

Predominant Issues in the Bangla Writings of Nirad C Chaudhuri: An Analysis

Mohammad Kamal Uddin¹

Abstract: Nirad C Chaudhuri has had a credit of writing a number of Bangla books having an ample mixture of issues which have been attempted to explore here. Among the diverse issues he dealt with are love, sex and husband-wife relationship in Bengali life and culture, misconceptions of the Bengalis and their suicidal tendencies, use of English language, marriage and conjugal life, Rabindranath Tagore, his autobiography, military affairs, imperialism, his personal explanation to the Bengalis, etc. that were his chief subjects of discussion in the Bangla books. These were the results of subtle observation of the lives and deeds of the Bengalis. Since the books were ground-breaking in nature, and at a certain aftermath of the books, they created misunderstanding about him and alienated him from the Bengalis. In his Bangla writings, he addressed the Bangla-knowing people of this subcontinent as his audience through a dialogue with them in order to discard the misconceptions about him. To discover the mystery and multiplicity in his Bangla writings, the major issues will be discussed here.

Keywords: *issues, misunderstanding, Bangla-knowing, dialogue*

Nirad C Chaudhuri, born into a traditional Bengali family in Kishoreganj, is considered a pro-British observer and iconoclastic writer, who focused on a wide variety of subjects in his English and Bangla writings. Most of the issues he wrote in English were re-written in Bangla because, he thinks, means of expression like diction, sound and rhythm are different in two languages. In the old times Bengali sensibility also led an Englishman to the wrong direction. That is why he did not allow anyone to translate his English books into Bangla or vice-versa. He himself also did not attempt to do that as he found that when he wrote in two languages in each he says, "I not only address a different world but become different myself"[1]. Meenakshi Mukherjee wrote, "I am beginning to believe that his agenda and objectives are fundamentally different when he is writing in English and in Bangla" [2]. So it has been a good literary question as to what differences are available in his writings. This has been hinted by Chaudhuri himself and by some pedantic academics. But none attempted to unravel the mystery in his Bangla writings as he was not a favourite in this subcontinent. The variations in issues gave a separate taste of his writings to the readers. Some of the writings were mere repetitions, some were completely different from one another and some had similarities in terms of various aspects. Why the same ideas were repeated by him is also a question of interest to the

¹ Assistant Professor and Head, Department of English, Shahid Begum Sheikh Fazilatun Nessa Mujib Govt. College, Hazaribagh, Dhaka. E-mail: kamal.sadella@gmail.com

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specialized readers. To carry on any research on him, his Bangla books and articles have to be taken as the primary sources of information. Critics, reviewers, researchers have not worked much on his Bangla writings as he was not ideologically accepted by them and this resulted in a lack of secondary sources of information about him. The present context of the world of his writings, especially Bangla ones, claim reappraisal since many think that he was misunderstood by his countrymen. And his practical analysis of life and literature seems to be more and more relevant to the modern world. To talk about the translations of Bangla quotes into English used in this paper, except where indicated otherwise, it needs to be mentioned that all of them are by the present author. Here, the predominant issues of his Bangla writings will be scrutinized to realize their significance and why and who he wrote Bangla for.

