

# Nature in the Poetry of William Wordsworth and Kuvempu (A Study)

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## Abstract

*In the light of what we owe to Nature, with lot of regards and gratitude, the paper makes an attempt to explore and examine how Nature has been treated, described and presented in all its entirety by two great poets of two different periods of time- One is William Wordsworth, an English poet, a Romantic poet of the Nineteenth century, ever remembered as a poet of nature, and another one is a 20th century Kannada poet, revered with an honour 'Rashtrakavi' (National Poet) popularly known as Kuvempu, Kuppalli Venkatappa Puttappa. Based on the secondary data collected through books, related review of articles, magazines, Internet and Govt. websites, the paper highlights with illustration how nature is seen and described in the select poems of these respective poets.*

**Keywords:** Explore, Entirety, Illustration, Respective, Related...etc.

## Objectives

The objective of this paper is

1. To study and analyze the similarities in the portrayal of the different facets of the scenic beauty of nature by two great poets of two different periods of time in their select poems.
2. To discuss and reflect upon how both the poets have been influenced by Nature.
3. To appreciate the care and concern expressed in their respective poetry about the importance of Nature.
4. To consider the educative value of the significance of the message about the need to preserve and protect Nature for the good of the posterity.

## Introduction

Can human beings ever afford to forget the importance of Nature for the survival of all living beings?

Can we think of our existence, this world without Nature? Nature is the Key to the survival of us all. It has been experienced from the time immemorial, time and again, how human beings look upon nature and understand the role of nature in our lives. Many great writers have sung the blessings of nature in their writings, thereby, have not only enriched the field of literature but also have created awareness, have educated about the need to protect and preserve the gift of nature from being disturbed, harmed only for the good of all living beings.

According to Aristotle, "In all things of Nature, there is something of the marvelous."

Join Muir says-

"In every walk in with nature One receives far more than he seeks."

William Morris describes with conviction “Where ever nature works, there will be beauty”. Henry David Thoreau expresses with gratitude the influence nature had on him-

“I took a walk in the woods,  
and came out taller than the trees.”

There is A.D. Williams, whose regard for nature has been expressed in the following lines –

“Take A Quiet Walk with Mother *Nature*.  
It will Nurture YOUR Mind, Body, & Soul”

All the above writers and many more have seen nature in keeping with their experience, in association with nature, have empathized, sympathized with nature, have developed bond with nature, have been inspired, influenced by nature, and as beneficiaries, they give expression to their love and respect towards nature with admiration and adoration.

As said before, the present paper makes an attempt to draw our attention to the depiction of the beauty of Nature in the select poems written by William Wordsworth and Kuvempu.

**William Wordsworth** (1770-1850), one of the founders of English Romanticism, A Poet Laureate of the United Kingdom, a representative poet of the early nineteenth century is ever remembered as a poet of nature. Hailing from the Lake district in London, known for its scenic beauty, decked with hills, valleys, rivers, housing versatile flora and fauna, covered with greenery and multiple hues definitely must have had a great influence in the making of Wordsworth as a poet of nature. Hence, a rich description of nature in the poetry of Wordsworth. A number of poets before and during his period of time have written about nature, have described the beauty of nature, have used nature as a back ground for their poetry, many have described the external beauty of nature. The purpose of this paper is also to highlight how of the English poets of the nineteenth century, its Wordsworth and only Words worth who presents nature in a unique way, an approach which no other writer had ever had until then. Nature inspired William Blake, Cowper, Burns and many other poets before Wordsworth, and even his own contemporaries Byron, Shelley and Keats were great lovers of nature. To Milton, Nature was a glorious spectacle, To Wordsworth, it was a living power. Nature was not mere physical loveliness,

but a revelation of God to him. He was an admirer, adorer and worshipper of Nature.

Kuvempu, who belongs to the Navodaya period of Kannada literature, began his literary work in English and later shifted to Kannada. For his major contribution ‘Sri Ramayana Darshanam’ Which is described as a complex reinterpretation of the characters of *Valmiki Ramayana* was honoured with the highest literary award-Jnanapitha Award. Besides Jnanapitha award, Kuvempu has been honoured with Padma Bhushan, Padma Vibhushan, Sahitya Academy Award and Karnataka Ratna Award for having rendered a great service with his rich contributions to the field of Kannada Literature.

