



STYLE AND DICTION OF THE POETRY OF RK.BHUBONSANA : AN ANALYTICAL STUDY
IN THE PERSPECTIVE OF T.S. ELIOT POETIC THEORY

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Article information

Received:20/1/2021
Accepted: 27/2/2021
Published online:05/03/2021
doi: [10.33329/ijelr.8.1.135](https://doi.org/10.33329/ijelr.8.1.135)

ABSTRACT

The main object of the study is to depict the relationship between the technique and methods used by RK. Bhubonsana's and T.S Eliot by extensive study mainly based on poetic theory. The study will be able to throw light on the trend of the Manipur poetry since 1980's. Poet R.K. Bhubonsana is a Manipuri modern poet. Having published a good number of poems, he came to prominence as a true modernist poet. The books of poems are: "Jarashandha" (1991) "Mamishing Pambomshing" (1996) "Mei Mamgera Budhi Mamgera" (Should Light be put out or Mind kept in dark) (1999) "Ashangba Unagi Mamee" (2002) "Mei Eshing Nungshit Leibak Atiya" (2006) "Sajibugee Meiri" (2010), "Kellaba Unashing" (2014) etc., His writings show the features of the Manipuri modern society artistically expressing the unfair in political, economy and religious aspects. In recognition of his impressive writings, he was honoured with Sahitya Academy Award in 1980 for his poem, "Mei Mamgera Budhi Mamgera". The poet is distinguished among the Manipuri modern poet by virtue of his style of writing and expression on the basis of which his poetry is studied on the line of T.S Eliot's poetic theory as parameter. To make it convenient, the poet's poetry is studied in five ways. Firstly, from the view point of objective co-relative study, this poem is analyzed and expressed with the application of symbol metaphor, imagery and so on. In poet R.K. Bhubonsana's poems, the original poetic values are preserved and reflected in the modern literature that is observed as he circuitously expresses the social evils and grievances in this poem as the mirror of the society with the object for its better turn into an ideal society. Correspondingly, T.S. Eliot also stresses on the preservation of the traditional values while promoting the new poetic materials.

Keywords: Style and Diction, RK. Bhubonsana, Analytical, T.S. Eliot, Poetic Theory

INTRODUCTION

Most of the Manipuri centric poets come out during 1970's. R.K. Bhubonsana is one the notable poets among them the peak of his writing starts when there was a strong influence of Modernism in Manipuri literature. As well as mild initiation of modernism period. R.K. Bhubonsana was born on 11 October 1951 at Segar Road Konjeng Hajari Leikai, Imphal. His works were translated poems and published in literary journal and daily paper. His books and awards are as follows:

- i. 'MamishingPambomshing' (poetry 1996) (Telem Abir Cash Award of Manipur Sahitya Parishad, Imphal 2001)
- ii. 'Mei Mamgera Budhi Mamgera' (Poetry 1999) National Sahitya Academy Award of Sahitya Academy, New Delhi
1. 'Mei Eshing Nungshit Leibak Atiya' (poetry 2006) (Mineketan Memorial Award of Manipuri Sahitya Parishad, 2008)
2. 'Sajibugee Meiri' (Poetry, 2010) (Tayenjam Jayanta Poetry Award of Naharol Sahitya Premee Samiti in 2014)
3. Manipuri State Award for literature 2018-19 by Government of Manipur for his book 'Kellaba Unashing'.