Love, sex and husband-wife relations

Chaudhuri talks about various issues like love and sex, western influence in Bangla literature, man-woman relationship, etc. in the book. To discuss sex and love, he questions if love is really without sex or not, what the relationship between love and sex is and if sex has no place in love. He thinks that love is never without body. An English poet wrote that love is never without body, "One day together, for pastime, we read/Of Lancelot, and how love held him in thrall /All trembling kissed my mouth) [3]. Once sex was ignored as mean. As a result of that there is nothing but hypocrisy in human life. He also opines that people need to be love-oriented removing the sight from sex. It was the main theory of 19th century revolutionary ideology. A pundit of Calcutta, when angry, used to say, "The condition of the boys is that if their bed sheets are washed and are drunk that water to the girls, they will be pregnant" [4]. Many of Chaudhuri's friends told him that he was not interested to talk about sex. Still womanly discussions and gestures were so spread that many things reached in front of his eyes and came to his ears unwillingly. One day seeing crowd on the road he found a young girl standing with a crying face. In front of her a fat and bare bodied gentleman with walking *dhoti* was shouting. There were some old housewives beside him. He heard from a housewife, "O Mother, What shame! Touching the breast of an adult girl!" A young man was standing helplessly in front of the gentleman. In response to the insult he responded very sorrowfully, "Please don't misunderstand me. Just thinking as my sister I gave a mild rubbing in the nipple of the breast" [5]. Here Chaudhuri mentioned four sources of customs of a country about men-women. These were- newspapers, prose literature, poetry, and songs. Interestingly, in that period it was a symptom of loose character to go to the roof with a telescope or camera. Nicety and obscenity in literature has been discussed by him also. From the point of human vocation, he says, doing obscene things and feelings of obscenity is a typical humanly characteristic. Physical relation of men-women is a big aspect of life, so "why should literature leave it?" [6]. The appeal of Bankim and Rabindranath about love is expressed in the following verses of Tagore, "Today spring is awake at the door./ In your veiled, hesitating life/ Don't delay her." [7]. After getting the newer façade of love from English literature and western life,

Bengalis became attracted and hypnotized by it. Then fate could ask every Bengali youth- "Hey, let me see, look opening your eyes-/Why drowsiness in your eyes?) [8]. Man loves woman for her being woman- not that she is the daughter of such and such person, she passed certain exams, or she has much money, or even she has so many virtues. We learnt from English literature that to be free from the suffering- "Ah, love- let us be true. / To one another! For the world, that seems/ To lie before us like a land of dreams" [9]. The barrier to romantic love in Bengali life came not only from the imported patriotism from Europe and religion, but also from a moral trend imported from the English society. Chaudhuri said at a literary festival, "Transformed by European romanticism the subterranean fire of the old Hindu erotic frenzy erupted this time as romantic love, corporeal and incorporeal at the same time, and, equally burning and ennobling in both aspects" [10]. He thinks that Tagore's feelings of love came from the feelings of the ancient Hindus.

Misconceptions of the Bengalis and their suicidal tendencies

Here he describes various misconceptions of the Bengalis and their suicidal tendencies. As a result of English influence a change started in the life of Bengalis from the start of 19th century. Prof. Mann said in Oxford about what he saw in Bangladesh and Bengali, "... Here has been a complete revolution of thought, in literature, in taste, in morals and in law. I can only compare it to the passion for the literature of Greece and Rome which overtook the Western World at the Revival of Learning" [11]. Before the English influence, the situation of Bengal was that, Mann wrote to Prof. Toynbee, even educated Indians of today were curiously indifferent to their immediate past that is to say which formed the warp to the west. Contemporary sources give glimpses of a curiously naive and, in many respects, a primitive society in India in the eighteenth century, which was more properly called a folk-civilization than a civilization. Contrarily, ancient Hindus were no less in intelligence than the civilized people of any country or any age of the world.

Use of the English Language in India

Chaudhuri has commented on different aspects of the use of the English language in India during British rule. A notion that Englishmen introduced English education to prepare clerks or other employees for his own interest is completely false. On the other hand, Indians who were ignorant of English language and European history were respected mostly by the English in India. When in 1835 English was adopted as a medium of instruction in education all the English high officials in India opposed it. Lord Bentinck approved it because of the insistence of the English-knowing Bengalis and support of Macaulay. A Bengali wrote about this one hundred years ago- "Why on earth is he so wedded to English books? Why does he not read the Vedas, Purans, and Itihases?" [12]. Bengalis received their education through the English language but expressed their self in Bangla. The English language was used for work and political, historical and philosophical discussions, but those writings never became

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powerful. So the English writing of the Bengalis of that age did not survive. The social honour received by an English knowing people was never received without knowing English. Bankim wrote, "Bengalis see, the English are greater than the Bengalis in civilization, education, power, affluence, happiness and from all sides. Why shouldn't the Bengalis want to be like the English?" [13].

