FIFTH CHAPTER

Comparative study of the Economic Aspect of middle and lower class life as depicted in the stories of SHIVPRASAD SINGH and MAHIM BORA.
5. Discussion on Economic aspect in the lives of middle & lower class people as depicted in the stories of SHIVPRASAD SINGH and MAHIM BORA.

The way we achieved independence led to the emergence of communal conflict and there was brought transformation between the Hindus and the Muslims resulting into miscellaneous observation. One group regarded this freedom to be false and the others were moving them ahead with the politics. With the independence, Indian public found a great open world in the midst of national influence and on the other hand they have awakened a new sense in them with democracy.

In a greater sense, the lower and middle class people may call this as the right time for the looking and deciding their identity. Both these classes were in a greater stage alert and conscious regarding their existence and right. At that time storytellers were in mood to present the condition of the middle class and the lower class on the basis of new background. Indeed every parts and regions of the country were becoming awakened. The process of story writing began to be stated on the basis of the agony of the rural and town inhabitants, their affliction, changing relationship, family, economic transition and so on.

"Saamanti mulya se mukti aur nayee adyagik sangskriti ke bauj, raastriya apekhsaye aur antahrasatriya pravaaho ko sahar ebang gaon ka aadmi jyada jatil, sangslist dharaatalo me jine lagaa tha."(1) (Freedom from the feudal value and the burden of new industrial policies, national negligence and international influence has completely led the people from the cities and the villages to live under the earth of nothingness)

1. Kahani Anuvob Aur Avibyakti, Rajendra Yadav, Page 55
During this moment the political situation also markedly influencing the country under the barrier of which the middle and lower class were brutally suffering.

"Wahi purana samrajya baadi tantra he aphsar aur naukarsaahi samanto aur pujipatio ke saath milkar manmaani kar rahe he, neta laug ki uvarti pragatishil shaktio ke saath nehi, aphsaro aur peisewalo ke haath me he. Tikramo aur hathkando ke bich sare maanab mulya dam tour gaye he...vastachar aur vasttariko se laug raato raat kathio, kare khari kar rahe he.....ye sab dekh saadharan log digvramit hota chala gayaa, samanya janata vagya aur vagabaan ke naam par apni takdire badalne wale vagabano dwaara chamatkar ki raah dekhne lagi."(1) (And the motto of their stories was to create the portrayal of a valiant protagonist wishing to convert his destiny and condition or indeed as a representative figure of the common and general people. Common people were dreaming of wonderfulness by the almighty. That is the old imperialistic policy, the officer and the low rank person being mingled with the feudalist and the capitalist began to restrain their domain, but without mingling in the emerging progressive potentiality of the leaders. With corruption and misdeed people were becoming the owner of the buildings and cars. Having seen all these, the common people became disillusioned. The poor people believing on the destiny and the almighty began to imagine of a striking mystery. )

The stated above factors made people to tremble with fear, death, terror, curiosity, loneliness and the enigma of defeat. The common people of the country started to fight with

1. Kahaani Anuvob Aur Avibyakti, Rajendra Yadav, Page 55
the western influence. Specially people were greatly disturbed by the various machines and the technologies brought from America. They also frowned at the blind following of the capitalist outlook with the thought that there would not bring effective result in a developing country like India. The story writers tried at best to bring a revolutionary colour into the Indian existence through the medium of their stories.

The radical change that was flourished by European renaissance also touched the Indian sentiment. While on the other hand, the flow of the Second World War and the 42’s freedom movement tended to be affected on the Indian social and rational standard directly. The way, in which the ideologies of political and economical freedom have increased the speed of individual liberty, likewise the conflict of the individual life with the social life too became intense. Particularly there came radical challenge against the monotonous social standard, political tumult and running ideologies in the cities as well as in the towns.

Indeed the crucial aspect like decreasing of social and individual relationship, clash between poverty and profusion as an outcome of increasing economic crisis- all these rapidly created a conflicting situation in our national and social life. Particularly at that moment Indian literature gave prominent highlight on the aspects like Marxist philosophy and on the analysis of Freudian psychology. Therefore, these economic transitions had created a change in the traditional literary technique inevitably.

In this moment the story writers began to write stories based on the social and humanistic exhaustion. The economic crisis that arised in the Indian social life found a brilliant manifestation in the short stories. Both the story writers from Hindi as well as Assamese have presented the above realism in their stories. Particularly all these stories reflect the belief of the simple and neglected people living in the rural and urban
background along with their simple mentality and philosophy of life with a radical outlook. Indeed it can be said that an accurate picture of the above economic aspect are to be found in the stories of both the writers.

