

GOVERNMENT DEGREE COLLEGE

SHADNAGAR

2021-2022

DEPARTMENT OF ENGLISH



A STUDENT STUDY PROJECT

ON

“BANGLE SELLERS” CELEBRATION OF WOMANHOOD



# GOVERNMENT DEGREE COLLEGE

## SHADNAGAR

### DEPARTMENT OF ENGLISH

#### CERTIFICATE

This is to certify that the project work titled 'Bangle Sellers ;celebration of womanhood has been submitted to the department of English is a work done by the students

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**AIMS**  
**AND**  
**OBJECTIVES**

## AIMS AND OBJECTIVES:

1. To revive the poem "BANGLE SELLERS".
2. A search for inner meaning of the poem.
3. Close study and observation of the Images and Symbols depicted in the poem "BANGLE SELLERS."
4. Images of Nature which exhibit Motherhood of Nature.
5. Identification of the stages of Womanhood in the poem "Bangle Sellers"
6. Juxtaposing Mother Earth and Womanhood.
7. Declaration- poem "Bangle Sellers" is just the celebration of womanhood.

INTRODUCTION  
OF  
THE POET



Sarojini Naidu, (born on February 13, 1879, Hyderabad, India—died March 2, 1949, Lucknow) she is a political activist, feminist, poet, and the first Indian woman to be president of the Indian National Congress and also served as the first woman Governor of Indian state.

- In 1929, she presided over East African Indian Congress in South Africa and was awarded the Kaisar-i-Hind Medal by the British government for her work during the plague epidemic in India.
- She played a pivotal role during the Civil Disobedience movement in India's freedom struggle. She also faced arrest in 1942 during the "Quit India" movement.
- In Post-Independence, she served as the first Governor of the United Provinces from 1947 to 1949 and also contributed in the drafting of the Indian Constitution.

- Her writing career began at the age of 13 and her major contribution was in the field of poetry. "The Golden Threshold", is her first collection of poems, was published in 1905. The Feather of The Dawn was edited and published posthumously in 1961 by her daughter *Padamaja*.
- Some of other literary works include The Bird of Time: Songs of Life, Death and the Spring, The Broken Wing: Songs of Love, Death and the Spring, Muhammad Jinnah: An Ambassador of Unity, The Scepter Flute: Songs of India, Allahabad: *Kitabistan*, The Indian Weavers, Feast of Youth, The Magic Tree and The Wizard Mask.
- Sarojini Naidu suffered a heart attack and died on March 2, 1949 at Lucknow in Uttar Pradesh.

## BANGLE SELLERS: CELEBRATION OF WOMANHOOD

• Bangle sellers are we who bear  
Our shining loads to the temple fair...  
Who will buy these delicate, bright  
Rainbow-tinted circles of light?  
Lustrous tokens of radiant lives,  
For happy daughters and happy wives.

\*\*\*\*\*

•  
Some are meet for a maiden's wrist,  
Silver and blue as the mountain mist,  
Some are flushed like the buds that dream  
On the tranquil brow of a woodland stream,  
Some are aglow with the bloom that cleaves  
To the limpid glory of new born leaves



•

Some are like fields of sunlit corn,  
Meet for a bride on her bridal morn,  
Some, like the flame of her marriage fire,  
Or, rich with the hue of her heart's desire,  
Tinkling, luminous, tender, and clear,  
Like her bridal laughter and bridal tear.

•

Some are purple and gold flecked grey  
For she who has journeyed through life midway,  
Whose hands have cherished, whose love has blest,  
And cradled fair sons on her faithful breast,  
And serves her household in fruitful pride,  
And worships the gods at her husband's side.

