The Marudam term denotes agriculture zone, green field broken at canals and tanks; The Neydal term denotes maritime zone; The Palai term denotes all desert in the region. Kandaswamy revealed “The young belle of big shoulders / Is the daughter of the resident of hilly hamlet” (Kuruntogai 95).

In the first two lines, the hero introduces a young girl and says that she was born the daughter of the wealthiest family in the Kurinji landscape. She and her family reside in the Land of Kurinji, which is surrounded by a hill. The big shoulder of the young girl hero has stated that she is eating healthy food and spending a happy life in the landscape. Kandaswamy stated “Her father’s habitat, possessing bounteous food / And the residue of wealth” (Kuruntogai 233).

Additionally, hero gave details about the young girl’s father and his love for family; he likes to live in a green field and has stored sufficient food for the family. The young girl’s father has all the wealth that is not owned by hilly people, and this hero has stated that the young girl and her family members are leading a happy life in Kurunji Land. Kandaswamy command, “Her ever fresh friendship, causing love-sick / Ceaselessly lasts to next world; // O heart” (Kuruntogai 199).

Following the introduction of the young girl in the Kurunji landscape, the hero revealed the causes of his falling in love with the young girl. Hero says that he did not have a friendship with a wealthy young girl in his life, so he considers this friendship to have been developed by her fresh beauty. Kandaswamy told: Like a lined young of a white snake

Inflicted a forest elephant

The young belle of shoot like shining teeth

Wearing bangles in the hands, inflicted me.(Kuruntogai 119)

Furthermore, the hero says that the young girl’s shining tooth, and the bangles in her hands are causes for his love for her. Forthwith, the hero falls in love with the young girl because of her fresh beauty and friendship in the poem. The hero manifested the authority of a young girl over him and their skin colour through the white skin of a snake and the black skin color of an elephant. Kandaswamy said:

O heart, you desired for the rare

Just like a poor desired for pleasure;

Your beloved is good- this you understood

She is rare to get- this you didn’t understand. (Kuruntogai 120)

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Hero comes to the conclusion himself after knowing the life style and wealth of the young girl. He asks his mind to analyse the desires of a young girl because he thinks his desire is like a man born into a poor family desiring a luxury life, and a crow desiring a peafowl. Furthermore, he said that his beloved was born into a wealthy family, leads a happy life, has good health, and has a pretty physical appearance. Hero had knowledge about his beloved, but his heart ignored all these things, desiring for this rare peafowl.

Kandaswamy says, "Though she is unattainable in this world / It is sure to get her in the forthcoming birth." (Kuruntogai 199).

The hero in Kuruntogai understood the differentiation between his financial status and the richness of his young girl. He determined the financial and luxury life between the families. So he thinks that he cannot get married to her at this time. Due to the financial difference, he thinks to stay away and get married to her at his next birth. Kandaswamy opine as, "If the nature of the heroine, speaking words, / As sweet and pleasant as the nectar, / Which remains also in her qualities." (Kuruntogai 206).

In these lines, the poet shared the hero's final decision; after that, he thinks to get married to her at his next birth. Finally, the hero in the poem decides to get married rather than leave her at this birth. For this, he gives many reasons, one of which is her genuine words, which come from her mind. The hero in the poem compares his beloved's words with drinkable sweet fruit juice, so everyone loves her words. In this statement, the hero says the heroine in the poem never used irrespective words against any soul in the Kurunji Landscape. Kandaswamy voice, "He belongs to the hilly region," (Kuruntogai 3).

In the above lines, the poet says that the heroine disclosed everything to her mother rather than informing her father, including the hero's financial status, and he resides on top of the hill because the hero in the poem courageously revealed his love to the young girl in Kurunji Landscape. The young girl wants to know her parents expectations for her future life partner before accepting the hero's marriage proposal, so she did not give any sign of the hero's desire. Kandaswamy command, "O confidante! / What will happen if you tell the hero / That our mother commissioned us to scare away." (Kuruntogai 141).