5.1 **Special assessment of the Economic Aspect of the middle and lower class as found in the stories of Shivprasad Singh on the basis of the stated characteristics**

"Dr. Shivprasad Singh ek imandaar budhijibi he. We jitne hi sangbedansil prativaban ebang drishti sampanna kathaakar the utni hi bade budhijibi the. Iske kaaran waye sausan mukti aur byakti swatantra dono ko jurnewale Ram Monuhar Lohia ko apna pathpraadarshak mante the."\(^{(1)}\) (Shivprasad Singh was a true rational thinker. He is a rationalist to the extent as he is a story writer with conscientious and skillful observation. Hence he considers Ram Monuhar Lohia, the personality attached to the freedom of exploitation and individual liberty to be his forerunner.)

In large number of his stories the depiction of pitiful life of the common people suffering with economic crisis can be seen in their social life.

"Premchand gramin jiwan ka chitran karne wale hindi ke wae pahle kathaakar the."\(^{(2)}\) (Premchand was the first writer in the Hindi to deal with the depiction of rural life in his stories.)

1. Srasta Jise Mein Janta Aur Sristi Jise Mein Hoon. Pandeo Sasi Bhusan Chitangs
2. Kahaani Sahitya, Dr. S.T.Narashingchari, Page 283
After Premchand, it was Shivprasad Singh who strive a more realistic depiction of the rural life in which the creation of atmosphere and incidents were immensely influenced by economic aspect. The portrayal of character are psychologically oriented in his stories written in relation to economic aspect. Tiny background in place of simple background, internal conflicts over the external in the determining of the movement of life and prominent place have been taken by the humanistic personality rather than class oriented characters can be seen in his economic stories. Shivprasad Singh has modified his economic temperament for the well set up of the Indian lives along with the social prosperity.

In his economic narrative, there is evident of ideology in to the depth of realism. Having economic hindrance, his characters are in dreaming of hope and aspiration. Shivprasad Singh has presented the economic aspect in an elaborate design as Premchand depicted in his stories. Having overthrown the disguise of economic dream of the characters of Premchand, Shivprasad Singh has acquainted those middle and lower classes with the reality of life which is available in their circumstances as faced by these two classes. In some of his stories there are apparent of broken dream in place of ideology. Therefore having one social identity the characters can create an identity of their self inspite of having economic capability.

In the economic stories of Shivprasad Singh there is the depiction of dejection as anticipated by the middle and lower classes while fighting against the economic odd. Besides his stories is the reflection of strength of the characters as to escape away from this economic crisis.
His stories ‘Chitkabri’ and ‘Murgei Nei Bang Di’ are the brilliant depiction of the economic agony of the lower class of people. In the story ‘Chitkabri’, there is a brilliant realistic portrayal of the economic disturbance as faced by the lower class. Roupan Sahu, the character of the story, with an intention to become rich buys a goat, by selling his household utensils. All the members love the goat very much and were feeding it with the part of their food. Their dream of becoming a rich came to end, when the pregnant goat died after eating poisonous grass.

In this story Shivprasad Singh has drawn a pitiful picture suffered by the lower class due to economic downfall. By seeing economic prosperity of Bhola, Roupan Sahu sold his essential utensils to buy a goat to become rich, is the depiction of the foolishness of a lower class people. The dream of an illiterate rural person is like the house, made of cotton which can be inflamed entirely with a tiny fire. Shivprasad Singh in this story particularly depicts starvation as a factor of poverty. Its picture has been shown by the writer——“Chaawal ki roti lekar Munnu bola,’ Amma aaj bhi bhaat nehi.’”

“kha le beta kal banaaungi.”

“Munnu ne ‘hi’ ‘hi’ kar thunakna suru kiya

Dulahi ne ek chataka jor dia” (1) (Taking the bread of rice, Munna asks “Mother, do not have meal even today?”

Munna began to disturb her with cry Dulahi has slapped at him.)

Through the mouthpiece of Roupan Sahu, Shivprasad Singh has excellently exposed the afflicting and helpless domestic condition in which there is found realistic

1. Andhakup, Chitkabri, Shivprasad Singhji Ki Kahaania-1, Page-93
portrayal of the agony of poverty. “Jahaa bhuk se log marte he, sach puchau to devta waha nehi rehte. Devta usi ke paas rahte he jaha paisa he.” (1) (The place where people die because of starvation, no God stays there. God exists with the one who has money.)

Indeed this story beautifully depicts a realistic picture of the lower class life as afflicted by economic bondage.