Satirical tone is inhering in many poems of RK. Bhubonsana. He has got his own technique of writing a poem. When we have dying society. It becomes extremely necessary to get humoured while analyzing the poem of RK. Bhubonsana, we can see the use of many repetitions of words or sentences or phrases to finally compile a poem which is the major style and technique of T.S Eliot. R.K. Bhubonsana has been chosen for the prestigious Manipur State Award for literature the highest official recognition of Manipuri literature in the State for the year 2018-19. In R.K. Bhubonsana view social, political, economic and realism aspect etc. All are the component of a poem. In the trend of modern Manipuri literature R.K. Bhubonsana attains a great share extending a significant impact to the poetic ideas in the present situation of Manipuri literature. The writer, stressing his views on the prevailing livelihood in the Manipuri society played a great roll in the midst of the poets of the 1990s generation working in their bid to bring out the emotional stress and strain of the weary souls in the present era. By studying the poems of R.K. Bhubonsana one can have the idea of the prevailing situation in chaos and confusion in the land of Manipuri as it is profusely reflected by the poems of R.K. Bhubonsana. R.K. Bhubonsana deserves to be mentioned as a renowned poet having a great share among the poets of Manipur working in the field of poetry in Manipuri literature. R.K. Bhubonsana poet may be studied in five ways:

- i. Manipur shattered with chaos and confusion and poems describing the Manipuri Society.
- ii. Poems composed at the degeneration of human beings.
- iii. New Revolt for independence and its consequence of bloodshed- poem at the sight of the situation and mocking at it.
- iv. Poems on the condition created by destructed a administration and power politics.
- v. Poems on seeing the grievances of poverty.

⁴T.S. Eliot is one of the most important literary critics of the modern age. He was an essayist, publisher, playwright, literary and social critic and he is one of the 20th century major poets. He was born in St Louis Missouri in the United State. He moved to the United Kingdom in 1914. He won the 1948 Nobel Prize in literature. In 1927, he becomes a British subject. His popular writing or books are:

- i. The use of poetry and the use of criticism (1933)
- ii. The idea of Christian society (1939)
- iii. Notes towards a definition of culture (1946)
- iv. Selected essays of poet (1957)⁴

³ Eliot's critical works consists mostly of essays and lectures Eliot attracted widespread attention for his poem "The love song of J. Alfred Prufrock" (1915), which was seen as a masterpiece of the modernist movement. It was follow by some of the best –known poems in the English language, including the waste land (1922), "The Hollow men" (1925), "Ash Wednesday" (1930) and "Four Quartets" (1943). Eliot poetic theories are:

1. Objective co-relative
2. Tradition and individual talent³

ANALYTICAL**Objective Co-relative :**

¹⁰ As objective co-relative is a very popular literary term. T.S. Eliot believes that the best way of expressing emotion in poetry is by finding an objective co-relative for it. Objective co-relative is the most important critical concept of T.S. Eliot. He formulated his conception of the "Objective co-relative" in his essay "Hamlet and his problem". Eliot called Hamlet and artistic failure because the central theme or the dominant emotion of the play, which is the feeling of a son towards or guilty mother, is for Eliot an intractable materials,¹⁰ "And in this play Shakespeare fails to find the proper "objective co-relative" for Hamlet's feelings. Elaborating his theory of the objective co-relative Eliot writes : ³" The only way of expressing emotion in the form of art is by finding an objective co-relative in other words, a set of objects, a situation, a chain of events which shall be the formula of that particular emotion, such that when the external facts, which must terminate in sensory experience are given the emotion is immediately evoked"³The term was originally used in the 19th century by the Painter Washington Allston in his lectures an art to suggest the relation between the mind and the external world.

Traditional and individual talent :

