

Bachelor of Arts
(B.A.)
Literature and Language-II
(ENGC102)



Directorate of Distance Education
**Guru Jambheshwar University of Science &
Technology**
HISAR-125001



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Literature and Language-II (ENGC102)

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Subject : English	Literature and Language-II (ENGC102)
Lesson No.-01	Author: Dr. Pallavi
Pigeons at Daybreak By Anita Desai	

1.0 Learning Objectives

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1.9 References/ Suggested Readings



1.0 LEARNING OBJECTIVES

1. The students will understand the theme that love doesn't wither away at illness.
2. It emphasizes the reading of literature as an active enterprises involving thought and involving thought and invoking feeling.
3. The student will learn how well-told stories involve us emotionally in the lives of the character.
4. The student will learn the new style of writing of Anita Desai writing skills.

1.2 MAIN BODY OF THE TEXT

This is a touching story of an old couple, Mr. Basu and his wife Otima. The husband is a patient of Asthma and often has attacks of this disease. When the story starts, Mr. Basu is sitting in his chair in the balcony. He cannot read the newspaper himself. His wife reads the paper to him. He calls his wife to come and read out the news to him. She is in the kitchen and is busy with some work. She takes her time. In the meantime, Mr. Basu gets impatient and irritable.

When Otima is free from her work, she is ready to read out the newspaper. She comes to him and reads out the news items one by one. There is nothing special in the news. Mr. Basu gets irritated. Finally, Otima reads out the news that there would be electricity cut in their area during the night. This news alarms Basu. He complains that he would not be able to sleep properly.

The thought of having to sleep in the heat without the electricity fan makes Basu so worried that he has an attack of asthma. He calls out to his wife that he is short of breath. She comes running. She gives him the inhaler. He inhales from it and feels some relief. The postman brings a letter from their son who is at Bhilai. Otima reads out the letter that he is fine and doing work well. This also gives him some relief.



At night Basu's wife suggest that they would move their beds on the roof top and sleep in the open air. As they are old, they cannot move up the beds, themselves, She calls their neighbour, Bulu who helps in taking the beds upstairs.

Otima makes beds, brings pillows, adjusts them on Basu's bed and tries to make him comfortable. But Basu is too distracted by the sound of traffic to sleep. All through the night he moaned and gasped for air. Towards dawn it is so bad that his wife has to get up and massage his chest and it seems to relieve him. She goes down to bring water for her husband. To her surprise, there is light on in their flat. She goes up the stairs and asks Basu to come down.

But he tells her to leave him alone and says that it is cooler now. The morning has brought cool breeze from Jamuna river. Basu is lying flat and still, gazing up. It's mouth is open as if to let it pour into him, as cool and fresh as water. Then a flock of pigeons suddenly flies in the sky and soon disappeared. The writer hints that Basu had died.

1.2.1 Very Short Answer Question

Q.1 What is Otima's attitude towards Basu?

Ans. Otima's attitude towards Basu is tolerant and caring.

Q.2 Why was Basu impatient with the news?

Ans. He did not find the news interesting.

Q.3 What brings on Amul Basu's asthma attack?

Ans. The imagined fear of spending a night in scorching heat without electricity brings on Amul Basu's asthma attack.

Q.4 How old was Otima?

Ans. Otima was fifty six years old.

Q.5 Who is Bulu?



Ans:- Bulu is one of Basu's and Otima's neighbours.

Q.6 Who helped them take their beds to the terrace?

Ans:- The friendly neighbours helped them.

Q.7 Are all of Basu's fears real? Are some of them concocted?

Ans:- The fears were not real. Some of them are imaginary.

Q.8 What is 'one of Basu's worst afflictions'? Why?

Ans:- Mr Basu's inability to read the newspaper at his own is one of his worst pains. It is because of his illness.

Q.9 What was the subject of consuming interest to Otima?

Ans:- Films, was the subject.

Q.10 Why does the old man insist on staying on the terrace?

Ans:- He feels that terrace is cooler.

1.2.2 Short Answer Questions

Q.1 Comment on Anita Desai's prose style, with reference to the story, 'Pigeons at Daybreak'.

Ans:- Anita Desai uses the method of third person narrative. She makes use of descriptions of the characters internal thoughts. She uses symbolism to express her themes. She also makes use of brief but clear descriptions to imply the condition of Mr. Basu. For example, when the electricity stopped, ' Basu saw the sky shrouded with summer dust, and it seemed as airless as the room below.' The imagery of the flying pigeons conveys the release of soul from the body.

Q.2 Describe the bond between the old couple.

Ans:- There is strong bond between Basu and his wife. Otima is fifty six years old and her husband is sixty one. Otima loves & cares her husband. Basu is a patient of asthma and cannot survive without his wife's constant attention.

**Q.3 What happens to Basu when he hears the news of the proposed electricity cut?**

Ans:- Basu's wife reads to her the news that there would be a power cut that night. Basu is a patient of asthma. Suddenly he has an attack of asthma. He feels choked. His wife brings his inhaler. He inhales from it. But he feels that he is not feeling well.

Q.4 Discuss the relevance of the title.

Ans:- The title of the story is very relevant. Both the pigeons and day break occur at the end of the story. The flight of pigeons stands for the flying away of man's soul after death. The daybreak refers to the comfort or freedom which man's soul find after death. A feeling of comfort and relief are conveyed though.

Q.5 Write a note on the ending of the story.

Ans:- The end of the story is not very clear. The writer does not make a clear ending. Basu has an attack of asthma and does not feel well. In the morning, Otima asks him to come down. But Basu does not want to come. His gaze is fixed. The writer hints that Basu has died.

Q.6 How did Mrs. Basu arrange for her husband Mr. Basu to spend the night when there was no light?

Ans. Otima called for help a boy named Bulu who lived next door. They both took Mr. Basu up the stairs. They hauled him up as though he were a bag containing something fragile and valuable. Upon the terrace, he was lowered onto the bed that had been carried up earlier and spread with many pillows.

1.3 FURTHER MAIN BODY OF THE TEXT**1.3.1 Long Answer Type Question****Q.1 What is the theme of the story ' Pigeons at Daybreak'?**

Ans. The story underlines the deep devotion of an Indian wife towards her husband. She gives herself heart and soul in the service of her husband. She never cares for



her own comfort or joy. All her thoughts remain focused in her husband. And if the husband becomes afflicted with some pain or disease, she doesn't want to leave him for a moment.

This is what we find in the story. Mr. Basu is a sixty one year old but hasn't a wrinkle on her face. She is quite devoted to her husband and takes all care of him. However, Mr. Basu remains grumbling all the time about his illness and doesn't let his wife even a moment's rest. One night, there is no electricity, and it is too hot to sleep in the room. With the help of a boy, named Bulu in the neighbourhood, she arranges to take Mr Basu and his bed up to the terrace. Even there in the open, Mr. Basu remains restless. Poor Otima has to keep adjusting the pillows for the old man. She has to keep fanning him with a palm leaf. She has to get downstairs again and again to bring him his medicine. Finally, dead tired, she collapses onto her own string bed. In the morning, when she gets up, she finds that the old man's soul has already taken wings. Now the only thing the old woman's soul can long for is to join her husband in the heavens.

Grammar for Knowledge

1.3.2 Punctuation Marks & Capital Letters

Punctuation is the art of dividing literary composition by means of the points or marks into clauses, members of sentences, and sentences so as to readily convey the sense. The punctuation represent to some extent the pauses the emphasis which assist in making clear the meaning and relative dependence of the sentences in the spoken language.

- 1. Full stop or Period (.)**
- 2. Colon (:)**
- 3. Semi- Colon (;)**
- 4. Comma(,)**
- 5. Note of Exclamation (!)**

**6. Note of Interrogation / Question Mark (?)****7. Dash(-)****8. Inverted _ Commas (" ")****9. Parenthesis ()****10. Hyphen (-)****11. Apostrophe (')****12. Capital letters.****Detailed study**

- **The Full Stop:-** The Full Stop is used at the end of a sentence that is not exclamatory or interrogative, to separate it completely from the sentence that follow it ex:- It is better to have loved and lost than never to have loved at all .

2. After Abbreviations:- M.A., L.L.B., P.W.D

- **The Colon:-** The colon is used to introduce a direct statement or a direct question:-

Bacon says:" Reading maketh a full man; writing an exact man; and conference a ready man."

2. To introduce a list, or an enumeration of detail:-

ex- Shakespeare's four great tragedies are: Hamlet, Macbeth, Othello, and King Lear.

3. Between two complete sentences not joined by conjunctions, yet so closely connected in thought that the second is felt to be an illustration.

ex- This man is an habitual criminal: he has been four times convicted of felony, and is still leading a dishonest life.



- **The Semi-colon (;)** 1. To distinguish co-ordinate clauses joined by such coordinating conjunctions as express position, or introduce an inference; as , therefore, otherwise, so , then, for , still, yet

ex- Eat more fruit; otherwise you will regret it.

2. To separate parallel clauses which the writer desires to emphasize by providing a longer pause between them.

ex- The coconut tree gives us food, it gives us drink; it gives us rafters; it gives us material for roofing; it gives us oil; it gives us ropes; it supplies us, with nearly all the necessities of life.

3. Before such words and phrases as namely, that is, as, viz., introducing an example, explanation etc, as-

ex:- There are three cardinal virtues; namely, faith, hope, and charity.

- **The Comma (,)** The Comma is used to mark off the Vocative (Nominative of Address): Milton, thou shouldst be living at this hour- Wordsworth

When I am dead, my dear

Sing so sad songs for me - Rossetti

Frailty, thy name is woman! - Shakespeare.

2. To separate a series of words in the same construction:-

ex- We live by admiration, faith and hope.

Friends, Romans, Countrymen, lend me your ears.

It was a long, dull and wearisome journey

Earth, air, water, teem with life.

3. To separate such successive pair of words connected by and or or

ex - Live or die, sink or swim, survive or perish,



I shall support him.

4. To mark off a Noun or a Phrase

ex- Napoleon, the man of Destiny, as some have called him, was a most wonderful general.

5. After Nominative Absolute

ex- I am not, to tell the truth, very much impressed by your proposal.

6. To mark off two or more Adverbs or Adverbial phrase coming together:-

ex - Then, at length, tardy justice was done to the memory of Oliver.

7. To mark off a series of Noun clause, or Adjective clause.

ex- I did not know when he did it, or why he did it.

8. Before and after words, phrases or clauses

ex- Her behaviour, to say the least, was very rude.

9. To indicate the omission of a word, especially a verb:

ex- To have knowledge is good, but to possess wisdom, better.

10. After a Verb of saying, which introduces something in Direct Speech.

ex- He said to his disciples, "Watch and pray".

11. After each preposition, when there are two prepositions to one object.

ex- Your car is superior to , and cheaper than, the one I say yesterday.

12. Words and phrases indicating comparison.

ex- The water is deep, yet it is clear.

13. When the natural order of a sentence is inverted

ex- By attention to details, good printing is produced.

14. Independent elements in a sentence



ex- I am, Dear Sir, Your sincerely, I refer, Mr. President, to yesterday's meeting.

15. When a word is understood, but not expressed, a comma is inserted in its place.

ex- The characteristic of Chaucer is intensity; of Spenser; remoteness; of Milton, of Shakespeare, everything.

- **The Question Mark:-** The question mark is used at the end of a direct question:-

ex- Have you written your essay?

"If you prick us, do we not bleed? - Shakespeare

- **The Exclamation Mark:-** The Exclamation mark is used after a vocative case a usage now almost exclusively confined to verse.

ex- Oh world! Oh life! Oh Time!

After interjections and exclamatory sentences:-

ex- Alas! they had been friends in youth Coleridge.

- **The Dash:-** The Dash is used to indicate an unexpected turn or sudden break in a sentence.

ex- He counted them at daybreak of day:-

To summarize a multiple subject:-

ex- And ships by thousands, lay below



And men in thousands ----- all were his-----

To denote agitated Speech:-

ex- I - er - think - I mean - er - I feel.

4. To show the intentional omission of a name.



PUNCTUATION MARKS			
	●	Full stop or Period	“ ” Quotation Marks
	,	Comma	a' Apostrophe
	:	Colon	a... Ellipsis Points
	;	Semicolon	a! Exclamation Mark
	?	Question Mark	<u>a</u> Underline
	()	Round Brackets	a - b Hyphen
	[]	Square Brackets	a/b Virgule



FASCINATING and TRUE

FACTS about PUNCTUATION


1. QUOTATION MARKS

 → () → “ ”

2. QUESTION MARK

Quaestio → Q_o → Q. → (¿) ?

3. EXCLAMATION POINT

 Io → Io → I. → I → !

4. PERIOD

Peri → C → a subject (O → ●)

5. COMMA

Komma = a little knife / to cut off
( → ,)



- **Inverted commas:-** The inverted commas are used to indicate the exact words of a speaker or a quotation.

ex - He said to John, " May God Bless You."

Parentheses or Double Dashes- are used to separate from the main part of the sentence, a phrase or clause which does not grammatically belong to it.

ex- She gained from heaven ----- a son

- **The Hyphen:-** The Hyphen - a shorter line than the Dash - is used to form compound words-

ex- Brother - in - law, booking - clerk;





- **The Apostrophe :-** The Apostrophe is used to denote the omission of some letter or letters from a word.

ex - I've, don't.

To show the Genitive Case:-

ex- Lies show upon the desert's dusty face.

In the plurals

ex - Do's and Don't's

- **Capital Letters-**Capital letters are used to indicate the first word of a sentence.

ex - The door to success is hardwork.

The pronoun I, and the interjection O

Nouns and pronouns relating to the Deity;

ex - Let us thank God.



The Four Sentence Types

1. Statement (Declarative Sentence)
2. Question (Interrogative Sentence)
3. Exclamation (Exclamatory Sentence)
4. Command (Imperative Sentence)

www.English-Grammar-Revolution.com

- **The Sentence.**

We express our thoughts and feelings through words. Single words do not make the meaning clear without their context. So, when we write or speak, we use words in groups to express our thoughts. The group of words is 'sentences'. Each of the group of words has a subject and a verb.

A sentence is a group of words which makes complete sense.

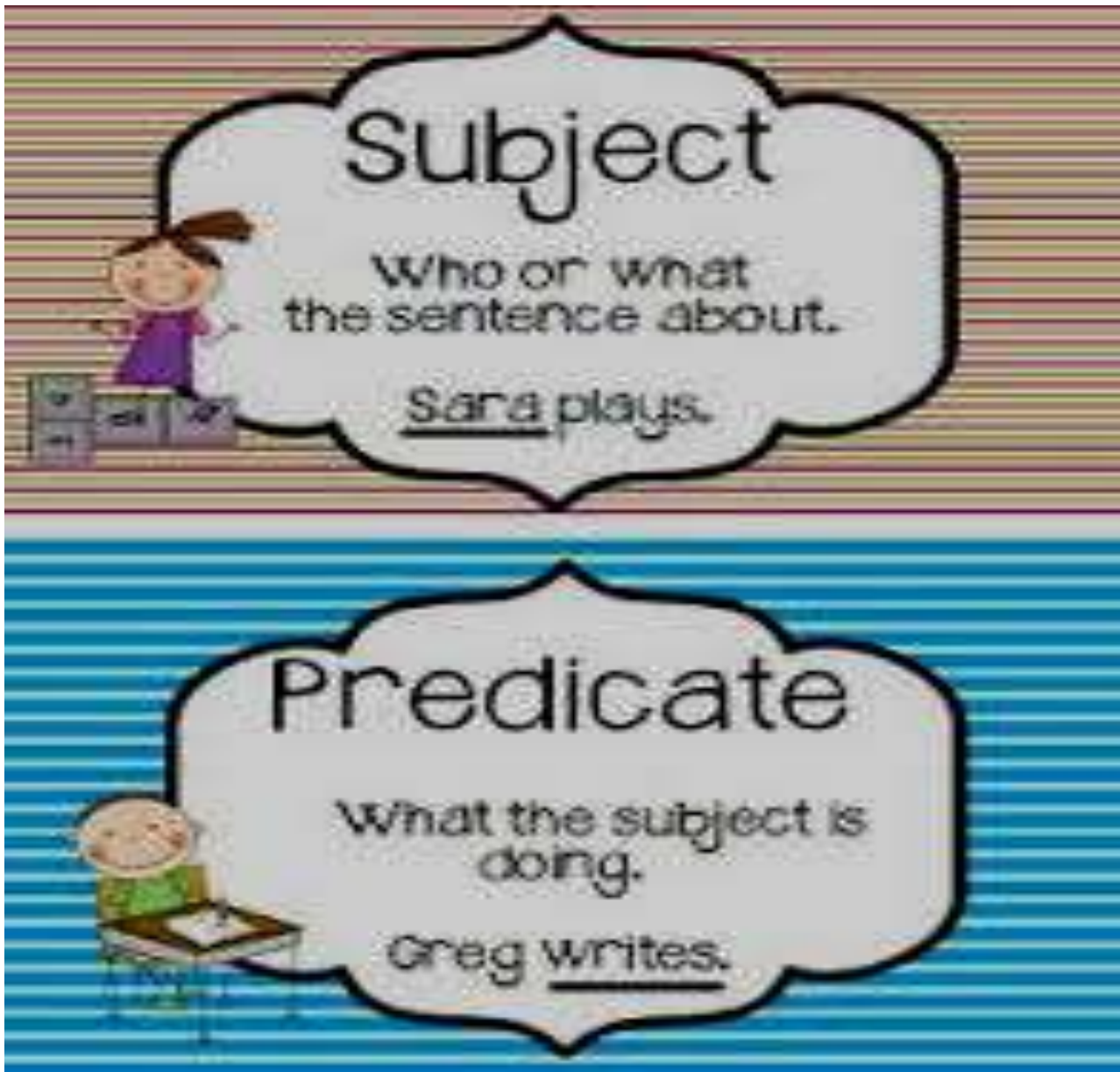
ex - I have two sisters.

Cats like mice.

Components of a sentence

Every sentence has two essential parts.

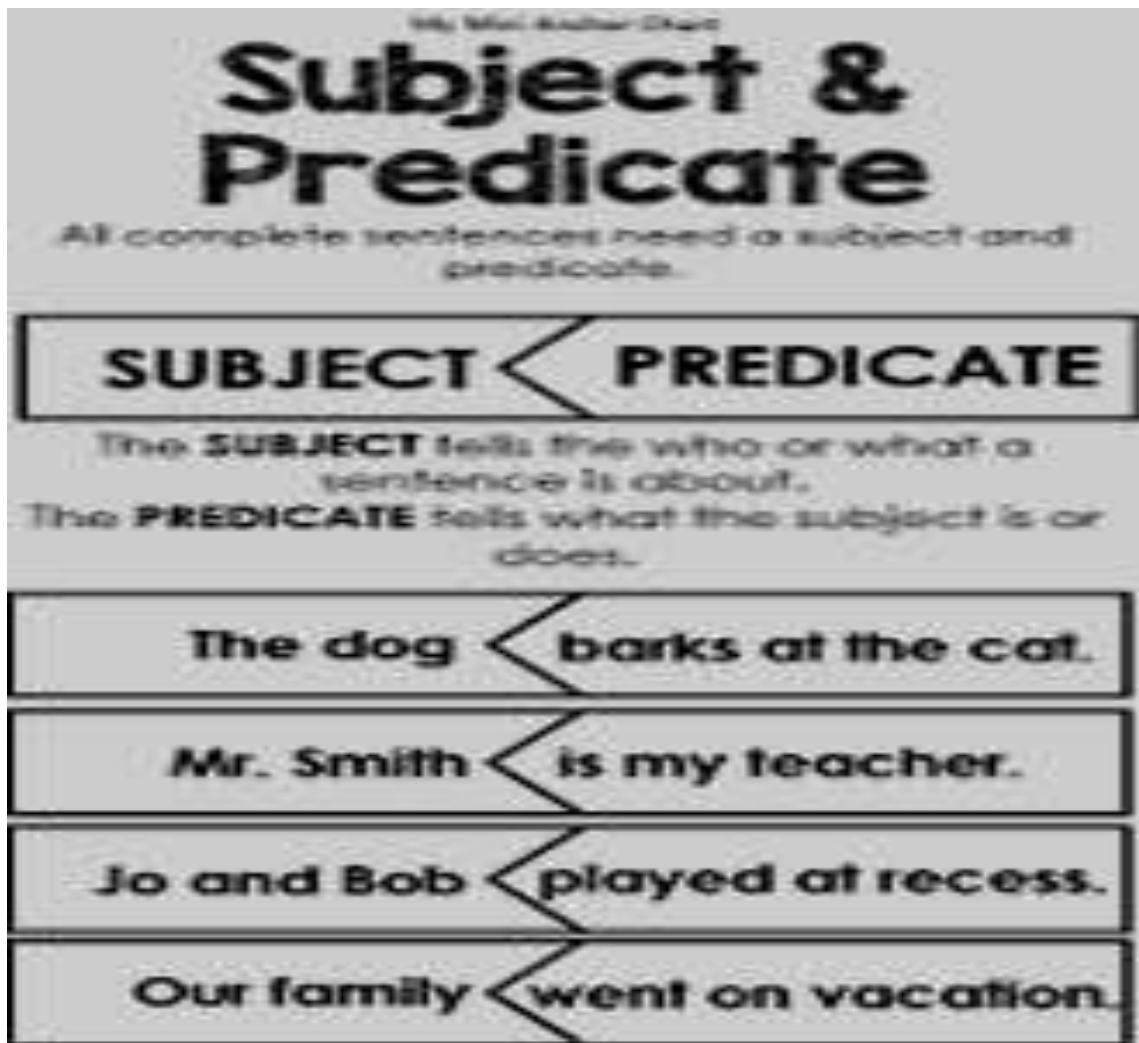
1. A Subject
2. A predicate.