The story ‘Murgei Nei Bang Di’ is another brilliant tale by Shivprasad Singh in which a painful picture has been drawn of a lower ploughman suffered by economic downfall. The condition of the house is too disturbing. Not a single food items were available in the house. The family of Mogru has to lead their day and night without having anything. The payable amounts from the thakurs and the mahajans are not to be found. Rather thakur made Mogru helpless having the bodily description of his wife. While thakur asks Mogru about the healthy body of his wife, then Mogru with a forceful smile, replied starveness made his wife lively. “Mogru haal thik kar ke ayaa uski aur dekh kar thakur muskuraye, ‘kyu re Mogru, din va din teri gharwali nikharti ja rahi he. Kya khilata he use?’ Mogru thahaka loga kar hasa, “Malik garibo ki aurate bhuke rehkar nikharti he.” (2) (Mogru comes preparing the plough and having seen him Thakur laughingly ask “What is the matter Mogru, your wife growing to be beautiful day by day. What do you feed her?” Mogru with a forcedful smile replies “My lord, the wife of the poor becomes beautiful having starved.”)

Against the evil comment of thakur Mogru can not rebel, thakur is the only person

1. Andhakup, Chitkabri, Shivprasad Singhji Ki Kahaania-1, Page-91
2. Andhakup, Murgei Nei Bang Di, Shivprasad Singhji Ki Kahaania-1, Page-104
from whom he can get money. Therefore inspite of hearing the insult from thakur, Mogru with the memory of the starving faces of his family members asks for the money to tkakur. The hard work that Mogru does for the thakur, he has not given such benefit, and therefore he remained disturbed. He had also with the fear that as he was growing to be old who would feed his family. The climax of the story with afflicting description comes when Mogru with his starving anger slap on his kid. His wife become angry with this and made harsh comment to him. This indeed realistically reflects the full of economically afflicted life of the lower people.

"Apna karam nehi dekhte, chale he marne. Bhuk lagi he to bhikh mango. Larke ko marne se to pet nehi bharega."

(Do not look at your work, and comes to beat. If you hungry, then you go and beg. The beating of the child will not fill the hungryness.)

In the story ‘Mahuwei Ke Phool’, an economic insight is brilliantly exposed by the writer. The evil impact of the dowry system in North India has been exposed in the story through the marriage of Shatti. Due to economic disruption, Shatti against her wish had to marry herself with a characterless person. The life of the women engulfed by economic bondage and the life of who become destroyed under this cruel impact is brilliantly depicted through this story.

In this story the writer has delineated the character of Shatti as a simple, mild and with impressive behaviour over anybody. The writer describes that she is like a flower of

1. Andhakup, Murgei Nei Bang Di, Shivprasad Singhji Ki Kahaania-1, Page-105
‘Mahuwe’. The father of Shatti as to get rid of his credit and from the responsibility, gets her married with a characterless person Heera. Shatti auctioned herself and her life in front of the respect of her father and got married with Heera.

In this story there is the reflection of the difficulties of life along with the problem of poverty. Shatti’s father was in fear that he could not maintain his family with his simple income, then how he would take the burden of the dowry of his daughter. The disturbing picture of the economic fatality in the modern society has been described here in this story very beautifully by the writer. “Kahi kam rupaye me larkaa thik hota to Shatti ki tuina me rakhne se buddhe ki aatma kaap uthti, larke acche milte taah vaa ho bhi uche.” (1) (If somewhere suitor became fixed for small amount but during the moment of comparing with Shatti, the heart of the old man became trembled, if suitor became superior then the amount too rises.)

Indeed this story is a skillful and successful presentation of the lower and middle class families in which economic suffering has to be undergone by the women.

In Shivprasad Singh’s story ‘Dhara’, there happened to be witnessed a conflicting picture of the economic fatality as faced by the lower people. The introducing of the first person “I” in the story is the prototype of the writer himself. Through the mouthpiece of the writer himself has been attempted in the story to prepare the incident on the lower people. The name of the chief of this house is Gauduwa. Gauduwa works at the godown in the town where Debnath also works. Because of Gauduwa’s ill health his daughter Teura have to work at her father’s working place. Incidentally there had taken place physical

1. Andhakup, Mahuwe Ke Phool, Shivprasad Singhji Ki Kahaania-1, Page-104
relationship between Debnath and Teura and the convicted left her being pregnant. This fatal incident has brought a terrible result to the future of Gauduwa’s daughter and having found no alternative and she turned out to be begging girl. The depiction of the work done by a father to maintain the family and finally by his daughter and in due course of time her destiny to become a begging girl is indeed a realistically stirring episode in the story. Although the story contains no depth matter but reflects a terrible picture of the lower class who left themselves to flow any direction of a running stream under the financial complexity.

