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## SIGNIFICANCE OF WILD ANIMALS IN JIBANANANDA DAS'S POEMS: A STUDY

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### Abstract:

Jibanananda Das (1899-1954) is one of the prolific Bengali poets of Indian Literature after Rabindranath Tagore. He gave new images and fresh symbol to Bengali poetry. His early poems were greatly influenced by Mohitlal and Nazrul. But his later poems came out with original fervent. Since he was the professor of English literature, therefore European poets' influenced upon him was obvious. Close reading showed how he was influenced by various European and American poets and scientific upsurge across globe. Despite being influenced, he held high the native temperament and sensibilities, and dealt them in poems with utmost Bengali nuances. His intensity to wielding poems with new available images drawn from wild setting gave a paramount height to Bengali poems. The paper tries to focus on how Jibanananda Das was influenced by foreign writers and how he acquired a unique place, with the help of his sizzling craftsmanship, among Indian poets till date.

**Key words:** Foreign influence, compare and contrast, originality

Charles Baudelaire's 'The Flowers of Evil' was published in 1857. The Flowers of Evil considered as the starting point of modern epoch in poetry. The poems of this anthology showed the degenerated human mind, culture and society. It is true that many social, political and economic ups and down moulded human thoughts. And the creative form of expression simply portrayed them in later years. The First World War (1914) and the Second World War (1939) had upsurge a sense of rootlessness among people. People left to be suffered. Life became shattered, broken and gloomy. Modern poets across world started howling for new simile and symbols. And thus the Modern European poets and American poets developed a new language in poetry for expressing their thoughts. They acquired fresh idioms to express their believe and make believe. They quivered paranormal mess, and dreams which were absent in poetry. And thus a new genre of poetry across globe started evolving. Jibanananda Das's poems are the example of that upsurge.

Jibanananda Das, a Bengali poet, was born on 18<sup>th</sup> February 1899 at Barishal, one of the districts town of today's Bangladesh. His father's name was Sarbananda Das and mother's name was Kusumkumari Das. Kusumkumari Das was also a remarkable poetess of her time. Jibanananda Das's family pursued the ideals of Brahma Samaj. His father was also a teacher. He studied in Brojomohon School and did his matriculation in 1917; and did his intermediate from Brojomohon College. Then after, he shifted to Calcutta, the cultural and literary hub of West Asia. He completed his graduation in English Hon's from Presidency College and his masters from Calcutta University in 1922. He worked in different colleges. Side by side his teaching, he wrote poems. His poems published in leading journals and magazines like Kollol, Kaali Kolom,

Progoti, Porichoi, Kobita, Chaturanga, Purbasha-Prabhati etc. His first book Jhara Palak was published in 1927. Jhara Palak failed to create fresh fervour in readers mind. But this book considered as preparatory journey for him as a great poet. His second book Dhushar Pandulipi came with a fresh start. His poems were surprisingly very indirect and less didactic. Even his later books were unloaded dark and death from poetry. They built a bridge to connect people with the new world led by dreams and paranormal mess. In his Kobitar Kotha, he said, that Bengali poets should take lesson from French, British and European poets. As he was a professor of English, he could easily come across them and therefore had been greatly influenced by them. It is true that the poets like Promoth Choudhury, Mohitlal, Jotindranath and Nazrul tried to fly against Tagorian wind. Biharilal Chakroborty introduced cult of lyric poetry in Bengali literature. Madhusudan Dutta gave lyrical cult a new height. Sudhindranath used acute myth and symbols in poems. Bishnu Dey used historical sense to break social dogmas. But Jibanananda Das introduced fresh symbols and similes with an abundance of dark and dream in poems.