For the heroine's honest behaviour, her mother disclosed their expectations about a groom for their daughter. After her mother's disclosure, the heroine understood that they were expecting a financially rich groom, and she started to groan with her friend about her parents' expectations of their son-in-law. According to her parents expectations, the heroine in the poem has some scars, but she revealed to the hero that her parents are expecting a rich groom as their son-in-law. Kandaswamy assert, "The young and tender girls amongst the women / Of braided tresses and glittering jewels / Are the fortunes, not afflicted by their mothers?" (Kuruntogai 246).

In the wake of knowing her parents expectations for their son-in-law, the heroine

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also started to think and console herself, as all parents wish their daughters to lead a happy and luxurious life. Additionally, the heroine thinks a young girl has to comb her hair, and wearing shining jewels and fresh clothes will bring some happiness to her parents. And finally, the heroine agreed her parents expectations were moral. Kandaswamy affirm:

O my heart,  
You think loudly to amass wealth,  
Since the poor have no chance  
Either to give or to enjoy; (Kuruntogai 63)

The heroine in the poem revealed her parents' expectations of their son-in-law's financial status to the hero and asked him to earn sufficient wealth to get acceptance from her parents. The hero in the poem replies to the heroine, "Wealthy, and superior people alone have the rights to get married and enjoy their live," and the hero asks her "The poorer do not have the right to get married, enjoy, and get pleasure in their lives." Kandaswamy express:

Mother embracing the son,  
Wearing the necklace of tiger's teeth,  
Frequently accosted me 'O mother!'  
He stood in the backyard like a tusker  
Drenched in rain. Lo ! what has he done? (Kuruntogai 161)

The hero in the poem returned to his home and revealed to his mother about his love affair with the young and wealthiest girl in Kurunji Landscape. Additionally, he revealed the heroine's parents' expectations and the heroine's request to earn sufficient wealth to get acceptance for their marriage. After listening to all these things, the hero's mother enclosed her son's shoulder, and she went to the heroine's house along with him and stood in the backyard of the house like a tusker for her son. Hero's mother addressed the heroine, respectively, as "O mother" non-stop and said that he did not commit any crime except fall in with her at the moment rain poured and drenched them entirely. The hero's mother wearing a tiger's teeth necklace and theirs standing in the backyard represent the hero's financial status in Kurunji Landscape. Kandaswamy signify:

O my beloved of lustrous ear ring  
Leaving back the intertwined wood,  
Let me come back after finishing my job,  
Can you bear it till my return. (Kuruntogai 256)

The hero in the poem recalled all the events that happened in previous days, and he drew the conclusion that he should depart to earn sufficient wealth, and by doing so, he could get acceptance to marry the heroine in the poem. Before leaving Kurunji Landscape to search for wealth, he met the heroine and said to have some concentration on her health

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and not skip the food to take till his return to his homeland, along with sufficient wealth to get an acceptance for the marriage. If it was not her shining body that became matte, he thinks so. Additionally, he said that he believes she will never ignore his advice until his return to Kurunji Landscape. Kandaswamy suggest, "My goading friend! / If you take it as your duty / To prevent my agony, well and good!" (Kuruntogai 58).

Finally, the heroine in the poem gets a chance to communicate and make her point clearly to her lover before he departs searching for wealth. She started her speech by saying, "thanks for his consoles, and it was most courageous, he did not use any cowardly words. The heroine in the poem said that offering a happy life after their marriage and preventing pride from suffering is a groom's duty. And finally, she asks him to understand it, and informs him that she will live with the sufferings of his separation until he returns to Kurunji Landscape. Kandaswamy says:

Its separated mate  
When the vulture falls on it,  
Departing our unforgettable beloved,  
Would cause the end to youthfulness. (Kuruntogai 151)

In these lines, the poet says that the hero replies to the heroine while he is departing for searching wealth to lead a happy and luxurious life, "this is time for their separation, and he has to leave for searching wealth to vanquish all their sufferings regarding their marriage." And additionally, he said to her that this may be the cause of their marriage rather than happening at a precise time, and he said that they may get married in late adulthood. In this statement, he replies to the heroine that, even though he may lose his youthfulness, he never allows suffering to touch her after their marriage. Kandaswamy claim, "Please take my words, don't fear" without fear. / Even if I get the world, surrounded by sea / I never even think of giving up your friendship." (Kuruntogai 300).