Marriage and conjugal life

Arranged marriages and post-marriage effects have been discussed by him in *Atmaghati Bangali* (Suicidal Bengali). Here by 'love at home' Chaudhuri means love in married life. To talk about the age of marriage he says that like romantic love the concept of thirteen or fourteen years for marriage came from Europe also. But at that time the age of the mother-in-law and the daughter's husband became the same in many cases; the bride would be of eleven or twelve. A historical and social truth about love is that it is never confined to marriage. In an arranged marriage women faced sorrow and it increased if the marriage was with an old man. So after child-marriage till physical maturity it was in some places customary to keep the girls in their fathers' houses. In the families of the poor Bengalis a conjugal quarrel is mainly for want of money, in the families of rich Bengalis a conjugal quarrel among the co-wives is for getting sexual pleasure from the husband. In the story of Sarat Chandra 'Dorpochno' Indu not only insulted her poor husband day after day, but seeing him sick and about to die she also said, "You cannot punish me by dying, read this letter, father has willed me ten thousand taka"[14]. Firstly, from Bankim Chandra the conjugal life of the new age can be speculated on. He wrote, "my life is one of relentless struggle, one's influence in my life is too much-my wife. Without her, I do not know what I would be" [15]. Husband-wife relations of that time can be guessed from this incident. A housewife had three sons, but she did not yet have the opportunity to know the face of her husband. Even at that time in a conservative family husband and wife did not meet by day. Nowadays individual families are created among us when the quarrels of joint family become the issues of discussion passing over the boundary of the house of the neighbours and relatives.

Rabindranath Tagore

What Chaudhuri calls suicidal is his effort to be 'enterprising'. From the point of his suicidal tendency he concentrated on writing. He did not leave this path of writing; rather, he increased the burden of writing. For this, he had to tolerate lots of sufferings, chaos, want even sorrow. It is not that Rabindranath always received admonition and hearty treatment from the countrymen. In many cases he had been the target of cruelty and contempt. Rabindranath tolerated that contempt silently. Despite this, even after being honoured much abroad his mind was thirsty and ever curious for the love and equal treatment from the countrymen. This expectation pushed forth his entity, ideals and mind to compromise many times. Chaudhuri says, "I did not read in literary history of any country of such a sorrowful life of such a great and variedly meritorious

person" [16]. He thinks that the root cause of Tagore's all sorrows was, undoubtedly, the devotion to his incompetent nation. His suicidal trend did not release him from the hypnotism of depending on the Bengalis. Rabindranath himself wrote, "Insult and attack to me gives little pain to the countrymen. If that was not so, goods of insult against me would not be so much profitable" [17]. In 1905 he wrote, "Go on alone if nobody comes hearing your call"[18].

There was no narrowness in his nationalism and Hinduism. His father, Debendranath was against addiction to foreign countries. So if anybody wrote letters in English he returned them. On nationalistic effort for producing matches, Tagore said, "consequently matches were produced indeed, but such was the cost of a box that it equalled the burning of the furnace of a village for the whole year" [19]. Tagore had not the touch of his heart in the nationalist movement of Congress because his dislike sprang from seeing a kind of unwillingness to services, and identity crisis in that movement. After Partition of Bengal, Tagore composed the song, "Soil of Bengal water of Bengal" (trans.) instantly for tying *Rakhi* and then composed the song, "O the soil of my homeland, I bow my head down to you" [20]. His nationalism never accepted the indigence of his own nation. He was insulted for this. His Hinduism is found through the establishment of 'Hermitage of Brahmins at Bolepur'.