The subject of a sentence is the part about which something is said.

Predicate:- A predicate proclaims or says something about the subject.

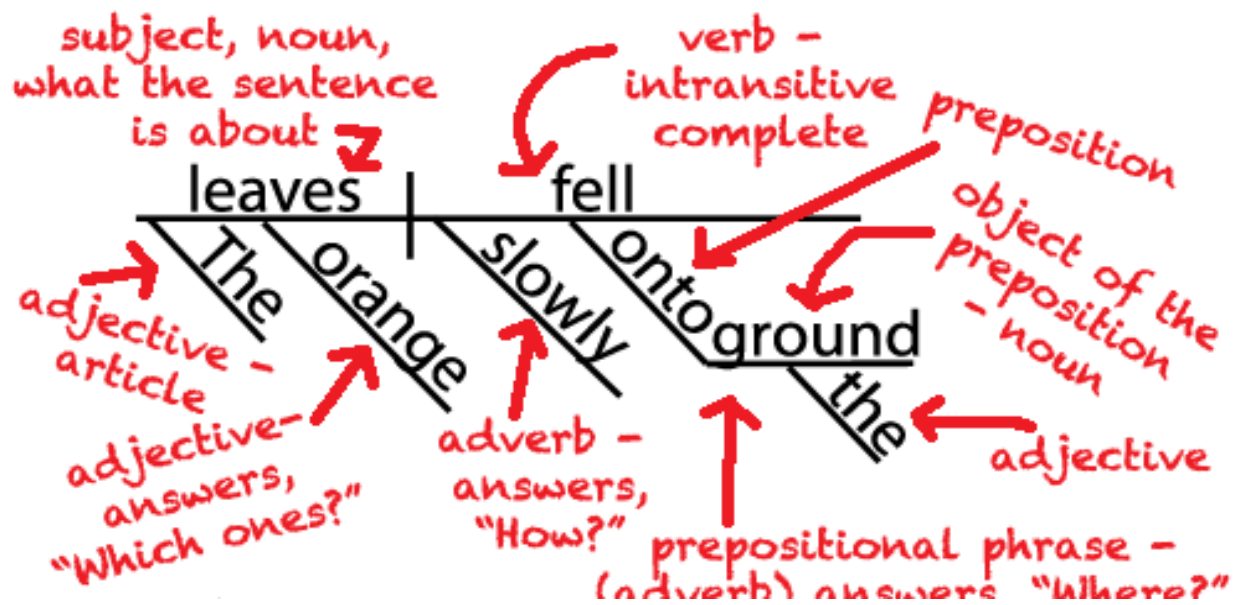
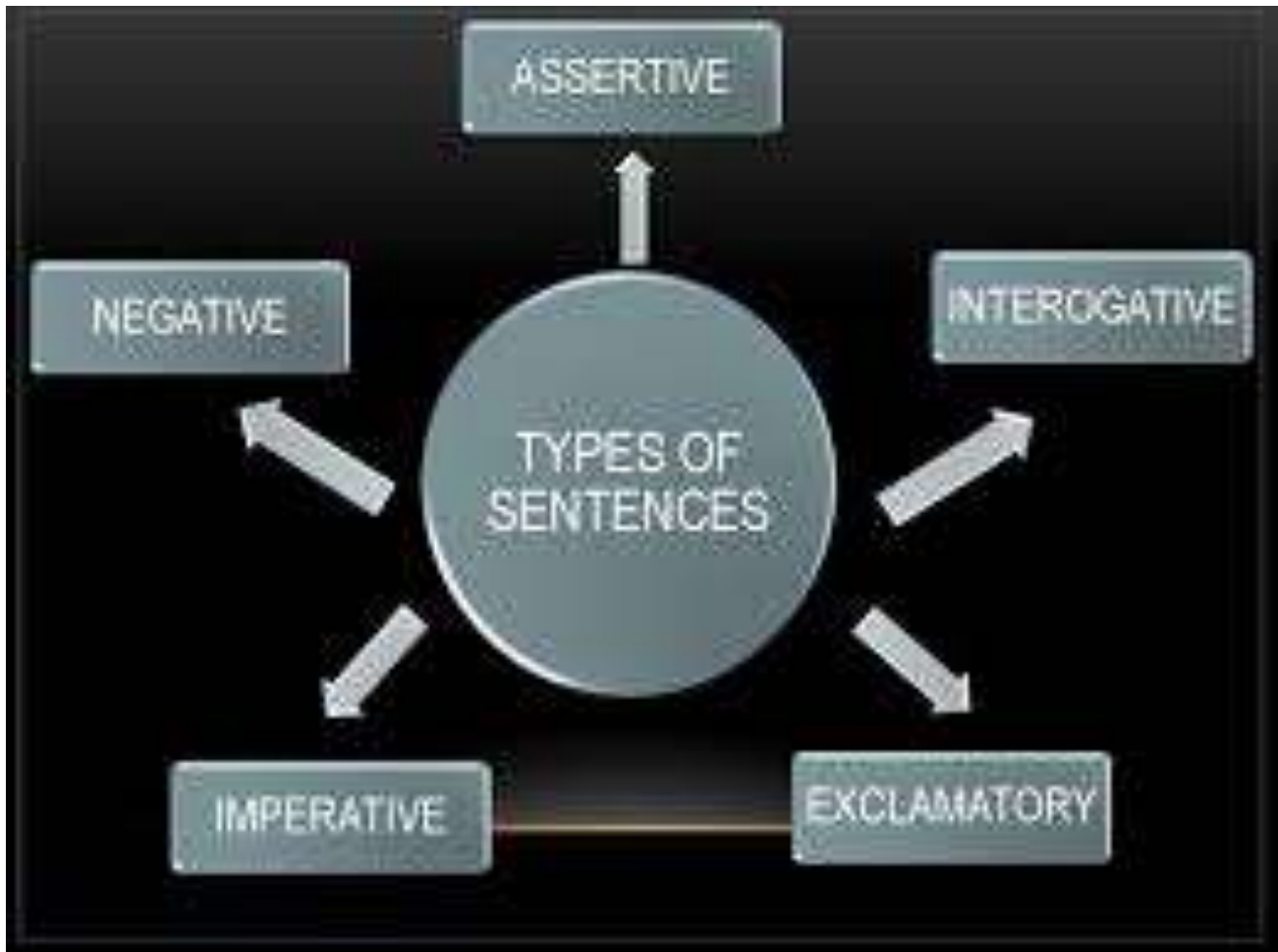
Subject is a noun or pronoun with or without determiners and other words. The predicate has a finite verb with or without object, complement, adverb etc.



Kinds of sentences

The main Kinds are:-

1. Affirmative:- A statement;(Mohan has a big house)
2. Imperative- A command; request,(Close the door)
3. Exclamatory- Sudden response (What a tall building!)
4. Interrogative - A question (Is it raining?)
5. Negative - Negation (Do not close the door)





Exercise for Practice

Separate the Subject and predicate

1. It is raining outside.
2. They are never late.
3. Mohan is flying a kite.
4. The clown made us laugh.
5. God helps good children.
6. The priest sang the prayer.
7. He cannot solve this problem.
8. The old man greeted me with a smile.

Simple Sentence:-

A simple sentence consists of a subject and a predicate. A simple sentence consists of a single clause.

ex - Radha lives in Panipat.

Compound Sentence :- A compound sentence has two or more main clauses, joined together by co-ordinating conjunctions such as and, but , or , yet, still, therefore, so , for, etc.

ex- She must eat or she will become weak.

- She worked hard and got success in her work.

Complex Sentence:- A complex sentence has one main clause and two or more subordinate clause.

ex- I met him before going to Delhi.

He is the girl who stood first.

**Sample paragraph****Life in a small village**

Life in a small village has a charm of its own. There is peace, calm and quiet all around. The air is fresh, pure and free from pollution. There is neither smoke nor noise. People live and work together and share their joys and sorrows. Village life is now changing fast. Even small village are, provided with electricity and drinking water. They have been connected to cities by roads. People use cooking gas in their kitchens. But village life has its own problems. Poverty and ignorance have made people superstitious, jealous and narrow minded. They try to harm others as they cannot bear the progress of their neighbours. There are constant quarrels and family feuds over trifles. Litigation, elections and party politics have spoiled the peace, unity and charm of village life.

Need for Education

Education is the primary right of every child in a democratic society. We have made a law to provide free, compulsory education up to the age of fourteen, up to middle



standard level. An uneducated person can neither be a good citizen nor a good parent. He is ignorant and superstitious. Deprived of knowledge, he falls in the darkness of ignorance and becomes a victim of evil social practices. The problem of drop outs at primary level is quite serious. Poor parents force their children to stay at home and look after the younger kids. Some are compelled to work as child labourers in homes, shops, restaurants and factories. More community centres and Adult education centres have to be opened to educate men and women who were deprived of the fruits of education during their formative years. Our aim should be to provide education to all.

1.4 CHECK YOUR PROGRESS

a. Fill in the blanks with correct form of verb

1. My luggage.....(have) arrived.
2. My friends..... (arrive) here tomorrow.
3. Respect your teachers(Command/request/advice)
4. My sister writes poetry(Interrogative/Simple)
5. Hurrah! We have won the match. (Negative/ Imperative/ Interrogative Exclamatory.)

1.5 ANSWERS TO CHECK YOUR PROGRESS

1. has, will arrive, advice, Simple sentence, Exclamatory sentence.

b. Arrange the following statement

1. Nikhil, grandson a had they named.
2. Reliance for reading, Mr Basu's irritated the newspaper him .

Answer to check you progress

1. They had a grandson named Nikhil.
2. Mr Basu's reliance on Otim for reading the newspaper irritated him.



1.6 KEYWORDS

1. Fear-Worried
2. Curiosity- to know about something
3. Anxiety- Worried about something
4. Harmony- a state of agreement
5. Arguing - to say things angrily
6. Considerate - always thinking of other people wish
7. Whims- a sudden idea
8. Reliance - being able to trust somebody
9. spirits - the part of person , not physical
10. Troubled- to get into a awkward situation

1.7 SUMMARY

Anita Desai depicts the deep sincere efforts of an Indian wife towards her husband. She gives herself heart and soul in the service of her husband. She never cares for her own comfort or joy. All her thoughts remain set in her husband. And if the husband becomes impatient with some pain or disease, she doesn't want to leave him for a moment.. Anita Desai uses the method of third person narrative. She makes use of descriptions of the characters internal thoughts. She uses symbolism to express her themes. She also makes use of brief but clear descriptions to imply the condition of Mr. Basu. For example, when the electricity stopped, ' Basu saw the sky shrouded with summer dust, and it seemed as airless as the room below.' The imagery of the flying pigeons conveys the release of soul from the body.

1.8 SELF- ASSESSMENT TEST

Q.1 What is Otima's attitude towards Basu.



Q.2 On what note does the story 'Pigeons at Day break' end?

Q.3 Give phonetic transcription

1. damage
2. Waist
3. fashion
4. goat
5. master
6. paper

Q.4 Make the following sentences

1. Honour
2. Daybreak
3. feverish
4. Attitude

Q.5 Punctuate the following sentences

1. She is intelligent bold and beautiful
2. My brother in law is an advocate

1.9 REFERENCES & SUGGESTED READINGS

- Pigeon at daybreak. (n.d). 2012
- Siegel, K(n.d). Psychonanalytic Criticism.



Subject : English	Literature and Language-II (ENGC102)
Course Code: BA 101	Author: Dr. Pallavi
Lesson 02	
With the Photographer By – Stephen Leacock	

2.0 Learning Objectives

2.1 Introduction

2.2 Main Body of the Text

2.2.1 Very short Questions Answers

2.2.2 Short Questions Answers

2.3 Further Main Body of the Text

2.3.1 Long Questions Answers

2.3.2 Question Tags

2.4 Check your Progress

2.5 Answers to check your Progress

2.6 Keywords

2.7 Summary

2.8 Self Assessment Test

2.9 References/ Suggested Readings



2.0 LEARNING OBJECTIVES

1. The learners will read and analyze the literary text.
2. Identification of the theme.
3. The student will get sensitized to the issues posed.
4. Development of reference skills.
5. Development of creativity through writing conversations.
6. Will get acquainted with the new vocabulary given.

2.1 INTRODUCTION

With the photographer

Stephen Leacock describes the kind of occurrence which could happen to a person in those days when people still went to studios to get themselves photographed. The humour and irony with which he describes this common place experience transform this ordinary event into a funny one. Stephen's style was simple and interesting. He is best known for his humorous book 'Laugh with Leacock' which provides delectable reading. Born in 1896, Stephen Leacock died in 1944.

2.2 MAIN BODY OF THE TEXT

The story records the amusing account of narrator's encounter with a photographer. The present story is in dialogic form as it is constituted by the conversation. The idea of going to studio in our contemporary times may appear be eccentric as our youth belongs to the age that is dominated by 'Selfie'. On being requested, the photographer looks at the narrator without any enthusiasm. The narrator starts to describe the physical appearance of the photographer. The photographer is described as man in grey suit, with dim eyes. He looks like a "natural scientist." Leacock introduces the photographer to his readers as a man who has no enthusiasm.

The narrator waits for an hour before the process of taking a photograph is started. While waiting for the photographer the narrator reads some magazines. The narrator



considers his act of reading these magazines as an "impertinent thing". The photographer reads, and his choice for woman centric magazines speaks volumes about the industry of photography. Here one may say that fashion among women is the axis on which the entire photography industry revolves. After an hour's waiting the photographer comes and opens the inner gate. In a tone of command he asks the narrator to come in. The narrator sits down in a beam of sunlight. Then the photographer rolls the machine in the middle of the room and goes behind it. He looks at the narrator and he removes the cotton sheet over the frosted window allowing the light and air to enter the studio. Again he goes back into the machine. Finally, the photographer comes in a grave look and declares, "The face is quite wrong." Therefore, he attempts to correct the face through two different methods. 1. By asking the narrator to change his facial expression and 2. by editing his photograph. He asked the photographer to stop that drama and let him go without having photographed. He started to rise from the seat. But the photographer took the photograph and asked him to come on Saturday to have a look at the proof of the photograph. On Saturday the narrator feels disheartened not to find his photograph bearing his real face. Therefore, he calls the profession of photography based on the editing as a "brutal work". it is pertinent to quote the following here:

Take your negative, or whatever you call it is you call it, dip it in anything you like; remove the eyes, correct the mouth, adjust the face, restore the lips, reanimate the necktie and reconstruct the waistcoat..... Then.....

He did not like use of retouch or any other process on his face. He wanted to give gift to his friends. Thus the story ends at a satirical dimension. While leaving the studio, the narrator bursts into tears.

2.3 FURTHER MAIN BODY OF THE TEXT

Very short question- answers

Q.1 What made the writer happy?



Ans: The writer was happy to know that the photographer had a human side.

Q.2 What experience does the writer narrator in the story?

Ans: The writer narrates his experience with photographer.

Q.3 What did the photographer look like?

Ans. He looked like a scientist.

Q.4 What had the photographer done to the eyebrows?

Ans. The photographer had removed the eyebrows.

Q.5 What did the narrator do while waiting for the photographer?

Ans. He read the 'Ladies Companion, the Girl's Magazine, and the Infants' Journal.

Q.6 What did the photographer do with the writer's head?

Ans. He took the writer's head in his hands and twisted it sideways.

Q.7 From where was the sunlight coming in the studio?

Ans. The sunlight was coming through the cotton sheet and the window panes.

Q.8 How long did it take the photographer to open the inner door?

Ans. It took him an hour to open the inner door.

Short Answer Type Question

Q.1 Why did the photographer look 'very grave'?

Ans. He looked very grave because he found the narrator face as 'quite wrong' face to be photographed. Therefore, he said to the narrator that the face would be better if it were "three quarters full." The gravity of his being grave can at best be understood in the fact that he ceased in his hands and twisted it sideways. Even after twisting the face he remained frustrated with the narrator's face and declared: "I don't like the head".

Q.2 'Is it me?' Was the narrator right in asking this question? Why?



Ans. Yes, the narrator was right in asking this question. He was right in asking this question because at the time of taking his photograph the narrator replied to the derogatory remarks of the photographer about his face with dignity. This implies that the narrator is not the victim of the fancy of having an artificial beautiful face in a photo. The photographer also needed the same to understand. Rather he edited his photo and changed it fundamentally.

Q.3 How much was the process lengthy for the writer?

Ans. The writer went to the photographer to have his photograph taken. The photographer made him wait for an hour. Then he took a lot of time adjusting his studio and camera. He went on giving instruction to the writer. He made a number of harsh comments about the writer's face. At last the photograph was taken. The writer went on Saturday to see the proof. He was shocked to find that his face had been totally changed. The photographer had touched it at many places. The writer could not recognize even his own face. Thus, the entire purpose of the photograph was wasted.

Q.4 Had you been in the narrator's place, what would have been your reaction!

Ans. My reaction would not have been much different from that of the narrator. No person, however ugly likes to be told that he or she is ugly. And this is what the foolish photographer in the story does. If I were in the narrator's place, I would have asked the photographer to shut up and mind his own business. I would at once have seen that the man was a foolish person and could not be depended upon for a good photograph. So I would have gone to another photographer instead of wasting my time and my money.

Q.5 Where does your sympathy lie - with the photographer or the narrator?

Ans. Our sympathy certainly lies with the narrator. The photographer has no sense. He has no quality. He doesn't know how to talk. He changes all the features of the narrator by his 'retouching'. The poor fellow had intended to give his photograph to



his friends. He thought that thus they would remember him after his death. We feel true sympathy for him when he bursts into tears and leaves the hellish photographs.

2.3.1 Long Answer Type Question

Q.1 Discuss the elements of humour in the story.

Ans. The story, 'With the Photographer' is full of humour from the beginning to the end. In fact, the very purpose of the writer in this story is to create humour. There is humour even in situations that are distressing and painful for the protagonist. The narrator's very first sentence - 'I want my photograph taken' - gives the reader a light smile. Then as the story progresses, the reader's smile continually remains there. Sometimes, it changes into giggles, chuckles and even peals of laughter.

First of all, the reader feels amused to see how the photographer prepares the narrator for the photograph. He makes him sit in a beam of light coming through the frosted window panes. Then he rolls his machine into the middle of the room and crawls into it from behind. He draws a little black cloth over himself and remains in there for quite sometime. And when at last he comes out, he shakes his head and says to the narrator, "The face is quite wrong". Some other observations that he makes are "The ears are bad." "I don't like the head". While the narrator fumes at such humiliating comments, the reader keeps chucking to himself.

Sample Paragraphs

The Pen is mightier than the sword

Here the pen is mightier than the sword is a famous saying. The pen stands for the authors, newspapers (print media). Thus they go a long way in forming the opinions and thoughts of the people at large, by connecting their minds with others. Thus, we can say that the pen stands for peaceful means to advice and persuade the people to accept the writer's idea or opinions. The power of pen has brought about big revolutions in the history of the world. But those who believed in the force of the



sword brought about nothing but violence and destruction. Thus these who used sword utterly failed to bring about desirable changes in the opinions and ideas of the people all around the world. The use of sword can be used only when it becomes inevitable. It can do work when the pen or persuasion fails to bring about the desirable changes in the people's mind.

A friendly Neighbour

Blessed are those who have good neighbours. Good neighbours sweeten everyday and render great help in emergency. They rush to our help even before any relative can. A friendly neighbour supports in every manner. They are the only one whom we can rely on. On every occasion they can be seen working and helping. Such are really gems. A friendly neighbour can come at one call when some one needs them in a worse situation. One can trust them blindly.

2.3.2 Grammar for Knowledge

Question Tags.