Hero in the poem pleads with his beloved at the moment he is departing for searching wealth; "he pleads with her to lead a happy life till his return to the Kurunji Landscape, even though if he strikes in the sea world, which is occupied by sharks, carp, trout, and catfish, she could not get panic as so he pleads with her." And he promised her that whatever situation arose in life, he would not leave her. Kandaswamy command:

He, who has well discerned the merciless course  
Of the god of death.  
Would never depart ever for earning,  
His young beloved, bedecked with beautiful jewels. (Kuruntogai 267)

In the above lines, the poet divulges the hero mother's stream of consciousness; she thinks the difference between poor and rich is made without mercy by the god of death. Additionally, she thinks the hero in the poem did not go for any jobs and earned them in

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Kurunji Landscape so far, but he is departing to earn for his beloved and for her ornaments, and to get an acceptance from her parents for their marriage. Kandaswamy states, "He didn't think of the value of youthfulness, / He left eagerly in search of wealth;" (Kuruntogai 126).

Additionally, the hero's mother thinks that her son even forgets the value of his manhood in his eagerness to search for wealth. Additionally, she understood the power of wealth and his love for young girl. Kandaswamy said, "(O charioteer) / This day we start and return tomorrow, / Let the chariot hasten like the cascade from the hill." (Kuruntogai 189).

Ensuing consoled his beloved before his departure for searching for wealth, and then he went to the chariot and asked to ride the chariot like water falling from the hill. He informed one who rode the chariot to ride the chariot like water falling from the hillock, and moreover, he said the speed of the chariot should not be reduced in any situation till they return to Kurunji Landscape to the charioteer. Additionally, he thinks that he does not want to waste his precious young age earning wealth alone, and he also has some desire to spend time with his beloved before they reach late adulthood. Kandaswamy revealed:

"The cruel highway robbers, expecting the wayfarers  
With their bow and shaft  
Is the grove frequented by the rambling tigers,  
Roaming like the waves of the ocean.  
Such a terrible forest route would be pleasant  
If I go thinking the beauty of my beloved. (Kuruntogai 274)

The poet describes the hero's journey and his mental state after he departed from Kurunji Landscape to search for wealth. The poet says that the hero took his adventure on a high way, which is occupied by robbers and wayfarers along with bows and shafts. Furthermore, the poet says that the hero traveled in a well grown and gloomy forest that is occupied by wild animals. Specifically, the poet points out the action of the tigers; they are frequently roaming in the forest like waves appear in an ocean and there is a chance for a wild animal to attack and kill him in the gloomy forest. Even though the hero did get panicky and returned home instead of that, he started to continue his journey by thinking of his beloved and her beauty. Kandaswamy contend:

O my heart! Start at once, live you long!  
Think to go the land where he resides  
Let it be the region of Vatukar of kullai laural,  
Or a country where different languages is spoken,  
Away from the good land of katti of many javelins. (Kuruntogai 11)

In these lines, Poet says that the heroine is always thinking about her lover after his

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departure for searching for wealth and she is suffering from the agony of his separation, so she wants to meet him and spend time with him for a while, but unfortunately she is unaware of the hero's residing region precisely. Even though she has come to a conclusion about his residents, it may be the region of Vatukar in Kullai Kaural, where different languages are spoken by the people and they may have migrated for trade purposes. Additionally, she said that the vatukar of the kullai laural country is far away from Kurunji Landscape, where the javelins desire to live. Kandaswamy remark, "The wide world too slept without hatred, / I am surely the only one, without sleep." (Kuruntogai 6).

In these lines, the poet says that the heroine in the poem does not want to sleep during the day and night because she thinks that if she gets some peaceful sleep, her parents may decide to get married to somebody else. Even though she did not want to get some sleep in the middle of the night, at the moment, birds, animals, humans, and other things are getting some peaceful sleep in the world. In this statement, the poet narrates the heroine's awareness, honesty, confirmation of her decision, and morals toward the hero in the poem.

Kandaswamy told:

O Brahmin friend!