The Nobel Prize can be taken as a token of literary success. But considering peace and happiness in his life it became suicidal. He himself became dependent on the foreigners gradually, though he understood the real value of being honoured in the West. Tagore expressed his doubts to Thomson on the greetings for him in the west: "Mr. Thomson, I sometimes feel as if it were too much for me, as if I could bear it no longer... My heart sank when I found that they were wanting to make a public show of me there" [21]. After the news of winning Nobel Prize, seeing the excitement he wrote to Rotenstein, "The perfect whirlwind of public excitement has given rise to frightful. It is almost as bad as tying a tin at a dog's tail, making it impossible for him to move without creating noise and collecting crowds all along"[22]. Causes of Rabindranath's annoyance were the artificial respect shown towards him by the opportunists in Bengal. Chaudhuri says, "I would say that the reception to Rabindranath on that day was due more to the satisfaction of national arrogance than love for him" [23]. When he saw that the hating countrymen came to share his credit and fame he was not supposed to be generous.

The conflict with Rabindranath was the conflict of romantic with the anti-romantic. It was a universal conflict between the old and the new. The way he started writing was not understandable by the literary critics, let alone the Bengali readers of that time. The mood, language and rhythm found in his writing were completely new. It was neither seen in the past nor will it be seen in future. He has no predecessor or successor. Only Bankim understood this. There is a proverb-faults are thick where love is thin. It was seen in case of Rabindranath also. His critics were Kaliprasanna Kabyabisharad, Sureshchandra Samajpoti, and Dwijendralal Roy at that time. Chaudhuri enquires after their identity. "Who are they? The majority of the Bengali gentry who knew English a little among the educated Bengalis, those who were conservative Hindus in

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belief and behaviour, those who had ceaseless malice to the English” [24]. Bengalis of this class thought “The way we have scolded Rabindranath must be dead going home” [25]. A “Rabindra-community” was created who could be called flatterers of Rabindranath in the traditional sense. He got no benefit from these devotees. Chaudhuri justifies this contempt with a quote from Bankim, “It is the universal rule that 'where there is fame there is contempt’” [26].

Culture and religion

Here Chaudhuri has attempted to manifest the face of the dominant minority. Thoughts of the then society have been reflected by him. According to him the works of a poet had a target sale. If that was not met up, he says, “The eyes of the poet become watery thinking of the number of unsold books” [27]. The spirit of the times that produced people like Rammohun, Michael, Bankimchandra, Rabindranath, in contrast, has formed a gentle society antagonistic to the culture. He says, “Though one is very meritorious one cannot overcome the spirit of the times” [28]. Hostility, he thinks, in a Bengali household is between the new and the old. On the context of taste and discipline in a Bengali family he says though there is a car in the family “You cannot say for sure - boxes in the bed room are not kept arranged properly by them..... saris from London are not hanging on the rope.....” [29]. About religious behaviour of Bengalis, he says that there is no culture of contempt for Lakshmi Puja for increasing earning, Kalipuja for winning the law-suit, Sitlapuja for being cured from diseases. Religious rules of both the Hindus and the Muslims were different. “Individual will for consumption is at the root of conflict between Hindu and Muslim.....The will to maintain Hinduism by the Hindus and Mohammedanism of the Muslims is the main thing here” [30]. Both the communities thought that if political power is given to one of the religions the expansion and influence of the other religion will be obstructed. Hindus and Muslims of Bangladesh are brothers but after developing their personality after their maturity they are choosing their own paths.

