Realism Reflected in Some Selected Poems of Manaranjan Lahary

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Abstract: Manaranjan Lahary is a renowned Bodo writer who has domain in poem, short story, novel and prose. He is a prolific writer of the Bodo community in the modern period. He was published one poem book that is ‘Mablabaarw Gubun Gbun Khonthai’ in 1977 comprising 52 poem pieces. The book is a poem of romantic poems and it is known as romantic revival in the history of Bodo literature. Not only that the book is also contained the poems of realism of the modern Bodo society. The poems those are reflected the modernism and realism in this book are- phwisali, jwng emphou nwrkhw phurini, gwdan jwnwm, be lamajwng dwijwlang phwiyw, ang phosi ljabay, dabi san: jutani, mwnjarwngwi, khanthaigiria noao gwia, jipsi, un phasing danaihar. Other poems of this book are romantic poems. The poet writes in the preface of the book, “My romantic poems are an expression of my attitude to life, particularly the dreamy, imaginative and romance-packed aspect of life.” He, again, says that, “Nature, with her various objects presenting variegated scenario: the vast and limitless sky with its heavenly bodies shining and sparkling as they rotate, the earthly earth with mortals trotting – all these created a great impact on me from my boyhood.” From the above quotation of the poet, it is clearly known that the poet inspired to create the poems from the nature and surrounding of the earth. The poems mentioned above are reflected the poet’s inner feeling of life. The life is full of sorrows, all jolts and all adverse. There is very little of fun, but enough of tragedy. The life is ephemeral and its sojourn here is short-lived. One has to leave this world today and tomorrow. The poems are representing the color of this philosophy of life.

Methodology: As a methodology the analytical method is used for the discussion of this topic. The poems are used to analyse the theme and thought reflected in the poems. Again, how the sorrows, grief, tragedy and adverse effect in the life is happened is clearly reflected in the poems. The analytical method is the suitable method to study the poems of Manaranjan Lahary. Therefore, this method is used for the study.

Source of Data: The discussion of the topic is used both the primary and the secondary sources. The text books are used as primary source. The poems of the text book are supposed to be taken up for analysis of this topic. On the other hand, the criticism published in various journals and books are also taken up to review as a secondary source.

Key Words: Realism, Modernism, Suppression, Oppression, Rich and Bagger.

1.0 Introduction:

The modernism in the poem of Bodo literature started from the 1952 after the formation of the Bodo Sahitya Sabha. Manaranjan Lahary is a renowned Bodo poet through which he is highlighting upon the down trodden people of the society. What we had been seeing in the surface are not the reality but what we have not been seen are the reality, fact and really happening in the society. We always remain silent in spite of seeing all these things because of scare on powerful so-called people of the society. They get more power on this silence of the common people. Again, there is some class of people who are working very hard for their pair of meals but they have to depend upon the mercy of the well-to-do. They get meals onlythe wasting and throwing meals by the others in the footpath. They have to wait for the meals since day long. And there are other people in the society that they deep in drinking of vodka. They have no idea about the world where it is approaching and they are also not care about it. The world reached towards its zenith in all aspect that is education, science and technology, space and many other areas. But Bodos are still used to drink and no any ideas about the world. It is very pathetic and shameful for the society. There are some poems also which are representing the sentiment of the youthful stage. The youths are the citizen of tomorrow of the society. We have many things to do in this stage. If we spend the time idly then the property of next generation become spoil and meaningless. That is why, the poet says the summer as symbol of youthful which comes only once in life.

2.0 Discussion:

It is mentioned in the earlier that the discussion will confine only the poems those which are reflecting the sense of realism and modernism. The poems of the author which are representing the realism and modernism are - phwisali, jwng emphou nwrkhw phurini, gwdanjwnwm, be lamajwng dwijwlang phwiyw, ang phosil jabay, dabi san: jutani, mwnjarwngwi, and khanthaigiria noao gwia. The poems are taking to analyze one after another. The above-mentioned poems are reflecting the realism and modernism in the true sense.

2.0.1 Phwisali (horizon):

The poet imagines the horizon as a maiden who is lured by her charms and beauties. Every motion of the horizon that is her movement, speaking and tenderness make him mad. He gazes on her with childlike amazement. The poet is aware of the ephemerality of his life and permanence of the horizon. Thus, the poem sings-
Bodo: angni jiuadi thaso bilayao dordingnai
thorningase dwi.
angdi dinwi dong, gabwnnw gwia. (p. 8)

English Rendering: My life is like a drop of water
That trickles-down on the arum leaf
I am today, vanishes tomorrow.

