

Tarashankar's novel concept in terms of object-oriented folk life and folk tradition in socio-social context

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Abstract—Tarashankar Banerjee, the artist of Birbhum, was such an illustrator, he has depicted the life of people in each novel, as well as their rituals, reforms, etc. in their daily life, skillfully drawn on the pages of each novel. So Tarashankar Banerjee is successful as a skilled novelist of Birbhum

Reverence for the old was one of the hallmarks of Tara Shankar's novels. Due to the evolution of the current life and the tension of the pulse with the soil, with the evolution of time and because of the compassion and respect for the public life after the death of the King, Bratya sang the victory of life in the pages of several novels of vast literary genres. The Mirror of Literary Society The reflection of the society emerges in this mirror, with the touch of biographer Tara Shankar's gem-encrusted pen, the song of victory of king life has been composed. For a long period of time, the novels have a place in the belief of the human mind, reforms, art, morals, folk music and speech-centered-object-centered elements. As an informed reader, an attempt has been made to discuss how the magician of epic literature has given wealth to Bengali literature with the touch of his golden wand.

After food and clothing, shelter is an important element of livelihood in human daily life. The writer who is closely related to the people's society and people's life has seen the life of the people of rural Bengal and has given them a place in the pages of the novel. Sometimes the thatched cottage, sometimes the structure of the bus made of mud walls is like a shrine to make a residence. Various household materials useful for the daily life of Rahad such as stones, pots, Dishes, cots, couches, upholstery, pillows, etc. are mentioned in 'Chaitali Vorti', 'Fable of Hansuli Banker', 'Kalindi', 'Radha', 'Story of Nagini Kanya', 'Swarga Marty', 'Ganadevata', 'Sketa'. etc. in the pages of the novel.

In the novel 'Kalindi' it is seen that the Santhals changed their mentality after coming in contact with civilization. A group of 12 houses of primitive Antyajas settled in clearing the grassy forest. While describing the yard, the writer said, every house has a clean yard with dung and soil. The picture of Kahar people's life in rural Bengal can be found in the novel "Hansuli Banker Upokatha" written by Tarashankar. Even though various natural disasters have brought curses on their lives, they always try to protect their existence. Houses, ropes, soil, grass are used as construction materials. etc. Kahars do not live in Kotabari as instructed by their Ishta Deva Baba Tagore because they follow blind superstitions. Kahars say

"Baba Tagore has forbidden to build a quota house" 1

But with the passage of time, the traditional rules were broken and Karali Kothabari was built in Kahar Para. In the novel 'Radha', the author's description of Premchand Babaji's one-story hut, there is thatched rice. The mud house is fenced with bamboo and neem trees. Apart from this, the Santal tribal Bede's house building technique is in the novel 'Nagini Kanya's Story'. Here there are fences of clay, the rice paddies are wild grasses, the houses are damaged by storms every year.

Along with the house, the author has introduced the necessary household items in daily life, such as: in the novel 'Arogya Niketan', old wooden bedclothes, shataranji woven with thick thread, mats, blankets etc. The novel 'Nagini Kanya Kahini' is about the people of the reformed village of Bengal giving lamps by oil salt every day. Rahar's Village The rural people of Bengal at that time used to cook in clay pots. Household items necessary for daily life: sleeves, khunti, bati, sarashi, batna batar shilnora, water bucket, sitting water station, etc. In the pages of novels like Kalindi', 'Ganadevata' etc.

Food is a necessary element in the daily life of the people of rural Bengal, in several novels of the poet Tara Shankar, various food and drinks are mentioned in the folk society. Where all the people in the society have different food collection methods. In this regard, the author said

"But the food collection and eating method of all human groups are not the same. Milk rice, fish rice, vegetable rice, panta rice are the favorite food of Bengalis." 2

In addition, the author's description has captured the different types of cooking methods of different societies. One of the main ingredients in people's daily life is rice-bread, which is mentioned in most of Tarashankar's novels. Besides rice, chachchari, sukto, vegetables in the form of curry were one of the favorite foods of the people of rural Bengal. Along with vegetables and chachchari, jhal-jhol with fish and fish heads is mentioned in the pages of novels like 'Arogya Niketan', 'Kalindi'. While introducing the various aspects of cooking and the cooking skills of girls, the author says in the novel 'Radha' -

"Eat chokori..... there is cold rice, there is kurti kalibanta with lots of onions, there is puti fish kaliya vee....." 3

At the end of the food page, dairy pies and various types of sweets are introduced in the food list of the agricultural people of Greater Bengal in the pages of several novels. Pies were used at different times in different festivals, sometimes in the form of offerings to gods and goddesses, sometimes in festivals. Sometimes sugar was used to make pies and sometimes molasses was used, in the novel 'Radha', the author talks about molasses pies and molasses mandar. In rural Bengal then, as in the present time, rice was used for various edible items, among which khai, chira, muri etc. In the novel 'Neelkanth' Srimant mentions food items like rice and chira.

Dairy products and sour curds, various sweet national products made of chickpeas have been described in the pages of several novels in various festivals. In this context, writer Narayan Sanyal's statement about the origin of chickpeas deserves a lot of discussion. Luchi made from wheat flour and flour, Pithe Puli is mentioned in Paush Parban in the pages of novels like 'Ganadevtar'. Laddu and Nadu are one of the ingredients of Pooja Parban. Various types of nadu such as coconut nadu, sesame nadu, mudira nadu, chickpea nadu, etc. have been brought up by the author in the pages of novels like 'Arogya Niketan', 'Aviyan', 'Sanket' etc. Malpoa and latex products are mentioned by the author. The final pages of foodie Bengali dishes include pickles, chutneys, and paan that are mentioned in the pages of novels like 'Panchgrame'. Apart from this, in the pages of novels like 'Kabi', 'Radha' etc., which are always intoxicating Bengalis, tobacco, alcohol, ganja, mahua juice, opium etc. have come up again and again.