Military affairs, border issues and warfare

To discuss military affairs, border issues, warfare, etc., Chaudhuri has pointed out very crucial issues. While describing the differences, he says that it was Bengal that had the majority in population (about five crores) among the fourteen British ruled Provinces, but none was taken in the army from Bengal. Recruiting in the army was “complicated and subtler than marriage of the aristocrat” [31]. Area and ethnicity based priority of recruitment was given in the army. All the groups in the whole army had communal distribution. He, as an Indian border expert, discusses elaborately the North-West border of India and the Eastern border of India. He has also discusses what should be the border policy of India, what the problems and their possible solutions are and provided a discussion on the borders of India part by part. The Washington Treaty, classifications of warships, illustrations of warships, use of warships, naval force of different countries have also been discussed by him here. Important opinions

on naval battles have been given by him. His expertise on the navy is seen when he says that in a naval battle (if other things are equal) majority in number gives assured success. He picks up the true military spirit and shares with the readers, "To a commander both victory and defeat are equal. As a warrior is ready for the fame after the victory, he is ready for the stigma after defeat also" [32]. He also described the ferocity of the atomic bombs in Hiroshima and Nagasaki. He knows the universal principle about war. "Lax in arrangement of war, fear of war, makes war inevitable" [33]. The Sino-Indian War has been discussed elaborately as well. It was a deplorable and insulting defeat.

Realities of his life

This book is a summing up Chaudhuri's *Autobiography*. Besides, he describes some more issues here as the book was written during the later years of his life. He reminisces his life of a hundred years. He has described his early years here briefly, unlike in *The Autobiography*. His description of Kishoreganj, Banagram, Kalikutch, living in Calcutta, education, college life and struggle, etc. found in his *Autobiography* have been repeated here. Almost all of these information are repetitions from the *Autobiography*. Houses, rivers, bazaar, food habits, education, festivals, home decorations, domestic animals, *puja*, litigations and sources of earning of people of Kishoreganj are described in the beginning. He makes a comparative study between his father's village and mother's village. Then he switches to Calcutta life. He took Calcutta to be a dream city. When he arrived there he was thrilled but some elements of life disillusioned him. He says here that he considered studies meant for exams as minor but studying was not that at all. Reading in the college and the ordeals of daily life have been finished in four pages only. The meager income of the officials compared to the lawyers has been shown here. "The Sub-Judicial officer received as pay maximum 400 taka..... a Barrister of the High Court earned 500 taka a day" [34]. There were some aristocratic traditions observed in the higher class families. Chaudhuri has mentioned some of them. If anyone of their acquaintances did business for earning a livelihood they did not receive an invitation in his house. His elder grandfather commented seeing a sapling of a pumpkin or brinjal in the yard, "Where will the planters sell their vegetables if I start planting vegetables in my house?" [35]. It apparently seems that he was more satisfied with Calcutta than with Kishoreganj though it is understood that an intense feeling he always felt towards Kishoreganj. He writes, "I am a writer of East Bengal. I never took Calcutta as my own land. Coming even to Calcutta I thought I was an expatriate" [36]

Chaudhuri writes about the shame which he felt after quitting the job. "Once I contributed much money in the family and I had honour" [37]. After the publication of his first book, the *Autobiography* there was a loss of peace in his mind. It was a ticket to enter the greater world and his honour increased. But his sufferings were no less. His state here can be compared to the state of Rabindranath's life after receiving the Nobel Prize. He regretfully says about the dying faculties of the Bengalis. He says that a new Bengali life started from 1920 which was not of development but of degradation. What was firstly seen was the

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extinction of Bengali leadership in national movement. Bankim said, "Bengalis were the servants of situation, the situation never became the servant of Bengalis" [38]. He thought that if India became independent, the whole of India will be like Calcutta Corporation. Calcutta Corporation was then called Calcutta Corruption. As a sign of progress of women now he says that the number of female students is more than the number of male students in the MA class of English literature.