When in normal conversation a person makes a statement and then ask for its confirmation which is called a Question Tag.

ex - You won't forget, will you?

You will be careful, won't you?

Rule:- When a positive statement is there, negative tag is used.

when a negative statement is there, Positive Tag is used.

Statement



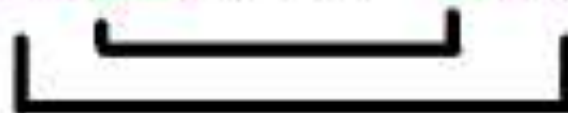
a **positive** statement + a **negative** question tag

You **are** a parent, **aren't** you?



a **negative** statement + a **positive** question tag

Mary **isn't** a parent, **is** she?



**NEGATIVE
STATEMENT**

**POSTIVE
QUESTION
TAG**

?





1. You won't forget
2. She will pass
3. They have won the match.
4. You live at Agra
5. I am a small girl.

Answers

- You won't forget, will you?
- She will pass, won't she?
- They have won the match, haven't they?
- I am a small girl, am'nt I?

Exercise for Practice

- You are a fool.
- He should work hard.
- She will scold you.
- They were making a noise.
- I shall sing songs.
- You are about to live.
- The students are having fun.
- She eats meat.
- The earth is round.
- She has no wealth.
- Nobody shouted.
- Are you not well.
- We have no holiday today.

Change the statements into question

- He goes to school in time.
- She had done her homework.



- Ram is knocking at the door.
- He knows English.
- The doctor has come.
- You can solve this sum.
- You will help me.
- He is improving now.
- I will go there this evening.
- I read a book.

Helping verbs /auxiliary verb help the main verb to describe action. That action happened in the past or is happening in the present or will happen in the future.

am	do	might
are	does	must
be	going to	need
be able to	had	ought to
been	had better	shall
being	has	should
can	have	was
could	have to	were
dare	is	will
did	may	would

Auxiliary verb

Singular

Plural

Be:- I/She/He

We / They

you

(am/are/is)

(are)

In present

In past

I/she /He/You

We/They



was/were (Were)

In present

Have:- I/She/He/YOu We /They

(Have) (Have)

In past

I / She / He / You We/They

Had (had)

In present

Do:- I/She/He/You We/They

(do/does) (do)

In past

I/She/He/You We/They

Did (did)

Helping Verbs

am
are
is
was
were
be
being
been

have
has
had
can
could
should
will
would

do
does
did
is
may
might
must

**2.4 CHECK YOUR PROGRESS.**

1. I am(write) a letter.(Present)
2. He was(teach) English in our school.(Past)
3. I not watch her go to college.
4. you enjoy parties?
5. I am(water) the plants.(continuous)
6. He.....(finish) the work.(Past Perfect)
7.they play a football.

2.5 ANSWERS TO CHECK YOUR PROGRESS.

1. writing
2. taught
3. do
4. Do
5. watering
6. had finished
7. Do

2.6 CHECK YOUR PROGRESS

1. After the photographer opened the inner door.
2. I have lived with it for forty years and I know
3. The photographer looked at me without.....

Answers

1. an hour
2. its faults



3. enthusiasm

2.7 KEYWORDS

1. Conscious - Aware
2. Frosted - Ice - covered
3. Expand - Enlarge
4. Humble - Polite
5. Burst into - Eruption
6. Satire - Mockery
7. Encounter - Meeting
8. Ordinary - Usual
9. Recollect - Remember
10. Self Esteem - Self respect

2.8 SUMMARY

"With the photographer" is an amusing account of the narrator's encounter with a photographer. He describes the kind of occurrence which could happen to a person in those days when people still went to studios to get themselves photographed. However, the harmony and irony with which he describes the experience transform this ordinary event into a funny one. This record of his reactions to having his face reshaped by the skilled photographer is humorous. But when the narrator gets his photo back, he is disappointed as the photo does not resemble him.

2.9 SELF-ASSESSMENT TEST

1. Use the following auxiliaries/helping verbs in sentences of your own.

- a. do (negative)
- b. Did (Question)



- c. Am(Continuous)
- d. Are (Passive)
- e. Were(Continuous)
- f. Had (Past Perfect)

2. Choose the correct option.

1. (Do/Does) you prefer tea to coffee?
2. They(Was/Were) defeated by the South Africans.
3. He.....(Does/Did) not drink milk.
4. They(Was/Were) writing a lesson.
5. She.....(Was/ Were) elected chairman.

Q.1Why did the narrator 'feel bitter'?

Q.2What had the photographer done to the eyebrows?

Q.3Why did the narrator think that the eyes in the photograph were not his?

Q4.Why did the writer close his eyes?

2.10 REFERENCES /SUGGESTED READINGS

- “National Library of Canada: Stephen Leacock”
- Leacock, Stephen (1970) . Last leaves



Subject : English	Literature and Language-II (ENGC102)
Course Code: BA 101	Author: Dr. Pallavi
Lesson no : 03	
The Journey By Temsula Ao	

3.0 Learning Objectives

3.1 Introduction

3.2 Main Body of the Text

3.2.1 Very Short Question Answer

3.2.2 Short Question Answer

3.3 Further Main Body of the Text

3.3.1 Long Question Answer

3.3.2 Modal Auxiliaries

3.4 Check your Progress

3.5 Answers to check your Progress

3.6 Keywords

3.7 Summary

3.8 Self Assessment Test

3.9 References/ Suggested Readings



3.1 INTRODUCTION

Tensula is a poetess and a short story writer. She is the recipient of the Governor's Gold Medal in 2009 from the Government of Meghalaya. This story "The Journey" has been taken from the writer's collection of short stories entitled. These hills called home of an adolescent girl whose journey is both physical and psychological. She has poems, ethnographic pieces and short stories to her literary credit.

3.2 MAIN BODY OF THE TEXT

The story takes in a tribal village in the jungles of Nagaland. When the story starts it is very early morning. Tinula wakes up by the squealing of a piglet. The school is a few miles away and the most part of the journey has to be travelled on foot through a difficult jungle and mountainous area. After the journey to the town of Mariani, she spent the night in the loft of a shopkeeper. She saw the women in the morning of her group. They were cooking curry and rice. It was the custom to carry sufficient food for the journey. After a cold and chilly night, the girl and her brother was hungry. After the morning meal, the party set off briskly. Women of the group drop some pieces of meat and rice on the leaf plate of the young girl. Therefore, she has abundant amount of rice and many pieces of meat. After eating the food, they enter the river, for the adults the water is knee deep but the water reaches up to the eyebrows of Tinula. She is taken to the other bank of the river by her brother and another man. Being totally tired she sits on a stone steps and starts crying. The brother becomes worried to think of the dangers of the jungles. In the morning she finds that one of her feet is swollen badly.

When Tinula and her brother reached the station, the winter sun was already setting. They boarded the train which was crowded. At one of the wayside stations, her brother brought tea and a local food called singaras. Finally, the train reached farkating. It was as nearly midnight. At the time the station was deserted. Luckily,



they met who was going that way in his car. He offered to take them & drop to the school.

On reaching the school, Tinula is allowed to share the bed with her friend Winnie. Tinula feels happy as she finds the warmth of the bed after her cold and long journey. The softness of the sheets reminds her of her last night where she has to fling for her share of the torn blanket. The transition thrills her and she begins to giggle. When Tinula was about to fall asleep, Winnie said to her that her boyfriend Hubert had a new friend now. Tinula was totally surprised by her statement. She knew that Hubert was a friend and had told her friends that Hubert was a good friend. However, these words hurt her. To conceal her real emotions, she started laughing softly.

As the time has passed Tinula could not say whether she laughed or cried on that night. But it was a night of transition in her life. But Winnie's remarks made her realize that the barrier's she faced are not merely physical. Tinula recalls Winnie's deliberate attempt to hurt her. Now she often wonders what happened to a boy named Hubert whom she had never met. Winnie's remarks had forced her, who was only thirteen year old, to embark on a different kind of journey. It was an adventurous journey with new emotions awakened in her heart and soul.

3.2.1 Very short Question Answers.

Q.1 What does the story focus on?

Ans. The story focuses on the physical as well as journey of emotions.

Q.2 What is the time when the story starts?

Ans. The story starts in the very early morning.

Q.3 How is Tinula waken up early in the morning?

Ans. She is waken up by the sound of squealing of a piglet.

Q.4 Why did Tinula's brother ask her to walk faster?



Ans. He said that the wild animals could attack them in the evening.

Q.5 Who had given her the shoes?

Ans. A senior student had given her the shoes.

Q.6 Where did the supritendent gave shelter to Tinula?

Ans. She gave her shelter in the infirmary.

Q.7 Why was the journey so difficult?

Ans. The journey was difficult because of the deep rivers and presence of wild animals.

Q.8 How do the travellers get provisions for their journey?

Ans. They get the provisions of their journey by means of selling oranges, ginger, jam and at times special sticky rice.

3.2.2 Short Answer Type Questions

Q.1 How does the story bring out the importance of the effort of the community in helping an individual?

Ans. The story brings out the importance of the efforts of the community in helping an individual. In this story Tinula and her brother have to undertake two difficult journeys. Each member has brought meals with them. The people of the group help Tinula one woman gives her a lot to eat. In the train man gives Tinula a seat. Another person gives Tinula and her brother lift in his car. Thus the members of the community help one other.

Q.2 What is special about the landscape portrayed in the story?

Ans. The story is set in a village in the Naga Hills. The landscape is beautiful as well as difficult. This is a hilly area. There are dense forests also which abound in wild animals. In the rainy season it becomes difficult to cross. Life in this region is very tough & harsh. But there is a strong bond between the landscape and the people.

**Q.3 How do the people of the hill community prepare for the journey?**

Ans. In the morning Tinula saw the women of their group. They were cooking rice and curry enough for the whole day of the journey. It was the custom to carry sufficient provision for the journey. After an icy night, the girl along with her brother was very hungry.

Q.4 Describe the experience of Tinula and her brother from the station to the school.

Ans. Finally, the train reached farkating, the station which was nearest to her school. It was nearly midnight and the station was deserted. The school was three or four miles from there. Luckily they met a man who was going that way in his car. He offered them a lift. The brother and the sister squeezed themselves in the car as there were other people also in it.

3.3 FURTHER MAIN BODY OF THE TEXT**3.3.1 Long Answer Type Questions.****Q.1 With reference to the story, ' The Journey', writes about the natural beauty of the North East.**

Ans. Assam is known as the Shangri-la of the North East India. That area is rich in natural beauty. The lakes and rivers of that area reflect the colours of the changing sky. The fields soothe and refresh the minds of the people. As the season changes, the beauty of the North East also undergoes certain changes. Drops of rain bathe the landscape and keep it fresh. Assam is famous for tea gardens and one horned rhinos.

There is a fine mixture of many cultures. Bihu is celebrated by all people. But the terrain is tough and difficult. Tinula and her brother undergo two difficult journeys. But after the night when the day breaks, the whole area is bathed as beauty.

Q.2 Describe Tinula's journey from her boarding school to her village.



Ans. Tinula's brother escorted her. They started their journey early, so they could reach home by night. Her brother kept telling her to walk faster. But the girl could not keep pace with the other and remained behind them. They reached the banks of Disoi river. They opened their leaf packets and took their midday meal. When they entered the river, the water was knee deep for others but it reached upto the eyes of Tinula. So her brother and another man lifted her up. After crossing the river, the mountain area was difficult to head. Tinula could not walk and started crying. Tinula remembered how she struggled over every step and by the time she reached the village, the sun had set

Grammar for knowledge .

3.3.2 Modals

Modal Auxiliaries are:- shall/should/will/would/can,could,may, might, must, dare, need, ought to, used to.

These are used along with main verbs. The modal auxiliaries express the 'mode' or 'manner' of actions denoted by the probability, permission, obligation or duty,etc.

Tenses	Affirmative	Interrogative	Negative
Present	<i>must have/has to</i>	<i>must I ? have I to/has he to ?</i>	<i>haven't to hasn't to mustn't</i>
Future time Reference	<i>must shall/will have to</i>	<i>shall I have to ? will have you to ? must I ?</i>	<i>I shall not have to ? you'll not have to ?</i>
Past	<i>had to</i>	<i>had I to ?</i>	<i>I hadn't to ?</i>

Main Points

1. The modal auxiliary does not change form according to the number or person of the subject.

ex - I can drive, You can drive, We can drive.



2. The modal auxiliary does not stand alone but always goes with a full verb.

ex - You must work hard.

3. Only the first form of the verb can be used after a modal auxiliary.

ex - He can write.

Modals

- **Shall**:- With the first person, is used to express simple future

ex - we shall leave for Delhi tomorrow.

Shall, with the second & third person is used, to express a command, a threat, a promise.

ex - You shall do it.

You shall die for it.

You shall get leave today.

- **Will** - the second and third persons, will be used to express Simple Future, as

ex - He will leave for Bombay tomorrow.

Will, with the first person is used,

to express willingness, promise, threat, determination

ex - I will help you as far as possible.

I will come in time.

I will beat you.

I will do or die.

- **Should** - should is the Past tense of shall. It is used to denote in indirect speech.

ex - I said that I should go.

to express duty, purpose, probability, inference

ex - We should respect our elders.

She works hard lest she should fail.

Should they play well, they will win.

- **Would** - Would is the past tense of 'Will'. It is used to



to denote the past tense of will or shall

ex - She said that she would go.

to express a habitual activity in the past

ex - He would go for a swim in the sea.

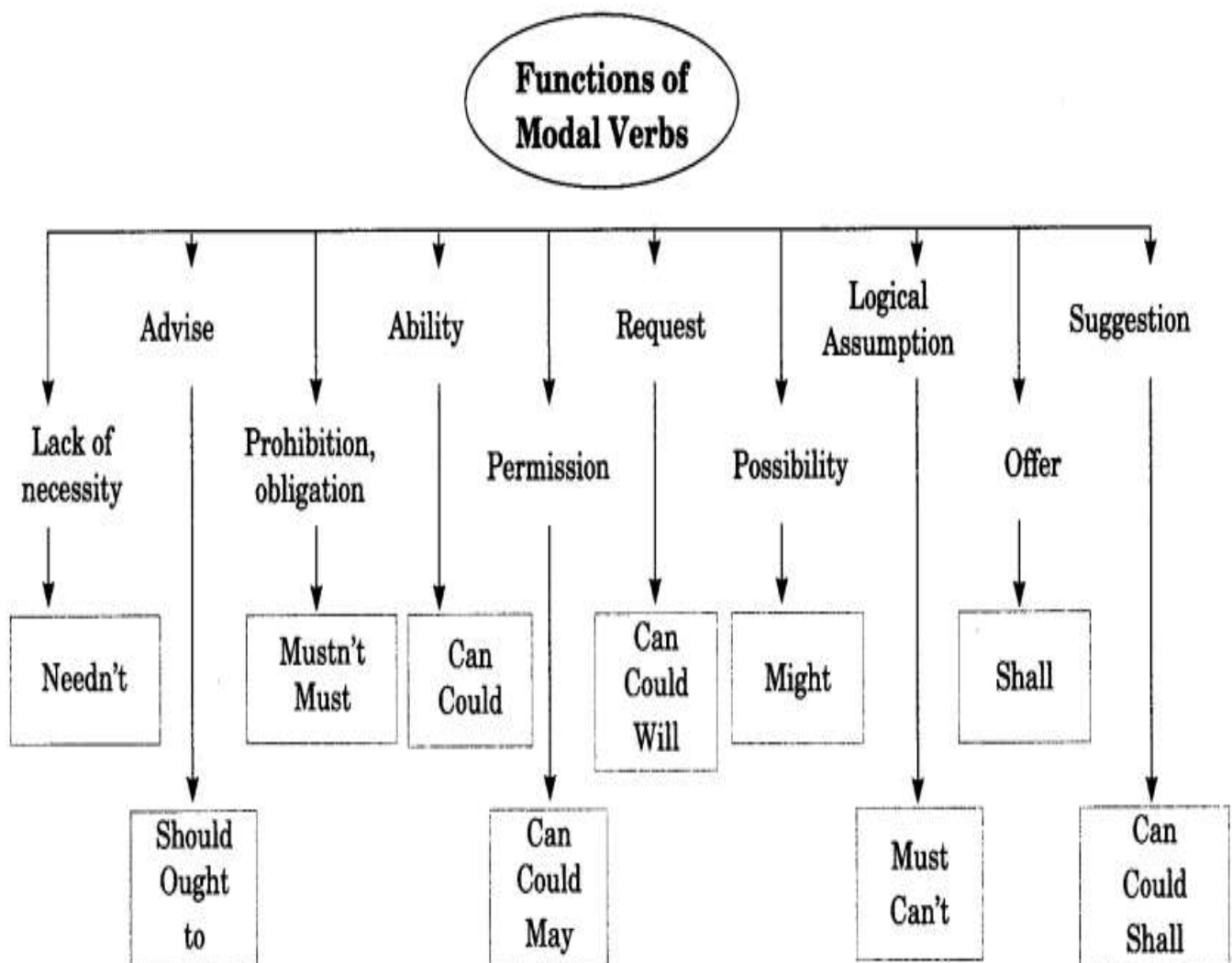
to make a polite request a wish or a preference.

ex - would you take a cup of tea.

Would that I were a king.

I would rather die than beg.

- **Can** - is used for all persons in the present tense.





- **Could** is used for all persons in the past tense.
Can is used
to express permission, ability, possibility
ex - you can go now.
I can swim
Anyone can make mistakes.
Could is used to express polite request.
ex - Could you send me some money?
- **May, Might** - May is used to express possibility, wish, permission.
ex - It may rain.
May he live long!
You may go.
- **Might** - must be used when the main verb of the sentence is in the past tense,
To express permission, possibility,
ex - He said that I might borrow his cycle.
He thought that I might like it
- **Must** - Must refers to the present or the future Tense.
To denote compulsion, certainty, determination, duty , possibility.
ex - A servant must obey his master.
All must die sooner or later.
I must see you again before I leave for Delhi.
We must practice Yoga.
He must be at least thirty years old.
- **Ought to**- Ought refers to Present, Past or Future.
It is used to denote the sense of duty, strong probability.
ex - We Ought to love our friends.
She ought to pass this time.



Direct to Reported Modals	
Direct Modal	Reported Modal(s)
can	could
could	<i>no change</i>
may	might OR could
might	<i>no change</i>
would	<i>no change</i>
should	<i>no change</i>
must	must OR had to

- Dare , Need** - Dare, Need are peculiar verbs and can be used as main verbs.
 They are followed by to + first form of the verb.
 ex - He dares to disobey his master.
 it is used to denote to venture, challenge
 ex - I dare not touch the wire.
 I dare you to face me.
- Need-** It is used to express necessity or obligation.
 ex - He need not buy a bike.
 Need I go there?



Exercise

1. you teach me how to write? (Ans=will
2. They be glad to hear of you win. (Ans=will
3. I be glad if you suggest me in this matter.(Ans = shall
4. You.....go instantly.
5. he be sorry to miss the train.
6. you meet her, bring her here.
7. you please write a letter for me?
8. I teach you a lesson.
9. I come in, Mam?
10. You..... now go.
11. You to do this.
12. A teacher..... be up right.



13. She work or starve.

14. He not disobey.

Answers :-

1. Will
2. Will
3. Shall
4. Should
5. Would
6. Should
7. Can
8. Could
9. May
10. may
11. Ought
12. must
13. Must
14. Dare

Modals at a glance

Expression

Modal to be used

1. Present ability / capacity.....can
2. Permission.....can
3. Asking Permission.....may
4. Wish/Blessing.....may
5. Possibility.....May
6. Slight possibility.....Might
7. Purpose (after so that)May
8. Purpose (of that(past)).....might
9. Past ability.....could



10. Polite request.....will/would/could
11. Duty/Compulsion.....must
12. Willingness/Determination.....will
13. Simple future(ii and 3rd person).....will
14. Simple future (I/We)shall
15. Habit.....will
16. Preference.....would
17. Promise/Threat.....shall
18. Absence lack of necessity.....need not
19. Absence of courage.....dare not.
20. Accustomed.....used to
21. Social/moral obligation.....ought to
22. Command.....Shall
23. Invitation/Offer.....would
24. Existence in the past.....used to
25. Certainty.....must

Exercise for Practice

Fill in the blanks with ought to, should , must , need used to(positive or negative) as the case may be.

1. We..... not be rude to our elders.
2. I..... surrender to his whims.
3. He Keep his promise, otherwise people will not respect him.
4. You..... do as you are told.
5. We..... not spit on the floor.
6. Whom am I that I give advice?
7. Little children..... be careful while crossing the road.
8. It is five minutes to seven. The train..... have arrived at the station.
9. In the month of september, it be raining in delhi.



