



INDIAN SCHOOL AL WADI AL KABIR

Class: Grade 8	Department: ENGLISH	Date of submission: May 2021
Study Notes	Topic: Harvest Hymn By: Sarojini Naidu	Note: Reference Material

UNDERSTANDING THE TITLE

Harvest: Period of gathering in crops

Hymn: A religious song or poem of praise to God



ABOUT THE POETESS

Sarojini Naidu Chattopadhyay, (February 13, 1879 – March 2, 1949) was an Indian independence activist and poet. She was born in a Bengali Hindu family at Hyderabad and was educated in Chennai, London, and Cambridge. Sarojini Naidu is fondly known as the Nightingale of India. She wrote poems on typically Indian scenes and themes. Some of her great works include: ‘In the Bazaars of Hyderabad’, ‘The Coromandel Fishers’, ‘Street Cries’ etc.

THEME OF THE POEM

The Harvest Hymn poem by Sarojini Naidu is a hymn sung in praise of the three deities Prithvi, Varuna and Surya. A group of people thank them for a rich and wonderful harvest with a garland and a cymbal and musical instruments. They sing hymns for each of the deities.

Surya is praised for his magnificent sunrays on the crops that helped them prosper.

Varuna is praised for generously showering dew drops and rain on the crops for their growth.

Prithvi is praised for wholeheartedly giving a part of her space to grow the crops.

CENTRAL IDEA OF THE POEM

The whole poem “Harvest Hymn” is the best picture of the Indian Farmer’s faith, joy and concerns, as India is chiefly a country of villages where more than seventy percent people of the total population live, and a major part of these rural people are engaged in the occupation of agriculture.

POETIC DEVICES USED IN THE POEM

Rhyme Scheme: ABCB, DDED, FGHG, IJKJ, LMNM, OPQP

Figure of Speech -Anaphora: Anaphora is repetition of words at the beginning of clauses, repetition of particular word or phrase to add artistic effect. Using anaphora is also a way to emphasis a particular point, item, person or place within the speech or text. By hearing the word repeated throughout what is being said it draws greater attention to it.

The poet has used anaphora at the beginning of some neighboring lines. The same words **thine** and **thee** are repeated. Similarly, the word **lord** is repeated at the beginning of some consecutive lines and stanzas.

Few examples of anaphora in the poem:

‘Thine is the mercy that cherished our furrows,
Thine is the mercy that fostered our grain.’

‘-----we hail thee,
We praise thee-----’

BRIEF EXPLANATION

Lord of the lotus, lord of the harvest, Bright and munificent lord of the morn! Thine is the bounty that prospered our sowing, Thine is the bounty that nurtured our corn.	The men address the Sun God as the lord of flowers, lord of the crops. He is also the bright and generous lord of the morning. They thank him for his generous actions which has flourished what they had sown, and it has nourished their corn.
We bring thee our songs and our garlands for tribute, The gold of our fields and the gold of our fruit; O giver of mellowing radiance, we hail thee, We praise thee, O Surya, with cymbal and flute.	We bring our songs and garlands as offerings, the best of our produce from the crops and the best of our fruits. You give us relaxing brightness and we express our greetings to you. We praise you, our Sun God with cymbal and flute.
Lord of the rainbow, lord of the harvest, Great and beneficent lord of the main! Thine is the mercy that cherished our furrows, Thine is the mercy that fostered our grain.	The men address Lord Varuna as the lord of rainbow and the lord of harvest, also as a kind lord of the seas. They thank him for his mercy which is the reason for growth of abundant grains in the furrows.
We bring thee our thanks and our garlands for tribute, The wealth of our valleys, new- garnered and	We bring you our thanks and garlands as offerings, and the wealth of our produce from