¹¹According to the Cambridge Advanced Learner's Dictionary, Tradition means a belief, principal or way of acting which people in a particular society or group have continued to follow for a long time or all of these beliefs etc. In traditional and individual talent, Eliot introduces the idea of tradition interestingly enough, Eliot contemporaries and commentators either derided the idea as irrelevant and conservative and backward-looking stance or appreciated the idea and read. At the very outset, Eliot makes it clear that he is using the term tradition as an adjective to explain the relationship of a poem or a work to the works of dead poets and artists. He regrets that in our appreciation of authors we hardly include their connections with those living and dead. Although Eliot attaches greater importance to the idea of tradition, he reject the idea of tradition in the name of "Blind or Timid Adherence" to successful composition of the past. By subscribing to the idea of tradition Eliot does not mean sacrificing novelty nor does he mean slavish repetition of stylistic and structure and feature. By the term "tradition", he comes up with something of much wider significance. By "tradition", he does not refer to a legacy of writers which can be handed down from a generation to another generation. It has nothing to do with the idea of inheritance; rather it regrets a great deal of Endeavour. He further argues, "It involves The historical sense And the historical sense involves a perception, not only of the pastness of the past but its presence" the historical sense, which is a sense of the timeless as well as of the temporal and of the timeless and of the temporal together. Eliot wants to emphasize that the writer or the poet must develop a sense of the pastness of the past and always seeks to examine the poem or the work in its relation to the work of the dead writers of the poets. Impersonality of poetry is mentioned while analysis of literature based on tradition and individual talent poetry. In this case subjectivity of poetry is converted into objectivity. Eliot tried to reveal the difference between the two minds of human by experimenting with his chemical analogy test. E.g. In a science laboratory catalysts like oxygen and Sulphur dioxide is used while making a drug. In this way creative minded poet is also catalyst. So T.S. Eliot is also regarded as a catalyst is used to produce valuable¹¹.

The above stated Eliot's theories- objective co-relative given in analytical study of T.S. Eliot's poetic theory. In fact, objective co-relative mentions of the combination of internal and external features of the poem written by the poet for attainment of the object of the poem. (or, In fact, it is mentioned in the objective co-relatives that the internal and external features of the poem writer by the poet are combined to fully attain the object of the poem.) The object of the poem, titled "Jatingnga" written by poet RK. Bhubonsana is to claim that in fighting for freedom, rebels lay down their lives that should not be termed as suicide. It is indeed murder. In fact, they are in the victims of the wrongs committed by the able in the administration in political and financial matters combined with nepotism. In this poem, the poet expresses his feelings courageously. In his attempt to express his views in this poem "Jatingnga", the poet uses different techniques and language artistically. To what extent such techniques and language of the poet correspond to that of poet Eliot can be observed by sealing with the analytical study of Eliot's analytical study of objective co-relative explains it, the object of the poem is fully expressed on being related with the materials used in the creative poem written by the poet.

To mention of the objects used in R.K. Bhubonsana's poem, "Jatingnga" –

i) Bird ii) Wall iii) House iv) Star v) Sky etc.

The living beings and the non-living things mentioned in this poem aren't of the external appearance known to the people. Here, applying them as symbol, metaphor and imagery, R.K. Bhubonsana expresses the message and the object underlying with the poem R.K. Bhubonsana, in this poem, "Jatingnga" draws by way of his poetic expression, the chaos and confusion, bloodshed and widespread outcry bustling in the destructed society caused by the unruly administration at the hands of the elected members rising up from the soil of democracy. Here, the objects are applied as symbols.

¹"Every night
I hear the sounds
Of free birds dying
After, hurting themselves
Against walls"¹

The piece of poem draws a shocking scene of meeting the sad end of life alone of those poor but intelligent youths of Manipur in their venture to uproot the wrongs for the right cause. In this poem, it is mentioned of the nature on earth with the description of the character of living creatures passing through their lives in frail at the depth of night. It lays out the scene- the death end of the freedom seeking bird alone against the wall with hurting sound. Of the words used in the poet's imagery – "bird" is a living being and "wall" is a man-made structure composed of non-living things. In fact, "bird" is of nature and "wall" an item of culture. But, they are used as symbols in this poem. The bird is focused as men who are just and stand for their rights with the love for freedom and the wall represents those who lay down their lives fighting for freedom. The subject matter remaining hidden in the poem is artistically expressed with the elements of nature and culture to make the internal and external features portraying in this poem co-related. R.K. Bhubonsana's mode of expression is based on object. As it is an art that, using symbol expresses the purpose fully, the style of writing of co-relative reflects on it. On the other side, the poet is expressing,