Tell me: is there any potential spell

In your unwritten scripture,

To unite the divided lovers, serving as a cure? (Kuruntogai 156)

The heroine in the poem Kuruntogai always thinks about her lover, and she realises that she cannot meet him because she is unaware of his residing region. So the heroine in the poem wants to get some remedy from their separation, so she goes to an astrologer and asks him to find a positive sentence about her lover returning to Kurunji Landscape to vanquish their separation agony and union in marriage life. Kandaswamy said:

Thinking that I could not reach by beloved in time

If we travelled through the lengthy main road,

Having benevolent mind to desire goodness,

O knowledgeable charioteer, who founded fresh path

On the alluvial dry land, breaking the gravel mound,

What you gave me today is not the mere chariot. (Kuruntogai 400)

In these lines, the poet says that the hero wants to return to Kurunji Landscape after earning sufficient wealth to marry his beloved, so he requests that the charioteer ride the chariot on the shortest path rather than a lengthy road. Because the hero thinks if the charioteer rides the chariot on a lengthy road, it will take a long time to reach Kurunji Landscape, which may cause him to lose one more day in his life. So he no longer wants to allow his beloved to suffer from their separation in adulthood. Furthermore, the hero said to the charioteer that an intelligent rider should ride the chariot on new a path rather than the

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usual one, even though the new path may have dried up and broken mounts in it. Finally, the hero says that the charioteer is not an ordinary human being; he is god to him because, upon reaching and meeting all the people in Kurunji Landscape, everything is in the hands of the charioteer. Kandaswamy denote, "O confidante of short gait! / I didn't think any other things / When I passed through the rare hills." (Kuruntogai 209).

On the way back to Kurunji Landscape, the hero in the poem says to the charioteer that he always think about his beloved in his mind throughout his journey. He did not forget her, even though he had to pass through such terrible and sloping hills; he did not see in his early days all those hills. By making this statement, he is conveying to the readers that he has been an honest lover to his beloved. Kandaswamy said:

Confidante!

When we get the tryst at the shadowy dune,

Where the punnai blooms bunch of flowers in the shore,

Where the sea-waves swing and the birds clatter,

Our eyes saw the hero of the coastal land,

Our ears heard his conversing words. (Kuruntogai 299)

In these lines, the poet says that nature informs the hero's return to the Kurunji Landscape. Nature in the Kurunji landscape informs the heroine about her lover's return through a few unusual changes in their actions, such as different mountain shadows joining together, flowers of punnai blooming on the river shore, sea waves rising in unusual ways, and birds making joyful sounds. And finally, the poet says that the heroine heard the voice of the hero, who was communicating with people in the Kurunji Landscape. And after a long separation the heroine's eyes are satisfied by the real physical appearance of the hero. Kandaswamy imply, "Having completed my job with a stately heart / I joined with my beloved;" (Kuruntogai 270).

In this poem, the poet states that the hero's returned to the Kurunji Landscape along with the sufficient finances to get acceptance from his beloved's parents for their marriage. He proved that he has sufficient wealth to take care of their daughter and can give her a happy life.

Finally, the heroine's parents are accepted for their marriage, and then the lovers get married, and start to lead a happy life after solving all the problems that arose in their lives regarding financial status.

### Conclusion

In an overview, Kuruntogai poets explore the Kurunji Landscape people's desire, expectation, indolentness, and courage through love and money. Through the use of both male and female characters, Kuruntogai Poet provided insightful details about the many landscapes present in South India. The poet distinguishes between the parents' expectations



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in the Kurunji Landscape and those of lovers. The poet distinguishes between the two families' financial situations despite their separate residences. Through lovers and their parents, the poet presented the virtues of kindness, morality, and honesty in poetry.

Through their individual suffering and labour, the lovers teach their parents an important lesson. The hero and heroine can serve as rolemodels for readers of the poem, representing strength, wisdom, hope, and patience. The best illustration of a diligent worker, a sloth, and bravery is the hero in Kurunji Landscape. The Kuruntogai heroine is the best representation of feminine strength, patience, and intellect in theKurunji Landscape.

According to an analysis of Kuruntogai's narration, people in the Kurunji environment prioritised one's financial situation over all other human characterizations. Readersmay comprehend the significance of feminine and financial positions in a man's life during theSangam Era by reading Kuruntogai.

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