

 <p>ISSN NO. 2320-5407</p>	<p>Journal Homepage: - www.journalijar.com</p> <p>INTERNATIONAL JOURNAL OF ADVANCED RESEARCH (IJAR)</p> <p>Article DOI: 10.21474/IJAR01/1213 DOI URL: http://dx.doi.org/10.21474/IJAR01/1213</p>	
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RESEARCH ARTICLE

MANARANJAN LAHARY AND HIS SELECTED NOVELS; AN ANALYTICAL STUDY.

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Manuscript Info

Manuscript History

Received: 12 June 2016
Final Accepted: 28 July 2016
Published: August 2016

Key words:-

Exploitation, Womanhood, Culture,
Social, Superstition, tradition, Bodos.

Abstract

This paper aims to explore the importance of Manaranjan Lahary and His novels. Manaranjan Lahary is a celebrated name in the Modern Bodo literature. He was a great Novelist, Poet, Editor, Scholar, Professor, Critics, Translator, and Writer. He wrote numerous Novels, Short Stories, prose and Poems. He has written seven novels. Mainly this paper attempt to analyze the presentation of the social facts, exploitation, and superstition presented in his novels and his zeal to bring change in the society. The presentations of the rich culture and livelihood of the Bodos in the Novels are also discussed here.

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Introduction:-

The Christian missionaries towards the end of the 19th century started the written part of the Boro literature. The written part was started with no literature but with the grammar only. Rev. Sidney Endle composed a Boro grammar by the name of 'Outline grammar of kachari (Bara) language' on the dialect of the Darang district of Assam. The missionaries thereafter made attempts to published textbook in Boro for primary classes. They translated some religious book from English to Boro. They collected, compiled, and published some other folk literature also prevailing in Boro Language. Thus they brought out many books with the gape of times in the middle upto 1920. Another trend of Boro literature came into existence in the Boro society as soon as the formation of the 'Boro Satra Chanmilani' in 1919 and the Brahma religion appeared to have firm footing among the Bodos living in north Goalpara. 'Boro Satra Chanmilani' a student organization published a quarterly Magazine named 'BIBAR' in 1920-24 by the nationalism enthuse. This was the first magazine published in Boro language. The propagandist on Brahma religion help by the social reformer produced some book on religion, culture etc. thus the published the Boro literature ahead in the progress. Podmoshree Madaram Brahma published 'Boroni Gudi Sibsa Arw Aroj' a poetry book in 1926. The similar demand is raised from the then south goalpara. 'Boroni fisa o Ayen' (a magazine) and 'Boroni Khemta' are said to be published in 1915 and 1919 respectively. This kind literary trend existed during the socio- religious reforms continue upto 1952, the year when 'Bodo Sahitya Sabha' the Bodo literary organization on national level was initiated. This Bodo literary organization could be able to bring revolution among the Bodo people in general to come under one and same banner to be recognized as nation having own language, literature, and culture.

In the history of Bodo literature, novel writing starts from the year 1962 by Chittaranjan Muchahary by the novel 'JUYANI OR'. In that renaissance period of the Bodo literature, so many novelists create the novels. The maiden novel by chittaranjan Mushahary deals with the theme of youthful love in the backdrop of a rural agricultural society.

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Manaranjan Lahary is a novelist, which can be regarded as having extra ordinary quality. He was an educationist, socialist, and good novelist. His life was always related to the academic and social activities until the last. He understood all the aspects of the Society. Therefore, all the matter relating to the society can be seen as reflected in his novels.

Review of literature:-

Prof. Madhuram Boro gives a comment on the novels of Manaranjan Lahary named *Kharlung*, that “The novel is a standard one having union of time, space and action using necessary techniques of the subject, mental conflict and contrast, full of denial.” Mr Dharanidhar Wary mentioned in an article that Manaranjan Lahary could be named after Chittaranjan Mushahary as the one who started the trend of novel writing among the Bodos. Dr. Anil Boro in his ‘*Gwdan Boro Thunlai*’ says that Manaranjan Lahary can be said to be the best and the most popular novelist among the list of Bodo writers. Manaranjan Lahary has a significant identity in the field of Bodo novels. His contribution to the field of Bodo novels is very important and of extra ordinary quality. The novels of Manaranjan Lahary generally reflect all the socio-economic, cultural, Ethnicity, religious aspects and womanhood character of the society. In the history of Bodo novels, various have published more than one hundred novels writers from the beginning. Among them, the creation of Manaranjan Lahary can be recognized as extra ordinary because some trends, which cannot be touched by another author, have been seen in the novels of Manaranjan Lahary. Some critical essays on some novels of Manaranjan Lahary by some critics have appeared in some Bodo literary criticism books and journals from time to time. Prof. Madhuram Boro gives a comments on the novels of Manaranjan Lahary named *Kharlung*, that “The novel is a standard one having union of time and space action using necessary techniques of the subject, mental conflict and contrast, full of demiall” Mr Dharanidhar wary mentioned in a article that Manaranjan lahary can be named after Chittaranjan Mushahary as the ones who started the trend of novel writing among the Bodos. Dr. Anil Boro in his *Gwdan Boro Thunlai* says that Manaranjan Lahary can be said to be the best and the most popular novelists among the list of Bodo writers.

