

# 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

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

ripe;	the valleys, which are freshly collected and
O sender of rain and dewfall, we hail thee,	are ripe to eat.
We praise thee, Varuna, with cymbal and	You give us rain and dew and we express our
pipe.	greetings to you. We praise you, our Sky
	&Water God with cymbal and pipe.
Queen of the gourd-flower, queen of the	The women address the Earth Goddess as the
harvest,	queen of flowers, queen of the crops who is
Sweet and omnipotent mother, O Earth!	sweet and supreme.
Thine is the plentiful bosom that feeds us,	They thank her for her generous heart, which
Thine is the womb where our riches have	feeds them. And also, the stomach of the earth
birth.	which makes the production of the rich
	harvest possible.
We bring thee our love and our garlands for	We bring our love and garlands as offerings,
tribute,	and the gifts which are rich and luxurious and
With gifts of thy opulent giving we come;	are provided by you.
O source of our manifold gladness, we hail	You are the source of various goodness and
thee,	we express our gratitude to you. We praise
We praise thee, O Prithvi, with cymbal and	you, our Goddess Earth with cymbal and
drum.	drum.

# **EXTENDED LEARNING**

AI Tool –

https://experiments.withgoogle.com/ what-we-eat WHAT WE EAT

Other Resources -

 $\underline{https://artsexperiments.withgoogle.com/what-we-eat/?zoom=0.98\&x=-673.24\&y=-683.00\&highlight=0\&sorting=0$ 

https://www.bbc.com/news/science-environment-46459714

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