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### Heroic status in Sangam literature towards study

**ஆய்வு நோக்கில் சங்க இலக்கியத்தில் வீர நிலை**

Dr. Sumathi<sup>a</sup>

<sup>a</sup>Assistant Professor (Tamil), Government College of Arts and Sciences, Kurumbalur, Perambalur, Bharathidasan University, Trichy – 24  
mail id: [sumathibdu@gmail.com](mailto:sumathibdu@gmail.com)

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#### Abstract

Sangathamil Banuvals highlight the peculiarities of Tamil's internal and external life. The Tamils who excelled in external life were called Maravar. Along with Aadavar, Pendir of the Sanga period also had the characteristic of being forgetful. There are Sangha songs about heroic mothers who send their sons to war after their husbands die in the battlefield. This article seeks to explore how Sangha literary songs praise the honor of the forgetful, and shows with evidence how Sangha literary songs approached the memory with virtue.

சங்கத்தமிழ் பனுவல்கள் தமிழரின் அக மற்றும் புற வாழ்வின் சிறப்புகளை எடுத்துக்காட்டுகின்றன. புறவாழ்வில் பொருது வெல்லும் தமிழர்கள் மறவர் என அழைக்கப்பட்டனர். ஆடவருக்கும் இணையாக சங்ககாலப் பெண்டிரும் மறப்பண்பு கொண்டவராக இருந்துள்ளனர். கணவன் போர்க்களத்தில் மாண்ட பின்பு தன் மகனை போருக்கு அனுப்பிய வீரத்தாய்மார்கள் பற்றிய சங்கப்பாடல்களுண்டு. சங்க இலக்கியப் பாடல்கள் எங்கனம் மறவரின் மாண்புகளை பறை சாற்றுகின்றன என ஆராய முற்படும் இக்கட்டுரை சங்க இலக்கியப் பாடல்கள் எங்ஙனம் மறத்தையும் அறத்தோடு அணுகியிருக்கிறது என்பதை சான்றுகளோடு சுட்டிக்காட்டுகிறது.

*Keywords: Sangam, Literature, Sangathamil, Maravar, Aadavar*

### 1. Introduction

In Sangha literature both internal and external valor was the basis. Hundreds of wars have been fought in Tamil Nadu alone during the Sangam period. It can be seen from the scattered references in the books like Pathirupattu, Tagaturyathirai, Purananuru, Silapathikaram, Kalingathupparani, Muttolayairam etc. The kings went to the battlefield and fought until the end, and celebrated their victory with valor as life and life as everything. Such prowess of the kings spread to the people. The mother wanted her son to win the war.

### 2. Description of war

There is no change in the opinion that this world should become a country without war and conflict. Even a dove, a symbol of peace, is naturally prone to flocking to the next dove in anger. Tamils considered war as fighting against people of similar color and similar army.

A two-armed man considered fighting a one-armed elephant as a token of his valour. Purana hundred is also the song sung by poets who consider the hero who has returned to the task of protecting the country as higher than the God who protects them. Not only war, but also politics, religion, and life will be included in the subject matter.

*``War is the father of all  
Everything is through the king's struggle  
Objects also become alive''*

போர்தான் யாவற்றிற்கும் தந்தை எல்லோருக்கும்  
அரசன் போராட்டத்தின் மூலம்தான் எல்லாப்  
பொருள்களும் உயிர்தன்மை அடைகின்றன<sup>1</sup>

that BC K.Ve Balasubramanian has mentioned in the book ``Studykadirlar'' that Empedocles, a Greek philosopher who lived in the fifth century. Also, in the early period, man has used war to protect himself and to find food. The poet has also said that the forgetful warrior is saying to the king, "Send us to the battlefield, or else we will fight among ourselves and die."

### 3. Valor Forget Development

Valor and love were at the forefront of Tamil life during the Sangam period. ``Warriors wanted to fight in the battlefield and achieve heroism. Kailasapati has mentioned in his book that the Sangam period was hailed as the heroic age of Tamil Nadu<sup>2</sup>. And he also says, ``Palantamira's heroism was at the third level after Sumerian and Greek heroism''<sup>3</sup>. Sanga literary texts explain that a middle stone was planted as a memorial to those who died in the war, the name of the hero was engraved, and men and women worshiped it<sup>4</sup>. At that time women were also full of heroism.

Heroism of the Sangha era was not only physical strength but also a confluence of many emotions like dignity, motivation and virtue. This,

*``Erikol Anja Ara's Anna  
The boy king is also a boy''<sup>5</sup>*

எறிகோள் அஞ்சா அரவின் அன்ன  
சிறுவன் மன்னரும் உளரே<sup>5</sup>

In Kalingathu Parani, a leader goes to war and wins a battle with his enemy, and in the end, many songs describe the battle. ``Spreading pulp on the field of ghosts, then laying pulp, and congratulating the victorious warrior by eating pulp'' form the final sections of the 6 Bharani texts.

*``Education is a gift of harmony  
Said pride is four''<sup>7</sup>*

கல்வி தறுகண் இசைமை கொடையெனச்  
சொல்லப்பட்ட பெருமிதம் நான்கே<sup>7</sup>

Because of these four, Egwar was considered the best warrior with valour. Each of the ten is said to be distinguished by the bravery of the Chera kings. Kumatur Kannanar sings the praises of Imayavaramban Neduncheralada's bravery. He fought,

*``Kaduchina Viralvele Kaluruurdangu  
..... Bell-colored water color name''<sup>8</sup>*

கடுஞ்சின விறல்வேள் களிறார்ந்தாங்கு  
..... மணி நிற இருங்கழி நீர் நிறம் பெயர்த்<sup>8</sup>

As can be understood from the second verse. Honoring Vendan Veera Even in the middle of the rainy night, the king wakes up and inquires about the well-being of the injured soldiers on the corridor.