Born and brought up in the lap of nature at Kuppalli, Kuvempu was a lover of nature from his childhood itself. The serene Malenadu with its green surroundings, hills, valleys and rivers near Theertha halli in Shimoga district in Karnataka, must have had a great influence on him. It is also true that in his early college days Kuvempu had an opportunity to read the works of William words worth, Milton along with the selected lectures of Swami Vivekananda and Rabindranath Tagore’s *Gitanjali*. However, it cannot be denied here that he had a high regard for Words worth who left an indelible impression upon him as a poet of nature. Having been greatly inspired and influenced by Words worth Kuvempu pays a respectful and affectionate tribute to him in the poem entitled- ವರ್ಷವರ್ಷ ಕವಿಗೆ (22-07-1932 from his collection of poems - *Krithike*)

“ಆಂಗ್ಲ ಕವಿಗಳಲಿ ನೀನೆನ್ನೆದೆಯೆ ಸೆಳೆದಂತೆ  
ಉಲಿದವರು ಸೆಳೆದಿಲ್ಲ .....” (ಕವನ ಸಂಕಲನ-“ಕೃತ್ರಿಕೆ”).

The meaning of which is- No other English poet has inspired me so much as you have done” To him, Words worth is-----

“ವನದ ಪಕ್ಷಿಯು ಹಾಡಿ  
ಪ್ರಕೃತಿ ಸಂಸರ್ಗದಲಿ ದಿವ್ಯಭಾವವು ಮೂಡಿ  
ಆತ್ಮವು ವಿರಾಟದಲ್ಲಿ ನಿಂತು ವಿಹರಿಸುವಂತೆ  
ಮಾಡುವುದುಕಾವ್ಯ ನಿನ್ನವಾಣಿಯ ರೀತಿ ಅಂತಹುದು”

Like Wordsworth, Kuvempu is also an admirer, adorer and worshipper of nature. Some of the nature poems of Kuvempu where he describes and admires nature and where he expresses with joy how he feels in the presence of nature and what he owes to nature, he definitely reminds us of Wordsworth’s nature poetry.

It is true that Nature comes to occupy in Wordsworth's poetry a separate or independent status and he does not treat it in a casual manner. His love for nature was truer and more tender than any other English poet irrespective of the period of time they belonged to.. He had a full pledged philosophy or original view of nature. In his poem *Tintern Abbey* he declares that he is a 'Worshipper of Nature' and in Nature, he sees-

"The Anchor of my purest thoughts, the nurse,  
the guide, the guardian of my heart and soul  
Of all my moral being."

Kuvempu identifies himself as a poet of nature. In one of his poems with the title 'ಗೊಲ್ಲನ ಬಿನ್ನಹ' he announces-

"ಕಾಡಿನ ಕೊಳಲಿದು, ಕಾಡ ಕವಿಯನು  
ನಾಡಿನ ಜನರೊಲಿದಾಲಿಪುದು....."

ಸಿರಿ ಜನ ದೇವಿಯ ಬೊಕ್ಕಸದಿಂದ  
ಕದ್ದವು ಕೆಲವಿವು ಹಾಡುಗಳು  
ಸುಂದರ ಋತುಗಳ ಸಿರಿಗೈಯಿಂದ  
ಸುಲಿದವು ಕೆಲವಿವು ಹಾಡುಗಳು.

Overwhelmed by the rich resourcefulness of nature passionate Kuvempu addresses nature in all its myriad beautiful forms as follows-

ಬನಗಳೆ, ಗಿರಿಗಳೆ, ಹೊಳೆಗಳೆ ತೊರೆಗಳೆ  
ಕೆರೆಗಳೆ ಹೊಲಗಳೆ ತೋಟಗಳೆ  
ತಾಯೆ ತುಂಗೆಯೆ, ಸಿರಿಮಲೆನಾಡಿನ  
ಪಚ್ಚೆಯ ಹಸುರಿನ ನೋಟಗಳೆ.....

As he continues to explore, there is a confession with the realization in the following lines:

"ಸಿರಿ ಮಲೆನಾಡಿನ ಸಿರಿಮಡಿಲಿಂದ  
ಕವನಗಳಿತನು ನೇಯಿಹನು"

