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POST-COLONIAL ELEMENTS IN MANOHAR MALGONKAR'S *COMBAT OF SHADOWS*

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ABSTRACT

Magical Realism is a term invented by Franz Roh who developed this post-modern technique in American Literature. Gabriel Garcia Marquez is the pioneer of using this term. His debut novel *One Hundred Years of Solitude* (1967) lays highly on this post-modern technique. It was popularized in Latin American fiction. Paulo Coelho is an eminent writer in Latin-American literature and he used magical realism in all of his novels. *The Alchemist* has attained the name of the bestselling novel which dominantly has the gist of magical realism through the entire narrative. It's the story of a young boy who runs behind his dreams to find his dream treasure he travels to the Egyptian Pyramid. Coelho's sequel novel *Brida* is a story of a young girl who curiously needs to learn necromancy. Similarly, Indian Writing in English novels also has post-modern, post-colonial, and new historicism techniques. Salman Rushdie's *Midnight Children* has this post-modern technique. Manohar Malgonkar's *Combat of Shadows* (1962) is known as a colonial novel that has a magical realism aspect in one section. Ruby Miranda is the protagonist of the novel and she is an Anglo-Indian girl who once meets a local wizard named Bichwa Baba. This present study aims to focus on how realistic things were turned into magical powers by Baba and his power of healing both the protagonist and her mother.

Keywords: American literature, Latin-American Fiction, Post-Colonialism, Post-Modernism, Necromancy

Magical realism is a movement that can be used both in post-modern and post-colonial elements. It was founded by Franz Roh, an American writer and those writers made an unrealistic event happen as realistic in their novels. Latin-American literature is popular for this particular movement and could be widely seen in Gabriel Garcia Marquez's novels and living author Paul Coelho's novels have magical realism as gist. It is a combination of Latin and American literary works, history, culture, tradition, and ethnicity. *Brida* is a story of a young Andalusian girl who is very eager to learn magic. She approaches the wizard to learn the tradition of the moon and the tradition of the sun. This novel ends with an abrupt whether she has learned magic thoroughly or not. Gabriel Garcia Marquez is the one who popularized this term in Latin-American literature and it passes to other genres of literature. Magical realism can be seen in Indian Writing in English by Salman Rushdie's writings.

Indian Writing in English was almost 218 years and it began with the publication of the book called *Travels of Sake Dean Mahomet (1798)* written by Henry Vivian Louis Derozio. It is an encounter between eastern and Western cultures. Magical realism emerges with Salman Rushdie's *Midnight Children* in which the author narrates those children were born at noon when India attains freedom. Children are considered as they are not slaves, they are the embodiment of freedom. India's freedom declared by Jawaharlal Nehru on 14.08.2017 at 12'o clock, Nehru says,

At the stroke of the Midnight hour
When the world sleeps, India will
Awake to life and freedom

Apart from Salman Rushdie, the pioneers have concentrated on the social milieu but few novels have this narrative technique. Manohar Malgonkar (1913-2010) is an eclectic writer; his debut novel *Combat of Shadows* is a story of the North-East Assam people and their livelihood under British Raj. This present study focuses young girl who purifies her mind after prolonged suffering by obeying her mother's words. Her mother Mrs. Miranda brings her to the local wizard who always enchants the mantra of lord Shiva. He says to her god walks with you behind in every deed of human beings if you believe in God.

Malgonkar's novels have colonization and decolonization impacts. His second novel *Combat of Shadows (1962)* speaks about the slavery of tea estate laborers. He has chosen Ruby Miranda who is an Anglo-Indian young girl who wants to become Mem-Sahib by marrying British-man, Henry Winton. He is a tea-plantation manager to overview Tinapur tea estate and Mirzapur tea estate. Miranda's desire would not be fulfilled as Mem-Sahib so she was appointed as headmistress in tea estate school. Miranda's father supported to go with Henry Winton because he can drink alcohol every day. Once she brought biryani to her home, her mother Mrs. Miranda knew the truth but her father staunchly supported her deeds. By seeing all those things Mrs. Miranda planned her to bring local Bichwa Baba who is a holy man in Tinapur. He always enchants the mantra Shiva walks with faithful those who believe him. He predicts people's lives with his power of healing

who is seated in a Tonga chair. Mrs. Miranda brought her daughter to Silent Hill where she instructed her daughter to wear clothes traditionally because young boys would mock her appearance. Ruby's mother hurriedly planned to visit him due to he was going to leave Silent Hill within two days. Bichwa Bab has graced people for more than ten years and he is an eminent wizard who demolishes the sins of the people. He always used to tell his devotees,

Shiva walks with faithful

God stands those who have faith

What is thy wish?