Manaranjan Lahary:-

Manaranjan Lahary was born in 1936 at village Bamunkhura under Gossaigaon Sub Division of Goalpar, now Kokrajhar district of Assam, India. His father is Bashanta kr Lahary and Mother- Deubari Lahary. He was a unique and obedient student from his school life.

School Life:- He completed Metric (Class X) in 1953 with 1st class from Abhayswari High School, Abhayapuri and admitted in Cotton College, Guwahati and Completed P.U in 1955 and B.A with English honor (Major) in 1957. After that, he completed M.A in English from Gauhati University in 1963 and B.T (B.Ed) in 1972.

Service life:- He joined as a lecturer in the department of English in Kokrajhar College from 1963 to 1981. After that, he served as a lecturer at Kokrajhar Govt. C.T.E (College of Teacher education) from 1981 to 1994 and at Dhubri B.Ed College from 1994 to 1999. Beyond that again he joint as guest faculty in the determent of Bodo in Gauhati University Kokrajhar Campus from 1999 to the death.

Literary work:- Mr. Lahary was not only an Educationist but also one of the renowned writers from Lower Assam. He gives a lot of contribution by his literary work to the Bodo literature. His contributions are as follows:

Poems:- ‘Mablaba’(1977) ‘Mablaba arw gubun Khgonthay’(1993) ‘Ang Thangfingwn’(1998)

Prose:- ‘Gwdan Boro(1982)’ ‘Nwjwr(1992)’

Short Story:- ‘Solo Bidang(1978)’ ‘Bajwi(1994)’ ‘Gaoudang(1996)’ ‘Dogri’

Novel:- *Kharlung* (1976), *Hainamuli* (1985), *Rebeka* (1999) *Alaishri*, (2003), *Daini* (2005), *Jhom* (2006), *Faami* (2008)

Rapid reader:- subungsa’ ‘Ambusrwn’ ‘Amnath-Samnath’

Literary Criticism:- ‘Thunlai Arw Gohena (1978)’, ‘Bhaothina Santhou’, ‘Boro Thunlaini Zarimin’, ‘Thunlai, Gohena arw Bizirnay’, ‘A study of Bodo folk song’, ‘In the Realism of Thought’

Translation:- “don’t question!”

Publication & Social Work:-

- Okhafwr (1954-55)
- Axomor Janajati (1975)
- Sovenour: Bodo Sahitya Sabha Conference
- Founder President (1985): Boro Writers' academy
- President: Bodo textbook Production and Publication, Kokrajhar
- General Secretary: Bodo language and literature
- Excutive member, Sahitya Academy, New Delhi
- Convenor: Advisory Board for Boro, Kolkata
- Member, boro Writers Mission
- Member: study team to Haplong, N.C. Hills
- Ex-member, GB Kokrajhar College, Kokrajhar
- Ex-member, GB Gossaigaon College, Gosaigaon

Achievement:-

- Sahitya aru Bota: Govt. of Assam.
- Bishnu Rabha Bota: Govt. of Assam.
- Someswsari Bantha: Bodo Sahitya Sabha.
- Bantha: Kokrajhar Dist. Bodo Sahitya Sabha.
- Bantha: Kokrajhar primary Bodo Sahitya Sabha.
- Gandhi Hindusthani Rastriya Bhasa Award: New Delhi.
- Dalit Sahitya Academi (Nominated): New Delhi.
- Bantha: Boro Writers Academy .
- Bantha: Bodo Students Union, Gauhati University Kokrajhar Campus, Kokrajhar.

Discussion:-**Kharlung (1976):-**

The first Novels of Manaranjan Lahary Kharlung was created in 1976. The author depicts the socio-cultural life of Bodo society. Lahary portrayed the migratory character of the Bodos who keep on changing their habits and settlement from one place to another in search of fertile land for agriculture. Against this, he depicts the protagonist Gohel as indecisive, escapist, and reluctant to shoulder any responsibility in life. As Gohel leaves his native home, one night, and escape eastward to take a journey to the east, the setting and local of the novel keep moving eastward. The broad canvas of the novel covers the rural life of the Bodos and their rituals and festival and performing arts as well as the tribal group of Arunachal Pradesh and Assam and intersection of the groups.

Hainamuli (1985):-

Hainamuli is the second novel of Manaranjan Lahary. In this Novel, He has depicted the rural society under which comes the all-powerful and domination impact of superstition and magic. The protagonist, a young servant uses Hainamuli to win over the heart of the landlord's daughter. Ironically, however, the same love position is applied for the cure of Rago who has fallen a pray to this love potion. The novel present the destructive power of Hainamuli, that creeps into the social life like a virus. In this novel superstitious beliefs, which have been being practiced in the tribal society from time immemorial, is reflected

Rebeka (1999):-

This novel is based on travails of a girl who succumb to the trepidations of the lascivious male. The novel, like any other cheap novel on the theme of sex, indulges in all sensuous luscious description of the relation between the two sexes.

