



## Human Relations in Ankhi's Novels & Short Stories

Manjit Kaur<sup>1</sup>, Dr. Lakhwinder Kaur<sup>2</sup>

<sup>1</sup>Research Scholar, CT University, Ludhiana.

<sup>2</sup>Assistant Professor, CT University, Ludhiana.

### Introduction

'Human Relations' are the base of any society and culture. In other words it can be said, society and culture has not any existence without the human relationship. Human social life and cultural values, norms and intellectual evaluation are the main factors to build the culture and to evaluate it. There are different types of human relations in the society. They have their different cultural values. It is too much difficult to define the human relations and their different behavior. Till now an effort is being to consider the human relations from an angle of discipline and philosophy, because relations are created from man and for man, so they should also be evaluated by man, they are meaningful or meaning less. In the society human relations are two types; Permanent and for the time being. They are changeable but the culture makes them typical conventional. Although nothing is permanent except time, yet human relationship is also necessary for the permanence of any geographical culture. Because of that in the culture of different areas, human relationship performs the same character in the different way. According to the geographical features of the culture, all the values of human relationship are being fixed. In the society there are different relations. Mainly – Blood relation and non-blood relation. In the blood relationship the main relations are son and father, son and mother, brother and brother, sister and sister, brother and sister and sister and brother. Non blood relations are totally free from any kind of responsibility and any kind of compulsion. They are totally on the base of humanitarian ground. Many times, non-blood relations have become more valuable and very important. Hence, these relations live in the human heart for the long time. Anthropologically we can say that every relation is enter-connected between man to man. In the society no body is capable to keep his existence with the loneliness. So a human being is bound in the relations by his birth because he is answerable to the relatives. Human relations play different roles (positive or negative) in the society.

Literature is a mirror of the society. Every action of the man in the society is being presented in the literature by its psychological and physical actions. To criticize the society a writer presents some ideal character in his literary work. Any literary work can't be able to present the society in its complete form. Everywhere the social angle or an ideal message of the writer is present in the literary work. Our article is related to present the character of Ram Saroop Ankhis's novels and short stories.

Ram Saroop Ankhis was a regional novelist, a personality of fame in the world of Punjabi novel. His literary works mainly associated with Malwa region of Punjab, particularly the districts of Bathinda, Sangrur and Barnala. The particular region forms the pivot of his works in which he has described the different characteristics such as the life style the people. Their customs, traditions, social, political and economic conditions, cultural values, morals, ethics and geographic features. His valuable conditional contribution to Punjabi regional literature which he mainly focused on the districts of Barnala and Bathinda of the Malwa region can be judged through his literary accounts that depict the mentality of the people, cultural values, social, political, economic, religious conditions, geographical location, dress code, dialect of the people in a comprehensive manner. His quota of regional novel and stories mainly includes, *KotheKharak Singh*, *Jameenan wale* and *Kankan da Katleam*.

*KotheKharak Singh* novel published in 1985, and it begins from the Second World War and describes the conditions of emergency in Punjab. KotheKharak Singh is his longest novel in which writer describes the different aspects of the people of Malwa region with different characters. All characters are living and performing their roles under the economic motives, directly or indirectly in KotheKharak Singh a character presented by Ankhi- Banto, who is the wife of Jhanda, She maintains physical relations with her brother-in-law Arjun. She takes the proper care like good food and supports him in every possible way, so that he does not feel the need to marry in order to avoid the further division of their property. Jhanda indirectly wants same. Banto says to Arjun, "*Tenusangal paunakise din*" and she gets success. Other character of the novel like Hardit Singh, Jarinder and Bimla and Puspinder and her husband play their role according to the context of the novel. The main character of the novel is Harnami who plays the central role and writer pays his message to the society through her character. He lost her home property and also her body for her lust able hunger. In the end of the novel she says '*iksareer de suad ne menu kitho-kithopuchaditta- raj duarchhadke.....*'

*Sulphas* is also another novel related to the Malwa region in which Ankhi exposed the harsh life of a farmer. There are two characters in the novel, Santa Singh and Jora Singh with the possession of six acres of land each. The story of novel describes that a disturbed and depressed farmer ends his life with suicide. Santa Singh's son work in the fields making all possible efforts but still they remain sunk in huge debts. Jora Singh brother of Santa Singh starts the illegal smuggling of opium. He earns sufficient money through such means and bribes Govt. officials and secure job for his son on the other side Santa had to sold his tractor that he had bought on installments basis in order to marry his daughters. He further fell in

trouble due to non-payment of bank loan. Present condition of the farmer of Punjab can be seen in this novel Jameenan wale Novel also related to the above said theme.

Ankhi wrote some short stories *Teesi da Ber*, *Mere Pind d nuhar*, *SuttaNaag*, *Huddien be the pind*, *Kachchadhaga*, *manukhdeemaut*, *kharaDhudh*, *swalldarsawaal*, *ApneGhareh da Paani and chhappari*, *vehera* etc. Ankhi also describes the life style of Malwa region of Punjab in his short stories. So many characters of stories describe the different aspects of the life of people.

Story Reshma describes the lust able hunger of a girls and bad economic condition of his husband. She faces the loneliness and wants to tell her condition to her brother in law. When she tells she feels some relief from the mental burden. She says to her brother in law, "jeejaji mere vaaldekhonakinneLamme ne".

*Satyugi Banda* story presented on ideal character, whose social life is very good and well mannered. But people are taunting him and he doesn't care. In the content of a story ignorance is the main cause writer wants to says ignorance and innocence are the good features of the good character of the man, which made a man The Satyugi Banda. In the story the main character, *thamman* lives alone with a young lady at night. He doesn't touch lady and he ties both arms of lady with his turban when his friends looked the scene and asked him he says "ihtikke pain ta dindi nee, mur-mur mere manje tea aawe, batherasamjhaie....." and he ties both arms of the young lady.

*Kalle de Bahu*, *ArabbAadmi*, *Suggandherjihelok* and *Teese da ber* are the romantic stories but described by the writer in very simple way. Kharadudh and Lohe da gate and Baakibhukh are the stories which are deeply related to the lower level peasantry. How the little land can make a man to follow the lobos of society.

*Hare Prde wale karma*, *DalerAurat* and *Tung muhri de salwaar* are the stories describe the life style of a urban middle class. In the end, we can say human relations are presented by the Ankhi in his literary works are really his conscious efforts. Symbolically or directly he says or tells his message by the characters. His characters deeply connected only to the village life but also tie up with the deep kinship of Punjabi culture and society physically and psychologically also. All characters and their relationship presented by the writer in his literary works look real. Artificial characterization cannot be seen in Ankhi's novels and shorts stories.

#### References:

- [1] Levi Strause. C. The elementary Structure of kinship P.4PI
- [2] LesideA.White- The evolution of Culture P.117
- [3] Structural Anthopology Vol. IP. 36
- [4] KotheKharak Singh P.146
- [5] Ibid P. 295
- [6] Sulfass P.11P
- [7] Teese da Ber P. 11
- [8] Ibid P.38