‘Chain’ is another brilliant story by Shivprasad Singh in which the writer presented an economically disrupted condition through the portrayal of a lower rickshaw puller’s character. The rickshaw puller is running his frequently chain disturbing old rickshaw due to his poor economic condition. He has not the least strength of buying a new one. He has been maintaining his five-member family with his rickshaw as a source of earning. Swarup, the elder brother of the protagonist bought this rickshaw who died of pneumonia. The wife of Swarup along with two children has been looking after by the protagonist with the help of the rickshaw very painfully. The rickshaw puller has no money even to repair the rickshaw. Infact with the selection of a simple subject matter, the writer has depicted an economically disrupted picture of a household.

Shivprasad Singh’s story ‘Khel’ is also an outstanding narrative dealing with the economic perplexity of a middle class family. This story depicts the economically afflicted life of Kishan who works in a daily for eighty or ninety rupees. Having not enough money to treat his typhoid ailed son Pappu, he takes the loan from his neighbour Ram Babu and got his son under treatment. Before his illness, there took place a quarrel between this Ram
Babu and Pappu, Kishan’s son. Then Kishan, Pappu’s father told Ram Babu not to mingle the elder with the quarrel of the children.

Therefore two months later while Kishan asked Ram Babu for money due to his son’s illness, then Ram Babu offering money to Kishan and made bitter comment to him on the bygone issues. “Parosi ka parosi se kaam parta hi he, me jaanta tha aap kabhi na kabhi kisi kaam se ayenge. Isliye me aapse kaaha tha ki jhuk kar rehna chahiye, jyada akarna thik nehi hota.” (Ram Babu with a subtle expression said to Kishan a poor person like him should always be neutral. It was not necessary for his part to speak high.) While in due course of time Ram Babu began to made harsh comment to Kishan on the repayment of his loan. “Aap do mahine se kaan me tel dale bethe he, charam-haya to kuch nehi rahi is jamane me aur uparse aap ne yah kataha kutta pal rakha he jo kisi chariph aadmi ko darwaje me ghusne nehi dcta...‘kab tak de rahe he aap’ ab to tisraa mahinaa bhi bita-Ram Babu ne Pappu ko dekha-andekha kar te hue kaha—bhai dikkat sabko he, is mahine ki pehli taarikh ko sab chukta kar dijiye-jaise le aye wese dena bhi chahiye. Charaaphat dono taraf se nibhani parti he.” (He used to say to Kishan on the return back of his money just like as he owed from him.) Kishan’s wife, a poor middle class house wife began to say to him on the repayment of Ram Babu’s money with no time. “Beton milte hi unke rupaye de dijje. Kisi tarah adhe pet yaa vukhe sukhe kaat lenge ek mahinaa.” (She sorrowfully said to him that one month they would

1. Ek Yatra Sattah Ke Niehe, Khel, Shivprasad Singhji Ki Kahaania -2, Page 143
2. Ek Yatra Sattah Ke Niehe, Khel Shivprasad Singhji Ki Kahaania -2, Page 144
3. Ek Yatra Sattah Ke Niehe, Khel, Shivprasad Singhji Ki Kahaania -2, Page 146
live without meal. But Kishan should return back Ram Babu’s loan while getting payment.)

The catastrophe of the story is too very poignant. Pappu, Krishan’s son began to realize that every person of the family is suffering due to non-repayment of Ram Babu’s money. Therefore being beaten by Ram Babu’s son, he tells the lie that he had been fallen down while playing.

“Kishan ne Pappu ko gaoudi me le lia. “kyu bete kisne mara tuje?” Kishan ne jante hue anjaan jeise pucha. “kisi ne nehi pitaji” Pappu hutak-hutak kar bola ham ko kisi ne nehi mara, ham to khel khel me gir gaye the.” Kishan ne Pappu ko dono bhujao me vins lia. Pita ki akho se ashu ki bunde dulak kar ladke ke dhul sane balo me kho goi.” (I) (Inspite of being a child, Pappu could anticipate the agony that was undergoing by his parents. Therefore he used to say to the frequent asking of his father he was never beaten by anybody. Rather he wounded himself while playing.)

Indeed this story has beautifully depicted an economically disturbed middle class life.

Shivprasad Singh skillfully presents the bitter economical tragedy faced by both the middle class and lower class families in his economic aspect oriented stories and under the gulf of which the rural and urban life have been in a way of destruction.