The beauty of nature vivid, versatile exert such an indelible influence upon one's mind that they can be recollected, revived, relived and meditated upon in times of need, when one is let down by the feelings of loneliness, depression, weariness, and all the trials and tribulations of life. Sweet memories associated with the beautiful scenes of nature will have a cathartic effect on one's mind. Both Wordsworth and Kuvempu treated nature as an entity, endowed with life and vitality, full of feelings and consciousness. Wordsworth worshipped Nature, for he saw the presence of the indwelling spirit of the Supreme Being in all the objects of Nature. It was his

conviction that all forms and phenomena around us were nothing but the manifestations of the Supreme Being. But this mystical or spiritual attitude of Wordsworth towards nature has three stages. At first, his love for Nature was like that of a child, that he sought joy in the freshness and the external beauty of Nature. In its next stage, his love for Nature was like a young man's passion for his ladylove and in the next and final stage Wordsworth came to know about the spiritual and human significance of Nature. He realized that the Spirit of God was permeating the objects of Nature and the human beings made of flesh and blood. This belief of Wordsworth has been termed as 'Mystic Pantheism' where he sees Nature as the dwelling place of God. Wordsworth gives expression to this faith in the following lines of the poem *Tintern Abbey*:

" ..... And I have felt  
A presence that disturbs me with joy  
Of elevated thoughts; a sense sublime  
Of something far more deeply interfused  
Whose dwelling is the light of setting Sun  
And the round ocean and the living air  
And the blue sky, and in the mind of man:  
A motion and a spirit, that impels  
All thinking things, all objects of all thought,  
And rolls through all things.

As one explores the nature Poetry of Kuvempu, one would not fail to observe that at first, Kuvempu identifies himself with Nature, he too attributes human qualities to Nature, as he experiences with enlightenment;

ಸಂಪುಗೆಯ ಮರ  
ಯಾರೋ ಅಡಗಿಹರಲ್ಲಿ ಸಂಪುಗೆಯ ಮರದಲ್ಲಿ  
ನನ್ನಂತೆ ಚೈತನ್ಯವುಳ್ಳವರು  
ನನ್ನಂತೆ ಬೆಳಕಿನಲಿ ನಲಿದಾಡಿ ಬಾಳುವರು.  
ನಲೆಯಲಿ ನನ್ನಂತೆ ಹಿಗ್ಗುವರು ಅಳಲಿನಲಿ ಕುಗ್ಗುವರು  
ಸೃಷ್ಟಿ ಸೌಂದರ್ಯದಲ್ಲಿ ನನ್ನಂತೆ ತೆಲುುವರು  
ನನ್ನಂತೆ ಚಿಂತಿಪರು ನನ್ನಂತೆ ಸೊಗದಲ್ಲಿ  
ಕಂಬನಿಯ ಸೂಸುವರು.....

And the poet is awakened to this truth which Wordsworth did experience:

"ಪರಮಾತ್ಮನಂತೆ ಪರಿಶುದ್ಧವಾದ ದಿವ್ಯಾತ್ಮ ಅಲ್ಲಿಹನು"

The poet's devotion gets expressed in the poem in a vivid way:



ಮೋಹಿಸುವ ಸಂಜೆ  
ತಂಗಾಳಿ ಬೀಸುತ್ತಿದೆ  
ಕೋಗಿಲೆಯು ಕೂಗುತ್ತಿದೆ  
ಬೈಗುಗಂಪಂಬದಿ  
ರಂಜಿಸಿಹುದು.....  
ತಿರೆಯಲ್ಲವಂ ಸಂಜೆ  
ಮೋಹಿಸಿಹುದು!  
ನೀರತೆಯಂಬುದಿಯಲ್ಲಿ  
ಮುಳುಗು ಬಾ ಬಾ ನೋಡು.  
ಪರಮಾತ್ಮನಂ ಬಾ ಹೊರಗೆಗೂಡಬಿಡು  
ಬಾ, ಬೇಗ, ಬಾ

Like Wordsworth, Kuvempu also deifies, becomes mystical, spiritualizes Nature. The deification of Nature by Wordsworth was a unique approach to Nature which No other English poet had ever done before and it has been well appreciated. But to the Indians, the mystical love of Nature of Kuvempu must have seemed to be quite natural as it is well known that many Indians are the worshippers of nature. The following poem by Kuvempu with a graphic beauty of Nature, full of rare imagery brings out his faith and passion in a unique style presents the poet as a true worshipper of Nature:

ಈ ಬಿಳಿ ಮಳಲರಾಶಿವನ ಪರ್ಣವಾರಾಶಿ,  
ನರ್ತಿಸುತ್ತ ಪ್ರವಹಿಸುವ ನೀಲಾಭಜಲರಾಶಿ  
ನೀಲ ನೀರವ ಶಕುನದಂತಿರುವ ಆಕಾಶ  
ಏಲ್ಲವು ನನ್ನದೃಷ್ಟಿಗೆ ಆತ್ಮದಾವೇಶ  
ಭಾವಗಳು ಜಡವಲ್ಲ; ಸ್ಥೂಲವಸ್ತುಗಳಲ್ಲ  
ಮೃತ ನೀಸರ್ಗದ ಚೇತನ ವಿಹೀನ ಶವವಲ್ಲ,