10. He control temper, otherwise he will be sick.

3.4 CHECK YOUR PROGRESS.

Give Synonyms

1. *Holiday*
2. *Flow*
3. *Hospital*
4. *Firm*
5. *Brushed*

Answer the questions

1. *Who is Winnie?*
2. *Which place or region has been described here?*
3. *Why was the journey so difficult?*

3.5 ANSWERS TO CHECK YOUR PROGRESS

1. *Vacation*
2. *Current*
3. *Infirmity*
4. *determined*
5. *Jostled.*

Answers

1. *Winnie is a girl whom Tinula considers as her good friend but her hurts Tinula very pathetically.*
2. *The region of Naga Hills has been described in the story.*
3. *The journey was difficult because of the deep rivers and presence of wild animals in the jungles.*

3.6 KEYWORDS



- Piglet - Offspring of a pig.
- Prospect - Possibility
- Swift - fast
- Garland - Wreath
- Dangling - Hanging
- Plight - Misery
- Hurricane - storm
- Boon - Blessing
- Giggle - laugh lightly
- Pretend - to show
- *Drastic - Severe*
- *Sticky - Gummy*
- *Swift - Rapid*
- *Ensure - To Safeguard*
- *Urge - longing*
- *Hoist - Raise*
- *Enormously - Hugely*
- *Huddle - Cluster*
- *Determined - Committed*
- *Foliage - Greenery*
- *Jargon - words that are used by particular profession*
- *Annoy - Bother*
- *Tatter - Piece*
- *Muffle - Silence*
- *Antipathy - Hatred*
- Piglet - Offspring of a pig.
- Prospect - Possibility
- Swift - fast
- Garland - Wreath
- Dangling - Hanging
- Plight - Misery



- Hurricane - storm
- Boon - Blessing
- Giggle - laugh lightly
- Pretend - to show

3.7 SUMMARY

The title of the story is loaded with deep semantic connotations. The narrator gives detailed description of two journeys. She presents a comparative view point of the plains of Assam and the natural scenes of Naga hills. Here people have to manage their meals in collaboration and have to face a number of problems. In the beginning, a vivid description of journey from school to the foothill town of Mariani is given. In the middle, the narrator memorizes the problems faced by the brother sister. In the end, the traumatic comment of Winnie makes Tinula realizes, " the barriers of life are not only the physical ones." But the value of life is only estimated when we jump into it.

3.8 SELF ASSESSMENT TEST

1. *What is the time when the story starts?*
2. *What does the story focus on?*
3. *Where did Tinula spend her night in the town of Mariani?*
4. *Who had given her the shoes?*
5. *What kind of journey is referred to at the end.*
6. *How did Tinula and her brother reach school from the station.*

Self Assessment test

- A. India make progress only by following the principles of peace and co-operation. Every citizen realize that he..... co-operate with his fellow citizen if he achieve success. Co-operation to be the basis of our life. No individual..... benefit anything. If he worry about his safety. On the other hand, we fear if we are united.
- B. The old woman..... you kindly do me a favour?
The Young woman - what..... I do for you mam?



The old woman - I not go across the road.....

You give me a helping hand?

The young woman - You are like my granny. Such a situation.....

happen with anyone in old age. Imost gladly help you.

3.9 REFERENCES/SUGGESTED READINGS

- Temsula Ao, These Hills Called Home: Stories from a War Zone, Zubaan (2013 edition)



Subject : English	Literature and Language-II (ENGC102)
Course Code:BA 101	Author: Dr. Pallavi
Lesson no 4	
The Refugee By Khwaja Ahmed Abbas	

4.0 Learning Objectives

4.1 Introduction

4.2 Main Body of the Text

4.2.1 Very Short Question Answers

4.2.2 Short Question Answers

4.3 Further Main Body of the Text

4.3.1 Long Question Answers

4.3.2 Paragraph Writing

4.4 Check your Progress

4.5 Answers to check your Progress

4.6 Keywords

4.7 Summary

4.8 Self Assessment Test

4.9 References/ Suggested Readings

4.0 LEARNING OBJECTIVES



1. The student will learn the theme of conflict, independence, loyalty and acceptance.
2. Students should be able to interpret and explain the content in English.
3. Understanding the reference to context and explanation of passages.
4. Students will be able to get the knowledge of paragraph writing.

4.1 INTRODUCTION

Born in 1914 in Panipat, Haryana, "Khwaja Ahmad Abbas" was a famous Indian novelist, journalist, film director and script writer. He began his career as a journalist first by joining the National call, and then later the Bombay Chronicle. "The Refugee" tells the story of an old woman from Rawalpindi. The old woman, also called Maanji, is evacuated from Rawalpindi. Finally she comes to Mumbai with the writer's Mother. She learns a lesson full of hatred and bitterness. She has seen how the neighbours, both Hindu and Muslim, turn against each other after the partition. Her story is tragic. As a film maker, he founded his production company, Naya Sansar, in 1951. The Government of India honoured him with the Padma Shri in 1969. Khwaja Ahmad Abbas represented a generation of the playwrights associated with IPTA (Indian People Theatre Association). The Associates of IPTA would use folk art forms and idioms to promote their radical ideas for social change. The progressive thinking of IPTA goes deep in making of Abbas as a literary figure.

4.2 MAIN BODY OF THE TEXT

In the year 1947, India was partitioned. There were wide spread riots between the Hindu and Muslims. The partition has been called a "tragic storm" by the narrator as it uprooted people from their ancestral home. In October of that year, two old women had to travel hundreds of miles away from their homes. One of them was the writer's mother. She came to Mumbai from Panipat. The other was an old Sikh woman. But after the partition first she was sent to Delhi and from there to Mumbai Maanji has lived in Rawalpindi before partition of India. The Muslim women of the neighbourhood call her Behanji. It has been the pattern of living not only in



their neighbourhood, but all over the Punjab. In Rawalpindi, Maanji lived in her own house. The old couple had an only son. He first worked in Lahore, then Calcutta and finally in Mumbai. At home, the couple had a buffalo. She daily churned the milk and made curd and butter. The she distributed butter milk to the whole neighbourhood. They had income from the rent of shops also. They were a contented couple.

In June, there was the news of the impending partition of India. But it did not alarm the old woman. The old couple has concern with their neighbours with them their relations has always been cordial. But now there was violence and hatred everywhere. Then some Muslim came from East Punjab and spread false rumours. There were fierce communal riots. Some Muslim neighbours came to her. But even then 'Maanji' believed that everything will be alright. Rather she sends them donations of foodstuffs, clothes, blankets etc. Then one day, Maanji's faith in fellow beings was shattered. She witnessed the murder of a Tonga-Wallah in front of her house. She saw that was a Hindu. But the brutal killing of his horse pains her too deeply as a horse has no religion. Then she knew that the communal madness had gone too far. She felt that they were no longer safe in Rawalpindi.

Then she and her husband locked up the house and left everything behind. She still hoped to come back one day. By the time, she reached Delhi. She witnessed horrible scenes of communal madness. In Rawalpindi she has two male servants and a maid servant whereas in Mumbai she had to live in a single room house. In Rawalpindi, her house was spacious. But in Mumbai, there was a small kitchen, served as a bathroom and store room. After partition, her health can also be not called good. She cooked everything with her own hands. However she never sits idle and sleeps only for six hours at night. She never speaks about her tragedy. Maanji had a fair complexion. She had short stature and frail body. She got attacks of asthma. She got up first in the morning and was the last to go to bed. She still remembered her Muslim neighbour of Rawalpindi. Her face gets brightened whenever her husband reads out a letter received from Rawalpindi.



At the end of the story she is depicted as a silent woman with "tears bubbling up in her tired old eyes. Her heart has "neither anger nor self-pity but memories." Thus the story depicts the traumatic psyche of a refugee that is representative of all the sufferers of partition.

4.2.1 Very Short Question Answer Type

Q.1 What does the 'storm' stand for here?

Ans :- The word 'storm' stands for the partition of India in 1947.

Q.2 Where were the 'two weak old women' blown to?

Ans :- The two weak old women were blown to Bombay.

Q.3 Who reached Bombay the same day?

Ans. The narrator's mother and the mother of his Sikh friend reached Bombay the same day.

Q.4 Before Partition, which place was the "whole world" for Maanji?

Ans. Before Partition, Rawalpindi was the 'whole world' for Maanji.

Q.5 Who is the writer of the story, 'The Refugee'?

Ans. K.A. Abbas is the writer of the story.

Q.6 What was the steady source of income for her?

Ans. Rent from the shops was the steady source of income for Maanji.

Q.7 What frightful scene did 'Maanji' witness in front of her house?

Ans. Some Muslims killed a Hindu tonga-wallah. This scene made Maanji frightened.

Q.8 Whom did "Maanji" help with food, bedding and blankets?

Ans. She helped the Muslims with the facilities of food, bedding and blankets.

4.2.2 Short Answer Type Questions

Q.1. How did the 'two women' arrive in Bombay?



Ans. Writer's mother and Sikh friend's mother arrived in Bombay from Panipat and Rawalpindi respectively. By a strange chance they reached Bombay on the same day. Writer's mother, along with other women and children of her family, was evacuated from Panipat in a military truck and brought to Delhi. She stayed there for three weeks crowded in a small room with two other families, and then came to Bombay by place because it was still unsafe to travel by train. Writer's Sikh friend's mother, along with her old husband, came in a refugee caravan from 'Pindi' to Amritsar, from there to a refugee camp in Delhi, and finally from there to Bombay.

Q.2 Prior to partition what did Maanji think of Muslims?

Ans. Before Partition, she thought that Muslim and Hindus were like brothers. She thought that a brother cannot kill his brother. She even helped the Muslim refugees from East Punjab. She distributed free food, beddings and blankets to them. When there was the news of the impending partition of India. She did not bother. But one incident changed her outlook. A Hindu Tonga wallah was killed by some Muslims. Even his horse was not spared.

Q.3 Describe the daily life of the old Sikh couple in Rawalpindi?

Ans. At home the couple had a buffalo. She daily churned the milk and made curd and butter. Then she distributed butter milk to the whole neighbourhood. They had their own land. It was leased out to some farmers. So they had wheat, maize, bajra, milk, butter and ghee in abundance. They had income from the rent of shops also. Thus they were a contented couple.

Q.4 How does the old 'Sardar' couple react to the news of the impending partition?

Ans. The first response of the old couple to the news of impending partition does not worry them. The old couple has concerns with their neighbours with them their relations has always been cordial. They don't mind whether the country is called Hindustan or Pakistan. Maanji's son who works in Bombay asks his parents to come Bombay. But she refuses to leave her beloved Rawalpindi. Whenever anyone shows one's concerns for the safety of



the old couple she says" who will harass us here? After all the Muslims who live around us are all like my own children - aren't they?

Q.5 What was it that worried Maanji About her son?

Ans. Maanji had an only son. He didn't live with her in Rawalpindi. He worked first in Lahore, then in Calcutta and finally in Bombay. The mother remained worried to think about the food her son had to eat. While there was plenty of pure ghee, butter, curd and lassi at home, her son had to eat hotel food. And that would make her sad. She would often say to him: 'What is the use of earning money, my son, when in those cities you get neither pure milk nor ghee, neither apricots nor peaches, neither grapes nor apples. And baggoshas? Why, in the city, they don't even know what this is!

Q.6 How did the old ' Sardar ' Couple react to the news of the impending Partition?

Ans. The old couple didn't make much of this news. They thought that politics was no concern of common peaceful people like them. It did not matter to them whether the country was called Hindustan or Pakistan. They thought their concern was with their neighbours only. And with their neighbours, their relations had always been friendly and cordial. As for communal riots, they had been there earlier also. The old couple called such riots a fever of the mind that always cooled off.

4.3 FURTHER MAIN BODY OF THE TEXT

4.3.1 Long Answer Type Questions

Q.1 "The Refugee" proves that men and women are capable of behaving both as uncouth animals and noble human beings. Discuss.



Ans. Simply having two hands and two legs does not make one a human being. It is only by having a kind and humane heart that one becomes a true human being. Bereft of this basic trait, one is no better than an uncouth animal. The old woman, called Maanji in the story, is a perfect specimen of a noble human being. She was a Sikh and lived in Rawalpindi where most of her neighbours were Muslims. She never had any problem with them. The older Muslim women called her Behanji while the younger ones respectfully addressed her as Maanji or Chachi. The old woman reciprocated their love and regard in equal measure. She had a buffalo that gave no less than her seers of milk everyday. She churned the curd to take out butter and distributed the buttermilk to the whole neighbourhood. When some Muslim refugees from East Punjab settled in her neighbourhood. She felt moved by their plight. She sent for them donations of foodstuffs, clothes, blankets and bedding. She never thought of them as Muslims, supposed to be the enemies of her people.

Among Muslims also, there was no dearth of such noble souls. When the communal madness was at its worst, her Muslim neighbours came to her and pleaded with her to go away to place of safety. But still there were some who reassured her and promised that they would protect her life, honour and property with their own lives. A Muslim tailor, who was a tenant of hers, kept watch on her house day and night. He saw to it that no harm came to his landlady. There could be no greater example of a noble human being.

But there were some two legged uncouth animals also. They stabbed a tongs-wallah to death because he was a Hindu. And they did not stop at that. They did not spare even the horse who had no caste or religion. They went on stabbing the poor, dumb animal with their daggers till it bled to death.

Q.2 Describe the life of 'Maanji' in Bombay.

Ans. In Rawalpindi, the house of Maanji had six spacious rooms. But in Mumbai she had to live in a single room house. There was a small kitchen which also served as a bathroom and store room. She kept everything clean.



She cooked everything. But she never forgot her North Indian hospitality. Maanji had a fair complexion. She had short stature and frail body. After partition, her hair almost turned white. She never sat idle, except for sleeping for six hours. She never felt sad that she had lost so much. Even after partition she still recalls her Muslim neighbours with affection. She remembered her friendly relationships with her neighbours in Rawalpindi. Sometimes there were eyes of Maanji full of tears. But she never had any anger or self pity in her heart.

Q.3 How would you consider, ' The Refugee' as a story about displacements, geographical, social, political, moral and spiritual?

Ans:- The writer describes firstly the geographical displacement. He explains that the partition blows away people from one end of the country to the other from Delhi to Karachi, from Karachi to Bombay, from Lahore to Delhi, from Lyallpur to Panipat, from Rawalpindi to Agra and so on. Ten million people have been sufferers of this "tragic storm" who have been compared with "autumn Leaves" very appropriately.

The writer shows the deep concern of old lady with her social milieu of Rawalpindi. It has been the pattern of living not only in the neighbourhood, not only in Rawalpindi, but all over the Punjab. The old couple has small but steady income from the rent of the shops. The town of Rawalpindi has been the whole world for Maanji as she has never been elsewhere before partition.

In the end, the writer depicts the displacement. The old woman had no servants in Rawalpindi. But in Bombay she does all her work by herself. Her hair had turned white. Her health was not also very good. She gets attack of asthma and new religion.

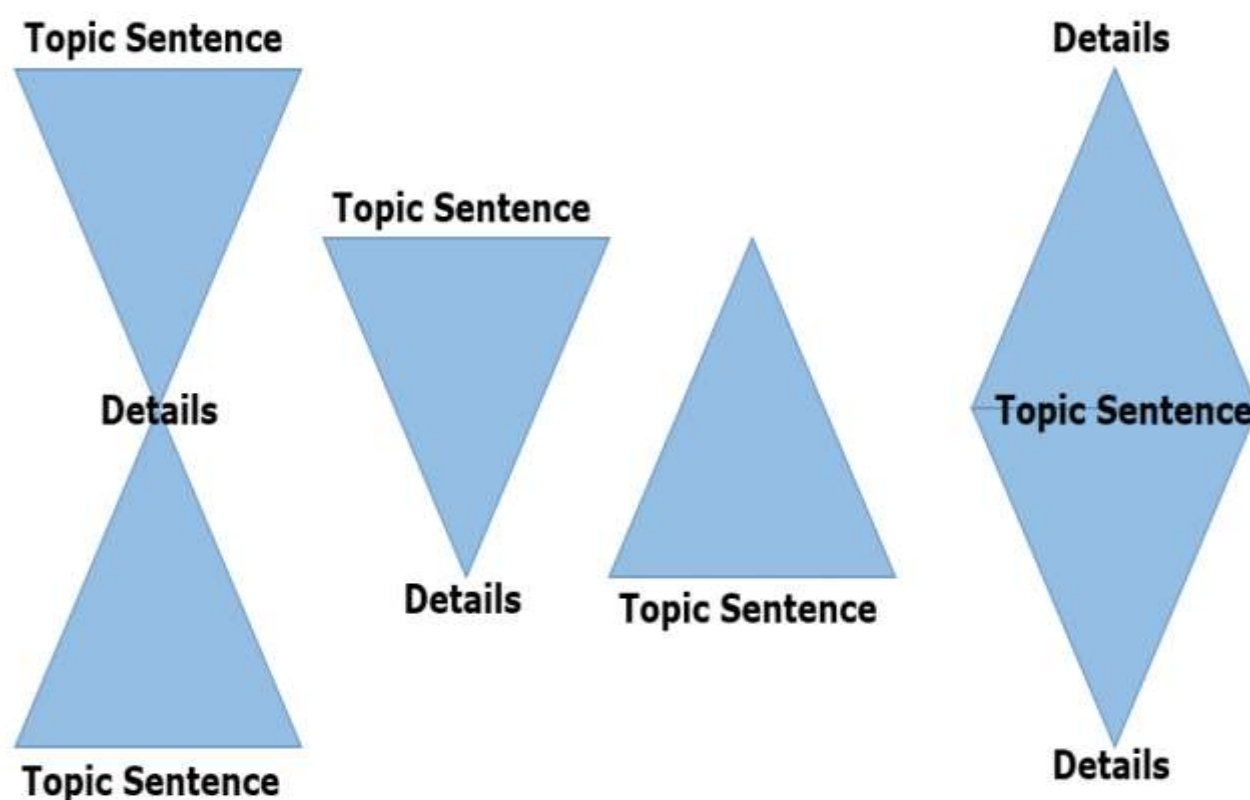
The tragic event of the killing of a Hindu Tonga wallah and his horse in front of her house shatters the last thread of faith. She says that they killed him simply because he was a Hindu. But the brutal killing of his horse pains her too deeply as a horse has no religion. Now she realizes the madness.

Grammar for Knowledge



4.3.2 Paragraph Writing

A paragraph is a unit of composition in which one idea or thought is developed by means of examples or supporting details. Every good paragraph has a controlling idea, to which its sentences are related. As a paragraph is built around a single idea, it is possible to make a brief statement of this idea in one sentence. This is the key sentence, topical sentence or the pilot sentence. The most common pattern of paragraph writing is to state the main idea by the very first sentence which begins the paragraph.

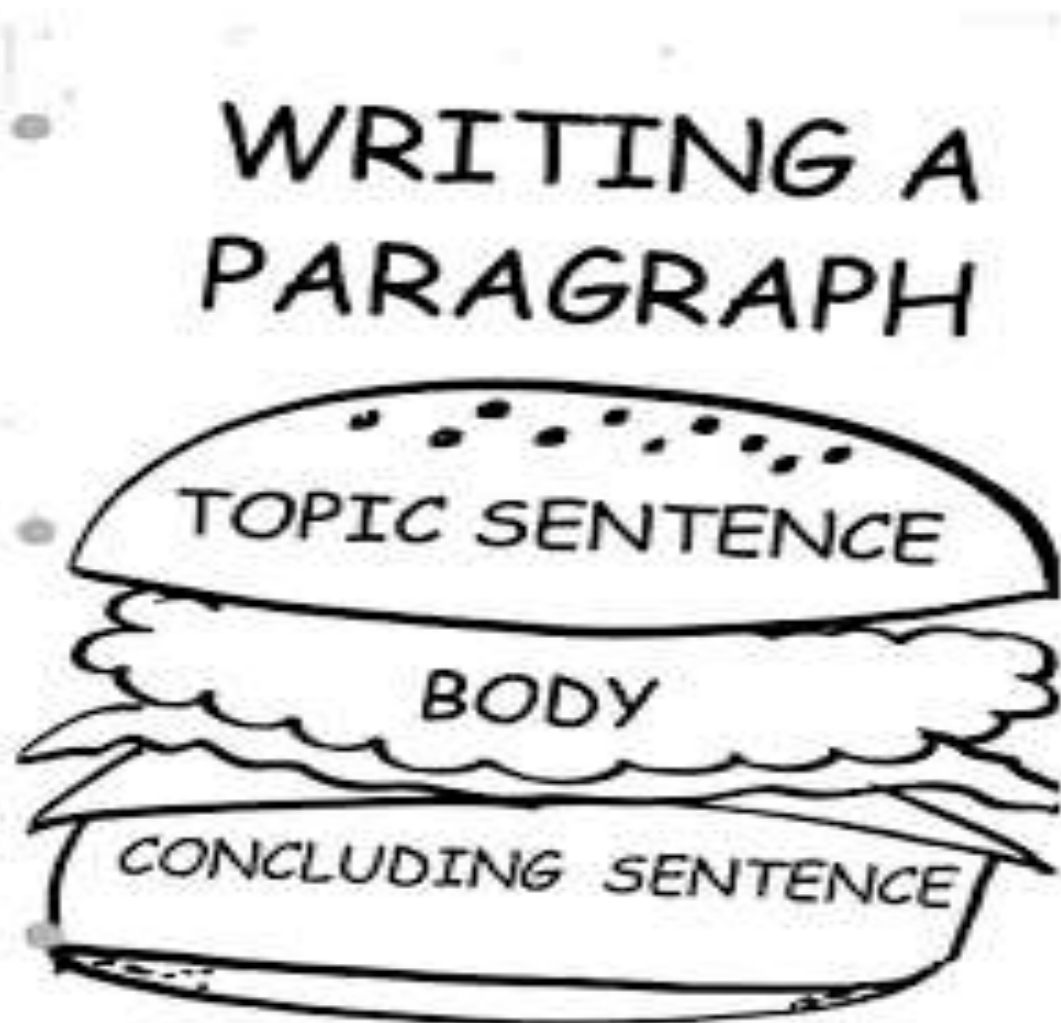


Main features of a Paragraph

1. **Unity:-** The most important thing of a paragraph is unity. It means that all the sentences in a paragraph should bring out only one thought, idea or subject. The unity of a paragraph is thus upheld by the facts logically arranged, the sentences following in a natural sequence and all the points converging on the main idea.
2. **Order:-** All the sentences in a paragraph should be arranged in a logical and natural order. All the sentences are inter related keeping in



view the order of time, place, cause and effect or the relative importance of the ideas.