1. Ek Yatra Sattah Ke Niche, Khel, Shivprasad Singhji Ki Kahaania - 2, Page 147

146
5.2 Depiction of the Economic Aspect of the middle and lower class family in the stories of Mahim Bora:

Mahim Bora, the prominent Assamese story writer has depicted in large bulk of his stories the crucial economic downfall that comes across by both the middle class and lower class in their lives of Assamese society. If there made an analytical observation of the time in which he stepped himself in to the writing of story, then it is to be viewed the ending of the Second World War along with the parallel move of the freedom movement. These two illustrious historical episodes have entirely changed the direction of our country and this led to a revolutionary transition in the human outlook towards the life. The impact of these happened to be reflected in the literary art too. Although the independence and the ending of the war have ceased several problems, but there lots of economical problem are initiated. The impact of all these had fallen on the stories of Bora and his stories began to reflect the economic disruption which may retard the progress of Assamese life as an outcome. The creation of those incidents which have converted the lives of the middle class and lower class because of economic weakness can be seen in his stories. His stories are written on the observation of socialistic realism which is an invaluable part of the dialectical materialism of the Marxian philosophy. Bora's large bulk of stories reflect this Marxian economic ideology in a beautiful design. Indeed the economic aspect oriented stories of Mahim Bora can be viewed as an artistic presentation of the realism in which stirring humanism got mingled with the social realism. Respected Bora feels that social barrier and the flow of economic transition is helpful for the natural living and for the growth of simple
mentality. Here I will highlight on the above features regarding its application in the writer’s economical aspect oriented stories.

In the story ‘Aparajit’ Mahim Bora has beautifully penned on the economic crisis faced by lower class of people through laughter. An economically disrupted life of a poor man like Bhudhar Saikia can be seen in this story. But this economically poignant depiction has been beautifully flourished with the creation of color of laughter by the writer. “Juta siluar pora chandi patholoi” (From the cobbler to the chandi pathak.) Bhudhar Saikia, the protagonist of the story became failure having worked in different profession. But he never accepted any of his defeat. He became sticked with his quality of speaking too much as a weakness in human’s character. He never looks for his misdeed or never admits although sees it. “Sadao sheshat, taar shesh abalamban dargi kaam tu jetia nasalaa hoi paril, tetai sai dhemelia charitrya tu aamar chakur aagat ati karun charitya hisape thiya die.” (And in the end when his job of tailor too became stagnant, then his grotesque character stands before us as a poignant one and which made us to feel pity.)

He uses to speak proudly about everything of his past glorious activities in front of his infant nephew and wife. His proud speaking reflects the simple, rustic, easy person. But the economic frailty has created sympathy towards his family which reflects through these. Indeed the story has beautifully depicted a picture of economic exhaustion as faced by the

1. Golpa Samagra, Aparajit, Dr. Hiren Gohain, Page 8

148
lower class like Bhudhar Saikia.

Mahim Bora’s story ‘Father & Son and Company’ too based on economically disrupted condition. Here in the story a defeated person has opened a shop with the small means. But the younger son of the old man has been devoted him with full enthusiasm in running the shop.

The activities of the son and through which the expectation they made for the future reminds the sentiment of the simple middle class family. “Ahaa aahise, jua goise, graahak aru paikari dukaanir lekh nai. Si jimaan pare gahin hoi gaadit bahi garutu kulat loi dhan loise. Kunubai dushar kathaa sudhile he si eshar uttar die (kathaa sudhibaloi ba saah kare keitai?)

Baahirat thakaa prakaanda paallat gumustai maraapat, sariyah jukhi chiyari chiyari jukhtn janaai ase ‘ek mun saat ser’, ‘ek mun pundhara ser’. Si usarate maharituk bahuai loi kaagajat likhai goise……” (1) (Some one is coming and other one is going, there is no limit of customers and retailers. He as quiet as he should, sitting on the gadi, having the pillow on his lap, has taken the money. He replies one answer although somebody asks frequently.) But unfortunately the shop became stagnant and everybody can hear about their poignancy.

Indeed through this story Mahim Bora has successfully depicted the economically disrupted life of the middle class family.

In the story ‘Kathanibari Ghat’ there is beautifully depicted about the eco-social condition after independence. The time of writing this story was about approximately 1955.