ಈಶ್ವರ ಶರೀರದಲಿ ಚಿನ್ಮಯ ಮಹಾಂಗಗಳು  
ಬೃಹದ್ ಮಹಾ ಚಿತ್ತದ ಶರಧಿಯ ತರಂಗಗಳು  
ಚಿಂತೆಗಳಾ ನನ್ನ ಮನದಲಿ, ನನ್ನ ನಾಡಿಯಲಿ  
ರಕ್ತಬಂದುಗಳು, ನಾನು ನೆರಳೆಯ ಮೊಡದಲಿ  
ಶ್ವಾಸವಾಡುವುದು, ಅದು ಕಾರಣದಿ ಬಾಲ್ಯದಲಿ  
ಮೊದಲೊಂದು ನಾನಿಂದವರೆಗೂ ನಿತ್ಯದಲಿ  
ಪೃಥ್ವಿಯಾರಾಧನೆಯ ಪರಮನಾರಾಧನೆ  
ಪೃಥ್ವಿಯೊಲೈಯಮುಕ್ತಿಯಾನಂದ ಸಾಧನೆ  
ಎಂದರಿತು ಉದಯಾಸ್ತಗಳಲಿ, ವನಗಿರಿಗಳಲಿ ತಂಗಾಳಿಯಲಿ  
ರುದ್ರವರ್ಷದಲಿ, ತಿಂಗಳಲಿ  
ಉಳ ಹಸುರ ಮೇಲೆ ಮಿರುಗುವ ಹಿಮದ ವ್ರಣಿಗಳು  
ಕಾಜಾಣ, ಕಾಮಳ್ಳಿ, ಕೋಗಿಲೆಯ ಗಿಳಿಗಳಲಿ  
ಮಾನವರ ಸೌಂದರ್ಯ ಒಲುಮೆ ನೊಹಂಗಳಲಿ  
ನನ್ನಿಷ್ಟ ದೇವತೆಯ ಗರ್ಭದಗುಡಿಯನು ಕಟ್ಟಿ  
ತಲ್ಲಿನನಾಗಿಹೆನು ಪೂಜೆಯಲಿ  
(ತುಂಗ-ಕಲಾಸುಂದರಿ)  
.....ಸೃಷ್ಟಿಯಲ್ಲಿ ಶಿವನ ಸವಿದು ಪೂಜೆಮಾಡುವ (ಶರದೃತು)

Both Wordsworth and Kuvempu express their faith in the healing influence of nature on man. It is the beautiful forms of nature which relieve them of the worries involved in the stress ridden life of the mundane world. It is Nature and its beautiful forms which have always served as an eternal source of joy, helping them to overcome the unending bustle and anxieties of the world. In the poem *Tintern Abbey*, Wordsworth gives expression to what he owes to Nature-

“But oft, in lonely rooms and mid a din  
Of towns and cities, I have owed to them,  
In hours of weariness, sensations sweet,  
.....”

He further expresses his gratitude when he says  
“Nor less I trust  
To them I may have owed another gift’  
Of an aspect more sublime; that blessed mood...”  
In which the burden and weight of the mystery of  
this unintelligible world is lightened.

Kuvempu also voices the similar feelings in the following lines of the poem:

ಸಂಜೆಗಿರಿಯಲಿ ಸಂಜೆ (1935)  
ಯಾವದೊರೆ ನನಗೆ ಸರಿ  
ಸ್ವರ್ಗದಲಿ ಕರುಬುತಿಹನಿಂದು ನಿನ್ನಂ ನೋಡಿ;  
ಧೇನು ಸುರತರು ಸುರಾಂಗನೆಯರಂ ರೋಡಾಡಿ,  
ಈ ನಿಸರ್ಗಶ್ರೀಗೆ ಮೇಣಾವಸಗ್ಗಿಸಿರಿ ವೆಗ್ಗಳಂ  
ನಗರದೆದೆ ಬೇಸರಿನ ಬೊಬ್ಬೆಗಾಂ ಬೇಸತ್ತು  
ಬಂದಿಹೆನು ನಿನ್ನೆದೆಗೆ ಓ ಸಹ್ಯಾದ್ರಿ  
ಹಸಿದ ಶಿಶು ತಾಯೆದೆಗೆ ಹುಡುಕಿ ಹರಿವಂತೆ ಸಂತಸಗೊಳಿಸು  
ಸಂತವಿಸು ಶಾಂತಿಯ ಸುಧೆಯ ತಂಪನೊಸೆದಿತ್ತು

The Nature poetry of both Wordsworth and Kuvempu uphold their conviction that Nature has blessed them with the joy of elevated thoughts: a sublime sense interwoven with the setting Sun, the round ocean and the living air.