The life of the human being is really for a moment. The poet symbolises the life with a drop of water on arum’s leaf. It trembles by the blowing of wind and remains for a moment as human life is. We people are not aware of this happening due to which feel proud having the ego and property only. But we can never be escaped from the reality of the nature and life. We must leave everything to the earth and go alone in the heavenly abode today or tomorrow.

2.0.2 Jwng emphou nwrkhw phurini (they are worms of hell):
The poet clearly reflects the life is ephemeral and for a moment only. Many summers come and go. That is natural laws through which the old goes for new born. The poet symbolises the rebirth as new born because the death brings the new born of the life is happened only after the dead like P. B. Shelley says in his poem ‘Ode to the West Wind’ that once we born, we will die. It is a matter of time and tide.

Bodo: Bungnw hagou nama nwng
Angarw nwng mabwla gwdan jwnwm mwngwn?
Jebwla-
Nwngarw ang kana kani jagwn
Khoroni khanaia khari mati badi guphut jagwn
Gwthwi saliao jwngni skeletonkhou nunanwi boybw
Ginanwi khargwn. (p. 20)

English Rendering: In the world of Atom, Rocket, Apollo
Ours weapons are wine.

The poet symbolizes the rebirth as new born because the death brings the new born of the life is happened only after the dead like P. B. Shelley says in his poem ‘Ode to the West Wind’ that once we born, we will die. It is a matter of time and tide. Now born of the life is only possible after the dead like P. B. Shelley once says in his poem ‘Ode to the West Wind’ that the new born of the leaf is happened only after the dead leaves are driven away. The life of human being is born new life when they dead. We die to new born. Everything like leaf, tree, bamboo and season change their old form to grow new one. There is a change in the world in every life of things. The poet symbolizes the rebirth as new born because the death brings the life new thinking, new form, new life driving away the old thinking, old form and old life in a true sense.

2.0.3 Gwdan jwnwm (new born):
The nature assumes new lease of life with the arrival of new season. In the same way the man’s new life is born in the burial only. The life gets new born only after death. The reality of the life is mortal not immortal. Once we born, we will die. It is a matter of time and tide.

Bodo: Bungnw hagou nama nwng
Angarw nwng mabwla gwdan jwnwm mwngwn?
Jebwla-
Nwngarw ang kana kani jagwn
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The poet clearly reflects the life is ephemeral and for a moment only. Many summers come and go. That is natural laws through which the old goes for new born. The season rotates and rolls down through the way of nature. It has no ending and decaying. But the matter of man’s life is only has ending and decaying. We are today in the earth but has to go tomorrow. Our life is not permanent in this earth. The youthful life come only one in the human life. This is the reality of human life that man born
only once in the earth. Those who have enjoyed during the blooming stage of life are only understanding the moment how it is sweet and sorrowful. But it is also true that the youthful moment is full of enjoyable.

2.0.5 Ang phosil jabay (I have dead):
The poet says that the all things of the life become dead in one day. The flowers are also decaying once from the earth. In the same way the dream of youthful vanishes, it remains as dream only in the long run. The water of the river also dries along with the time and tide. It is the natural laws that everything has an end today or tomorrow.

Bodo:
Anp hosil jabay,
Buhum museumni mwnse phosil. (p. 3)

English Rendering:
I have died,
One dead of world museum.

The poet says again that he has died. His all things like sweet memory of youthful, his dream, his thought, his preservation of all thinking for future has been finished and end. He is no way to live and stand amongst the people. Whatever he preserved for future generation are all vanished. He has nothing to give anything for the generation next to come to lead their life and the society. Because the world of thought and good memories is totally vanished from the earth and the universe. The pessimism of the poet is reflected through this poem.

2.0.6 Dabi san: jutani (demand day: shoe’s):
The demand day of shoes are observed in the hearth of the city. There is huge gathering in the city having the charter of demands of their long pending desires to fulfil observing as a demand day of shoes. They have to observe the day as a shoes demand day because of their separate identity amongst the diversity of community in the country. Thus, the poem sings

Bodo:
Gwia gwia jwngha udangshri
Gwia gwia jwngha separate identity
Jwng jabay aray banda-bandi, aray golam. (p. 13)

English Rendering:
We have no freedom
We have no separate identity
We are always bond man and maid, always slave.