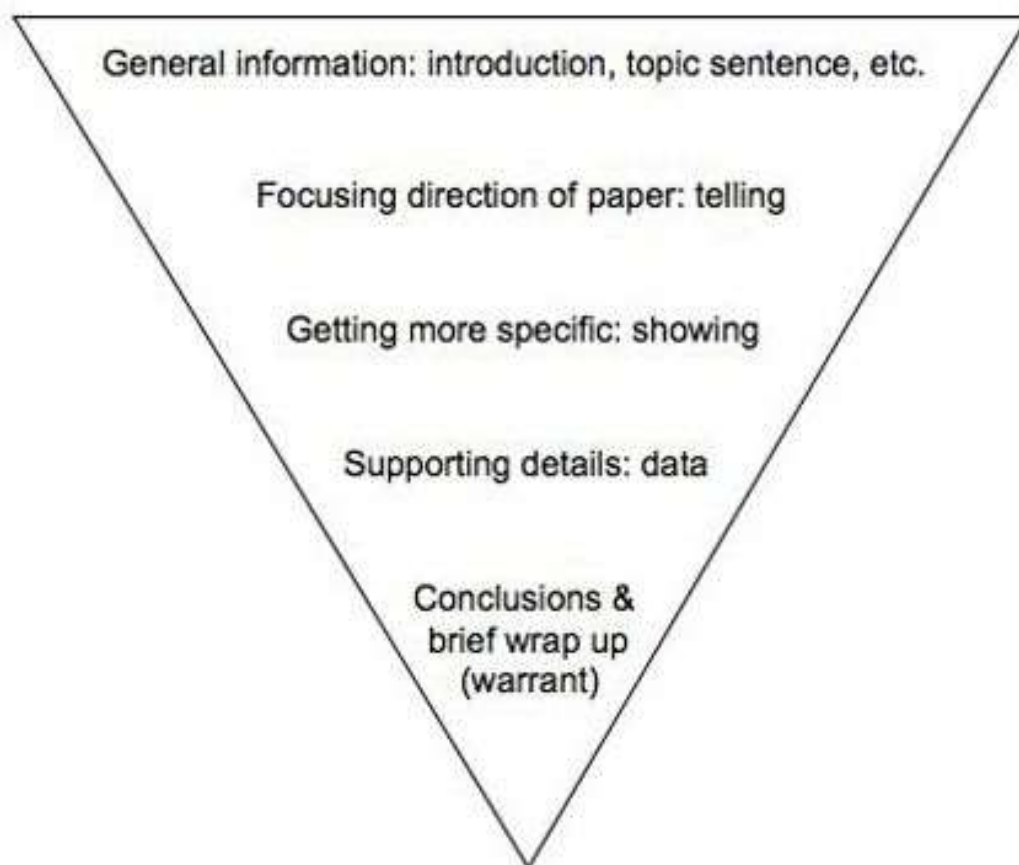


How to write a Paragraph

1. Clear thinking is necessary to understand the main idea or title about which you are expected to write.
2. Think out the points. Jolt them down. In order to build your points, raise questions about the given topic.
3. Arrange the points in a logical and proper order.
4. Start with the most striking sentence which may express the main idea and awaken the reader's interest.
5. Vary the length & structure of your sentence.
6. Avoid repetition & monotony.
7. Use linking devices.



8. Every sentence should state a clear fact or idea.
9. End up with a sentence that summarizes what you have said. It should be interesting, attractive and impressive.
10. Do not fail to revise carefully what you have written. Correct all errors, spelling & punctuation.



Different ways

1. **The Chronological order:-** The facts or statements may be arranged in order of time or the chronological order.
2. **The spatial Arrangement:-** This arrangement can be used in describing objects, scenes, buildings etc.
3. **The logical order:-** Here, a statement is made at the outset. Reasons are given leading to a conclusion or a cause and effect relation is presented. This arrangement can be used in explaining a proverb, a scientific fact or observation.
4. **The use of Connectives:-** Here it is used to show relation between sentences by using connecting words. They are known linking devices.



5. **Variety:-** Variety is the third important quality of a paragraph. In a Paragraph, the sentences should be of different lengths. They should not always be of the same kind.

For example:- **Diwali : The Festival of Lamps**

Diwali is an important festival for Hindus. Preparations for celebrating Diwali are made quite in advance. Shops and houses are white washed. The walls are decorated with pictures. New clothes and furnishings are purchased. Children get new clothes and gifts. On the Diwali day, there is a festive mood. We go to market and buy sweet, toys, candles, crackers and calendars. In the evening, we light lamps and candles. Some people illuminate their homes with rows of electric lamps. After worshipping the goddess of wealth, Lakshmi. We fire crackers and then present gifts and sweets to our friends, relatives and neighbours. Diwali fills use with joy and light.

4.4 CHECK YOUR PROGRESS

Fill in The Blanks

1. The players of the team.....(be) having their lunch.
2. A pair of socks(be) lying on the bed.
3. Two notebooks or a textbook(be) necessary.
4. Bread and Butter(be) his usual breakfast.
5. Eighty kilograms.....(be) quite a load.
6. The material in the school(be) outdated.
7. The owners of the factorybe(rich)
8. All the luggage.....(have) now been spent.

Complete the sentences.

1. You know a horse has neither.....
2. The town of Rawalpindi was the
3. and suddenly she is silent, tears bubbling.....
4. I called my mother ' Amman' and my friend called.....

4.5 ANSWERS TO CHECK YOUR PROGRESS.



1. are
2. is
3. is
4. is
5. is
6. is
7. are
8. have

Complete the sentences

1. religion nor caste
2. whole world
3. up in her eyes
4. his mother Maanji.

4.6 KEYWORDS

1. Ruthlessly - Cruelly
2. Ancestral - belongings of ancestor
3. Caravan - a convoy of travellers
4. Tenants - those who live on rent.
5. Steady - Continuous
6. Communal - based on caste and religion
7. Harass - to trouble
8. Frightful-fearful
9. Prevalent - Spread
10. Flavour - form
11. Darning - Mending
12. Intensely - Deeply

4.7 SUMMARY

The "Refugee" tells the story of an old woman from Rawalpindi. She becomes a refugee as a consequence of the partition of India in 1947. The old woman known as "Maanji" is evacuated from Rawalpindi. Then she is sent to a refugee camp in Delhi. Finally she comes to Mumbai with the writer's mother. She learns a bitter lesson about her fellow Indians in Rawalpindi.



She has seen that neighbours and friends, both Hindu and Muslim, living in perfect harmony, turn against each other after the partition. Her story is tragic. Like many others she was also compelled to leave her home and travel into alien lands.

4.8 SELF-ASSESSMENT TEST

Q.1 What news was published in Newspapers in June 1947?

Q.2 How was her Complexion and stature?

Q.3 Point out the simile used in the opening?

Q.4 In what kind of house did 'Maanji' live in Bombay?

Q.5 What was the steady source of income for her?

B.) Answer the questions of the passage

In the October of the year of sorrowful memories, this very storm blew two weak old women into Bombay. One of them was my own mother and the other was as the mother of a sikh friend and neighbour of mine. One had come from the East Punjab and the other from the west Punjab, one from Panipat and the other from Rawalpindi. My mother, along with other women and children of my family was evacuated from Panipat. My friend's mother along with her old husband, came in a refugee caravan from, Pindi to Amritsar

- a.) Who were these two women?
- b.) How did the narrator's mother travel to Bombay?
- c.) How the old women came to Amritsar?
- d.) From where did the two women come to Bombay?

4.9 REFERENCES / SUGGESTED READINGS

- <https://doi.org/10.1017/CBO9780511760990.004>



Subject: English		Literature and Language-II	
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Course code: BA-101		Author: Dr. Narsingh Jangra	
Lesson: 5		Vetter:	
PANCHLIGHT			

Structure

5.1 Learning Objectives

5.2 Introduction

5.3 Main Body I

1.2.1 Text of the story

1.2.2 Vocabulary of the text

5.4 Main Body II

1.3.1 Introduction to the author

1.3.2 Summary

5.5 Check your progress

5.6 Transcription

5.7 Comprehension

5.8 Examination style questions

1.8.1 Short questions

1.8.2 Long questions

5.9 Answers to check your progress

5.10 References/Suggested Reading

5.1 LEARNING OBJECTIVES

After going through this lesson you will be able to-



- Read, understand and enjoy the story.
- Enrich your taste for literature.
- Learn and understand the fundamentals of prose.
- Learn about the biography of the writer.
- Develop reading, writing, and speaking skills of the English language.
- Enrich your vocabulary.
- Learn the phonetic transcription of some English words.
- Learn to answer the examination style questions.

5.2 INTRODUCTION

The story, Panchlight, is set in an unnamed village of Bihar. It revolves around the arrival of a petromax in the village. The petromax, called 'Panchlight' in the story, is a type of kerosene lamp which has paraffin in it and has a hand pump to pressurise the oil into a mantle and to light it up. There are eight Panchayats in the village, each based on a different caste, called a Toli. All other Panchayats have their own panchlight (Petromax), except the Mahto Toli. Mahto Toli buys its own Panchlight. The writer makes this Panchlight the central character and weaves the whole story around it. They plan to offer pooja to their Panchlight before they light it. But, in this Toli no one knows how to light it. In the end, to save the honour of their Toli, they had to request Godhan whom the panchayat had banished, to light the lamp.

5.3 MAIN BODY OF THE TEXT

5.2.1 Text of the story

The elders of Mehto Toli bought a petromax at this year's Ramnavami fair from the fines and penalties collected over the past fifteen months. There are eight Panchayats in the village, one for each community. All the panchayats have their own durries, jajim, mats and a petromax lamp, which the villagers call the panchlight.

After buying the Panchlight, the panchayat members decided to buy offerings for puja with the ten rupees that were left over, for it would



be most inappropriate a technical object with nuts and bolts without first having it suitably blessed. After all, even in the time of the British Bahadur, a sacrifice would be offered to appease the gods before work could begin on building a bridge.

All the panchayat members returned home from the fair well before sunset—the orderly in front carrying the box with the Panchlight on his head, followed by the chief, the secretary and the other members. Phutangi Jha of the Brahmin Toli Stopped them at the outskirts of the village and asked, ‘How much did you buy this lantern for?’

‘Can’t you see? This is Panchlight! You people from the Brahmin Toli think no end of yourselves. You will call the flickering oil lamp in your home an electric bulb and when someone else buys a Panchlight, it looks like a lantern to you!’

By the time they reached their own toil, word had spread. Everyone dropped whatever they were doing and rushed to see the panchlight. ‘Come on, come on. Hurry! Our Panchlight has come!’

The orderly, Agnu Mahto, kept issuing stern warnings; ‘Watch out! Don’t come too close! Don’t touch it! See you don’t damage it!’

The chief of the Panchyat told his wife: ‘There will be a puja in the evening. Hurry up and cook my dinner, and you too take a bath and get ready.’

The head of the neighbourhood troupe of singers told his musicians: ‘Look here, tonight we shall be performing in the light of Panchlight. So all you out-of-tune types better watch out! One false note and you are out!’

Gulri Kaki, one of the leading lights of women’s choir, began to hum. Little girls and boys started a ruckus, shouting and crying for no reason save uncontrollable excitement.

There was still an hour to go before sunset, but people had already gathered at the chief’s door. The chat went up: ‘Panchlight! Panchlight!’



There was no other topic for either conversation or gossip, except the Panchlight. The chief gurgled his hukkah and said, “The shopkeeper asked for five cowries and five rupees. I said, “Don’t take me for an ignorant rustic; I have seen lots of Panchlights.” At first, the shopkeeper could only gape at me. Then he said, “Looks like you are a chief by caste! All right, since the chief himself has come to my shop to buy a Panchlight, I will charge only five cowries only for it,”

The secretary of the Panchyat added: That shopkeeper could read faces. The shop’s servant didn’t want to give us a box for the Panchlight, but I said, “Mr. Shopkeeper, how can we carry the Panchlight without its box?” the shopkeeper scolded his servant and said, “What is this? Are you trying to fool the secretary? Give him the box.”

The people from the toil looked at the chief and the secretary with new respect. The orderly was telling the crowd of women, ‘It was making funny noises all the way- sannn- sannn...’

But ...at the precise moment a ‘but’ reared its ugly head. Three bottles of kerosene had been fetched from Rudal Shah’s shop, but now the question was: ‘Who would light the Panchlight?’

No one had thought of it so far. No one had thought of it before buying the Panchlight, and no one did after it was bought. The offerings for the puja were ready, the singers were waiting with their drums, cymbals and bells, while the Panchlight stood in the middle of it all. The villagers had never bought anything like this before. There is a saying in the village: ‘Shall we buy a cow?’ Yes, but who will milk it?...And so it was with this contraption of nuts and bolts... ‘Who will light it?’

It was not that no one in the entire village knew how to light a Panchlight. The issue here was: ‘After all the preparations, the ritual offerings and puja, will someone from another toil have to be brought in to help light our panchlight? Wouldn’t it be better to let it lie



around? Who can bear the insults and mockery for the rest of one's life? People from the other toils will taunt us at the slightest pretext, "So, you got someone from another toil to light your..." No, no, it is a matter of our panchayat's pride. Don't even think of asking for help from other panchayats.'

Sadness descended on the crowd. The evening darkened. No one had lit even an oil lamp in his home...Who would want a flickering oil lamp now that the Panchlight had been bought?

But it had all come to nought! And, not a word from the chief, the secretary or the orderly¹ the panchayat was in serious danger of losing face. Someone said in a feeble voice: 'These technical things throw their own tantrum.'

A young man arrived with the news: 'People from the Rajput Toli are going crazy laughing at us. They are saying, "Hold your years and do five sit-ups in front of the Panchlight and it will light up on its own,"

The panchayat members heard this report and said themselves: 'God has given them the opportunity to laugh at us, so why wouldn't they laugh? An old man came with the grim news that Rudal Shah, the grocer, was saying that pumping the Panchlight can be a tricky business and needs the utmost care.'

Gulri Kaki's daughter, Munri, wanted to say something. The words were itching to off her tongue. But how could she? She knew that Godhan knew how to light a Panchlight, but she also knew that he had been ostracised by the panchayat. Munri's mother had complained to the panchayat that Godhan would look at her daughter and sing romantic songs from the movies. The panchayat members had been itching to teach Godhan a lesson: he had come from another village and started living here without ever having given so much as a paisa to the panchayat. He couldn't care less about the panchayat members. So now when the opportunity presented itself, they fined him ten rupees, and as he did not pay up, forced the villagers to



ostracise him. The ban was still in place—Godhan was not allowed to talk to anyone from the toil or mingle socially with them. He could not even smoke from their hukkahs, so how could he be called now? How could Munri take his name? On the other hand, there was the question of the entire community losing face.

Munri dropped the suggestion cleverly in her friend Kaneli's ear. Kaneli smiled, 'but Godhan is debarred!' Munri said, 'Why don't you tell the chief to send for him.'

'Godhan knows how to light a Panchlight!' Kaneli announced.

'Who? Godhan? Does he? But...'

The chief looked at the secretary and the secretary looked at the other panchayat members. They had all taken an anonymous decision to ostracise Godhan. The entire village was fed up with Godhan singing lewd songs and making sheep's eyes at the girls. But the chief said, 'Why quibble over banishment from the community when the community's honour is at stake?'

The secretary said, 'True, True.'

The other members of the panchayat spoke in one voice, 'All right. Let the ban be lifted from Godhan.'

The chief dispatched the orderly. The orderly returned and said, 'Godhan refuses to come. He says there is no telling with the panchayat members; tomorrow if something goes wrong with the nuts and bolts of the contraption, they will make me pay a fine.'

The orderly pleaded. 'Please get him to agree somehow, or else it would be impossible show our face in the village.'

Gulari kaki spoke up, 'Shall I go and try?'

She went towards Godhan's hut and managed to mollify him. A new light of hope lit up everyone's faces. Godhan began to quietly fill up the Panchlight with oil. The chief's wife shooed off the cat circling around the offerings for the puja. The lead singer of the troupe began



to smoothen the hairs of his flick in anticipation of whisking it vigorously. Godhan asked, 'Where is the spirit? How can I light it without the spirit?'

Another spanner in the works! Everyone began to harbour serious doubts about the intelligence of the chief, the secretary and the orderly—they had set out to do things without any idea of how they were to be done! Despair gripped the crowd once again. But Godhan was a clever young man. He would light the Panchlight without spirit... 'Will someone please get a little coconut oil?' Munri ran to do his bidding. Godhan began to pump the Panchlight.

The silken mesh of the Panchlight's torch slowly began to glow with light. Godhan began to alternately blow at the torch and turn its key. A sibilant hiss emerged from the Panchlight and its light began to brighten and flare. All traces of ill will seeped out from everyone's hearts. Godhan was a very bright young man.

Soon enough, entire toil was lit up in the Panchlight's luminous glow. The singers sang in high, clear voice. The bright flare of the Panchlight shone on the smiling faces all around. Godhan had won everyone's hearts. Munri looked longingly at him. Their eyes met and a message flashed between them: 'Let bygones be bygones. Forgive me!'

The chief fondly called out to Godhan. Making him sit closely by his side, he said, 'You have saved our community's honour. You will be forgiven all your trespasses. You may sing as many songs from the movies as you wish!'

Gulri Kaki said, 'You must eat dinner at my house tonight.'

Godhan looked at Munri once again. Munri coyly lowered her eyelashes.

The troupe of singers finished one song and launched into loud cries of jubilation. 'Victory to... Long Live...' Every leaf and twig on every plant and bush was trembling with happiness.