Imperialism

Chaudhuri thinks that the urgent utility of imperialism is to secure civilization against this evil upheaval and defend it against the resentment of the futureless. He terms imperialism as preserver and *reclaimer*. He thus proves that it is not right to define that imperialism is against human dignity as it actually maintains it. It is also wrong to say that it is opposed to free choice. It is synonymous with nationalism. In *Amar Debottar Sampatti* he writes a chapter on why he is an imperialist. Man has become imperialist from the creation of human life. Man dominated the beasts at first and then the trees. To talk about the history of human imperialism he says about Persian, Greek, Roman and British imperialism. He also talks of the imperialism of the Hindus, imperialism in ancient India. He gives some examples on what happens after the fall of an empire. Whenever an empire fell people faced utmost sufferings. The intermittent period from the fall of an empire to the rise of another empire is termed as 'imperial interregnum' [39]. That is why after the fall of Roman Empire three to four hundred years is called the Dark Age of Europe. Why he is an imperialist, he thinks, is because he is a human being. He is an imperialist because he is a civilized human being. He is an imperialist because he is a true Hindu. He describes in *that* book what he wrote in *The English Review* in 1946 to show the happenings after the fall of Moghul Empire was, "Complete ineffectiveness of the State. It could not resist foreign invasion, put down internal rebellions, suppress Hindu-Muslim riots (there were Hind-Muslim riots in those days), could not ensure efficient administration, and was not successful in any project it initiated" [40]. Many Bengalis have misconception about it. He clarified them here. Virgil gave the true identity of imperialism "Hey Roman, keep it in mind- your efficiency is in it- your work is to govern other nations, establish peaceful behaviour, rescue the distressed, and controlling the arrogant" [41]. Hatred to other nation was seen as soon as the English rule was established. They hated the British but liked their rule. As was mentioned earlier, Ishwarchandra, seeing this, has written, "We catch the dogs of the country/ Leaving the foreign priests" [42]. He calls himself an imperialist like Rammohun, Bankim and Vivekananda as he was able to be neutral about both the Bengali and the English.

Explanation of his views on different issues

This book is an explanation of his views on different issues. Chaudhuri has given here answers to some common questions put to him. Why he writes, what writer

ship is, types of writers, success and failure of a writer, worldly affairs in his writing, why he is an imperialist, why he is in England, life story, how he is at a time a Bengali and an Englishman, power of the inactive person, to remain Bengali or to be civilized, what he believes, etc. have been answered here by him. Praise for wife, insult, distance between merit and reward, cause of living in London, Oxford, Bangla language and Bengali, false propaganda against him, influences up to the age of twelve years, Bengalis' uprooting from root, revolution in Bengali mind, cause of his attraction to Europe, his aim in life and romantic love influenced by English literature are also discussed here. He has identified the causes of misconception about him. Dominant issues here are reasons of his writing in Bangla, mistakes of publishers, how writing is published, how he is a writer in Bangla also, ignorance of professors, oppression of the employees of 'kachari', previous condition before English rule, conditions of post-English rule, etc. As a keen observer of history, he considers that Murshidabad was more developed than London. The miserable state of the Treasury of Nabobs has been described. Commission business of Bengalis, foolish malice towards English rule and cause of malice against the English were the faults of the Bengalis. He says that conquest is not evil. Liking for the English, Bankim, how greatness of the self came, effects of malice with him, and his astonishment for declaring him anti-state are also important issues of discussion here. Chaudhuri calls himself imperialist like Rammohun, Bankim and Vivekananda. On his financial trouble he says, "I had large debts at booksellers' then. Their staff collected my new address and started to come to me" [43].

Again, he considered himself an Englishman not by birth but by mental faculty, religion and nationalism. He thinks that if anyone loves his country truly he cannot tolerate her being derailed. He claims that his mentality is the same for both the English and the Bengalis. He has partisanship for neither the English nor the Bengalis. He remembers his childhood memories and shows his true love for them. He described his 'Bengali-ness' up to twelve years. English literature influenced him a lot in his childhood. He was influenced by Keats, Shakespeare, Thomas Gray, Coleridge and many other English writers. He remembers some poems liked by him in his school life- Keats' poem "...magic casements, opening on the foam / Of perilous seas, in fairy lands forlorn" [44]. Shakespeare's 'Blow, blow, thou winter wind, / Thou art not so unkind / As man's ingratitude" [45]. Thomas Gray's "Full many a gem of purest ray serene / The dark unfathom'd caves of ocean bear" [46]. Chaudhuri calls himself an imperialist like Rammohun, Bankim and Vivekananda.

