
MULTITUDINOUS PANORAMA OF INDIAN LIFE IN SAROJINI NAIDU'S POEMS

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Abstract: Sarojini Naidu one of the eminent personalities in the history of literature, politics and religion. She has secured her own recognition in the mind of the people of India and abroad. She was born on 13th February 1879 at Hyderabad. She was born and brought up in the midst of the rare spiritual beings, and high points of evolution. Her first teachers were her parents and her home; she received her formal education unlike Tagore and matriculated from Madras University. During the First World War she chanced to meet Gandhiji at his lodgings. Later she turned into Gandhiji's lifelong disciple and friend. Sarojini was appreciative of the Muslim culture and she played an important role in bringing about amity between the Hindus and the Muslims after the Mahatma's heart. She was offered the Governorship of U.P. in the new regime after Independence. Sarojini's poetical career roughly extended from 1890 to 1920. She was possessed of a remarkable gift of warm and deep humanity. No physical inconvenience deterred her from doing a generous thing. She spoke in her discourses with the voice of a poet. Her greatest contribution to the national struggle was her eloquence. She is considered as a poet of yesterday, and tomorrow, and of to-day.

Keywords: Sarojini Naidu As A Good Human Being, Patriot, Poet, Orator, Cultural Sensibility, Amazing Versatility, Cheerful And Sympathetic Nature.

Introduction: Sarojini Naidu who began to write after twenty years of the death of Toru Dutt. She like Toru was very much interested in the portrayal of Indian life. Sarojini Naidu was born on 13th February 1879 at Hyderabad in an illustrious Bengali Brahmin family. Her parents were great and wonderful; they were not merely human parents, but rare spiritual beings. Sarojini lovingly called "The Nightingale of India" is among a handful of Indian poets who wrote in English with distinction. Her first teachers were her parents and her home. The father was, a walking encyclopedia as he was general knowledge, would fill the minds of the children with general knowledge of all sorts. Sarojini was taught English at an early age, she received formal education unlike Tagore and matriculated from Madras University. Her poetic urge grew more and more with the awakening of womanhood after her marriage.

It was in August 1914, when the First World War had just broken out, Sarojini chanced to meet Gandhiji at London. Gradually, she heard of him and turned into his lifelong disciple and friend. Sarojini returned to India in 1915. At this time she had earned the name of a poet of some distinction and along with Tagore was simultaneously assigned a place in English literature. During Indian upheaval between 1920-1950, she had come to occupy an important position in the Indian public life; she actively participated in peace-talks and Hindu-Muslim unity conference, or the rattling battlefield. Sarojini was appreciative of the Muslim culture and she played an important role in bringing about amity between the Hindus and the Muslims after Mahatma's heart. Her address both at All India Khilafat conference and the Hindu Mahasabha conference, to which she was invited, had a healthy effect. It was due to her efforts that a meeting between Gandhi, Jinnah and Ali brothers was arranged in Bombay to bridge the gulf of Hindu and Muslim differences. She was offered the Governorship of U.P. in the new regime after Independence. Sarojini Naidu's poetic career roughly extended from 1890-1920. Her poetic volumes are divided into three heads viz., folk songs, for songs music and poems. As poet, Sarojini has written beautiful lyrics on various flowers, like the Champak and Gulmohur blossoms. She was possessed of a remarkable gift of warm and deep humanity. Indeed, no physical inconvenience deterred her from doing generous thing. She was truly universal, cosmopolitan and so many different things to so many different people.

Her passionate interest in human beings and their affairs gave her another gift. Sarojini Naidu was indeed, an orator in the grand style. A companion can be drawn between Sarojini Naidu and Annie Besant as orators, for both were women who belonged to the 20th century and had their sphere of activity in India. Sarojini spoke in her discourses with the voice of a poet. Her greatest contribution to the national struggle was her eloquence. She mainly deals in her poetry with the themes of love, nature and the Indian pageant. Her poetry exhibits a general feeling of aliveness to life with all its variety, its colour, its beauty and sound. Sarojini Naidu was proudly and affectionately claimed by all as the elder sister, one to whom they could with their family problems, for their jobs, for their communal tangles and the like. She loved the good things of life, but without making a fetish of them. The whole of her personality functions when the human factors in her surroundings get stimulated. She was always a poetess; even when she stopped writing verses, she did not cease to be a poetess; this spirit emerges in all her movements and forms of expression. Sarojini Naidu was indeed, an orator in the grand style. She was possessed of a rare power in felicitous, colourful and cadenced utterance. She has a rare power of transmute the commonplace into gold. The ordinary and the commonplace, transfigured by the light of her imagination appears in a new light and becomes interesting and even attractive, **Indian weavers** and **Bangle sellers** are example of it. Most of her poems are on the folk theme, **Corn Grinders, Village songs, Songs of Radha the Milk maid, In the Bazaars of Hyderabad** and other poems show her deep concern about the Indian life. She characterized many poems as folk-songs herself. In theme she steps down from the latticed balconies into the streets and the market place.

Sarojini Naidu's poems depict the vast and multitudinous panorama of Indian life in its riotous and variegated colours and moods. She has not left untouched any event of importance in Indian life, no social festivity, no cross section of society, no significant scene or spectacle of Indian national life. Indian philosophy or mysticism, rich as they are, are not taken by her to weave the texture of her muse, she is rest content only with an exploration of Indian life in all its aspects, Palanquin-bearers, wandering singers, Snake-charmers, Corn Grinders, Indian dancers and other poems show her deep interest in Indian life. She struggled all her life between two ideals- her allegiance to song and the service to the Country. She was filled with an overpowering passion of love for mother India. Many of her poems deal with patriotism and Nationhood. Notwithstanding, the patriotic strain recurs again and again in her poems dealing with the pageant of Indian life or adoration of Indian heroes, ancient or the contemporary, as lord Buddha, Gohkle, Gandhi and Jinnah. There are poems of nature which have an Indian background of Indian flowers, Indian birds. No other Indian poet, except Tagore has interpreted India so successfully to the western readers through English poetry. She represented India's past and present and revealed the glory of her destiny.

Conclusion: Sarojini Naidu like Toru Dutt was deeply interested in Indian life of workers, Hindu festivals and Muslim customs. But she was not interested in India's legendary past. On the other hand sarojini has very vividly created the multi-dimensional panorama of Indian life. She has given us songs of India, Indian springs and summers, Indian love songs. She has described in her poems Indian streets and bazaars, Indian scenes and sites. Thus, as a follower of Gandhi, she has written religious poems with with a view to uniting Hinduism, Islam and Buddhism.

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