



# MYTHICAL ELEMENTS IN INDIAN PLAYS: A STUDY OF NAGAMANDALA AND HAYAVADANA BY GIRISH KARNAD

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**Abstract:** In girish karnad's play "nagamandala" and "hayavadana" mythical elements play's major role in shaping the narratives and exploring deeper themes. In both play's karnad talks about the essence of Indian folklore, mythology and social complexities. Nagamandala a play deeply rooted in south Indian folklore revolves around the tale of neglected wife rani and her mystical encounter with snake. The mystical encounter between rani and snake use of the root given by kurudava makes rani's journey towards self-discovery and empowerment. Highlighting the power of myth reflected in rituals and magical realism to challenge social norms. In Hayavadana, karnad skillfully combines elements of Hindu mythology with modern storytelling to create a story that revolves around themes of identity, love and human conditions. This drawing inspiration in the play the horse headed man and encounter the theme of incompleteness by exchanging heads. The love triangle between devadatta, kapila, and padmini has made audiences from all cultures find connections between plays. In both, karnad skillfully uses mythical elements to delve into empirical questions, social complexities, and the difficulties of human relationship, creating a meaning that resonate across cultures and generations.

**Key words:** Indian folklore, social complexities, self-discovery, empowerment, magical realism, identity, love triangle, human relationship.

## Introduction:

Girish karnad was born in 1938 in mathren, maharashtra. He was an outstanding Indian playwright, director, actor his contribution in play writing has reshaped the india's culture. His early experiences with street theatre in the Karnataka village and his education in Mumbai influenced his portrayal of Indian mythology in modern times. Outstanding playwright karnad wrote variety of plays explore themes, such as mythology, history, and sociopolitical issues. Karnad has received many honors for his contribution to Indian theatre and literature, he has received the highest honor award in the literature Jnanpith award, Indian government has honored Padma Shri and Padma Bhusan. Probably the most well-known examples of karnad's study of folklore and mythology are found in his plays nagamandala and hayavadana. Based on Indian folktales, Girish karnad's play connect modern story telling techniques with humor,

He reconstructs this myths with modern methods and techniques, providing solutions for historical problems and criticizing destructive rituals and folklore. He was a strong supporter for social justice and secularism he was prominent voice against right-wing ideology and Hindutva. He strongly rejects bad Indian customs and traditions creates unique world for his plays, and offers audiences ideas on how to do things better.

## Nagamandala

At the starting of nagamandala author introduces a man suffering about his death in next few hours as the beginning he uses the myth in that man by a mendicant here the man was a author and flames at the end of story man makes a point that gives a good ending to play authors imagination and creative level makes the peoples to attach in the play.

The play revolves around rani who was suffered about her marriage as the author's use of myth in root makes play many changes in rani's life with love and her desires made fulfilled. Here author makes a point that how rituals and beliefs followed by our ancestors like root makes a person fall in love and dying a rope in hand will save from devils etc.

The authors next move towards myth that naga (a cobra) transforms its shape into human being (appanna) and how the cobra makes love with rani and lived with her here myth plays more roll root makes cobra to fall in love with rani and naga's extraordinary love gives rani to everything here karnad brings a thought of how a person should love his beloved one with use of cobra. As per the study of Dr. tuta eswar rao "We are forced to believe that there exists a theory that the mothers of great men in history such as Scipio, Alexander the great, and Augustus Ceasar were all impregnated by serpents".

When naga love makes rani pregnant appanna has confused because he hasn't slept with her. This makes rani to prove her innocence she knows that the reason for her pregenant is appanna (naga) author symbolically use the myth to tell the belief and rituals followed by everyone like snake ordeal done by rani to prove her innocence like the way taking snake ordeal is not harmful in play but in real life that is not a correct way to prove one's innocence.

Then the play moved towards Rani's ordeal here snake had blessed rani that brings a belief in everyone that she is a divine girl and god has revealed on her by snake. This makes appanna to think same how belief works here but think in other if she is innocent but she done a snake ordeal if the snake had bited her everything will be changed after that she will be called as whore and everyone in the village had think wrong about her it tells how karnad handles his myth in rituals.

It makes a turning point in the play that appanna had realises his mistakes and changed to take care of her and this tells that how a relationship had build between them the play had started with negelected wife living a boreing life but author had turns it as a good and romantic life. At end of the play naga had died after rani living with appanna but the man suggests another ending this has explored the love of naga with rani and same. She had get the naga and live it safe on his long hair it was about how her fear had gone away and Rani's overcome in life giving a solutions to all problems with use of myth tells authors way of using myth in effective way.

### **Hayavadana**

In Hayavdana play within play begins with incompleteness of Hayavadana a guy with horse head and human body. He gives the clue of incompleteness and search of identity in beginning of the play and love triangle makes a myth between Devadatta and Padmini some unfulfilled desire moves her attention towards Kapila only friend of Devadatta here author extracts love as a myth that can be feeled but it has change its identity when needed.

The play moved towards rituals and beliefs that Devadatta promise to goddess kali makes him to cut his own head how one should live without head it gives a clear thought of author and how he uses his myth to show how peoples beliefs are here. Then Kapila had also cut his own head when seeing Devadatta without head here author tells a friendship bond first but after with use of kali he tells that Kapila feels guilty about Devadatta dead.

After authors extraordinary use of myth changed their heads Padmini had done a mistake here but that was known by kali why she done this that tells the desire of Padmini and the way that was fulfilled with myth. Here author uses a question head is important or body is important no one had answer for that but Padmini choses head that Devadatta head with Kapila's body but Kapila with Devadatta body wants her to come with him this tells the love of Kapila towards Padmini.

Author had gives solution to everyone except Kapila but he again changes his body like Padmini liked but Devadatta had not done any exercise to maintain his body that makes Padmini to think again about Kapila and author use the dolls here and how their desires and thinking make the play they praise Devadatta at he brings them but later they dose'nt like him because of his changes in body and behaviour.

Padmini had moved to Kapila to live with him that makes a friends to fight and they died now everything of her husband had died so she needs to perform sati it tells about the rituals followed by our ancestors sati is not solution how the child will grow without father and mother it indirectly attacks the beleifs of peoples here author makes the solution of everything that head and body is important to everyone with she describe her child as kappila son upto age 5 and after Devadatta's son.

At end hayavadana also changed in complete horse that also makes sense of head is important author thinking makes the play completeness he merges the play within play same in end authors use of myth gives solution to all problems and how it fulfill desires to everyone.

### **Conclusion:**

This article has explored the myth used in nagamandala and hayavadana and how it goes in two plays with problems and how authors use of myth gives solution to everything. These two plays are based on myth, rituals and

beliefs used by our ancestors and how it inserted in peoples how they followed that without questioning author had explored all in these two plays and he gives solutions.

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