From the above discussion it is crystal clear that Bangla writings of Chaudhuri meant for the Bangla-speaking people was a sharing of knowledge and his cutting-edge analysis of the issues was for the ordinary Bangla readers. Noticeably, simplicity, brevity, clarity, objectivity, etc. typify his Bangla prose. About the simplicity of his Bangla writings, he says, "So my books are not for those who are known as pundits in Bangladesh" [47]. He writes describing the objectives of his writing, "As long as they listen to me I do not care if I am recognized as a writer." [48]. He did not write much in Bangla, nor did he want to be a famous writer in Bangla, but he wanted to explain the misunderstanding

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people had about him. It was a kind of responsibility and he felt a sense of recovery after this. He wanted to rescue the Bengalis from their dementia. He was fatherly in doing so. He never wanted the uprooting of Bengali culture by the influence of English culture. Rather, he lamented the degradation in the cultural world of Bangla literature. He talks about the acculturation process due to the influence of the English in India. Bengali literary personalities like Rabindranath, Michael, Rammohun, Bankim, Ishwarchandra and Bibhutibhusan who were the stars in the literary firmament of Bengal were greatly influenced by English literature and they enlightened Bengal. They had a great contribution to Bangla literature, life and culture. But their worth was undermined. He brings about various issues as a vigorous perceptive account and explanation on Indian customs, family structures, caste, relations between Hindus and Muslims and between Indians and the British. The issues which are widely found in Bangla are his self-explanation, extensive writing on Rabindranath, Bangla literature and life of the Bengalis and mistakes of Bengalis in their social, cultural and political life. If his English books are called a complete pen picture of Chaudhuri his Bangla books are only some reflections of that picture. As it is possible that Bangla readers will not be interested to know details of his surroundings and environment in India he describes these less in Bangla books. In his English as well as Bangla writings, he alluded to rare sources of knowledge which certify his erudition in various scholastic fields. About simplifications of his writings, Keki N. Daruwalla says, "If Circe turned men into swine, Nirad Chaudhuri can reduce complex philosophies into trite simplifications" [49].

But critics have different views about Chaudhuri as well. Eminent Indian writer Krishna Bose says about him, "Some of his later Bengali work is tired, prejudiced ranting, full of inaccuracies and self-justification" [50]. About his repetitions, a famous journalist Shrabani Bose says, "Most sessions with Nirad Babu would be the same" [51]. Again, two important shortcomings of his books are his silence on the conscious utterance of the Muslim Bengali or on talk about the Renaissance and he never recognized the very considerable attainment "of post-Tagore Bengali culture." Chaudhuri's writing is, in many cases, contradiction, derision and allusions. Manaseez says in the words of Chaudhuri "I started writing in Bengali in 1923 and since then I am used to mean scolding." [52]. Though his Bangla books are much controversial or much blamed they are very readable. So, Shrabani Bose writes, "He now receives a regular supply of letters from Bengali readers expressing their admiration for him" [53]. It is also a clear representation of the Bengalis to the Bengalis. From the examples mentioned in many places of his books his sympathy for the Bengalis is crystal clear. He had a common objective in all his writings to remind the nation of their lost glory and greatness. His Bangla writings were also meant for the people giving up their mother tongue in the attempt to acquire English learning. They should receive a lesson from him. In the editorial of a newspaper it was written that Nirad Chandra has set examples that one can be a sahib even wearing dhoti, one can gain world citizenship being involved in Bangla literature, enjoying Tagore's songs. Finally, it can be reiterated that Nirad C Chaudhuri wanted to fulfill his objectives, bringing forth a wide variety of issues in his Bangla writings which are deemed as exceptionally powerful.

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