## FORMAL EXPLANATION OF THE STANZAS:

### STANZA 1:

- Bangle sellers are we who bear  
Our shining loads to the temple fair...  
Who will buy these delicate, bright  
Rainbow-tinted circles of light?  
Lustrous tokens of radiant lives,  
For happy daughters and happy wives.
- The poem begins with the speakers introducing themselves as bangle sellers who sell their articles the temple fair. They call out to the people to buy their bangles. These hawkers describe their bangles as delicate, bright, rainbow-tinted circles of light. They advertise by questioning who will buy these bangles for their daughters and wives.
- It is important to note here that though the speakers of the poem are several, it appears as if there is a single speaker. This is due to the fact that they all have the same purpose and is thus seen singularly as a 'class essence'. Also, the Bangles here are called '**LUSTROUS TOKENS OF RADIANT LIVES**'. The poem shows the Cultural aspect of Indian woman, where bangles are bought on special occasions and are associated with happiness and prosperity.

## STANZA 2:

- Some are meet for a maiden's wrist,  
Silver and blue as the mountain mist,  
Some are flushed like the buds that dream  
On the tranquil brow of a woodland stream,  
Some are aglow with the bloom that cleaves  
To the limpid glory of new born leaves
- The second stanza onward, the speakers talk of the kinds of bangles they have. Some of these bangles are suited for a maiden's, that is, a young unmarried woman's wrist. They are Silver and Blue in color like the mountain mist. Some of them are 'flushed', that is pink and light red in color like flower buds growing beside a woodland stream. Still others are green and glowing like the transparent beauty of new born leaves.
- In Indian society, bangles have an important cultural and religious place. Different colored bangles are worn by women in different stages of life. Blue, Silver, and Green are generally worn by young maidens. It is interesting to note that the poet here uses the words 'flushed like the buds that dream.' The word 'buds' here is suggestive of chastity. 'Buds that dreams' present before us an image of young girls dreaming of marriage. In this stanza, the poet presents the stage of youth in a woman's life.

### STANZA 3:

- Some are like fields of sunlit corn,  
Meet for a bride on her bridal morn,  
Some, like the flame of her marriage fire,  
Or, rich with the hue of her heart's desire,  
Tinkling, luminous, tender, and clear,  
Like her bridal laughter and bridal tear.
- In the third stanza, the bangle sellers say that some of their bangles are yellow like 'fields of sunlit corn'. Bangles of this color are perfect for a bride on her bridal morn. Some of the bangles they have are bright red. They represent the flame of a newly turned bride's marriage fire, that is, the passion of her newly made relation. The red bangles also stand for her heart's desire. The bangles are 'tinkling, luminous, tender and clear'. They express both her joy of starting a new life with her husband and the sorrow of leaving her parents behind.
- What we find striking is the use of the words 'bridal laughter and bridal tears.' These words convey the whole of a woman's transition in life from a maiden to a wife and all the emotions attached with it in a single line. This stanza marks the transition of life from a maiden to a wife.

## STANZA 4:

- Some are purple and gold flecked grey  
For she who has journeyed through life midway,  
Whose hands have cherished, whose love has blest,  
And cradled fair sons on her faithful breast,  
And serves her household in fruitful pride,  
And worships the gods at her husband's side
- In the final stanza of the poem *The Bangle Sellers*, the speakers continue to advertise their bangles. They shout that some of their bangles are purple and gold flecked grey. These are suited for a **middle-aged woman** who has 'journeyed through life'. They are for her who has raised her children well, and has remained faithful to her husband and family. These bangles are, they say, perfect for she who has maintained her household with pride and 'side'. In this stanza, the poet writes down what she perceives as the qualities of a good wife. Such a woman is truly deserving of the purple and gold flecked grey bangles in her eyes. Here we should pay attention to the word 'sons' used to mean offspring. While it could be a happy
- Coincidence, it could also suggest the ingrained attitude of male preference in the society of Sarojini Naidu's times.