Both of them recognize Nature as their guide, the guardian of their heart, and of all their moral being. They owe their natural cheerfulness to their communion with Nature. It is their faith that Nature never betrays the heart that loves. They have allowed themselves to be guided by the benign influence of Nature and hold that contemplation of Nature can lead one to the transcendental world.

Another important discovery that Wordsworth and Kuvempu made in their quiet association with Nature was that she is a great teacher. It was

Wordsworth's conviction that Nature is the educator of mind and senses alike.

He says:

"She can so inform  
The mind that it is within us, so impress  
With quietness and beauty  
That neither evil tongues  
Rash judgments, nor the sneers of selfish man  
Shall ever prevail against us."

In one of his poems entitled *Tables Turned*, his urges friend to come out of the class room for he believed in the education of man by Nature.

"Books! its dull and endless strife"  
And he exhorts his friend – 'Let Nature be your teacher' for  
"One impulse from a vernal wood  
May teach you more of man;  
Of moral evil and of good,  
Than all the sages can"

Words worth went on to add that Nature cannot teach everybody and to learn lessons from Nature 'You must' bring with you a heart That watches and receives'.

Both the poets uphold with adoration that by allowing oneself to come under the influence of Nature one would be blessed with wisdom, health, beauty, grace of body and calm of mind.

Kuvempu says:

"ಮೊಡಗಳ ಸಿರಿಗೆಂಪು  
ಪಂಡಿತರ ಪಾಂಡಿತ್ಯ  
ವೆಲ್ಲಮಂ ಭೋಧಿಪುದು  
ಸೊಬಗಿನಲಿ ಶಿವನೆಂದು ಸಾರಿಪುದು".

In another poem entitled '*Gagana Guru*' Kuvempu regards the sky as his 'Guru' –his teacher and that is his experience.

Both Wordsworth and Kuvempu discover that Nature is a great healer and soother. This was particularly the experience of Wordsworth when he was in the grip of a great spiritual crisis. In his youthful enthusiasm he had written

"Bliss was it in that dawn to be alive  
But to be young was very heaven."

After the revolution he was disillusioned as nothing of that sort of change happened in the society. He was let down by the feelings of gloom and despair. All his dreams for the betterment of humanity were shattered. At this crucial time, it

was his sister Dorothy directed him to his first love-Nature.

He regrets-

"Every flower enjoys the air it breathes..  
But what man has made of man!"

His re discovery of the benevolence of nature had a healing influence on him which he cherishes with bliss-

"Sweet is the lore which Nature brings" and this experience restored his faith in himself and filled him with the realization that there is an inexplicable bond among Nature, God and Man.

Both Worthworth and Kuvempu describe a very calm, tranquil and serene aspects of Nature. The very style with rich visual imagery and poetic diction will create such a magical influence that they transport the readers to the world of nature enable them to visualize and enjoy the vibrant beauty of Nature in all its entirety. Nature red in tooth and claw is rarely described by them.

In one of his poems on Nature Kuvempu describes:

"ಸಗ್ಗದ ಬಾಗಿಲು ಎಲ್ಲುಹುದನ್ನಾ?  
ಹಕ್ಕಿಯ ಬುಪ್ಪಿಯೊಳಗವಿತ್ತಿದೆಯನ್ನಾ  
ಹುವಿನ ಬಣ್ಣದೊಳಡಗಿದೆಯನ್ನಾ".

The poem *MUNGAARU* is a description of a rare beauty of tumultuous and roaring Nature.

'Varsha Vaibhava' is also a poem of this type where Kuvempu brings out the aggressive and violent side of Nature during rainy season.

Kuvempu and Wordsworth seek happiness, find happiness in all the objects of Nature. To them, Nature is an eternal storehouse of wealth of beauty, happiness, and freedom. It's the hills, valleys, rivers, birds, the Earth, the Sky, the Sun, the moon, flowers,...etc. and Nature in all its forms and sounds did influence them and instilled in them elevated thoughts. Nature's music has been imbibed and savoured in the song of the Cuckoo, its luring colour has its appeal in the dancing delightful golden Daffodils with its lasting impression on Wordsworth. Kuvempu observes 'ಒಂದೊಂದೆಲರಿನಲೂ ಹೃದಯದಿ'.

