

CHAPTER V
CONCLUSION

CONCLUSION

Stylistics is a systematic study of the patterns of language used in a variety of texts. It is closely linked with the developments in the fields of linguistic theory and methodology of analysis. It involves both literary criticism and descriptive linguistics. The ultimate purpose of literary criticism is to interpret and evaluate literary writings. The literary critic searches for underlying significance of the poem and observes the study of language system to get the reader the conveyed message and its interpretation. The linguist is concerned with the codes themselves and interested in particular message only because these messages are examples of how codes are constructed. The linguist and the critic are dependent on each other as linguistics and literary criticism are interdependent terms and stylistics is a bridge between them. As Widdowson says, stylistics is an area of mediation between literary criticism and linguistics. Keeping this in mind, I have made an attempt to analyse poetry of Arun Kolatkar by using different linguistic criteria. My attempt of analysing the text is based on various linguistic theories used by Leech, Flower, Widdowson, Halliday etc. However I have not followed any single model for analysing the text. Instead, it is an eclectic model based on the work done in the area. My dissertation is divided into four chapters in which I have had a detailed discussion on the survey of style and stylistics, Arun Kolatkar as a poet and stylistic analysis of the poem, 'Jejuri'.

'Jejuri' is a long poem split into small titled section poems. A kind of circular movement can be traced in the poem. The whole poem is

structured between the sunrise and the sunset, a single revolution of the sun. From the beginning to the end, there are descriptions of several places at Jejuri. The poet speaks of the surrounding temples, the bus, the people at Jejuri, the atmosphere at Jejuri, the railway station and other things, he has seen at Jejuri. Though it deals with pilgrimage, it is not a religious poem. It is an ironical poem with social and cultural aspects underlying it. Arun Kolatkar tries to bring out social evils, false beliefs and superstitions in a satirical way. He does this by using various linguistic foregroundings and poetic devices. The use of formal structure, diction, syntax and imagery and symbolism show the experimentation and modernistic qualities of Arun Kolatkar.

I have analysed 'Jejuri' in order to investigate Arun Kolatkar's style by finding out various linguistic foregroundings. Through the investigation of the style of Arun Kolatkar, I have drawn the following conclusions :

a) While studying the formal structure, it has been proved that Arun Kolatkar's use of a variety of formal structure attracts the reader in his first reading. Normally he writes in free-verse but in Jejuri, he applies stanzaic patterns in some poems. I have noticed that three-line stanza pattern is the poet's favourite stanzaic pattern so brilliantly used that every stanza gives a complete thought or picture. I have found that writing in non-conventional manner is Kolatkar's special style. Generally the formal structure of the poem is conversational, colloquial and sometimes narrative with uneven line-length and with varied syllables. Another striking thing we notice is that Kolatkar does not use the capitalization and punctuation

marks in some poems which remind us of Cummings whose poetry is full of syntactic foregrounding . The co-relation between formal structure and content is found in *Jejuri*. Thus the formal structure of the poem is so attractive that makes the style of Arun Kolatkar catchy.

b)As it is ironical and intellectual poetry with social attitude, the poet does not use phonological foregrounding strikingly perhaps because the thematic concerns are social which are presented ironically and intellectually. The occasional use of alliteration and regular rhymes give rise to musicality and poeticity. Arun Kolatkar's brilliance in using the rhymes in long narrative poems is seen in *Jejuri*.

c) With regard to the use of diction in '*Jejuri*', I have noticed that Arun Kolatkar uses right words in right places. His deliberate use of words in order to get a desired effect is worth-noting. It is found that he is a clever word-player who shows visual pictures to the reader by describing the scenes using the proper words. With the help of words of local colour and cultural context, Arun Kolatkar succeeds in giving a socio-cultural background to the poem. He uses American vocabulary most frequently in his poetry in order to make experiments with the use of language. I have found colloquialism in '*Jejuri*'. The poems are full of conversational and modern colloquial expressions. Such expressions show modern sensibility of Arun Kolatkar.

d) I have noticed that the syntax used is rich with a variety of syntactical patterns. The use of syntactic parallelism, syntactic inversions, rhetorical questions, fragmented structures etc. All these are meaningfully

foregrounded in 'Jejuri' Arun Kolatkar experiments with language occasionally by using punctuation marks and sometimes not using them. Syntax and the stanzaic form depend upon the subject matter. The use of second person pronoun, 'you' shows the intimacy of the poet to the reader. Generally the use of present tense is seen in Arun Kolatkar's poetry. Simple present tense is most frequent which tells us about habitual present. In the description of legendary stories past tense is used. Kolatkar makes use of syntactic parallelism and syntactic inversion in order to foreground the meaning as well as structure. It also helps in emphasizing the thought. I have found many fragmentary structure in 'Jejuri' which give the hidden meaning, a fragment of thought through phrases or expressions. Sometimes it is used to focus irony. Thus the variation in syntax helps the reader to get the meaning of the poem.

e)I have noticed a remarkable use of imagery and symbolism. The perfect use of images in order to give a visual picture to the reader is a main characteristic of Arun Kolatkar's poetry. He employs striking and startling images throughout the poem and makes the poem visually rich. Metaphors and similes are suggestive and effective in bringing out ironical meanings, the feeling of decay and rationality of the narrator. The image of the sun is seen in 'Jejuri' which is taken as a symbol of rationality. The whole poem is framed between two images of the sun-rising and setting sun. The nature imagery gives a highly visualized picture of things seen at Jejuri. Arun Kolatkar uses the imagery so aptly that it makes a powerful appeal to the visual imagination of the reader. It has been proved that the poem has

gained a unity and coherence due to the immense use of imagery and symbolism.

My conclusions with regard to Arun Kolatkar's use of formal structure, Lexis, syntax and imagery are based on the analysis of Jejuri as given in chapter 3. I have often taken a recourse to critical commentary which function as a "lead-in" while analysing Jejuri stylistically.