STAGES  
OF  
WOMANHOOD  
IN  
BANGLE SELLERS:

## STAGES OF WOMAN HOOD IN BANGLE SELLERS:

- The poem "BANGLE SELLERS" expresses Sarojini Naidu's conception of Indian women in a traditional social set up. She has presented "THREE STAGES" of women's life to show the changes in the life of women with regards to color of her bangles.
- **STAGE 1:** In stage one, Naidu talks about **the Maiden**, an unmarried girl. A maiden wears silver and blue colored bangles like the mist of mountain, sometimes pink and light colored bangles like the flushed buds.
  - She is flushed like the buds the dream indicating her chastity and her dreaming about marriage.
- **STAGE 2:** In stage two, maiden transitions into wife. On bridal morning with bridal laughter and bridal tear, she wears yellow bangles like the fields of sunlit corn and wears red bangles like the flame of her marriage fire. In this stage, women's life represents the passion of a newly made relation.
- **STAGE 3:** Of this stage, wife transforms into a middle aged woman, she foraged life through life midway. She wears bangles that are purple and gold flecked grey. She has reared her children with love and care. All she is concerned with now is her household, her family only.
  - She serves her children and husband with pride, She worships the gods together with her husband and continues to live a happy life.

**SUBTLE  
MEANING  
OF  
THE POEM**





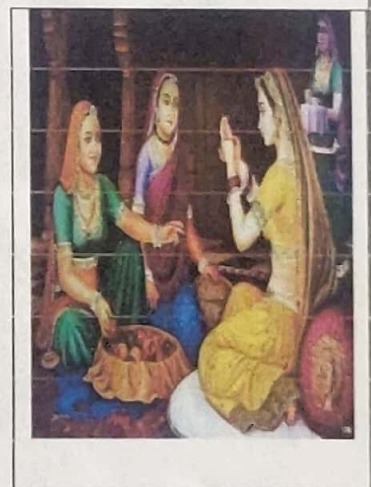
## AS PER THE VISION OF PROPOSED PROJECT:

- Nature is an embodiment of life .It is symbolic of Motherhood .Poem” Bangle Sellers” is a search for identification of women. Women are cherished when she begets a child and nurtures it. Poem” BANGLE SELLERS”, mentions the phases of womanhood.” Bangle Sellers” draws parallels between womanhood and Mother Earth.

### • MAIDEN:

- Like the phases of pollination of plant i.e 1)Bud 2)Blooming into flower 3) Formation of fruit .For a female child ,firstly she grows into a maiden .It is first phase of womanhood . Bud of plant is delicate and tender, so like maiden is compared to delicacy and tenderness in the poem.

*“Some are meet for a maiden's wrist,  
Silver and blue as the mountain mist,  
Some are flushed like the buds that dream  
On the tranquil brow of a woodland stream,  
Some are aglow with the bloom that cleaves  
To the limpid glory of new born leaves”*

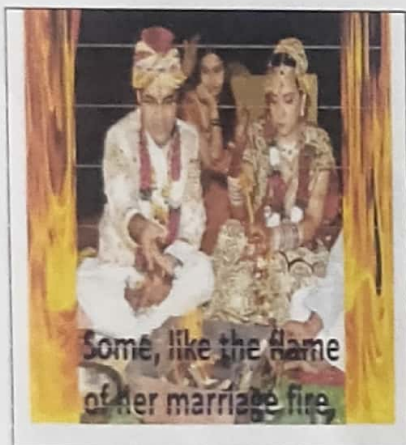


## • WIFE:

- Marriage is the second phase of womanhood as buds bloom into flowers, maiden girl who longs for child is got married, and in this stage maiden girl become wife she is endowed with marriage fire and her heart's desire is cherished.

*“Some are like fields of sunlit corn,  
Meet for a bride on her bridal morn,  
Some, like the flame of her marriage fire,  
Or, rich with the hue of her heart's desire,  
Tinkling, luminous, tender, and clear,  
Like her bridal laughter and bridal tear”*

- “Bridal Laughter” and “Bridal tears” express emotional feelings of woman.