Here, the poet symbolizes the shoes as a down trodden community in the country. They are supposed to be shoe-maker, small tribe, poor, bandit community, suppressed and exploited class in the country. That is why, the suppressed, oppressed and exploited class of community scared for losing of their identity and existence in the world. Bodos are once great and famous community in the world because they have the king and kingdom. But in the span of time, these are vanished and history is also silent about it. Everybody behaves us as down trodden, slave, bond man and bond maid. The people of the land wants their equal right and birth right. They want to live scare free and exploitation free land in which they can develop the language, literature and culture. They are coming out in the road to place their demands that they have been exploiting in every spare of rights.

2.0.7 Mwnja rwngwi (the underfed):
The poem states that there is a vast barrier and parity between the people in the country. There is some class of people those who are begging in the road for food. Even they do not get a pair of meal. They have to straggle day and night for the twice meals. Not only struggling for twice meals but also clothes, shelter and facilities in all sides. So, the poem says-

Bodo:
Down kamrup express aa stationao dwn thaphwiyw.
Passenger garhornay jakhwnda, rutitarkari
Sayao bibayariphra sigunbadi baglwbyw. (p. 22)

English Rendering:
The Down Kamrup Express stops in the station.
The baggers jump upon the throwing
Roti Tar-Kari left after eating as Vulture.

The real picture of the society is that some people are more than required of foods which they eat and throw out of the foods left after eating. But there are some people who remain starvation day and night and have to wait the throwing foods of the train. These foods can never even fill the hungry of the bagger. There is big parity between the people of the society. There is one saying that ‘roti-copra and mokan’ are essential for the man to lead their life. But there is some class of people in the society that both of these three are not appeared in their fate. These are controlled by some section of so-called rich people who are always in search of such advantages. Moreover, they have to stay half naked for non-availability of clothes. They just wear to protect their respect from the society. The shelter of them is only the place under the tree and foot path.

2.0.8 Khanthaigiria noao gwia (the poet is not at home):
The poet is expressing the idea of revolution through this poem. The poet is not at home because he is going out to recite the revolutionary poem in the doors of the Bodo society. That means that there are many unfulfilled problems in the society. They didn’t bring the notice of their problems to the autocrat. They are trying to appraise the situation of the problems but no one to listen their crying. That is why they are taking the way of raising the voices through the poem. Thus, the poem says-

Bodo:
Khanthaigiria noao gwia
Bigraiari khanthaiao raihwidwng. (p. 25)

English Rendering:
The poet is not at home
He is going out
To recite the poem of revolutionary.
The poet believes in the saying that ‘pen is mightier than swords’. Since the ruling class of people do not listen the voices of the exploited classes of the society, they have to raise the voices through the writing of poem. The poets are also the representative of the society, they have many responsibilities to shoulder of the community that is why they have to hold the pen to draw the attention regarding the issues and challenges of the society. Here, the poet symbolizes the term ‘khanthaigiri’ (poet) with the social leader of the society who has to mobilize every one’s door to door for the sake of awareness them.

**Findings:**
1) The poet imagines the horizon as a dream-embodied maiden who epitomises the countless dreaming of the ages after ages but only a few is fulfilled and others remain unfulfilled.
2) Some poem is a satirical through which the poet digs at Bodos addicted to drinking.
3) Man’s new life is born in the burial only to be reduced to skeleton. Man can never escape from the death, but that is the reality of life.
4) Though the summer comes many more times but the youthful life never comes back.
5) There is a vast barrier between the men, someone born having golden spoon in the mouth and some other born as a bagger.
6) There is some class of community which are oppressed and suppressed by the so-called ruling class in the country. Due to this reason they burst and take the way of movement for their identity and existence.

**Conclusion:**

The poems are reflected the modern life of the society. The time and tide wait for none, it is the reality of the life. Sometime we feel that we have everything, nothing can do any harm upon us. But the poet feels that on what things we feel proud. There is nothing of ours own in the earth. The ego and selfishness of the mind makes the other harmful and also to society as a whole. The people are not care about it, due to that, one has to suffer in agony. There is also disparity amongst the people in the society. The well-to-do always tries to keep the poor in the clutches of their hands so as they cannot raise the voices against them. The rich are becoming richer and the poor is becoming poorer due to that imbalance of power, money and muscles whatever we have been seeing in the society.

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