(translated from Hindi by Rakhshanda Jalil)



5.2.2 Vocabulary of the text

- Toli: An Indian version of a group of people
- Petromax: Brand name for a type of pressurised paraffin/kerosene lamp that uses a mantle
- Penalty: A punishment for violating rules.
- Sacrifice: The act of killing an animal in order to make an offering to a deity
- Appease: To make somebody calmer or less angry by giving them what they want
- Orderly: A person who works in an office, usually doing jobs that do not need any special training
- Outskirts: The parts of a town or city that are furthest from the centre
- Flicker: To burn or shine unsteadily, or with a wavering light.
- Stern: Strict
- Troupe: A group of actors, singers, etc., who work together
- Note: A musical sound
- Choir: A group of people who sing together
- Ruckus: A situation in which there is a lot of noisy activity, confusion or argument
- Chant: Words or phrases that a group of people shout or sing again and again
- Gossip: An idle talk in general
- Gurgle: To make a sound like water flowing quickly through a narrow space
- Ignorant: Not knowing, unaware
- Rustic: A Person from a rural area.
- Cowrie: An old Indian currency made of shell
- Gape: To stare at somebody or something with your mouth open because you are shocked or surprised
- Scold: To speak angrily to somebody because he/she has done something wrong; rebuke



- Reared its ugly head: If something unpleasant rears its head or rears its ugly head, it appears or happens
- Contraption: A machine or piece of equipment that looks strange
- Mockery: Comments or actions that are intended to make somebody/something seem ridiculous
- Taunt: To try to make somebody angry or upset by saying unkind things about them, laughing at their failures, etc.
- Pretext: A false reason that you give for doing something, usually something bad, in order to hide the real reason; an excuse which has not been successful
- Come to nought: Come to nothing, not bringing any fruit
- lose face: Look stupid because of what you have done; be humiliated
- Feeble: Very weak
- Throw tantrum: To display a sudden short period of angry, unreasonable behaviour
- Grim: looking or sounding very serious
- Utmost: Greatest; most extreme
- Itching: to want to do something badly
- To roll off tongue: Wanting to speak very eagerly
- Fed up with: Bored or unhappy especially with the situation that has continued for too long
- Lewd: Suggesting moral looseness; obscene
- To make sheep's eyes: To look at someone in a way that shows that you love him/her or are attracted to him/her
- Banishment: The punishment of being sent away from a place, especially from a country
- No telling: This expression is used to say that it is impossible to know what has happened or what will happen
- Mollify: To make somebody feel less angry or upset; placate



- Shoo off: To make somebody/something go away, especially by saying 'shoo' and waving your arms and hands
- Flick: Hit something with a sudden quick movement, especially using your finger and thumb together, or your hand
- Anticipation: A feeling about something (usually something good) that is going to happen
- Whisk: Brush or wipe off lightly
- Vigorously: Very actively; with determination; energetically
- Spanner in the works: To cause a delay or problem with something that somebody is planning or doing
- Set out: To begin a job
- Sibilant : A long hissing sound such as 's' or 'sh'
- Emerge: To come out
- Flare: A bright but unsteady light or flame that does not last long
- Seep out: To flow slowly and in small quantities; trickle
- Luminous: Very bright
- Glow: A dull steady light
- Longingly: A feeling or showing that you want something badly
- Trespass: (here) Wrongdoings
- Coyly: In a manner that is shy or pretending to be shy and innocent (especially in a playful or provocative way)
- Twig: A small thin branch that grows out of a larger branch on a bush or tree

5.4 MAIN BODY OF THE TEXT II

5.3.1 Introduction to the author

Phanishwar Nath 'Renu' (1921—77) was one of the most significant writers of Hindi literature in its post-Premchand era. His novel Maila Anchal is considered to be one of the most significant Hindi novels of all times. Born in Araria district (then Purnea district), Bihar, in 1921, Renu spent a part of his



growing up years in Nepal. He graduated from Kashi Hindu Vishwavidyalay (University) in 1942 and took part in the Indian freedom struggle. Renu introduced the 'Anchalik. Katha' (regional story) into Hindi writing, and brought local flavours into Hindi literature. He died in 1977.

5.3.2 SUMMARY

The story revolves around the arrival of Panchlight (Petromax) in Mahto Toli which is a caste-based group in a village in Bihar. The Panchayat of Mahto Toli decides to purchase a Panchlight from the fines collected over a period of seven months on the occasion of Ramnavami. Panchlight has become some sort of prestige issue for Mahto Toli since it has already been purchased by the rival Tolis. So, there is a mood of celebration in Mahto Toli. They wanted to light the panchlight only after performing Puja. Since no one in the Mahto Toli knows how to light it, a very embarrassing situation arises. It would be humiliating if someone from a rival Toli is called to light the lamp. The news has spread to other Tolis about it. The Rajput Toli is already mocking at Mahto Toli. The Toli would then lose all honour and become a butt of ridicule among the other Tolis of the village. A young man named Godhan is the only one in the Mahto Toli who knows how to light a panchlight, but he has been expelled from the Toli for singing lewd film songs and teasing the girls of the village. Gulri Kaki, the mother of a girl named Munari, had complained to the Panchayat that Godhan sang lewd songs to her daughter. Munri drops the information in her friend Kaneli's ear that Godhan knows how to light a Panchlight. Kaneli announces it in the Panchayat. The chief sends his orderly to Godhan with the request to come and light the panchlight. But Godhan refuses to come. The chief does not know what to do. Seeing the honour of the Toli at stake, Gulri Kaki herself comes forward and suggests that Godhan should



be called to light the Panchlight. At once, Godhan is invited to light the lamp and in a few minutes the Panchlight starts glowing. The entire Toli is lit up in the panchlight's luminous glow. The singers start singing. Godhan had won everyone's heart. Munri looks at him with loving eyes. The chief calls Godhan and asks him to sit by his side. He thanks him for saving the honour of the community. He declares that all his faults has been forgiven. Gulri Kaki invites him to take dinner at her house that night.

5.5 CHECK YOUR PROGRESS

1). Answer the following questions using a word, a phrase or one or two sentences each.

- a) What is a Panchlight?
- b) How much did the Panchlight cost?
- c) Who bought the Panchlight?
- d) What is the technical name of Panchlight?
- e) How was the money arranged to buy a Panchlight?
- f) On which occasion was the Panchlight bought?
- g) Who gave the stern warnings not to touch the Panchlight?
- h) How many bottles of kerosene had been fetched from Rudal Shah's shop to light the Panchlight?
- i) Which toil said, "Hold your ears and do five sit-ups in front of the Panchlight and it will light up on its own?"
- j) Who had been ostracised by the panchayat?
- k) How much fine was imposed upon Godhan?
- l) Who announced that Godhan could light a Panchlight?
- m) Who is Munri?
- n) Who was Gulri Kaki?



- o) Who was Kaneli?
- p) Who succeeded in mollifying Godhan?
- q) What was used in place of spirit to light the Panchlight?
- r) Who lighted the Panchlight?
- s) Who invited Godhan for dinner in the end?

2). Give words that are similar in meaning to the following words:

- a) Appease
- b) Incorrect
- c) Hurry
- d) Chorus
- e) Strict

3) Give words that are opposite in meaning to the following words:

- a) Beautiful
- b) Dishonour
- c) Allow
- d) Praise
- e) Weak

5.6 Transcription

Transcription of important words taken from the story.

a. Penalty	'penlti
	<u>kə'lekt</u>
b. Collect	ɔ:l
c. All	əʊn
d. Own	'əʊvə



e. Over	məʊst
f. Most	<u>juːz</u>
g. Use	<u>'ɒbdʒɪkt</u>
h. Object	'sjuːtəbl
i. Suitable	'bɪldɪŋ
j. Before	brɪdʒ
k. Building	feə
l. Bridge	wel
m. Fair	r'lektɪk
n. Well	'wɔːnɪŋ
o. Electric	wɒtʃ
p. Warning	<u>kləʊs</u>
q. Watch	tʌtʃ
r. Close	'dæmɪdʒ
s. Touch	
t. Damage	

5.7 Comprehension

Read the following passage and answer the questions that follow.

a) The elders of Mehto Toli bought a petromax at this year's Ramnavami fair from the fines and penalties collected over the past fifteen months. There are eight Panchayats in the village, one for each community. All the panchayats have their own durries, jajim, mats and a petromax lamp, which the villagers call the panchlight.

After buying the Panchlight, the panchayat members decided to buy offerings for puja with the ten rupees that were left over, for it would be most inappropriate a technical object with nuts and bolts



without first having it suitably blessed. After all, even in the time of the British Bahadur, a sacrifice would be offered to appease the gods before work could begin on building a bridge.

All the panchayat members returned home from the fair well before sunset—the orderly in front carrying the box with the Panchlight on his head, followed by the chief, the secretary and the other members. Phutangi Jha of the Brahmin Toli Stopped them at the outskirts of the village and asked, ‘How much did you buy this lantern for?’

1. Who bought a Petromax?

Ans. The elders of Mahto Toli bought a petromax.

2. At which fair the Petromax was bought?

Ans. The Petromax was bought at Ramnavami fair.

3. How many Panchayats were there in the village?

Ans. There were eight Panchayats in the village.

4. What did the members of the Panchayat decide?

Ans. The members of the Panchayat decided to buy offerings for puja with the Ten rupees that were left over.

5. Who was carrying the Panchlight.

Ans. The orderly in the front was carrying the box with the panchlight on his head.

b) Gulri Kaki's daughter, Munri, wanted to say something. The words were itching to roll off her tongue. But, how could she? She knew that Godhan knew how to light a Panchlight, but she also knew that he had been ostracised by the panchayat. Munri's mother had complained to the panchayat that Godhan would look at her daughter and sing romantic songs from the movies. The panchayat members had been itching to teach Godhan a lesson: he had come from another village and started living here without ever having given so much as a



paisa to the panchayat. He couldn't care less about the panchayat members. So now when the opportunity presented itself, they fined him ten rupees, and as he did not pay up, forced the villagers to ostracise him. The ban was still in place—Godhan was not allowed to talk to anyone from the toli or mingle socially with them.

He could not even smoke from their hukkahs, so how could he be called now? How could Munri take his name? On the other hand, there was the question of the entire community losing face.

Munri dropped the suggestion cleverly in her friend Kaneli's ear. Kaneli smiled, 'But Godhan is debarred!'

Munri said, 'Why don't you tell the chief to send for him.'

'Godhan knows how to light a Panchlight!' Kaneli announced.

'Who? Godhan? Does he? But. . . '

The chief looked at the secretary and the secretary looked at the other panchayat members. They had all taken a unanimous decision to ostracise Godhan. The entire village was fed up with Godhan singing lewd songs and making sheep's eyes at the girls. But the chief said, 'Why quibble over banishment from the community when the community's honour is at stake?'

1. Who is Munri?

Ans. Munri is the daughter of Gulri Kaki.

2. Why was Godhan ostracised?

Ans. He was ostracised for singing lewd songs.

3. How did Kaneli 'help' Munri?

Ans. Kaneli announced that Godhan knew how to light a panchlight.

4. What was the Panchayat chief's reaction to Kaneli's announcement?

Ans. He was relieved to hear this news.



5. From the passage, what do you gather about Munri's attitude towards Godhan?

Ans. It appears that Munri loves Godhan.

5.8 Examination style questions

5.8.1 Short questions

Q1.What was the mood in the Mahto Toli?

Ans. Elders of the Mahto Toli had bought a Panchlight at that year's Ramnavmi fair. When the members of the Toli came to know of it, they came running to see it and it was decided to have a puja in the evening. Everyone was full of excitement and there was a mood of celebration in the toli.

Q2. How did the people react when the Panchlight could not be lighted?

Ans. Every member of the Mahto Toli was sad when the Panchlight could not be lighted. Some commented that in the anticipation of having the Panchlight's luminous glow, they had not lit even an oil lamp in their home. It was evening and there was darkness everywhere in the toli. The Panchayat was in the serious danger of losing face. People from the other tolis were full of taunts. Those from the Rajput Toli were saying: "Hold your ears and do five sit-ups in front of the Panchlight and it will light up from its own."

Q3. Why was Godhan ostracised?

Ans. Godhan had come from another village and started living in the village where Munri lived with her mother Gulri Kaki. Godhan never paid even a paisa to the panchayat. He had no respect for the elders of the panchayat. Gulri Kaki complained to the Panchayat that Godhan often looked at her daughter and sang romantic songs from the movies. Godhan was fined ten rupees for this. He did not pay up the fine, so he was ostracised from the community.



Q4. How did the panchayat solve the issue of Godhan, who had been ostracised from the community, lighting the panchlight?

Ans. The panchayat was in a dilemma. None in the Mahto Toli knew how to light the Panchlight. Only Godhan knew it, and he had been ostracised. Calling someone from a rival toli would be humiliating. After much talks, the chief decided to call Godhan to save the honour of the community. Gulri Kaki, at whose complaint Godhan had been ostracised, herself offered to go and get Godhan to light the Panchlight. Thus, the issue was solved.

Q5. How did the musicians behave that evening when the Panchlight was to be lighted?

Ans. That evening, the musicians were very excited. The head of the troupe of singers was Very happy. He said that they would perform in the light of the panchlight. He asked his members to give their best. Gulri Kaki was one of the lead female singers. She started humming with joy. Then all the musicians sat before Panchlight with their musical instruments.

Q6. How did Godhan light the Panchlight?

Ans. Godhan first filled up the Panchlight with oil. He then asked for the spirit, but none had thought of it. However, Godhan was a clever young man. He asked for a little coconut oil. Munri at once ran to get it. Godhan began to pump the Panchlight. The silken mesh slowly began to glow with light. Soon the entire toli was lit up in the Panchlight's luminous glow.

Q7. How did Godhan win back his place in the community?

Ans. By lighting the Panchlight, Godhan had saved the community from humiliation. He was now the favourite of the community. He had won everyone's heart. The Chief forgave all his wrongdoings and made him sit closely by his side. He was also allowed to sing as many songs from the movies as he likes.

**Q8. Comment on the ending of the story, 'Panchlight'.**

Ans. The story ends on a happy note. Godhan, who was ostracised for 'teasing' Munri was forgiven. The Chief and other members of the Panchayat are happy with him. Munri looks lovingly at him. Gulri Kaki too realizes that there was nothing wrong in adolescents of opposite sexes feeling attracted towards each other. She invites Godhan to eat dinner at her house at night.

Q9. Who was Kaneli? How did she help Munri?

Ans. Kaneli was Munri's friend. An embarrassing situation had arisen for the toli when there was none to light the Panchlight. Munri knew that Godhan could do it but she couldn't take his name because it was at the complaint of her mother that Godhan had been ostracised. Munri cleverly dropped the suggestion in Kaneli's ear. And Kaneli announced at once that Godhan knew how to light a Panchlight. It was only then that the Panchlight could be lighted.

5.8.2 Long questions**Q. 1 What image of the rural society do we get from the story, 'Panchlight'?**

Ans. In this story, the writer presents a realistic picture of a village of Bihar. We see here a society that is simple-hearted, poverty-stricken, superstitious, illiterate, narrow-minded but forgiving and God-fearing. The society in the village is sharply divided on the basis of caste. There are eight Panchayats, one for each of the eight castes, called the Toli. Every caste has its own congregation, sheets, carpets, rugs and a Petromax, which is called Panchlight by the villagers. With the caste is associated the question of honour. No one in the Mahto Toli knows how to light the panchlight. But they did not want to invite a member of some other Toli to light it. It was a matter of pride and honour. The members of the Rajput Toli were already taunting them for not being able to light the Panchlight. For the sake the bigger honour, the



Panchayat members were ready to forget the smaller honour. They had banished Godhan from their Toli for singing lewd songs. But when they came to know that he knows how to light the Panchlight, they immediately forgave him and took him back into their Toli. Thus, the writer has presented a true picture of a rural society in India.

Q. 2 How did the Panchlight prove a boon for Godhan?

Ans. The Panchlight plays the central role in the story. It is the Panchlight that unites the two loving hearts in the story. Godhan had been ostracised from the community. It had been alleged by Munri's mother that he would look at her daughter and sing lewd songs from the movies. The panchayat fined him ten rupees for this, and he was ostracised from the community. When he did not pay up the fine, he was not allowed to talk to anyone in the Toli or mingle socially with them.

But then the fate took a turn and the Panchlight entered the scene. There was no one in the community who knew how to light it. Munri knew that Godhan could do it, but he had been ostracised. She couldn't dare to take his name since it was at her own mother's complaint that Godhan had been ostracised. Very cleverly, she whispered the suggestion in the ear of her friend Kaneli. When Kaneli announced this to the elders, Godhan was at once sent for. At first, he refused, but then agreed when Munri's mother Gulri Kaki herself went to him.

In no time the Panchlight was lit up. The bright flare of the Panchlight shone on the smiling faces all around. The chief forgave him and made him sit closely by his side for saving the honour of the community. He was allowed to sing as many songs from the movies as he wishes. Munri looked lovingly at Godhan and their eyes met. Even Gulri Kaki also invited him to eat dinner at her house at night. Thus, the Panchlight has proved a heavenly boon for Godhan.



Q. 3 In 'Panchlight', Renu creates a narrative of rural society that remains valid even today, though the symbols have changed. Discuss.

Ans. 'Panchlight' is a realistic and comprehensive narrative of the Indian rural society. We see here a rural society with all its typical qualities, good as well as bad. We see here a society that is simple-hearted, innocent, illiterate, poverty-stricken, superstitious, caste-ridden, narrow minded, but forgiving and God-fearing. This portrayal of the rural society is as valid today as it was when the story was written about six decades ago.

Caste has always been the basic fibre of the Indian rural society. We are told in the story that there are eight different panchayats in the village. Each community has its own panchayat, and the communities entertain feelings of animosity towards each other. This divide and animosity continue even today, but the symbols of the divide have changed. Now the divide is more economic, social and political than caste-based. But it is to be noted that the communities remain as divided as ever they were.

The rural community is still simple-hearted, innocent, uneducated, economically backward, superstitious and narrow-minded, but not to the same extent as it was sixty years ago. The Panchlight which was then a symbol of change and development, has been replaced by mobiles and LCD's today.

To sum up, we may say that Renu's narrative of rural community as depicted in 'Panchlight' is valid even today, though the symbols have changed.

Q. 4 Justify the title of the story, 'Panchlight'.

Ans. Panchlight is not just a petromax lamp, it is the central character in the story. The whole story revolves around the Panchlight. It is through the Panchlight that the theme of the story is developed. It is through the Panchlight that the various shades and



traits of rural society are highlighted and the story reaches its climax and then finds the resolution also.

The story begins with the Mahto Toli of the village buying a petromax while all other Tolis have already their own petromaxes. It is an occasion of celebration for the Mahto Toli, as other Tolis are feeling jealous. They try to make a mockery of them. The Mahto Toli makes all arrangements to light the Panchlight in the evening and offer puja before the lamp is lit. Three bottles of kerosene are fetched from the village shop, but no one from the Toli knows how to light the Panchlight.

The only one from the toli who knows how to light the Panchlight is Godhan but he is ostracised from the society. He often looked at a girl named Munri and sang songs from the movies. The girl's mother complained to the panchayat and Godhan was ostracised.

Thus, a very embarrassing situation arises for the Toli. Calling someone from a rival toli to light the Panchlight will be humiliating.

After much deliberation, it is decided that Godhan should be called to light the Panchlight. At first, Godhan refuses but agrees when Munri's mother herself goes to call him. The Panchlight is lighted and its bright flare shines on the smiling faces gathered all around. Godhan becomes the star of every eye and Munri's mother Gulri Kaki also invited him to eat dinner at her house at night.

Thus, all problems are solved with the lighting of the Panchlight, and we can conclude that no other title could be more suitable.

Q. 5 Why was Godhan ostracised and how was he taken back into the community?

Ans. Godhan had come from another village and had started living in the village where Munri lived with her mother, Gulri Kaki. He never paid a paisa to the panchayat and showed no regard for the panchayat members. The members were waiting for some opportunity to punish him and this opportunity came when Gulri Kaki complained



to the Panchayat that Godhan would look at her daughter and sing romantic songs from the movies. To teach Godhan a lesson, the panchayat fined him ten rupees. But Godhan did not pay up the fine and was thus ostracised from the community.

Godhan was not allowed to talk to anyone from the Toli or mingle socially with them. But then the things took a turn when the Mahto Toli bought a Panchlight for the community. All arrangements for the puja and the inaugural lighting of the lamp had been made but then it was found that there was no one who knew how to light the Panchlight. Munri knew Godhan could do it, but she couldn't dare to take his name. Very cleverly, she dropped the suggestion in the ear of her friend Kaneli. Kaneli announced this to the elders and Godhan's banishment was at once cancelled. He was called and the Panchlight was lighted.

Godhan at once became everyone's favourite. Munri looked lovingly at him. The chief pardoned all his mistakes and made Godhan sit closely by his side for saving their community's honour. He was allowed to sing as many songs from the movies as he wishes."

Q. 6 Reproduce briefly and in your own words the story of 'Panchlight'.

Ans. The elders of the Mahto Toli in the village buy a Panchlight for their community at Ramnavami fair. Other Tolis of the village already have their own separate Panchlights. While there is a mood of celebration in Mahto Toli, those from other tolis feel jealous and try to make fun of them. Everyone in the Mahto Toli prepares for the puja and the inaugural lighting of the lamp. Musicians are also ready with their drums, cymbals and bells for celebrations. But then suddenly it is discovered that there is no one in the Toli who knows how to light it. The only one who knows this is Godhan but he has been ostracised from the community on a complaint from Gulri Kaki. She had complained that Godhan would look at his daughter, Munri and sing



songs from the movies. To teach Godhan a lesson, he was ostracised from the community.