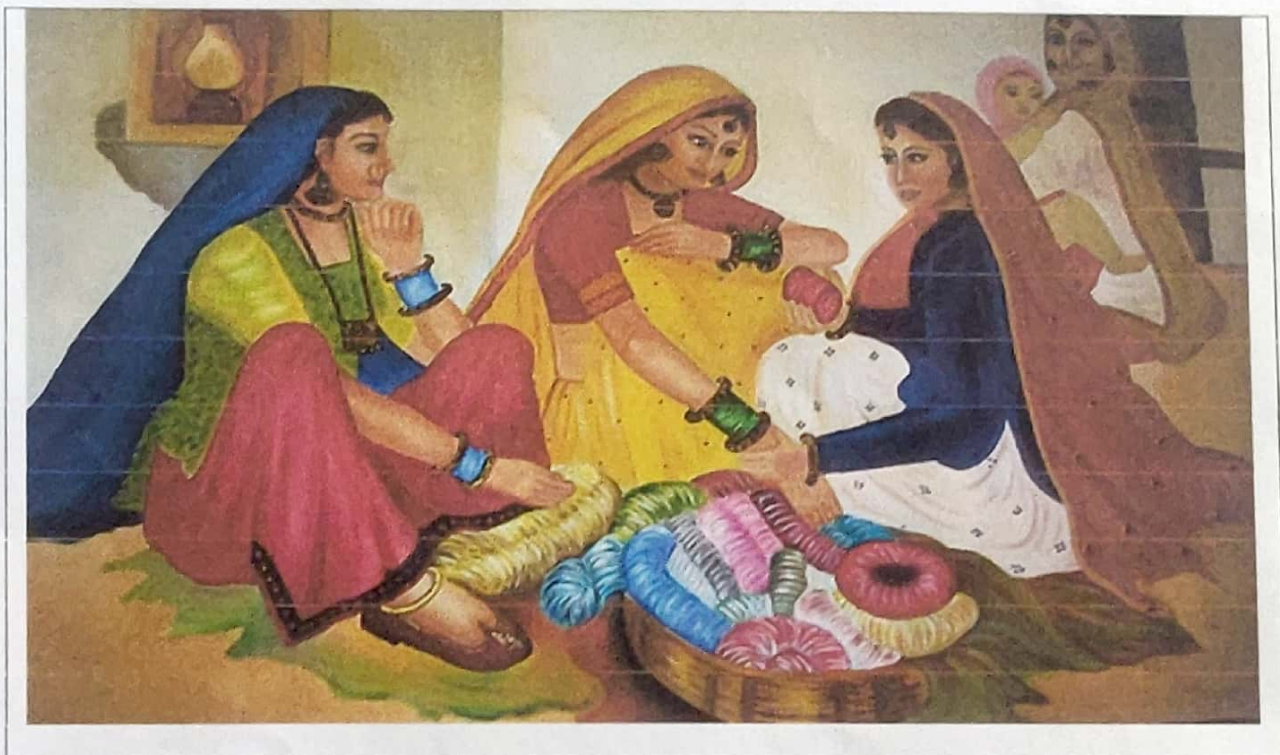


MOTH  
ERHO  
OD:



- Motherhood is the third and last stage of a woman. As like flower ripen into fruit married woman begets child and becomes mother. In this stage, Mother relish herself nurturing her children, she also takes pride taking care of her husband along with her children

- *“Some are purple and gold flecked grey  
Whose hands have cherished, whose love has blest,  
And cradled fair sons on her faithful breast,  
And worships the gods at her husband's side”.*



# CONCLUSION

## CONCLUSION:

Sarojini Naidu, the only Indian woman of first generation after Turu Dutt, has got classical touch of poetical fragrance. She is rightly called as "NIGHTINGALE OF INDIA". Her poems especially poems, 'Bangle Sellers', 'Palanquin Bearers', 'Parda Nashin', have got sensibility of Feminism.

The poem "Bangle Sellers", on the surface is known for depiction of Indian woman and Indian tradition but in reality it is about celebration of womanhood. Tradition and culture are aspects confined to a geographical area whereas, Womanhood is endowed with **universality**. Whether it is Indian women are women of any culture and tradition, womanhood is universal. Thus the poem Bangle Sellers identifies the stages of womanhood as like the pollination of plants is just celebration of womanhood as like the Mother Earth.

Literary Laureate Arthur Symons aptly opines in his preface in the poetical anthology of Sarojini Naidu titled "Golden Threshold," Thus

**"In the East maturity comes early, and this child has already through all a women's life"**

Here the word "child" refers to Sarojini Naidu.