Jibanananda Das introduced a new space in Bengali poems where wild lives can easily dwell. The foreign writers like William Shakespeare, John Keats, P.B. Shelley, William Blake, G.M.Hopkins, Edgar Allen Poe, W.B.Yeats, Emily Dickenson, T.S.Eliot, Baudelaire used wild lives in their poems and Jibanananda Das was extensively influenced by them. He mentioned all most all Indian and migratory birds in his poems. He used 'dove' in 'Dujan', 'Bodiya', 'Asto Chand', 'Kobi', 'Dakhina', Ruposhi Bangla poems 33, 58, 59. John Keats also wrote a poem 'I had a Dove and the sweet dove died'. Jibanananda Das used Dove to denote corporeal existence and Keats used Dove to denote beloved. Henry James, and Irish poet, wrote a poem 'Pigeon'. He said about the mirthfulness of the pigeon and Jibanananda Das compared the loneliness of pigeon with his beloved. He pigeons stand for home grown child of a lost city. His pigeons stand for deep love. Edgar Allen Poe in his poem 'Sonnet to Science' compared science with vulture. Jibanananda Das also referred Vulture in his poem 'Shakun' denoting death. He said about crane, wild goose, wild duck in many poems. He used wild goose to denote togetherness in the poem Buno Haas. William Butler Yeats in his poem 'The White Birds' used white birds to denote his beloved Maud Gonnet. Jibanananda Das used the bird Cuckoo in 30,32 of Ruposhi Bangla. For him, Cuckoo is a bird of joy. Therefore he said in the poem 41 of Ruposhi Bangla that cuckoo disappears when bad time comes. William Wordsworth compared the bird Cuckoo with joy in his poem 'The Cuckoo'. His cuckoo stand for the past and Jibanananda Das's cuckoo stands for pain. Jibanananda Das used peacock for delineating pride, beauty and grandeur of the world. William Blake, the pre-Romantic poet, said 'the pride of peacock is the glory of God'. Jibanananda Das used different kind of owls in his poems like 1,34,27,61 of Ruposhi Bangla, Aghran Pantorey (Banalata Sen), Aboshorer Gaan, Mrityur Aagey (Dhushar Pandulipi) etc. He used owls in various contexts. His owl stands for death and mystery. John Keats also mentioned owl in the poem 'Ode to Melancholy' and compared evil time with owl. Jibanananda Das mentioned Robin bird in 3 of Ruposhi Bangla, Aath Boxor Aager Ekdin (Mahaprithibi) for denoting man's zeal of exploring various avenues of life. William Wordsworth in his poem 'The Red Breast Chasing the Butterfly' mentioned about robin bird which stands for elegance of life. Emily Dickenson, an American poet, also associated robin bird with hope in the poem 'Hope is the thing with feathers'. Jibanananda Das used vampire in the poem 'Kobita' of Saatti Taarar Timir. He used vampire to denote darkness. Rudyard Kipling also used vampire to describe the void existed in between man –woman relation. He used vampire to denote the darken hands which subjugated women in various way. Charles Baudelaire also used vampire in his poem 'Le Vampire' to depict boredom and dark side of life. Jibanananda Das used crow, raven black crow in 15,24,28,58 of Ruposhi Bangla and 'Kuri Boxor Por' of Banalata Sen. His crows stand for new life. His crow denotes of returning back home. His crow stands for struggling that one goes by in life. His crow stands for light and hope. Edgar Allen Poe associated raven black crow with evil in his poem 'The Raven'. William Shakespeare compared the dark lady's eye brows with raven black crow in Sonnet 127. But Jibanananda did not disdain raven black crow for its colour. He also used King Fisher in 4,21, 31,32, 52, 57 of Ruposhi Bangla, Surjyo Pratim of Saatti Taarar Timir, Prithibitey of Srestho Kobita. He used king fisher bird to delineate beauty and colour of life. G.M. Hopkins in his poem 'As Kingfisher Catch Fire' said about physical existence and morality. Jibanananda Das also associated King Fisher bird with corporeal existence of human being which is very temporal. He said about Curlew in Hai Chil of Banalata Sen. His curlew stands for his beloved. W.B. Yeats also associated the curlew bird with his beloved and asked the bird not to cry in the poem 'He Reproves the Curlew'. He said the curlew bird not to cry because the bird's crying brings back the memory of his beloved, and he feels strain in heart.

It is true enough that all great poets are born poets. Yet they were influenced by others. There have been very few poets who were not influenced by other poets of their time. Bengali literature is immensely influenced by foreign literature across globe. One can get Milton in Madhusudan, Scot in Bankim and Shelley in Rabindranath. Jibanananda Das was greatly influenced by Yeats, Baudelaire and Poe. Yeats 'The Falling of Leaves' and 'Ephemera' left an immense influence on Agrahan Pantorey of Dhushar Pandulipi and 'Dujan' of Banalata Sen respectively. 'The Falling of Leaves' speaks about passing of lovely summer. The poet compares love with the fallen leaves of autumn. He describes that the mice is playing over the bare desolated sheaves. And the waned setting suggests that it's the time to depart from each other. Jibanananda Das's 'Pachis Baxar Por' from Dhushar Pandulipi and 'Pecha' and 'Nirjan Sakhar' of Banalata Sen speak about a withered winter and lovers who believe in peripheral existence. The poems speak about two lovers who reminisce their last meeting standing on desolated field of winter. Yeats said in the poem Ephemera about two lovers who are nearing the end of their lives. Their passion is fading as a result of their age. He compares the falling of autumn leaves and of faint meteors with love to denote temporality. Jibanananda Das also said about temporal love in the poem 'Dujan'. The poem said about the lovers who are departed from each other long ago. The poem said that after being parted they did not search each other. They forgot each other like a fading star. Further Yeats' 'The Scholar' left an immense influence on the poem 'Samaruho' written by Jibanananda Das. Both of them made comment on contemporary love poets of their time. They ridiculed the scholars in their poems. Jibanananda Das's poem 'Etihadjaan' of Bela Abela Kaalbela has been influenced by the poem 'East Coker Four Quartrants 1940' written by T.S. Eliot. He was influenced by Eliot's using of names of the places, towns, and cities and of historical personalities. He was also influenced by Baudelaire. In 'Intimate Journal', Charles Baudelaire said that beautiful means for him something sad and intense- anything vague. And he thought that woman is the pass to enter to a beautiful place. Jibanananda Das said about such intense sadness in the poem 'Bodh'. His women Banalata Sen, Sefalika Bose, Arunima Sanyal, Suchatana, Shyamali, Sabita, Sarojini etc. stand for beauty and a place where one can return for solace.

It is true that there had been a huge European and foreign influence on Jibanananda Das, but what made him original is his search for solace in dream and darkness. Therefore he had experiment surrealistic approach in his poems to acquire phantasy and pleasure. He tried out to see the universe through sub conscious mind. He went deep to dream and darkness to divulge new world for readers through poems. And thus he crafted a new world of paranormal force which was absent in genre of Indian poetry.

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