But now when the community's honour is at stake, Godhan's offence seems to be of no great seriousness. It will be a matter of great humiliation if someone from a rival toli is called to light the Panchlight. Therefore, all offences of Godhan are forgotten. Gulri Kaki herself goes and fetches Godhan to light the Panchlight. The lamp is lighted and there is joy on everyone's face. The singers sing in high and clear voices. Godhan becomes the apple of everyone's eyes. Munri looks lovingly at him. Their eyes meet in a silent message and they forgive each other. The chief forgives all his wrongdoings and makes Godhan sit closely by his side and says for saving their community's honour. Even Gulri Kaki invites him to eat dinner at her house at night. Godhan looks at Munri once again and she coyly lowers her eyes.

5.9 ANSWERS TO CHECK YOUR PROGRESS

- a) A Petromax lamp is called the Panchlight.
- b) The Panchlight cost five cowries.
- c) The elders of Mahto Toli bought the Panchlight.
- d) Petromax lamp
- e) The money was arranged from the fines and penalties by the Panchyat of Mehto Toli.
- f) The Panchlight was bought on the occasion of Ramnavmi fair.
- g) The orderly Angu Mahto.
- h) Three bottles.
- i) Rajput Toli.
- j) Godhan.
- k) Ten rupees.
- l) Kaneli.



- m) Daughter of Gulri Kaki.
- n) An elderly woman and mother of Munri.
- o) Kaneli was a friend of Munri.
- p) Gulri Kaki.
- q) Coconut oil.
- r) Godhan.
- s) Gulri Kaki
- 2). a) Calm
- b) Inappropriate
- c) Rush
- d) Choir
- e) Strict
- 3) a) Ugly
- b) Honour
- c) Ban
- d) Insult
- e) Feeble

5.10 REFERENCES/SUGGESTED READINGS

Hooda, Rana and Mohan (Eds). Literature and Language II. Hyderabad: Orient Blackswan, 2018.

Subject: English		Literature and Language-II	
(ENG102)			
Course code: BA-101		Author: Dr. Narsingh Jangra	
Lesson: 06		Vetter:	

**THE CHILD****Structure****6.1 Learning Objectives****6.2 Introduction****6.3 Main Body I****1.2.1 Text of the story****1.2.2 Vocabulary of the text****6.4 Main Body II****1.3.1 Introduction to the author****1.3.2 Summary****6.5 Check your progress****6.6 Transcription****6.7 Comprehension****6.8 Examination style questions****1.8.1 Short questions****1.8.2 Long questions****6.9 Answers to check your progress****6.10 References/Suggested Reading****6.1 LEARNING OBJECTIVES**

After going through this lesson you will be able to-

- Read, understand and enjoy the story.
- Enrich your taste for literature.
- Learn and understand the fundamentals of prose.
- Learn about the biography of the writer.
- Develop reading, writing, and speaking skills of the English language.



- Enrich your vocabulary.
- Learn the phonetic transcription of some English words.
- Learn to answer the examination style questions.

6.2 INTRODUCTION

Premchand's story 'The Child' shows his unorthodox and progressive state of mind. It reveals how Premchand's thought was much ahead of his time. 'The Child' is a story narrated by the employer of a Brahmin servant named Gangu, who wants to marry Gomti. The author does not approve of this match because Gomti is a woman of loose morals. She has already run away from three of her husbands. Despite being warned by his employer and others, he marries a widow, Gomti and even adopts her child who is born of her previous husband. The narrator has a great interest in Gangu's life and the story is told from his point of view. The story places Gangu's compassion, simple heartedness and acceptance of human nature as the embodiment of goodness and shows the reader a way of putting aside all kinds of pressures that society exerts on us.

6.3 MAIN BODY THE TEXT I

6.2.1 Text of the story

People call Gangu a Brahman and he considers himself a Brahman. My groom and other servants salute me, even from a distance, Gangu never does. Perhaps he expects me to greet him by saying, 'I touch your feet.' He never touches a glass front which I have drunk, I have never dared ask him to fan me. When I am drenched in sweat and none of the other servants is around. Gangu does pick up the fan, but the look on his face indicates that he is doing me a favour. For some reason, I always take the fan from his hand immediately. He's a man of extremes. He can't tolerate people's chatter. He must have very few friends. Perhaps he thinks it beneath his dignity to sit with the groom and the servants. I've never seen him socialize with anyone. Surprisingly he is not given to opium or hemp;



this is an extraordinary virtue in men of his class. I have never seen him perform religious rituals or go for a sacred bath in the river. Despite being absolutely illiterate he is still a Brahman, and wants the world to respect and serve him in recognition of this. And why shouldn't he? If people can not only retain control of property accumulated by their forefathers but also derive status from it as if they had generated it themselves, why should he give up the respect and honour gathered by his forefathers? After all, this is his only inheritance.

I am not one to talk too much with servants. I don't want any of them to come and talk to me unless I call them. I don't approve of having my servants at my beck and call to perform small chores. I find it much easier to pour my own drinking water, light my own lamp, wear my own shoes and take out books from the cupboard myself than to call for Ilingan and Maiku. Thus helps me feel autonomous and self-reliant. The servants are familiar with my temperament, rarely approach me unnecessarily. So one day, when Gangu appeared before me early in the morning, I was not at all pleased. Whenever these people come to me, they either want an advance on their wages or they want to complain about another servant. I dislike both these things. I pay everyone on the first of the month, and i get angry when anyone asks for an advance. Who has the time to keep detailed accounts of the advances given? When someone is paid for the whole month, what right does he or she have to spend all the money in fifteen days, and then seek an advance or a loan? And I hate complaints. I consider complaints a sign of weakness or abase attempt at flattering the employer.

I said with a frown, 'What is it? I didn't call you.'

I was very surprised to see Gangu's sharp, proud face looking mild, pleading and bashful. I reckoned he wanted to say something, but was unable to find the right words.



Somewhat more mildly, I asked, 'What's the matter? Why don't you speak? You know that this is my time to go for a walk. I'm getting late.'

Gangu said, in a dejected tone, 'Well, then you go...I'll come later.'

This was more worrisome. Right now, since I was in hurry, he would have to rush through his story because he knew I didn't have much time. If he came later, the wretch would spend hours complaining. Perhaps he realizes that I'm working when he sees me reading or writing; but he thinks I'm resting when I'm thinking, which is actually the hardest of all my tasks. That's he'll come and bother me.

I said, unkindly, 'Have you come to ask for an advance? I don't give advances.'

'No indeed, sir, i have never asked for an advanced.'

'Then do you want to complain about anyone? I hate complains.'

'No, sir, I've never complained about anyone!'

Gangu pulled himself together. It was from his expression that he was summoning up his courage, when he said hesitantly, 'Please give me permission to leave. I won't be able to work for you anymore.'

This was the first proposal I had ever received. My- self respect was wounded. I consider myself an embodiment of humaneness; I never speak sharply to the servants; I try my best to keep my dominance sheathed. Why wouldn't I be surprised at this announcement!

I said silently, 'Why, what do you have to complain of?

'Sir, no one could be as good natured as you, but things have so developed that I cannot remain here any longer. I don't want anything to happen to give you a bad name. I don't want your reputation to be sullied because of me.'

This created a dilemma for me. The fire of curiosity grew fierce. Sitting down on a chair in the veranda, as if making me concession, I said,



‘You are talking in riddles. Why don’t you tell me clearly what the matter is.’

Gangu said very humbly, ‘That woman Gomti Devi, who has just been thrown out of the Widows home...’

He fell silent. I said impatiently, ‘yes, she’s been thrown out; so what? What has she to do with your job?’

Gangu seemed to throw a heavy burden off his head onto the ground: ‘I want to marry her, sir.’

I gaped at him in amazement. This stupid Brahman with his old-fashioned ideas, who has remained entirely untouched by the breezes of modernity, wants to marry that loose woman, whom no decent man would allow inside his house. Gomti had created much turbulence in our peaceful neighbourhood. She had come to the Widows’ Home many years ago. The Home’s administrators had gotten her married three times, but each time she ran away in a fortnight or a month’s time, and returned to the home. This time the head of the Home had thrown her out. She had rented a room in the neighbourhood, and had become a source of entertainment for the dissolute men of the locality.

I was agreed by Gangu’s simplicity but also pitied him. Is this the only woman in the world this donkey can find to marry? If he were a very rich man it might be different. Perhaps she would have stayed for six months or a year. This fellow is as good as a blind man. They won’t get along for even a week.

I said in a warning tone, ‘Do you know this woman’s life history?’

Gangu said, as if speaking of events he had witnessed with his own eyes, ‘It’s all lies, sir; people have defamed her for nothing.’

‘What do you mean? Didn’t she run away from three husbands?’

‘They threw her out so what could she do?’



‘What a fool you are! Would anyone travel such long distances and spend thousands of rupees to marry a woman, just in order to throw her out?’

Gangu said with deep emotion, sir, a woman cannot live where there is no love. A woman wants more than food and clothes, she wants some love too. Those people think they have done a widow a great favour by marrying her. They want her to become theirs, body and soul; but to make another person one’s own, one has to first become the other person’s, sir. That’s the thing. And then she also suffers from an ailment. She is possessed by a spirit. Sometimes, she gets hysterical and falls down in a faint.’

‘And you will marry such a woman?’ I said, shaking my head in dismay. ‘Your life will be ruined.’

Gangu said, sounding like a martyr, ‘I think my life will be fulfilled, sir. The rest is God’s will!’

I said firmly, ‘Have you made up your mind?’

‘Yes sir.’

‘Then I accept your resignation.’

I am not a slave to meaningless conventions and useless principles, but it would certainly be problematic to employ a man who marries a wicked woman. Fresh complications arise every day, new dilemmas will crop up, the police might come calling, lawsuits might ensue. Quite possibly, thefts might occur. It’s best to avoid this swamp. Liking a starving creature, Gangu had seen a piece of bread and was rushing towards it. He didn’t care that the bread was half- eaten, dry and unfit to eat. He was unable to use his mental faculties. I thought it in my best interest to serve connections with him.

2

Five months passed. Gangu had married Gomti and was living in a thatched house in the same neighbourhood. He eked out a living by



selling snacks from a cart. Whenever I met him in the market, I would stop to enquire how he was doing. I had become very interested in his life. It was like an experiment on not just a social but also a psychological question. I wanted to see how things would turn out. I always saw Gangu looking cheerful. I could clearly see in him the energy and self-respect born of prosperity and freedom from worry. He sold goods worth a rupee or twenty annas. After deducting the investment, he got a profit of eight or ten annas. This was his income, but he was blessed by some God, because he showed no sign of the shamelessness and deprivation found in others of his class. The dignity and joy on his face could arise only from inner peace.

One day heard that Gomti had run away from Gangu's house. I don't know why I experienced a strange pleasure at the news. I had felt a certain envy of Gangu's contented and happy life. I was waiting for something unexpected, some disaster, some shameful incident to occur. This news doused my envy. Finally, what I had believed would happen had happened. Finally, the idiot had suffered the punishment for his short-sightedness. Let's see what face he puts on it! Now his eyes will be opened and he'll realize that those who advised him against this marriage were his well-wishers. At that time, he behaved as if he had come across some rare treasure or as if the gates of liberation had opened to him. So many people told him that this woman was not worthy of trust, had betrayed several others and would betray him too, but that advice was like water off a duck's back. Now I'll see how he's doing. I'll say, 'well sir, are you happy with this boon from your goddess or not? You never tired of praising her, and said that people spoke against her merely from ill will. Now tell me, who was mistaken?'

The same day, I ran into Gangu in the market. He was upset, agitated, completely lost. As soon as he saw me, his eyes were filled with tears. He came to me and said, not with embarrassment but with pain, 'Sir, Gomti has betrayed me too.'



I said with cruel pleasure but pretended sympathy, 'I told you so but you wouldn't listen. Now you must endure the consequences. What else can you do? Did she take all your money or did she leave any for you?'

Gangu put his hand on his breast, as if his heart was wounded by my words, and said, 'Oh no, sir, don't say so. She hasn't touch a single thing. She's even left behind her own things. I don't know what defect she saw in me. I was not worthy for her, what else can I say? She was educated, and I am completely illiterate. It was surprising that she stayed with me so long. If I had stayed with her a while longer, I would have become a man. What can I tell you about her, sir? Whatever she may have been to others, to me she was a gift sent by some God. I don't know what mistake I made. But I swear she never so much as looked angry. What am I, sir? I am a labourer, worth ten or twelve annas; but she was so blessed that she made this little go a long way and we never felt that we lacked anything.'

I was deeply disappointed. I had expected him to recount a tale of her infidelity, and I would have sympathized with his blind devotion. But this fool's eyes were not yet opened. He was still singing her praises. He definitely seemed mentally disturbed.

I started a cruel joke, 'So she didn't take anything from your house?'

'No sir, not a single thing.'

'And she loved you a lot too?'

'What can I say, sir? I will remember that love till my dying day.'

'And yet she left you and went away?'

'That is what's surprising, sir!'

'Have you ever heard of a woman's frailty?'

Oh, sir, don't say so. Even if someone puts a knife to my throat, I won't stop singing her praises.'

'Then go find her.'



‘Yes, sir: I won’t rest until I find her. If only I can find out where she is, I’ll go immediately and fetch her. And, sir, my heart says that she’ll definitely return with me. You’ll see. She didn’t leave on account of being angry with me. My heart cannot accept this. I’ll go and roam around jungles and mountains for a couple of months. If I survive, I’ll see you again.’

So saying, he went off, looking like a madman.

3

After this, I had to go to Nainital for work, not pleasure. I returned after a month and had not even changed my clothes when I saw Gangu standing before me, carrying a newborn baby. Perhaps not even Nand was so enraptured when he adopted the baby Krishna. Gangu appeared to me bursting at the seams with joy. A hymn of gratitude and devotion seemed to rise from his face and eyes. His expression was like that of a starving beggar who has just had a hearty meal.

I asked, ‘Well, sir, have you found out anything about Madam Gomti? You had gone in search of her?’

Gangu, barely able to contain his joy, ‘Yes, sir, thanks to your blessings, I did manage to find her. She was in the women’s hospital in Lucknow, She had told a friend here to inform me if I became too upset. I immediately rushed to Lucknow and brought her back. I got this child too in the bargain.’

He held the child out towards me, like a sportsman showing off the trophy he has won.

I asked, jokingly, “Oh, so you got this now too. Perhaps that is why she ran away. You’re sure he’s your son?”

‘Why my son, sir—he’s yours, he’s God’s.’

‘So he was born in Lucknow?’

‘Yes, sir, he’s just one month old.’



‘How long ago did you get married?’

‘This is the seventh month.’

‘So he was born in the sixth month of your marriage?’

‘Yes sir.’

‘Yet he’s your son.’

‘Yes sir.’

‘What nonsense you are talking!’

I wasn’t sure if he understood me, or was pretending not to. He said, as guilelessly as before, ‘She narrowly escaped death, sir. It’s as if she was reborn. She suffered for three days and three nights.’

I said, somewhat sarcastically, ‘This is the first time I’ve heard of a child being born in six months.’

This barb struck home.

He smiled and said, ‘Oh, that’s what you mean! I didn’t realize you were talking of that. Gomti ran away because of this fear. I said, “Gomti, if you are not happy with me, leave me. I’ll go away and never come to you again. When you need me to do anything for you, write, and I’ll help as much as I can. I have no complaint against you. In my eyes, you are just as good as before. I still love you as much. No, I actually love you more. But if your heart has not turned away from me, then come with me. Gangu will not be unfaithful to you as long as he lives. I didn’t marry you because you are a goddess but because i loved you and thought you loved me too. This child is my child, my own child. I bought a field and will i refuse the crop because someone else sowed it?”

So saying, he burst out laughing.

I forgot that I had to go and change my clothes. I don’t know why my eyes filled with tears. Some unknown power subdued my mental disgust and made me extend my hands. I took that unblemished child



in my lap and kissed it, perhaps more lovingly than I have ever kissed my own children.

Gangu said, 'Sir, you are a very good person. I always praise you to Gomati, and tell her to come and meet you, but she is too shy.'

I, a good person! The veil of my goodness had been drawn away from my eyes. I said, in a voice steeped in devotion, 'No, why should she come to see an impure man like me? You think I'm a good person? I appear to be good, but my heart is mean. True goodness is in you, and this child is a flower perfumed with your goodness.'

Holding the child to my breast, I went with Gangu.

(Translated by Ruth Vanita)

6.2.2 Vocabulary of the text

- Groom: Someone employed in a stable to take care of the horses
- Greet: To welcome in a friendly manner
- Drenched: Completely wet
- Indicate: To show
- Favour: A kind or helpful deed
- Extremes: In the greatest or highest degree, excessive
- Dignity: The state of being worthy of praise
- Socialise: to take part in social activities; interact with others
- Opium: A yellow brown addictive drug
- Hemp: a plant of the cannabis family which yields a narcotic drug
- Virtue: An admirable quality
- Ritual: A repeated set of actions
- Sacred: Religious, spiritual, divine
- Accumulate: Gather, collect
- Inheritance: a title, property or estate that passes by law to the heir on the death of the owner
- At someone's back and call: Always ready to obey someone's orders immediately



- Chore: a specific piece of work required to be done as a duty or for a specific fee free
- Autonomous: Free from external control and constraint
- Temperament: A person's usual manner of thinking, behaving, or reacting
- Frown: a facial expression of dislike or displeasure
- Bashful: shy
- Reckon: Calculate, conclude, judge
- Mildly: Slightly
- Dejected: Sad, disheartened
- Wretch: Someone you feel sorry for
- Summon: (here) To rouse oneself to exert a skill
- Sheathed: Hidden
- Sully: Attack the good name and reputation of someone
- Gape: To look with amazement
- Dissolute: Immoral
- Swamp: A situation full of difficulties
- eke out: Live from day to day, as with some hardship here, moral weakness
- Frailty: (here) moral weakness
- Dilemma: A confusing situation
- Fierce: Violent
- Concession: A privilege, grant
- Turbulance: Disturbance
- Defamed: Disgraced, accused
- Ailment: Disease
- Hysterical: (here) Uncontrollable
- Faint: Weak
- Martyr: One who sacrifices his or her life for the sake of a principle or cause
- Thatched: Covered with straw or leaves
- Deprivation: Dispossession



- Envy: Jealousy
- Contented: Satisfied
- Douse: To put out
- Betray: Deceive
- Boon: Blessing
- Embarrassment: Humiliation, discomfort
- Consequences: Results
- Infidelity: Unfaithfulness in a relationship
- Enraptured: Filled with delight
- Seams: Joints
- Hymn: A song of worship
- Beggar: Pauper, someone who begs
- Bargain: A gainful purchase
- Barb: The point of an arrow
- Subdued: Quieter
- Disgust: A strong feeling of dislike
- Unblemished: Not spoiled or damaged

6.4 MAIN BODY OF THE TEXT II

6.3.1 Introduction to the author

Premchand was one of the most distinguished writers of the Indian subcontinent and is considered to be one of the prominent Hindi-Urdu writers of the early twentieth century.

Born Dhanpat Rai Srivastav in 1880, Premchand began writing under the pen name 'Nawab Rai', but subsequently switched to 'Premchand' after his short story collection *Soz-e-Watan* was banned by the British administration. He was popularly known as 'Munshi Premchand'. He wrote over a dozen novels, around 250 short stories and numerous essays, and translated a number of literary works into Hindi. Due to his versatility, Premchand has been referred to as the 'Upanyas Samrat' by Hindi writers.



Premchand's most important contribution to Hindi literature is the introduction of realism in it. He freed it from romanticism. Premchand had a progressive outlook and he brought a new sense of social awareness to fiction. The novels *Prema*, *Vardaan*, *Nirmala*, *Gaban*, *Rangabhumi* and *Godaan* are some of his well-known works.

6.3.2 Summary

Gangu is a Brahman servant of the writer. Although he is a servant, he does not show the same reverence to his master as is shown by other servants. He never mixes with the other servants of the household. Unlike other servants, he is not addicted to opium. He is completely illiterate but being a Brahman, thinks highly of him due to the respect and honour of his forefathers.

One day, Gangu approaches the writer and tells him that he wants to resign from his job. The writer is mildly shocked because he has always treated his servants well. But Gangu tells him that he has no grudge against him and he is leaving him because he wants to marry Gomti. Now this comes as a real shock to the writer. Gomti is a woman of ill repute. The whole village knows that she is a woman of loose morals. She came to the Widow's house many years ago. They got her married three times. But each time she ran away from her husband. Because of her ill reputation, she was thrown out of the Widow's House. Now she has rented a room in the neighbourhood. She is visited by lecherous young men of the locality. The writer exclaims how Gangu can even think of marrying such a woman.

Gangu tells the writer that he knows everything about Gomti. Still he wants to marry her. He says that she left her previous husbands because they did not really love her. They loved only her body not the heart. He says that he will love Gomti from the core of his heart. When Gangu insists on marrying Gomti, the writer accepts his resignation. He does not want to invite people's criticism on having a servant who marries a wicked woman like Gomti. But he warns Gangu that Gomti will probably run away from him also in a few months.