1. Golpa Samagra, Father & Son And Company, Dr. Hiren Gohain, Page 26
This story beautifully presents the currently stagnant boat transportation along with its usefulness. Besides there is a depiction of an economic picture relating to this. In fact the description given by the narrator in the story that “Chahbaakash anaa aru kayla nia chaah baaganar matar bilakei imaan samai Kathanibari ghaatak jiai rakhisil.” (The motors carrying the tea-box and the coal have remained alive the Kathanibari ghat for a long time.) This description has indeed pointed the economic aspect in relation to tea industry. Besides seeing the smoke of the machine house of the distant tea garden from the ghat, having got the news of the accident of the son-in-law two days before, but not able to call him by the father of the heroine because of his non-leave due to the season time of tea-leaf and on the other hand, “Bagaane bagaane chaakari bisari phura” (Searching for job in various tea garden) the description of the narrator regarding his vagabond life in search of job amidst the tea gardens beautifully presents the economic aspect.

Moreover, the writer also mentioned about the Farrie service on the heart of great Brahmaputra connecting upper-lower Assam along with the connection between the North-South banks, the tea-stall based on the harbor of Farrie, solely capital oriented non-humanistic fancy and well-managed business very accurately. Indeed, the economic description made by the writer in the story ‘Kathanibari Ghat’ is really very enchanting and depicts the contemporary economic aspect too.

1. Golpa Samagra, Kathanibari Ghat, Dr. Hiren Gohain, Page-5
2. Golpa Samagra, Kathanibari Ghat, Dr. Hiren Gohain, Page-7
In the story ‘Aakhej’ by Mahim Bora there is to be seen a burning portrayal of the economic disruption in the lives of the lower people. A very pitiful aspect of the lower class rural people is reflected through this story. This story indeed presents the economic emptiness of the lower class people who has to cry for one part of the meal. “Tekeli kalah jari-jukario jetia khudekane esaajar pura chawl nulal, gharar ghoini hisabe Malchir maakar dhaiya chyuti huare kathaa”....... “Dinar vaatake lora suali keitak dile. Duta man matimaah pai sarahkoi lau kumura di sijaise, Giriekak emuthi sijai dibai laagiba. Kei saaj je vaat nai.” (1)(While looking for the rice in the pot and had not found anything, then inevitably arised the condition of being impatient fot the mother of Malchi. Some of the portion of the dinner been given to the children. Having got some ‘mati mah’ has been cooked with the mixture of pumpkin and gourd. Her man must have to be given a portion. How long they have not been meal?) The writer has blamed the mahajans and the maujaders for this economic downfall and the outcome of their exploitation is the root of the economic crisis in the household of Maneswar. The mahajans with his evil intention has snatched away everything of Maneswar like his land, garden, cattle and even the earring of his wife. He sees that the granary of Mahajans is full of paddy. But his house is without a least feed. His wife too does not get suitable price for her sickle from the Maujader. This indeed accurately presents how the poor and rustic people have been exploited economically with the conspiracy of the Maujaders. Around the village there are the lands only owned by the Mahajans and the Maujaders .In the end of the story there is shown how the Mahajans has been killed by Maneswar with the chance of an earthquake.

1. Golpa Samagra, Kathanibari Ghat, Dr. Hiren Gohain, Page-5
Indeed there reflects a depth of human consciousness here. The elements of revenge tragedy are to be seen in the story with the portrayal of characters in resemblance to the mythology. "Nisthur chushan shaashanar churanta prajyayat pratisudhar sprihaai manuhak amaanuh ba paashabik kari tulat aswavikataa eku nai." (There is no unnaturalness in making man immoral due to the intensity of revenge in the fixed point of evil rein.) The characters are unacceptable in the ethical observation but they are real. There is no unnaturalness in becoming men revengeful against injustice.

"Aajir ji santrasbaad seya Maneswar hatar kshuvat udgiran." (The aspect of modern terrorism is the outcome of the revolt by the person like Maneswar.) The character of Maneswar indeed represents million of afflicted, neglected and starved people around the world who created a sense of poignancy in us along with the relation of a revengeful sentiment against misdeed. Indeed the story ‘Aakhej’ has beautifully drawn a picture of economic disruption.

In the story ‘Poitachura’ too impact of the economic disruption had been fallen intensely. When Ballav, the protagonist of the story turns to be an emiable youth but pitifully converted to a worthless person, then there raised gradually the anger, pity and finally hatred in the mind of his father, mother and sister against him. Assamese society has lost the humanistic relationship which has been brilliantly depicted by Mahim Bora in his


particular story. "Artha sampade nirupan karise manuhar lagat manuhar samparka." (The relation of men to men has defined the nature of economic prosperity.) Indeed through the mouthpiece of the story, the writer primarily wants to reveal the fact that men become a creature having the relationship just only in materialism rather than humanistic relationship in the so-called capitalist social system.

