

BANGLE SELLER

-Sarojini Naidu



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.

SUMMARY

The poem '*Bangle Seller*' explores the imagery associated with bangles and it also speaks about women's role in the Indian society. It speaks about the strong connection between the bangles and their role in providing '*happy daughters and happy wives*'.

A group of Bangle Seller is on its way to the temple fair to sell their bangles. One of them is the narrator of this poem. They are very poor people but the bangle seller does not talk about his poverty but he talks about the various colors of the bangles.

He is selling various kinds of bangles. The bangles are delicate, colourful bright circles of light. He says that these bangles are bright and shining tokens of life. The poet repeats the word happy in '*for happy daughter and happy wives*' to indicate that the daughters look forward for their happy marriage and the wives are happy in their married life.

The next three paragraphs deal with the three stages in the life of an Indian woman- a maiden, an expectant bride and finally a matured married woman. Each stage is described by the colours of the bangle.

The maiden girl likes silver and blue bangles like the mountain mist. Some girls are having countless dreams and so they are the buds. These girls are like a stream that flows in a woodland area. Some girls have the glow like fresh and transparent newly split leaves.

The young brides are like fields of sunlit corns. These brides are nervous about their married life. She also feels sad that she has to leave her parental home. So, she chooses bangles with flame like colours of her marriage fire, which is golden yellow. These colours express the desire of the heart.

The matured married lady chooses '*purple and gold flecked grey*'. She has passed half of her life. She has given birth to children. She has successfully served her family. So, she wears the bangles with the colour of fulfillment and takes her rightful place by the side of her husband in all domestic religious rituals.

Questions:

1. What are the kinds of bangles suited to young maidens?

The poem 'Bangle Seller' explores the imagery associated with bangles and it also speaks about women's role in the Indian society. It speaks about the strong connection between the bangles and their role in providing 'happy daughters and happy wives'.

The maiden girl likes silver and blue bangles like the mountain mist. Some girls are having countless dreams and so they are the buds. These girls are like a stream that flows in a woodland area. Some girls have the glow like fresh and transparent newly split leaves.

2. What is the function of bangle sellers as seen in the poem "Bangle Sellers"?

The Bangle seller is selling various kinds of bangles. The bangles are delicate, colourful bright circles of light. He says that these bangles are bright and shining tokens of life. The poet repeats the word happy in 'for happy daughter and happy wives' to indicate that the daughters look forward for their happy marriage and the wives are happy in their married life.

He has brought bangles for all the three stages in the life of an Indian woman- a maiden, an expectant bride and finally a matured married woman. The bangle seller actually understands the choice and dreams of all the three stages in the life of an Indian woman.

From the above chart we can draw the following conclusion:

- 1) First Person (I, my, me, we, our, us) is changed according to the subject of the reporting verb.
- 2) S.....

The third person (he, she , him , her, his, they, there, them) NO CHANGE

The formula of SON

1	2	3
Subject	Object	No change
S	O	N
1	2	3
(1 st Person)	(2 nd Person)	(3 rd Person)