Along with folk art and people's daily life, the topic of livelihood has been repeatedly captured in the novels of the great literature writer Tara Shankar. Although he is a man of village Bengal, one of the subjects of his creative mind was his creative spirit, he discussed the details repeatedly in the pages of the novels written because he himself had a creative attitude. However, depending on the changing lifestyle of people, the artistic needs have changed with time. By using different natural materials, various industrial products such as bamboo handicrafts, cane work, shola work have been used by the people of rural Bengal for their own needs. Hand in hand with men, girls also helped in various artistic and handicrafts. At that time in rural Bengal, the art of hand-woven seats by mothers and sisters, sometimes on wool and sometimes on kantha, was done with thread. Apart from various pictures painted on palm leaves and palm leaf fans of the lower class people of rural Bengal, mats made of palm leaf mats are mentioned in the pages of novels like 'Hansuli Banker Upaktha', 'Dak Hakra', 'Panchagram' etc. The quote from the 'Fable of Hansulibanker' about giving a madman a new mat deserves a lot of discussion -

"Kahars don't have a big mat in their house, they take palm leaves and palm leaves themselves. That is their property, but Karali gave him a mat - a new mat." 4

In the folk society, there are brooms, baskets, coolers, nice wraps for sitting, etc., as well as bamboo umbrellas, house canopies made of bamboo, in the pages of the novel 'Kalindi'. People in rural areas, from birth to death, talk about various materials and uses of bamboo. "Bamboo is essential for daily needs" 5 This quote deserves considerable discussion. In addition, one of the elements of folk art of the people of rural Bengal and the ancient art known was pottery, they used various products made of clay in their daily life in the guise of playing with their own needs. Incidentally, the novel 'Panchputtali' is discussed in this context. At that time, Tarashankar did not forget to discuss the world of clay idols of Krishnanagar and Nadia, which was famous in the pages of various novels.

Humans have invented various vehicles for their daily needs and with the evolution of civilization to make communication easier and simpler. Contemporary Tarashankar's novel mentions bullock carts, buffalo carts, horse carts, palanquins, doolis and taxis used in modern life as the means of transportation used by the people of rural Bengal. In the pages of various novels, the noble families of rural Bengal used Mayurpankhi palanquin, Ayanapankhi palanquin as a means of transportation, mainly the people of Bauri community carried palanquins. Horse-drawn two-wheeled and four-wheeled carts and chariots are used by humans in the pages of the novel 'Aviyan'. With the evolution of civilization, there has been a change in the thinking and consciousness of the human mind, so at one time, where people could not think of any other means of transport except the use of ox carts and horse carts, they learned to use railways and motor buses in an effort to make their communication easier and easier. In addition to land transport, the means of communication by water was boat, 'Kirti Hater Karcha', 'Hansuli Banker Eupkatha' in the pages of the novel Bhadra Kulia, Bhawalia etc. Going by boat.

The leisure and entertainment of the people of rural Bengal is like life Satisfying the senses after a longing, so a quote comes to mind again and again 'There are twelve months of thirteen paban / Asadha shraavan ki baisakh' - Folk music has been used as a means of entertainment by people in various festivals. And entertainment was inextricably linked with folk songs, 'Fables of Hansuli Banker', 'Ganadevata', 'Arogya Niketan', 'Swarga Martya', 'Radha', 'Rai Kamal', 'Kavi', 'Aranya-Bahni', 'The story of Nagini Kanya' in the novel. Sometimes when guests come to the house Santal funeral dances are played, sometimes Nahbat and Sanai are used in festivals. The folk instruments used in folk life in the novel 'Nagini Kanya Kahini' are bansi, chimte, dhaki etc. Again, in the novel 'Kabi', there is a context of Jhumur group playing harmonium, violin, doogi and drumming in the dance. Apart from this, reformed Bengalis worshiped the deity by playing kansar-ghana and mridanga and offered offerings to the deity, as well as Bauls playing ektara associated with folk music, Apan Mane Adhyatm Sangeet is mentioned in the pages of several novels written.

In addition to food-clothes-shelter, life-livelihood, leisure and entertainment, the people of rural Bengal were quite aware of their self-defense, the people engaged in various professions produced tools, spears, arrows, bows, knives, scissors, iron knives, hammers for their self-defense, as well as for the needs of agriculture. Used plow and sickle as tools.' In the novel 'Hansuli Banker Upaktha', while mentioning the cultivation of land, the author says:

"The farmer walks in the field, he also walks in a boat with a plow and a sickle, he goes alone in a boat" 6

Not only the cultivation but also the hard work of Santal laborers, Manihari has highlighted the daily life of the people engaged in the grocer's profession in the pages of several novels. At the end of the short essay discussion, it has to be said that due to the deep pulse tension with the folk life and society, the writer of Raadha, Tara Shankar Banerjee, has depicted various material-centered elements like a skilled painter. In the pages of novels written by Besides, the picture of the degraded society of rural Bengal, the degradation of human values and the change of civilization has been presented to the reading society in such a simple way that it might never have been possible if not for a social analyst.

Reference:

1. Tarasankar Bandyopadhyay Novel, DeJ Publication