Mother and daughter looked each other

But they did not utter a word (CS, 111)

Mrs. Miranda and her daughter brought Joss sticks and flowers to worship Baba. Later she says without seeing Miranda you other brings her to purify your soul. God's presence lies everywhere and he stands beside everyone if they have faith in Him. Both of them looked at each other without uttering any words. Baba could see a girl who spends her time with the tea plantation manager. Mrs. Miranda believed that her daughter body's soul and body would be purified by worshipping Baba. And he could visualize Ruby's position as headmistress in a tea estate school where she spends her time with the white man. To purify her virginity, Mrs. Miranda brings her to Tinapur. Ruby and Mrs. Miranda fell down the feet of Baba while flowing the flowers on Baba's feet. Her mother murmured that her daughter's sin would befall. Mrs. Miranda is a devout catholic that's why she believes in Hindu rituals. According to Christian mythology or the sayings of Christ, our sins will be forgiven in one day. People commit mistakes god will forgive their errors and heals the people with his grace. being the mother she does not have any desire but for the welfare of her daughter both of them came to Tinapur. It's all because her father Ruby tempted to work in school as headmistress. According to Psychologist Abraham Maslow, human beings need to be fulfilled at any cause. Maslow has divided human beings' needs into a hierarchy that we have growth needs and development needs. But Miranda's father sent her to tea estate school to have alcohol regularly with the sum of rupees as her daughter's monthly earnings. Malgonkar is a keen observer who does not know the name of Miranda's mother throughout the novel she might have the name, Mrs. Miranda. As a renowned dramatist of Elizabethan age William Shakespeare has not given any name for his eminent tragedy Macbeth. During the 16th century, male chauvinism played a vital role. Colonization and Post-colonization writer Malgonkar has chosen Ruby as a protagonist to inculcate the social milieu of women. As an eclectic writer, he concentrated on an Anglo-Indian girl's culture, tradition, and ethics of her society vitally affected by British authoritarianism.

Bichwa Baba visualizes Winton's poster and his arrogant attitude towards the Mirzapur people. He could see Winton's affection for Miranda and he took his bead chain then he started to murmur himself that,

He sees a man, a white man

He uttered in a very soft voice

Far away and not so far away

Light-eyed and light-haired (CS,112)

He interpreted Winton's image and asked Mrs.Miranda and her daughter to come to the dias of lord shiva. And he enchants prayer says that 'Money is an illusion' and it's a dust. therefore he picked up a coin and kept it in his feet, throws high in the air. Later the coin has vanished in the air. Unrealistic things become realistic by conjuring up something through their powers. Malgonkar does not degrade into magical realism, or surrealism techniques in his novels but social invitations helped to apply elements of both post-modernism and post-colonialism. Post-colonial elements do not portray circumstances or milieu in the novel matched with elements of theories and criticism.

This present study aims to analyze how Mrianda purifies her soul after having an illicit relationship with Winton. It's to the woman that would be acceptable because Dale Spender's phenomenal work Women and Literary History argued women's role in society and how they are affected by *the male chauvinistic* world and as a feminist she puts forth Jane Austen's renowned prose A Room of One's Own (1928) is the beginning for space for women. Spender brings out the example of Germaine Greer's phrase 'a phenomenon of transcendence of literary women'. Her illustrations of American feminist notions are considerable. But to Indian female protagonists depicted by Malgonkar, Bhabani Bhattacharya and other writers keenly observed social milieu. Whereas Spender, Toril Moi, and Simone De Beauvoir focussed on their rights for females. All feminist issues became movements in America and that is what focussed in Diasporic literature. Novels of Bharati Mukherjee, Bapsi Sidwa, and Chitra Banerjee Divakaruni embedded migrant female and their livelihood in other nations. Moreover, Malgonkar was commonly known in Indian Writing in English as a colonial writer, an eclectic writer who pacifies all his characters in his novels. His masterpiece has colonial impacts and colonization effects during Indian freedom. In the same second novel finds out the way for women among British people and she does not fight for her rights but her desire to become memsahib post with the English man disastrously leads her life.

As the novelist illustrated Ruby's mother is a catholic woman she does not go to church to pray for her daughter's sins. On the other hand, people commit mistakes and worship god in many ways. Are all our sins eradicated as the mythology says? How can a woman purify her body while worshipping God's devotees and disciple's mantras or enchanting slogans? This present study focuses on Indian culture becoming submissive due to an Anglo-Indian young girl's attitude of getting a higher job, and marrying a British man. When Miranda

becomes headmistress of the school, her community people fear her seeing in the estate or the school. She too desires for that authoritative rule. Indian culture allows encounters between Western culture and Eastern culture during colonization and the aftermath of colonization. Arjun Appadurai rightly pointed out the hyphen after the post in which he brings out a maximal transformation of amendments of colonialism.

Thus Malgonkar used post-colonialism elements, and post-modern techniques in all his novels very effectively. His novels are always known as protest novels, colonization novels, Marxist conceptions of authoritarian attitude, and so on. Magical realism can be used both in post-modern and post-colonial elements in which characters' deeds become real in some way either by worshipping god's disciples or his devotees. To find out for a further way of enunciating ideas or characterization of Malgonkar's novels diasporic studies can be applied. This novel ends with Miranda's revenge on Winton not by marrying him but for the liberation of her own people, she becomes a goddess in the end. Winton's voice reflected on the hills and he became mad while seeing Tinapur people raise their voices against him and he finally ends.

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