‘Chakrabat’, an another brilliant tale by Mahim Bora dealing with the economic condition in the lives of the lower and middle class families. After loosing his tea-garden job, Harinath with the broken bi-cycle bought from the Sahab for fifteen rupees tries to look after his family. Harinath feels proud of his bi-cycle but fails to keep it in well-condition being frequently repaired due to his economic condition. The old lives of Harinath along with his old bi-cycle have to face defeat in front of the newness due to economic disruption. In the story there is to be seen the economically disturbed life of Harinath, the father of three sons with his sorrowful failure everywhere he does his job. The only source of his livelihood is his outdated bi-cycle which is stagnant as his life. He carries the home-made articles to the market in the bi-cycle with an intention to buy useful utensil for his family. But his condition remained out of proper order. His bi-cycle frequently gets stagnant along with his family too. Finally he has heard about the opening of ‘Mohori job’ in the distant garden he travels there on his bi-cycle. But his bi-cycle became disturbed him on the way. On the other hand, having reached in the projected place too, he did not get the job.

In the story, there are seen two attempts made by Harinath as to get a job for his livelihood. But his repairing bi-cycle disturbed him each time. When he gets engaged for the repairing of the bi-cycle, then his three children have been watching his work with too much expectation and interestedness. This picture has beautifully indicates how his children are dependent on the earning of Harinath. Therefore besides interpreting the terrible picture of the life of Harinath, through this story the writer also successfully highlight on the cycle of destiny of the happiness and sorrow in the life of Harinath rotating like the tyre of his bi-cycle which is based on the economic foundation.

In the story ‘Ei Nadir Sute’, Mahim Bora, the writer wants to highlight on the following wave of the polluted economic sentiment in the simple and the easiest Assamese lives. The greed of money has fed up the Assamese lower and middle class of people. This story critically exposed how bribe has been taken. The maladies of the capitalism have adversely affected the rural atmosphere of Assam. Through the portrayal of the character Probudh, the writer has shown how society has forced an honest person like Probudh has to go against of his ideal and forced to marry a girl belonging to a wealthy family.

“Sujug sandhaani madhya bityake kebal nahai, samaajar sakalu tarapar jiwanake artha laalasaar jivai selekibaloi dharise......Luitar ei prasanda garjane sihatak saamari labai, utaai niba sihatak dur-duraniloi.” (1) (The huge thunder clap of the might Luit will take them carried them to unknown distance.)

1. Golpa Samagra, Ei Nadir Sute, Dr. Hiren Gohain, Page 26
This indeed clarifies the agony of the middle class in the labyrinth of polluted atmosphere. The writer appropriately deals with the issue in the particular story that the greed of money has not only quenched the thirst of opportunist middle class, but also all the classes of society have been brutally attached with it. Among all these, if some one like Probudh wishes to live static, this happens only for the self respect but not for the sake of ideal. If the economic enrichment is the foundation of the character of the society, then it also brings the destruction to the society. As the feet of them are plunging in to the land, the idealism of Probudh only can not dictate the move of the society.

"Kaaran, Probudhe akale aadarshar nisaan uruai samaajar gatipath salani kariba nuare. Taar paraa taar dare luke uddhar pua kathin."(1) (Because, a lonely person like Probudh with his iconic personality can not convert the move of the society. It is difficult to escape away an ideal person like him from that of brutal barrier.)

Indeed, this particular story is a brilliant reflection on the economic emptiness as faced by the middle class. The success of the society lies in its accurate description of the social evil.

‘Ekhan Nadir Mrityu’, an illustrious story penned by Mahim Bora on the issue of fishing as a source of livelihood for the Assamese people. This story is indeed a brilliant depiction on the former earning source condition and currently death-bed condition of the Kolong River. The lives of the lower fish-monger community are closely related with it.

The writer in this story presents a horrible and accurate picture regarding the economically fatal condition of the fish-monger community due to the lack of earning source. Because of the economic problem these people spend their time aimlessly in playing card games. There is no evident of any new successful profession for the new generation of the society.

"Tathaa kathita swaadhin kalyankaami natun shaasane sampradaitur paramparaagata maach mariya brittir kunu adhunikaran karaa nai, barancha taar paraa teulukar gaitaantar nuhua koi banchit he karise, maane matsya sampradaye bharaa buwati noit usarar chaharia naagarikar swarthat garkaptaani nirmana samaadha kari pakshapaat dusta shaasane eti mari sutie machuwai sampradaitur babe eri thale." (1) (The so-called liberal welfare administration has not made any modernization of the traditional fishing profession owned by the community. Rather they have been deprived without having any means for them. As to fill up urban hop, there is constructed a road by the Kolong River famous for the fish-monger community.)

