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METAPHORIC IMPLICATION OF RIVER IN BODO POETRY

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Abstract:

River is an important part of nature. It is an integral part of human existence. It has a close relationship with human beings. It is said that nature is the mother of human civilisation. River also plays an important role in art, culture, literature and science. It has a special place in every type of Bodo literature. River and its reflection is found in different Bodo poems. It has been occupying an important place in Bodo poetry since Bihar-Alongbar period. River is a very popular theme among modern Bodo poets. Many Bodo poets like Ishan Muchahary, Promod Chandra Brahma, Samar Brahma, Monoranjan Lahary have given a significant role of the river in their poems. In this paper an attempt will be made to highlight the significance of river reflected in different Bodo poems.

Key notes: River, poetry, poet, significance of river.

1. INTRODUCTION:

Nature plays an important role in literature. It shares an intimate relationship with the human beings. The River is among that an integral part of nature that has deep connection with literature. It is said that river is the prime source of human civilisation. It served value of importance in growing civilisation as well as in literature. Most of the poets seek inspiration from the nature that emerges through their poems is the epitome of its vitality. The poets metaphorically represent the life journey full of struggle.

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2. OBJECTIVES:

This article is an attempt to highlight the impact of the river in the poems of some of the Bodo poets to appreciate the very power of the river engraved in the poem demonstrating the beauty of nature and its abundance.

3. DATA AND METHODOLOGY:

Present study depends on secondary source of information. Secondary data are gathered from various sources like books, journals, magazine etc.

4. DISCUSSION:

The influence of the river in the Bodo poetry can be seen reflected in different Bodo poetries since “Bibar-Alongbar period”. It holds an irresistible position, living in the form of popular theme in many Bodo poems. Renowned Bodo romantic poet Ishan Muchahary from the Alongbar Muga (Alongbar period) also depicted through his poem “Mwnabili” (Evening) showing the vivid picture of the river. He has illustrated about how the river became the symbol of love, worshipping and welcoming the beautiful evening landscape.

“Nwngjwng angjwng dwi jingao

Bidinw ojai nujlaigwra

Sikhiri mansini megon seraolo

Jwng sanwijwng era era.”

English rendering of the above poem is as follows:

“The daily encounter of you and I

Alongside the river

Stranger to each other from peeping eyes

Yet loves distant from the people’s gaze.”

The eminent poet like Jonil Kumar Brahma has also stated the role of river in his poetry ‘Porbotjorani Sal Mura’

“Ada Sobhani

Muhi gwnang saogari

Dukhuthiya Boro bimani

Dwima dwisa rubwini

Oron jaharao.”

The brother Sobha’s endearing picture lays the story of despair Bodo mother, tears on the edges depicting the incessant monotonous sorrowful journey of life.

Countless of poets have also distinctively presented the river giving their individual expression to it. Likewise, in Promod Chandra Brahma’s ‘Gami Gwdan’ (New Village) poem is the representation of man’s eternal resting place by the river becomes the symbol in his poem

“Nunw mwnablabw gwgwm gwthang

Dwima jingni gohob Khonayao

Dimwl Khundani nijwm serao

Thumkha-thumkhi khasi gejerni bwigribari,

Sing sing dera phisa lanthiri

Beonw gami gwdankhou phathidwngw”.

Strolling towards the anonymous expedition leading to deep desolate land of uninhabited beyond the imagination lies the shack, where their new settlement was established.

The Bodo society has a profound relation with the river tied together for its requisite compulsion in religious activities becomes remarkable. This philosophy is loomed in the poem ‘Bima Ai’ (Mother) by Manab Kumar Ramchiary.

“Thamthi mohorsri nwng Champabati

Jwbnw gwiwi mulugni dwi-muni wngthisri

Mithingani Satwa: Raja: Tama: tham-bithai.”

English rendering:

“Beneath the tranquil ceaseless

Presence of Champaboti river

Holds the ranging there forces

Of water- Sattah (purity) Raja (desire) & Tama (destruction)”

River is a paramount element in the development of human civilisation. It has been a relevant source for its various purposes such as in agriculture, commerce, transportation etc. It has shaped the growth the evolution of human culture and civilisation as an interpreted in the poem ‘Dwimu’ by Guneswar Mushahary.

“Buhum hadwrmani

Gejer asiani

Sudem bikhayao ujananwi

Jouma hajw ser ser

Bajrum bajrum aogaibai

Howangho yang sikiyang

Dilao, Digaru, Dibang Disang

Khaspur, Dimapur, Dispur

Haphlang Maibong

Lwmsaodwng besebang.”

English rendering:

“In the continent

Of central Asia

Is its origin

High above between the hills

Majestic torrent, rushing hustling stream

On its way

Flooding through

Ho-wang Yang Xi-kiang

Dilao, Digaru, Dibang Disang

Kashpur, Dimapur, Dishpur

Haflong , Maibang”

Similarly, in the poem of Nandeswar Bodo ‘Raisongnai’ the role of river is unveiled, uncovering the surge in civilisation.

“Dhansri. Maibong, Dimapur dongmwn

Gwjou gwjou ulaphad jebw nuywmwn

Hadwd Assamao jwng gubwi harimwn

Raja rani gasibw behai thaywmwn.”

English rendering:

“Danshiri, Maibang, Dimapur there was

Where lied the rich kingdom

We being first in Assam

Where all the queens and kings lived”

Additionally, renowned modern Bodo poet like Anju Narzary moreover recounted about the early settlement of Bodo community in her creation ‘Beow Hagra Dongmwn (There was Forest) procuring it’s incentives from river.

“Hajw-hala, dwima-dwisa bala-hama sousinanwi

Howangho, yang sikiyangni balabariyao

Tibbat-Burmi phwlerni hanjani subungni

Mongolianni guwar soman haniphrai wngkharnanwi

Souphwidwng Dilao Bulungbuthur serphangni hagrabariyao

Beo hagra dongmwn.”

English rendering:

“Piercing through the lakes, sea, hills, oceans, and sand

On the dunes of Hwang Ho, Si-Kiang, Yang

There lies the heritage of Tibet and Burma

Passing through the wide land of Mongolia

And finally reaching to the forest on the bank of Brahmaputra.”

5. CONCLUSION:

The discourse has been made only on the suggested poems. However, apart from these, there are bunch of poems either dedication to river or the result of its manifestation in the survival of natural habitats. This superficial aspect is apparently evident through these poems. Therefore, the river becomes the aesthetic symbol of certain emotions like love, sorrow, despair; joy etc portrayed through some the poem relying on actual state of the poet.

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