Alaishri (2003):-

Alaishri is also a mentionable novel of Manaranjan Lahary. Although this novel is seemed like fictional work, the plot and the character portrays realistic life of the society. The realistic presentation of Bodo social life in the villages and the small town in their daily travails and woes are praiseworthy. The novel is set in the outskirts of modern educated girl named 'Alaishri' In the novel 'Alaysri' a University girl student named *Alaysri* who had an ambition to be an I.P.S officer is raped. But after the incident she had to face many problems in the society for her survival. who always desires to achieve perfect goal in her life. One day she was raped on her way back to the home from University. The general Bodo society does not easily accept such type of victim who is accused by sexual

indulge. After that incident, she has to face many problems in her life. However, she did not stop her struggle for fight against the anti social elements. She has to lose many things in her life but finally she became success. The story of the Novel depicts the survival of the women in critical social situation. The treatment of the theme and the delineation of the characters reveal the maturity of the author in the art of plot construction and character portrayal. The author tries to depict some extent of modernity of the Bodo Society. Alaishri is a daughter of middle class Bodo family and she is a university student. Until the first part of the 21st century the general Bodo society does not rise completely in socio-economic and education sector. However, 'Alaishri' is the symbol of the rise of the Bodo woman toward the education.

Daini?:-

'Daini?' is the also a one of the important novel of Lahary. In this novel the author, present how the superstition is taking place in Bodo illiterate society. How do the people believe superstition and why some of the poor and helpless family has to become victimize in this regards. The main character of this novel 'Durmao' is a widow having nice daughter of age 15/16 residing in remote village area where no any sign of development and scientific elements like Electricity, Medical, and School etc. she is very poor. After the death of her husband, practicing some traditional Ayurvedic medicine for the minor treatment of the local people is the profession for her life, because her husband can left neither property nor profession to her. But her profession becomes danger for her life. Some miscreant people of the village try to blame 'Durmao' as 'Daini' (Witch) and mislead whole the villager against her and finally the villager murdered 'Durmao' 'openly in the name of witchcraft. It is a real picture of the tribal society, which is happening day to day in illiterate remote village area. Although there is no any modern or postmodern sign in this novel, the author can present the rural village life of the Bodos successfully. In the novel '*Dayni*' a poor woman, who is looking after her family through traditional medicinal practices was targeted and finally punished by death.

Jhom (2006):-

The theme of this novel is 'Death'. The main character 'Daabu' lives in a big bungalow separate from society and there he always busy in playing chess with his friends, but why he murdered his wives and stepson! This story is in suspense. The strange of big bungalow is the sub them of this story. Totally six person are died in this story.

Faami:-

'Faami' is the last novel of Manaranjan Lahary. The story of the novel is only on love. There is no any critical situation in the construction of the theme. However, we can fine many sign of the rich Bodo culture, which is practice in day-to-day life in the middle class family.

Conclusion:-

The whole Bodo community is now rapidly growing and developing. Essence of Nationalism enthused the whole of the Bodo community. Boro literature is also fast developing. The entry of Boro language in eighth scheduled has also given a boon to the boro language and literature. In this context, it is also nessacery to undertake some critical study. The novels of the author have extra ordinary quality and have a significant role in the history of Bodo novel. In each novel of Manaranjan Lahary, we can find the reflection of socio- economic, political, ethnicity, and womanhood, cultural and traditional aspects of the Bodos. All the novels of Manaranjan Lahary are unique one. The author can occupy significant place in the field of Bodo novels. In the novels of Manaranjan Lahary, specially social and cultural aspects are reflected, as an educationist and socialist, he was always related to the civil society. He could understand all the social aspects, social crisis, social tension which generally continues in the civil society. The novelist belongs to a tribal society. In the age of modernity, some general problems continue in the tribal society like illiteracy, superstition, poor economic condition, and their problem to approach to modern or scientific age. Such types of problem are a disturbance to the whole of tribal society in their daily lives. Thus, the work of the Author reflects the actual picture of the society. Reflection of ethnicity is also a mentionable sight of the author. Generally, the tribal society of lower Assam is the aboriginal tribes or ethnic group of this area. The characterization of ethnic group that have been living in this area from the time of immemorial are depicted in the novels of Manaranjan Lahary. Another mentionable sight of the author is womanhood. In the modern age, women deprivation is occurring in all classes of the society. After some types of incidents like rape, molestation, the female victims are neglected in the society and they have to fight against the society for their survival. In tribal society, mainly women are targeted for their blind believe. Such types of women characters are reflected in the novels of Manaranjan Lahary.

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9. Lahary, Manaranjan: Jhom.
10. Lahary, Manaranjan: Rebeka.
11. Swinary, Swarna Prabha: Boro Solomani Bizirnay.