`` *Muraniya Basara industry*  
*Well done...'*<sup>9</sup>

நள்ளென் யாமத்தும் .....  
முரணிய பாசறைத் தொழிலே'<sup>9</sup>

Vendan, who respects bravery, respects the warrior and feels that he is appreciating his well-being.

#### 4. War heroism and femininity

In ancient times, women were as forgetful as men. In Bharat, Dasaratha fights Sambhasura from a chariot in Samparayuttam. Dasaratha's chariot falls off. Kaikeyi, observing it closely, immediately rushes to stop the chariot and forgets to do it with her own finger.

Also, they wanted to be known for their bravery. Thus, the best women in valor were mentioned as Muthin's women, Mooth's daughter, Mooth's pendir, Bhumkudi's women. Five out of four hundred songs (279, 288,306,308,312) have been placed in the category Moothin Mullai. ``Marakula women can be said to have cultural qualities such as forgetfulness, self-respect, patriotism, patriotism, etc."<sup>10</sup>. ``In the war, in the condition of losing her mother and husband and in the condition of having no one else to protect her except a son, one can know the courage of the daughter of Mut, who prepares her son to go to war"<sup>11</sup>.

Not only the youth but also the mothers who receive them and bring them up with the spirit of not going away from the principle of war,

.....  
*Like a stone with a tiger*  
*He appears like a battlefield'*<sup>12</sup>

.....  
புலி சேர்ந்து போகிய கல்அளை போல  
தோன்றுவன் மாதோ போர்க்களத்தானே'<sup>12</sup>

The old mother also shouted.``Patumagan can see the storehouse. You have grown up with great wisdom'<sup>13</sup>. As not only the old mother but also the younger maiden loved the hero and warrior. The parents expected the girl to marry the hero and the hero to marry his girl.

Ponmudiyar, the poet, wrote about the duty of those born in Bokmudi. ``It's up to me to fly away Attestation is a debt to the Father. Arunjamammurukki, who shines. Throwing the green is a debt to the bull'<sup>14</sup>. It can be seen that duties have been mentioned in the song of this nine hundred (312). One of the verses says that Veeratha thought that the belly of such a bull was the mountain where the tiger stayed.

Fraudulence: On the front line of battle or in other acts of heroism, daring to say that if I don't do this, I will be like this, and then do it. It is common to all men, children and women.

``This is the gear of today's survival. Thinnerum is the treasure of excellence'<sup>15</sup> is the grammar of Tolkappiyam (1025) for fraud. Accordingly, the fraud told by Vender is found in Purana Hundred.

Middle stones: Warriors were admired in all countries. They are still admired today. The sangha pas conveys the glory of the soldiers during the sangha period. The Tolkappiyam, a grammar book, contains information on metaphysics in metaphysics. A center stone was placed for those who died in battle. 12 songs (221, 232, 235, 260, 263, 264, 279, 306, 314, 329, 335) of Purananoor contain messages related to Nadukal. Thiruvalluvar says that it is a tradition to lay a stone for those who died before the war.

Many gods stand before me. He who stood in front of the stone'16. He conveys through this circle. Age of heroism: It is said that in some Chermaniya clans belonging to the heroic period, knowing that the death of a warrior is approaching due to illness, they would mark it with the sharp tip of a spear and stab it. Prof. H.M. said that this appears to be a ritual performed instead of falling into a seat during the heroic period. Chadwick says.

Historian Procopius mentions that such a custom prevailed among the Germanic people called Eruli.

*``Due to disease in cattle  
When one dies, his relationship  
Someone who didn't exist stabbed him  
will take This is for Valhalla  
To help him go  
says Chadwick '17*

எருளிகுலத்தில் நோய் காரணமாக  
ஒருவன் சாகிற நிலையில் அவன் உறவு  
இல்லாத ஒருவன் அவனைக் குத்திக்  
கொள்வான். இது வல்ஹல்லாவிற்கு  
அவன் போக உதவி செய்வதாகும்  
என்கிறார் சாட்விக்<sup>17</sup>

This confirms that similar customs existed among the Tamils as well. ``Illness . . . . . Tadakalum Uidhan Mato'18.

## 5. Morality in War

When Netimaiyar sang Sali Mudukudumi Peruvaluthi as Pandyan Pal yaga to make a declaration before the enemy at the time of war,

*``Yes, and the monks of Aniyah Parhanam  
Pendir and Piniyudayer are maintained  
Southern life tightens with blackness  
You will not get a son like gold  
An arrow bites and dies '19*

ஆவும் ஆனியற் பார்ப்பன மாக்களும்  
பெண்டிரும் பிணியுடையீரும் பேணித்  
தென்புல வாழ்நர்க் கருங்கடன் இறுக்கும்  
பொன் போற் புதல்வர்ப் பெறாதீரும்  
எம்அம்பு கடிவிடுதும் நும்மரண் சேர்மினென  
அறத்தாறு நுவலும் பூடகை மறத்தின்<sup>19</sup>

## 6. Conclusion

The Sangam family was an element of society in which the characteristics of the heroic period had not completely disappeared. The men in the family have been highly trained warriors. As per the saying, ``Let the glory of the Lord appear..." (236), he cannot be called a hero by fearlessly fighting and killing the enemy. It is appropriate to call him a hero only if his deeds of war are commendably moral.

The society of the Sangam age moved from the life of nature and the life of the heroic age into a new way of life which it created by knowledge, faith, customs and gradual development.

### Footnotes:

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