

A STUDY OF ECOLOGICAL ELEMENTS IN SAROJINI NAIDU'S POETRY

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Abstract:

The aim of this research is to justify the need to focus on nature and eco-consciousness through the study of ecological elements in Sarojini Naidu's poetry. Sarojini was keenly alive to all the pleasures and bounties of nature. She is fascinated by the sights and sounds, colors and odors of natural objects. She has tried to involve all natural objects in her poetry. She has written poems on all kinds of trees, flowers, birds and seasons also. In her poetry, there is complete harmony between man, nature and myth. Her poems reveal a spontaneous understanding and importance of man's relationship with nature. Nature was a spring of perpetual bliss to her. Nature has long been a source of inspiration to the poets to compose their poems and has remained as an effective stimulant to reveal their emotions recollected in tranquility. The problems of contemporary Indian society are explicitly presented through myths, symbols, and manifold nature images. They have been enthused to set their renderings to the vicissitudes of the landscape, the changes in season, to the chirping of birds, the humming of the bees, to the rustling sound of the leaves and any natural phenomena around them. Nature and literature have always shared a close relationship as is evidenced in the works of poets and other writers down the ages in almost all cultures of the world.

Keywords:

Philosophy of nature, ecological elements, eco-consciousness, birds, flowers, seasons, trees.

Introduction:

Sarojini Naidu (born as Sarojini Chattopadhyay), also known as The Nightingale of India, was an Indian independence activist and poet. She has tried to discuss how ecological elements are important for balancing nature.

She is the keen perceiver of the inherent aestheticism of Nature. The colorful Indian landscape with its 'crimson gulmohars', 'Champa boughs', 'lotus buds', cassia woods and

'boughs of tamarind', with its wild forests and a variety of animals and birds, 'water-lily pools', rivers and hills thrill her with ecstatic delights. For her 'a thing of beauty is a joy forever'.

She is fascinated by the sights and sounds, colors and odors of the wonderful and vivacious Nature. "She has a keen sense of observation and her fine sensibility responds more emotionally than intellectually to the sense impressions from nature" (Nair 99). Escape from the Mundane Realities of Life: "Village Song" Nature offers her a kind of escape from the mundane realities of life. The girl child in the poem seems to be "disgusted by the false shows and boastful claims, the fever and fret of life" around her and "find peace and joys in the sanctuary of Nature" (Kumar 96). She seems enchanted by the mystical world of fairies and nature as she tells her mother: O mother mine! to the wild forest I am going Whereupon the Champa boughs, the Champa buds are blowing To the koel-hunted river – isles where lotus lilies glisten The voices of the fairy folk are calling me, O listen!

In the poem "The Bird Sanctuary", the poetess Sarojini Naidu evokes the delightful imagery of different kinds of birds living happily in a sanctuary. There are colorful birds like Kingfisher, gull, pigeons, and parrots in the sanctuary. She portrays the bird sanctuary as a gracious and generous place where all kinds of birds live freely and joyfully.

In her poem 'The Coromandel fisher' the poet asks the fishermen to do everything fast. The gull's call is a symbol used to depict that morning is near. The poet calls the sea as their mother, cloud as brother and sea waves as their comrades i.e. companions. Sea is considered the mother because it feeds them and helps them to sustain their life.

Similarly, clouds are their brothers because they guide the fishermen while the waves are companions because they keep moving with them. The poet thus wants to say that they all are family and help each. The poet says that the shade of the coconut glade, the scent of mango groove and the sands at the O' the moon with the sound of the voices they love are sweet and enjoyable but these joys are temporary.

The Songs of Springtime contains some of Sarojini's finest nature lyrics. She moves joy drunk in her spring garden and the beautiful Indian landscape exercises a spell on her. The color, sound, warmth, and lushness of the spring spread through her songs of the season.

The pageantry and charm of the Indian countryside, hills, and valleys, the magnificence of Indian trees and flowers, the awakening sense of mystery that abides in Indian colors and sounds and the unquestionable affinity of a man with Mother Nature is the easily perceptible experiences of Sarojini's nature poetry.

Sarojini is fascinated by the beauty and energy of nature, but she is indifferent to any divine spirit that might lurk behind the immeasurable panorama of nature. She finds peace in the sanctuary of nature, peace from the toil and weariness, the praise and prayers of men. She would

like to lose herself in that whirlpool of nature's bounty and be born once again as a moonbeam, a delicate bloom or a gurgling stream. The rapture and ecstasy of that romantic adulation of nature are expressed in several of her poems.