To Wordsworth, Cuckoo is a blithe new comer at the advent of the spring season, a wandering voice, brings to the poet a tale of visionary hours. Listening to the song of the cuckoo the poet grows nostalgic and remembers the golden time of his childhood.

Cuckoo is a voice, a mystery, a vision, a hope which transforms the mundane world in to a fairy place.

Kuvempu's 'ಕೋಗಿಲೆ' is

“ಹುಲ್ಲೆಯ ತೆರದಲಿ ನಲಿಯುತ ಹಸಿರಲಿ  
ಮೆಲ್ಲನೆ ಜನದಲಿ ಬರುವಾಗ  
ಕೂಹೂ! ಕೂಹೂ! ಮೋಹದಿ ಗಾನದಿ  
ದೇಹದಿ ಬಾಲ್ಯವನೀ ತರುವೆ”

To Kuvempu, Koel is a harbinger of heavenly joy singing a song of spring season bidding goodbye to autumn season:

“ತೊಲಗಿತು ಮಾಗಿ, ಎನ್ನುತ ಕೂಗಿ  
ಬಂದಿತು ಸುಗ್ಗಿ ಎನ್ನುತ ಹಿಗ್ಗಿ!”

Like Wordsworth, Kuvempu pays tribute to Koel in the following lines:

“ಲೋಕಕ್ಕೆ ಬಂದಿಹ ನಾಕದ ದೂತನೆ  
ಅಭಿನವ ಮಧುವನ ವೈಶಿಕನೆ”

Kuvempu never feels tired of singing, describing the beauty of Nature. The place he hails from replete with the source of heavenly beauty of nature continues to inspire and exert its soothing influence at all the stages of his life that the poet, blessed as he has been with the gift of poetic sensibility could not help but capture Nature in his poems with humility, (Pakshikaashi and Navilu) which has been a great legacy to the nature lovers of every generation who not only adore, and admire but also make it a point to visit Kavishaila with gratitude, imbibing and experiencing the blessings of beautiful Nature which Kuvempu has described in his poetry.

Wordsworth regrets the attitude of the people of his times towards nature. He condemns the materialistic tendency of the people who were indifferent and had forgotten to appreciate the beauty of Nature for they were interested only in 'getting and spending' He criticizes this attitude and says 'they have sold their hearts away to a sordid boon'. [The Sonnet-*The World is too much With Us*] Wordsworth feels hurt to see how the people of his times seemed to have been out tune with the delightful scenes of Nature. This is one of the reasons why Wordsworth becomes relevant to our times. During the 19th century economic prosperity made the people ignore Nature. Ironically, for the sake of economic prosperity people have been interfering with the ways of nature, have disturbed nature to the extent that the very survival of all living beings on this planet is at stake. Man has become so callous and insensible towards Nature that we have

created a sickly environment; disturbed ecosystem and our own survival is on the brink of disaster. A meaningful line from Wordsworth 's poem throws light on the what we have done to Nature. "Whither is fled that gleam?"

If Kuvempu were to be alive today, he would have raised his voice against the materialistic progress achieved at the cost of Nature. The lines which express Wordsworth's concern about the lost glory of Nature, speak volumes about the predicament of the present generation when globalization, liberalization, Mega power projects, dams, concrete jungles have posed threats to Nature, to the very survival of all living beings on this Earth. Hence the need to return to Nature.

### Conclusion

It's really a matter of pride and pleasure to go through the Nature poetry of William Wordsworth and Kuvempu for their aesthetic, educative and reformatory value They create awareness about the need of the hour – i.e. a change in our attitude towards Nature, that we need to protect, preserve and conserve Nature for our own good and for the good of the posterity. It is for this reason, the study (and the reading) of the Nature poetry of William Wordsworth and Kuvempu gains significance and relevance, they stand the test of time and place, become Universal and immortal.

It cannot be denied here that as long as we remember the importance of Nature for the survival of all of us, we keep paying tribute to Wordsworth and Kuvempu with gratitude for educating enlightening us about the importance of Nature through their poetry.

To sum up, what Ben Jonson has said about William Shakespeare can well be said of Wordsworth and Kuvempu. (With due apology)- "They are not of an age but of all times."

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