Infact, through this story the writer has successfully depicted fatal economic condition of the Assamese fish-monger community due to the death of their earning source.

Having all those stories of Mahim Bora in consideration, it can indeed be said that he has written these economic stories having contemporary atmosphere as a source. And the lives of the both the middle class and lower class are beautifully reflected in these stories.

1. Ekhan Nadir Mrityu, Prakash, April, 1992, Arup Kumar Goswami.
5.3 Comparative analysis of the Economic aspect of the middle and lower class people as found in the stories of MAHIM BORA AND SHIVPRASAD SINGH:

In the conception of economic theme there happened to be witnessed several similarities and differences in the stories of Mahim Bora and Shivprasad Singh. Having rooted in two different places, but belonging to a same period of their writing their stories reflect an accurate picture of that particular Indian background. Particularly during 50’s and 60 decades the evil economic policy of the capitalist, land-lord, maujader had engulfed the rural and urban life which can be clearly seen in their stories.

Therefore the economic fatality of the middle and the lower class were rapidly increasing and became terrible. Assamese as well as North Indian society both have the influence of the economic corruption. So, both the writers have successfully and accurately depicted the economic crisis as faced by the two classes of the society. Indeed both of them deal with the economic problem directly.

In the treatment of economic aspect, both the writers give emphasis on the depiction of rural life. The depiction of urban life in their stories is rare in contrast to the treatment of their rural life in almost all of their stories. The economic consciousness as caught up by Shivprasad Singh is direct and comparatively grand than that of Mahim Bora. Although the main source of the stories of both the writers is the rural life, but their stories also reflect changing economic tread, mechanism and the effect of industrialization in the urban life.

While creating economic background, both the writers give prominent highlight on dealing with the lower class of life rather than the middle class. Both the writers have been
dealt with the exploitation of the mahajnas, maujaders for the realistic depiction of the economic aspect of lower class people. But it is Mahim Bora who has made a rebellious utterance against those evil aspects of the society. Shivprasad Singh has shown in his stories the aspect of poverty, affliction, exploitation, but there is not apparent rebellious temperament.

Through the use of symbol both the writers have described the fatal economic condition. And Mahim Bora has excelled in the use of symbol in his stories.

While dealing with economic fatality, Mahim Bora has sometimes deals with the issue of laughter in his stories. But none of the economic stories of Shivprasad Singh shows any laughter episode. “Jadiu Mahim Bora ei haasya rasar srishti karishe tathapiu enebur srishti kiba khap nukhua jen lage. Aru maaje maaje tu enekua bisaar hoi jen Bora dewe paathakak jur jabardasti hahibaloi dise. Eteke teur hasya rasar kathaak khyatanama engraaj nibandhakaar Sirl Solombe teur nijar dhemelia ba laghu rasanaa samuhar aluchanaa prasangat kara mantabyar kathaak manaloi aahe- “Mai kaandiba nibisaaru babei haahi thaakiba bisaaru” (I keep myself laughing to prevent myself from weeping). Ei uktirei jen Mahim Bora dewar galpat pratiphalan hoise dhaarana hai.” (1) (Although Mahim Bora has created comic scene in his stories, these seemed to be his forceful interpolation to arouse laughter in the readers.) This indeed reflects the feeling of English essayist Sirl Solombe in which he quotes ‘I keep myself laughing to prevent myself from weeping’.

1. Tinijan Golpa Lekhok Aru Asomiya Golpa Sahityar Eta Dhara, Sahitya Samikha, Rabindra Chandra Bora, Page 51
The economic thought of Shivprasad Singh is far greater and depth than that of Mahim Bora. Indeed Mahim Bora stories reflect the true economic sentiment which is enchanting in form. The economic stories of Shivprasad Singh show detached artistic outlook of the writer. But the artistic observation of Mahim Bora is too great. Both the writers deal with the depiction of homely atmosphere presenting the characters like the wife's struggling exploited by the husband and to maintain the house hold with her adorable and suffering nature. Some of their stories also present the wife as an epitome of rebel. Mahim Bora also mentioned some of the traditional and contemporary business like tea-plantation, boat transportation etc in his stories.

Infact, it can be convincingly said that both the writers have been successful to depict the accurate economic tragedy as undergone by the middle class and the lower class in their stories.