In the poem, 'The Bird of Time' Sarojini Naidu compares time with a bird. The songs by the bird are about glory, gladness, sorrows and the rhythmic joy of the spring and about hope for future and faith for eternal peace and finally of death which she calls 'mystic silence'. She is talking with the bird to know as to how it learned to give as songs about all the above things in the forest where the wind is driven, in the waves which have the splitting current by the wind, in the birth of a new bride of her marriage and in the spring. She also says that the morning is for prayer to God and the night for shelter at rest.

The poem 'Spring' gives a total picture of scenarios during the Spring season. During that time, the branches of the Banyan trees wear a green color since they are armed with newly grown leaves. The honey-birds are invited by the fragrance of blooming of figs and they come and such the honey from them. The poppies have a gold color with transparency, the aloe has silvery color and the lilies are having ivory and coral colors. The kingfishers are ruffling their wings on the sedge to comfort themselves. The butterflies are flying around the wild-rose hedges. The hills have the blue shade and they reverberate with the sound of trickling from the people who are going for prayer after the noise of the temple-bell, is heard. The air coming through the bamboo hedges raises the sound as if coming from the flute like the one Krishna plays.

The poem 'Hymn to Indra, Lord of Rain' is composed when the Hindu farmers are praying for rain to the rain god Indra. It is believed by the Hindus that the rain, thunder, and lightning occur by the grace of Indra. Hence, this poem is composed as the villagers pray to Indra for rain for their agricultural purpose. The farmers pray to Indra to make the thunder which is described as His voice, to wake the storm up from sleep which can break even the mountains by is the force and split the waves of the sea. Indra is the maker of streams and rivers. They flow through the forest and plain lands which is utilized for cultivation. He is omnipotent and has the ultimate power over the earth and sky and he grants joy to the Eagles and teaches the young koel to fly. He helps everyone as and when he needs His help or his suffering. He loves everyone and saves all from sorrows and protects from pain. Hence, they surrender themselves to him and ask him not to leave them without rain

In the poem, 'Solitude' Sarojini expresses her desire to be alone with nature which gives peace and joy. She wants to go away from the crowd where there is always full of confusion and quarrels, to the places where nature lives in the form of a valley and glades where the heavenly twilight calls those who are impatient and the riverside where the rivers have gold shade by the

clouds which console one heart's despair. These places give trust and peace for the future. She also wishes to climb up the rock side where there are green ledges. She wants to lie beneath the palm tree where delicate dreams are aroused by seeing the sedges, which reflect the stars. By these methods, she is able to be in the Infinite bosom of God. She seeks to discover refuge in Nature from the monotony of her existence and her mechanical routine.

Medley is a Kashmiri song on nature. The natural scenes are compared with human activities in this poem. The poppy plant grows on the top of the house roof and the Irish flowers on the grave like hope in the heart of a lover about his marriage with his sweetheart and fear in the heart of a slave about death. The opal lies in the river and the pearl in the sea as doubt and suffering in a relentless heart and faith in a peaceful heart. The fireflies dance in the moonlight and peach leaves move in the wind like joy in the eyes of children who are ignorant of right and wrong and peace in the Death.

The nature poetry of Sarojini Naidu deserves all praise. Nature is to her a background for the portraiture of human emotion. But the ecstasy of the heart that wakes into being at the sight of the loveliness of the world is beautifully expressed in words that thrill with a passion for happiness in Sarojini Naidu's verses.

Sarojini Naidu's concept of nature is tinged with her innate bend of romanticism. In her love of nature, she had nothing of the mysticism of Tagore or Sri Aurobindo. Her nature poetry is a mosaic of color, sound, and odor that reminds us of Tennyson and the Pre-Raphaelites. The various elements in nature are so beautifully interwoven in her nature poetry. In poems like The Coming of Spring, there is a note of melancholy and pain. Observing the objects in nature in their several stages of birth, growth, and death, the poet becomes painfully conscious of the evanescence of life and beauty. In her poetry, it can be seen how Sarojini shares her feelings of happiness with the scenes of nature and sorrows with her earthly life.

The sight and sounds of the countryside, both those of wild nature and of human life are described, till the stars begin to gleam.

They are so lovely that nothing can rival them in their rich hue neither 'The glimmering red of a bridle of a bridal robe' nor 'the rich red of wild bird's wings'.

In this way, all ecological elements are important for balancing nature. In these poems, the ecological atmosphere has been presented through metaphorical language. The poem 'Radha' shows that the God that pervades Nature resides nowhere but in the human heart itself.

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