¹"My house
Is an only hole without walls
The playground of stars at night"¹

The above piece of poem shows the life of the desperate rebels – how they live in the wretched condition in their attempts to achieve their aim. All these are depicted using symbols and techniques "Yum" (house) mentioned in this poem is a non-living traditional symbol. It shows the way of life of the rebels, the place and the period depicted as imagery. Artistic symbols of wall and stars are created in his attempt to completely reflect the condition of the place and its surrounding. Wall and Stars are symbols of non-living natural objects. Wall reflects the sensation of no fixed area for the rebels like a hut devoid of wall. Wherever they pass through and live is their place. The poet artistically depicts the way of life of the rebels traversing anywhere under the circumstances they face. For them no fixed place to live. Thus using different symbols, the poet expresses the adverse situations in the way of life of the rebels as objective co-relative. R.K. Bhubonsana is a poet who usually writes poems based on modernism together with traditional stories. In his writing, use of new techniques could be seen. His major theme is satire. For this reason he can be regarded as a poet of modernism. The renaissance of T.S. Eliot, "Traditional and Individual talent" could be seen very easily while reading the poem, "Jarashandha" by R.K. Bhubonsana it can be explained as follows:

Poet R.K. Bhubonsana's poem "Jarashandha" is written on the degeneration of human beings. The character of poet Parson named as Jarashandha in this poem is diverse from that of Jarashandha of the Hindu mythology. With the derived title, it is made fully reformed in giving a new idea. The protagonist in the poem is not shown as representing a wicked person, but as a defeatist on the venue on which he has stood. In the

Mahabharata Bhim kills Jarashandha brutally. On the other hand, in this poem the poet kills himself brutally. It is analogous, hence the title Jarashandha. In this poem, particularly the prevailing situation of chaos and confusion in Manipuri society is being reflected. It is observed that the poet bears the sense of sacrifice for the sake of Manipuri society in the wretched condition.

2“I myself tear up my own body into two,

Streams of blood well up

Like a red flood”²

As the poet expresses – what brothers, sisters, parents and friends desire is to sacrifice for the sake of the people. But his soul, unable to get rid of his body, at the stake of his death, decries it. Then again, his anger provokes his internal feeling to challenge it with the perception that, under the prevailing circumstances in the modern society, the poet’s self sacrifice will turn into bravery of the fool in the long run. About the end of this poem in the character of “Jarashandha”, those who love him ironically make up a mode of human character pacifying him in the event of his suicide against his own will. The internal thematic idea of the poem “Jarashandha” is that Jarashandha, as the protagonist, sacrifices his own life bearing all the distress in his attempt to bring the evil minded corrupted people to the right path. But the fruit of his self sacrifice is gained by his parents, brothers, sisters and the people. As a consequence of his sacrifice, he kills himself in mystery that turns his sacrifice in vain as an act of the fool. The poem shows the contrast between in mind and thought of the poet as evoked by the view of the poet to opposite to that of the people living in this modern Manipuri society in respect of human values. Jarashandha, as mentioned in the poem, ‘Jarashandha’ is a symbol of culture – a character of Mahabharata. But, Jarashandha in Bhubonsana’s poem who sacrifices himself in the service of the people is taken as a fool in the modern society. The poet artistically shows a newly formed different view applying a traditional symbol to the present prevailing circumstances. This poem is shown as an expression of traditional and individual talent.

CONCLUSION

R.K. Bhubonsana is a modern poet in Manipuri literature press on social, political, economic realism aspect, whereas T.S Eliot was an essayist publisher, playwright’s literacy and social critic. R.K. Bhubonsana is greatly influence of T.S. Eliot style and technique of writing i.e. “objective co-relative, and tradition and individual talent”, subjectivity of poetry is converted into objectivity imagery and language etc. The above analysis understand that RK. Bhubonsana poetic diction using the numerous elements of Manipuri folk sign’s as well as Manipuri Hindu epic such as Ramayana and Mahabharata born and brought up in the soil of medieval period.

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