Gangu goes and marries Gomti. He is living in a thatched house in the neighbourhood. He earns his living by selling snacks from a cart. Whenever the writer comes across him, he expects to see disappointment on Gangu's face. But he is always cheerful. He earns very little, yet he is not worried. His face does not show any feeling of guilt on having married Gomti. The writer thinks that the dignity and joy on his face can come only from inner peace.

Five months have passed. One day the writer learns that Gomti has run away from Gangu's house. He thinks that Gangu has suffered the punishment for his foolish deed. Now he will realize the worth of his master's advice. The same day, the writer comes across Gangu in the market. He is upset and on seeing the writer his eyes are filled with tears. He tells him that Gomti has betrayed him. The writer pretends to be sympathetic to him. He asks him whether she taken away all his money also. Gangu says that she did not touch even a single thing. She has left behind even her own things. Gangu says that she looked perfectly happy and satisfied with her. The writer is disappointed. He has expected Gangu to tell a tale of Gomti's infidelity. But he was still singing her praises. He thinks that Gangu has become mentally disturbed. Gangu says that he will try to find Gomti and wherever she is, he will bring her again to his home.

For one month, the writer is away to Nainital. After his return, one day, Gangu comes to him. He is very happy. He is carrying a child in his arms. The writer asks him whether he has found Gomti and whose child he was carrying. Gangu replies that she was in a woman's hospital in Lucknow. She told a friend here to inform him about her. He immediately went to Lucknow and brought her. Gangu tells the writer that in the hospital Gomti gave birth to this child. It is only one month old. The writer asks him how a child can be born in the sixth month of his marriage. Gangu catches the hint in the writer's statement. He agrees that the child is born of the union of Gomti with



one of her previous husbands. But he says that he considers the child his own. He says that he will always remain faithful to Gomti.

The writer's eyes are filled with tears. Some unknown power subdues his orthodox thinking and moral disgust. He takes the child in his lap and kisses it. Now the writer thinks that the veil of goodness has been drawn from his eyes. He says that he will himself go and meet Gomti. Saying this, he goes with Gangu, holding the child to his breast.

6.5 CHECK YOUR PROGRESS

1) Answer the following questions:

- a) Who was Gangu?
- b) Does Gangu ever salute the narrator?
- c) What type of man is Gangu?
- d) Was Gangu illiterate?
- e) What does Gangu inherit from his forefathers?
- f) What does the narrator think about the servants when they come early in the morning to him?
- g) What does the narrator consider complaints?
- h) What is the hardest of tasks for the narrator?
- i) Who said to the narrator 'Please give me permission to leave.'?
- j) Who has been thrown out of the Widow's home?
- k) How many times had the Home's administrators gotten Gomti married?
- l) Who had become a source of entertainment for the dissolute men of the locality?
- m) Whom does Gangu marry?
- n) How did Gangu earn his living after marriage?
- o) How much profit did Gangu make everyday?



- p) Was Gomti educated?
- q) Where did the narrator go for work?
- r) Where did Gangu find Gomti?
- s) Was Gangu the real father of the child?
- 2) Give the words which are similar in meaning to the following words:
- a) Seen
- b) Suffer
- c) Taken aback
- d) Personification
- e) Fallibility
- 3) Give the words which are opposite in meaning to the following words:
- a) Evil
- b) Faithful
- c) Kindness
- d) Fidelity
- e) New

6.6 Transcription

Phonetic transcriptions of some important words taken from the story.

Drenched	drenʃt
servants	'sɜ:vənts
surprisingly	sə'praɪzɪŋli
religious	rɪ'lɪdʒəs
absolutely	'æbsəlu:tli
accumulated	ə'kju:mjələtɪd
	'rɪʃʊəl



ritual	sɛlf-rɪ'laɪənt
self-reliant	'wi:kni:s
Weakness	'maɪldli
mildly	'dɒmɪnəns
dominance	'sʌmən
summon	'sɜ:vənts
servants	dɪ'veləp
develop	kən'seɪʃən
concession	'fæʃən
fashion	'fæləʊ
fellow	'wɔ:nɪŋ
warning	mɒ'dɜ:nɪti
modernity	rəʊnd
ruined	'lə:sju:ts
lawsuits	,saɪkə'lɒdʒɪkəl
psychological	'sʌfəd
suffered	'wɪdəʊ
widow	bɪ'tre
betray	

6.7 Comprehension

Read the passages carefully and answer the questions that follow.

1) People call Gangu a Brahman and he considers himself a Brahman. My groom and other servants salute me, even from a distance, Gangu never does. Perhaps he expects me to greet him by saying, 'I touch your feet.' He never touches a glass front which I have



drunk, I have never dared ask him to fan me. When I am drenched in sweat and none of the other servants is around. Gangu does pick up the fan, but the look on his face indicates that he is doing me a favour. For some reason, I always take the fan from his hand immediately. He's a man of extremes. He can't tolerate people's chatter. He must have very few friends. Perhaps he thinks it beneath his dignity to sit with the groom and the servants. I've never seen him socialize with anyone. Surprisingly he is not given to opium or hemp; this is an extraordinary virtue in men of his class. I have never seen him perform religious rituals or go for a sacred bath in the river. Despite being absolutely illiterate he is still a Brahman, and wants the world to respect and serve him in recognition of this. And why shouldn't he? If people can not only retain control of property accumulated by their forefathers but also derive status from it as if they had generated it themselves, why should he give up the respect and honour gathered by his forefathers? After all, this is his only inheritance.

a)What do the people call Gangu?

Ans. People call Gangu a Brahman.

b) What does Gangu expects from the narrator?

Ans. Gangu expects the narrator to greet him.

c) What kind of man is Gangu?

Ans. He's a man of extremes. He can't tolerate people's chatter.

d)What is virtuous about Gangu?

Ans. He is not given to opium or hemp.

e)Is Gangu illiterate?

Ans. Yes, Gangu is illiterate.

f)What is the only inheritance of Gangu?



Ans. Respect and honour gathered by his forefathers is the only inheritance of Gangu.

2) I gaped at him in amazement. This stupid Brahman with his old-fashioned ideas, who has remained entirely untouched by the breezes of modernity, wants to marry that loose woman, whom no decent man would allow inside his house. Gomti had created much turbulence in our peaceful neighbourhood. She had come to the Widows' Home many years ago. The Home's administrators had gotten her married three times, but each time she ran away in a fortnight or a month's time, and returned to the Home. This time, the head of the Home had thrown her out. She had rented a room in the neighbourhood, and had become a source of entertainment for the dissolute men of the locality.

I was angered by Gangu's simplicity but also pitied him. Is this the only woman in the world this donkey can find to marry? She has run away from three husbands; how long will she stay with him? If he were a very rich man it might be different. Perhaps she would have stayed for six months or a year. This fellow is as good as a blind man. They won't get along for even a week.

I said in a warning tone, 'Do you know this woman's life story?'

Gangu said, as if speaking of events, he had witnessed with his own eyes, 'It's all lies, sir; people have defamed her for nothing. '

'What do you mean? Didn't she run away from three husbands?'

'They threw her out so what could she do?'

'What a fool you are! Would anyone travel such long distances and spend thousands of rupees to marry a woman, just in order to throw her out?'

Gangu said with deep emotion, 'Sir, a woman cannot live where there is no love. A woman wants more than food and clothes, she wants some love too. Those people think they have done a widow a great favour by marrying her. They want her to become theirs, body and



soul; but to make another person one's own, one has to first become the other person's, sir. That's the thing. And then she also suffers from an ailment. She is possessed by a spirit. Sometimes, she gets hysterical and falls clown in a faint.' (a) Who did the narrator gape at in amazement? Why?

a) What is the narrator's opinion about Gomti?

Ans. The narrator thinks that Gomti is a woman of loose morals.

b) Why did the head of the Widow's Home throw Gomti out?

Ans. He threw her out because he thought that she was a woman of bad character.

c) What angered the narrator about Gangu?

Ans. The fact that Gangu knew everything and yet wanted to marry Gomti angered the narrator.

d) According to Gangu, who had thrown Gomti out?

Ans. According to Gangu, Gomti's previous husbands threw her out.

e) According to Gangu, what does a woman want?

Ans. A woman wants love.

f) What does one need to do to make another person one's own?

Ans. To make another person one's own, one has to become the other person.

g) Who is referred to in the passage as possessed by a spirit?

Ans. Gomti is referred to in the passage as possessed by a spirit.

6.8 Examination style questions

1.8.1 Short questions



1)How does Gangu convince the narrator that it is not wrong to marry Gomti? Is the narrator convinced?

Ans. Gangu tells the writer that he knows everything about Gomti and wants to marry her. He says that she left her previous husbands because they did not really love her. They loved only her body and not the heart. According to him, a woman wants only love. He says that he will love Gomti from the core of his heart. But the narrator is not convinced.

2)What is the impression the narrator has of Gangu's married life with Gomti?

Ans. The narrator thinks that Gangu's married life with Gomti will not be a happy one. He thinks that Gomti will run away from Gangu's house also. After his marriage with Gomti, Gangu starts living in a thatched house. To earn his living, he started to sell snacks from a cart. He earns enough to meet all his needs. Now he always looked cheerful. He seemed to have no worry at all. He looks full of energy. The dignity and joy on his face is a proof of his inner peace. One day he comes across Gangu in the market. He is surprised to see that Gangu is cheerful.

3)Is Gangu the hero of the story? If so, how does the story make him one?

Ans. Yes, Gangu is the hero of the story. In this story he acts like a reformer. He knows that Gomti has run away from the houses of her three previous husbands. Even now she is leading a life of ill-reputation. But Gangu believes that one should love one's heart, not body. So, despite the protest of his master, he marries Gomti. He even adopts Gomti's child which is born to her by her previous husband. Gangu does not believe in outdated conventions.

4)What is the role of the child in the story?

Ans. The story is appropriately named 'The Child.' The child in the title appears at the end of the story. But it plays an important role.



This is the child of Gangu's wife, Gomti. But it is Gomti's child from a previous husband. Despite knowing this fact, Gangu adopts the child. This incident moves the narrator to tears. He realizes that he has been following old and useless conventions. He takes the child from Gangu. He holds the child to his breast.

5) What is the 'middle class' morality that the narrator seems to represent here? How does this contrast with what Gangu believes?

Ans. The narrator of the story certainly represents middle-class morality which believes in false concepts of goodness, purity and morality. He points an accusing finger at a woman who runs away from her husband. He refuses to see that it is never the child but the parent that is illegitimate. On the other hand, Gangu finds nothing wrong in a woman who runs away if her husband does not love her. To him, every child, born in or out of wedlock, is God's child.

Q6. What did the narrator think about Gangu as a servant?

Ans. The narrator says that Gangu was different from other servants. The other servants bowed to him, but Gangu never greeted him like that. Being a Brahmin, he probably expected the narrator to bow to him. The narrator had not the courage to ask him to fan him in the hot weather. If ever Gangu did it, he behaved as if he were doing the narrator a great favour. Gangu never touched any of the used utensils.

Q7. What was the narrator's attitude towards his servants?

Ans. The narrator talked to his servants only when it was necessary. He had instructed them to come to him only when they were sent for. He never called them for such small matters as getting a glass of water or putting on the shoes or lighting the lamp. He preferred to do such things himself. They gave him a feeling of independence and self-reliance.



Q8. How did the narrator feel when Gangu said that he wanted to leave his job? Ans.

The narrator was shocked when Gangu said that he wanted to leave his job. He was Considered an ideal employer. Servants considered it their good fortune to stay on with him. No servant had ever come to him with a request to leave. Naturally, the narrator felt hurt when Gangu came with such a request.

Q9. Why did Gangu want to leave his job?

Ans. Gangu had decided to marry a widow named Gomti Devi. She was a woman of bad reputation. If Gangu married her, people could raise their fingers at his master also. Gangu didn't want his master to get a bad name on his account. So, he decided to leave his job.

Q10.How had Gomti created a stir in the mohalla?

Ans. Gomti was a widow. She lived in the Widows' Home. The Home authorities got her married thrice. But each time she came back after a week or so. She was expelled from the Home. Now Gomti took a room in the mohalla on rent and started living there. She became an object of interest to all young men. It created quite a stir in the mohalla.

Q11. How did Gangu defend Gomti's leaving her previous husbands?

Ans. Gangu found fault with the people who had married Gomti. He said that those people had no love for Gomti. They thought they had done her a great favour by marrying a widow. But Gangu said, "Where there is no love, you cannot expect a woman to stay on. You cannot win a woman with mere boarding and lodging.

Q12. Describe Gangu's life after he had married Gomti.

Ans. Gangu had left his job with the narrator. After marrying Gomti, he started living in a thatched hut. He was now always happy. His face had a glow which showed that he had no worry at all. He earned a living as a hawker. He earned about a rupee daily. After buying the stock, he was left with about ten annas. Thus, he lived a life of complete contentment.

**Q13. Why did Gomti run away barely six months after her marriage?**

Ans. Gomti was expecting a child. This child was not fathered by Gangu. Gomti feared that when the child was born, Gangu would not love it. The child could become a cause of quarrels between them. That was why Gomti ran away even before the child was born.

Q14. How did Gangu feel after Gomti had left him?

Ans. Gangu was very sad after Gomti had left him. He looked completely shattered. He felt sure that he was not good enough for her. While she was educated, he was an absolute illiterate. "I must have been at fault somewhere that she decided to leave." said Gangu very sadly.

Q15. What did the narrator do when he realized Gangu's true nobility?

Ans. The narrator was deeply touched by Gangu's nobility. He took the child from him and kissed it. He called Gangu the embodiment of goodness. He said that the child was adding charm to his goodness. Then he went with Gangu to meet Gomti at their house,

6.8.2 Long questions**Q1. Describe Gangu's married life and his reaction on his wife's running away.**

Ans. Gangu marries Gomti. He lives in a thatched house in the neighbourhood. He earns his living by selling snacks from a cart. Whenever the writer comes across, he expects to see disappointment on Gangu's face. But he is always cheerful. He earns very little, yet he is not worried. His face does not show any feeling of guilt on having married Gomti. The writer thinks that the dignity and joy on her face can come only from inner peace. Five months have passed. One day the writer learns that Gomti has run away from Gangu's house. He thinks that Gangu has suffered the punishment for his foolish deed. Now he will realize that his master's advice was worth accepting. The



same day, the writer comes across Gangu in the market. He is upset and on seeing the writer his eyes are filled with tears. He tells him that Gomti has betrayed him. The writer pretends to be sympathetic to him. He asks him whether she taken away all his money also. Gangu says that she did not touch even a single thing. She has left behind even her own things. Gangu says that she looked perfectly happy and satisfied with her. The writer is disappointed. He has expected Gangu to tell a tale of Gomti's infidelity. But he was still singing her praises, He thinks that Gangu has become mentally disturbed. Gangu says that he will try to find her and wherever she is, he will bring her again to his home.

Q2. Who is Gangu? How does he try to justify his desire to marry Gomti?

Ans. Gangu is a Brahman servant of the writer. One day, Gangu approaches the writer and tells him he wants to resign from his job. The writer is slightly shocked because he has always treated his servants well. But Gangu tells him that he has no grudge against him. He is leaving him because he wants to marry Gomti. Now this comes as a real shock to the writer. Gomti is a woman of ill repute. The whole village knows that she is a woman of loose morals. She came to the Widow's House many years ago. They got her married three times. But each time she ran away from her husband. Because of her ill reputation, she was thrown out of the Widow's House. Now she has rented a room in the neighbourhood. She is visited by lecherous young men of the locality. The writer exclaims how Gangu can even think of marrying such a woman. But Gangu tells the writer that he knows everything about Gomti, still he wants to marry her. He says that she left her previous husbands because they did not really love her. They loved only her body not the heart. He says that he will love Gomti from the core of his heart.

**Q3. How did Gangu defend his decision to marry Gomti?**

Ans. Gangu did not see any fault in Gomti. He said that people had given her a bad name for nothing. It was true that she had left three husbands. But here also, Gangu found no fault in her. He said that those people had no love for Gomti. They thought they were doing her a great favour in marrying a widow. So, they expected her to do everything for them. But Gangu said, "Where there is no love, you cannot expect a woman to stay on. You cannot win a woman with mere board and lodging." Gangu believed that to win someone over, one has first to forget about oneself. And he was prepared to forget himself in order to win Gomti's love. He loved her from the core of his heart and could make any

sacrifice for her. He says, "I shall make something of myself, if I yet her." It shows the depth of Gangu's love and regard for Gomti. No defense could be greater than that!

Q4. Draw a character sketch of Gangu.

Ans. Gangu is completely illiterate, but he towers far above the so-called literates. He may have been old-fashioned but in matters of humanism, no one could be more enlightened. He may not deserve respect as a Brahmin, but as a man he is the embodiment of goodness. Whatever shortcomings he might have as a servant; as a husband he would do proud to any wife.

Gangu is an old-fashioned, illiterate Brahmin. But he shows better understanding of human character than the narrator. The narrator calls him short-tempered. But nowhere in the story do we see him reacting in that manner. The narrator blames Gomti for leaving her husbands. He never tries to analyse the reasons behind it. But Gangu puts it so rightly when he says, "Where there is no love, we cannot expect a woman to stay on. We cannot win a woman with mere board and lodging." To conclude, we can say that Gangu is an angel of love and compassion.



Q5. Is Gangu the hero of the story, 'The Child'? If yes, justify your argument.

Ans. Gangu is definitely the hero of the story. He towers over every other character in the story. He is an old-fashioned, illiterate Brahmin, but he shows a better understanding of the human character than the narrator who is quite literate and experienced. For example, the narrator blames Gomti for leaving her husbands one after the other. He never tries to know or analyse the reasons behind it. But Gangu, in spite of being illiterate and orthodox, puts it very rightly when he says, "Where there is no love, we cannot expect a woman to stay on. We cannot win a woman with mere board and lodging."

When Gangu starts living with Gomti, he gives her all his love. He knows that the child born to Gomti is not his child. Yet he proudly calls the child his own child. He says, "I would love it as my own. After all, when one takes a harvested field, one does not refuse the crop merely because someone else has sown it." If the purity and goodness of heart combined with moral courage were an indication of heroic qualities, Gangu definitely deserves to be called the hero of the story. He is a hero who wins all the praise and respect of the reader.

Q6. Narrate briefly the story, 'The Child', in your own words.

Ans. Gangu was one of the narrator's servants. He was completely illiterate. One day, he told the narrator that he wanted to leave his job. He wanted to marry a woman named Gomti Devi. She was a widow and had already married three times. But Gangu found no fault in her. He said, "Where there is no love, you can't expect a woman to stay on." When the narrator saw that Gangu was determined to marry Gomti Devi, he let him go. But he was certain that the marriage won't last more than a few days.

And he was proved right. One day he heard that Gomti had run away. Gangu looked completely shattered. He said that he must have been at fault somewhere that Gomti had left him. He called her a goddess.



The narrator called Gangu a fool who still had his eyes closed. He asked him to go and find her out if he was so much attached to her.

Gangu found Gomti in the Women's Hospital in Lucknow. She had given birth to a male child. That was why she had run away. Gangu brought her back. The narrator knew that Gangu had been married for only six months. He was surprised at Gangu's Shamelessness. But Gangu said that he would love the child as his own. The important thing for him was that Gomti should love him. The narrator was deeply impressed by Gangu's sentiments. He took the child from Gangu and kissed it. Then he went with Gangu to meet Gomti at their house.

6.9 ANSWERS TO CHECK YOUR PROGRESS

- a) Gangu was a Brahmin and a servant to the narrator.
- b) No, Gangu never salutes the narrator.
- c) Gangu is a man of extremes.
- d) Yes, Gangu was illiterate.
- e) Respect and honour gathered by his forefathers.
- f) The narrator thinks that they have come either to complain about other servants or to get an advance.
- g) The narrator considers complaints a sign of weakness or a base attempt at flattering the employers.
- h) Thinking is the hardest task for narrator.
- i) Gangu said this.
- j) Gomti has been thrown out of Widow's home.
- k) The Home's administrators had gotten her married three times.
- l) Gomti had become a source of entertainment for the dissolute men of society.
- m) Gangu marries Gomti.



- n) Gangu earned his living by selling snacks from a cart.
- o) Gangu made a profit of eight or ten annas.
- p) Yes, Gomti was educated.
- q) The narrator went to Nainital for work.
- r) Gangu found Gomti in the women's hospital in Lucknow.
- s) No, Gangu was not the real father of the child.
- 2) Give the words which are similar in meaning to the following words:
- a) Witness
- b) Bear
- c) Shocked
- d) Embodiment
- e) Unreliability
- 3) Give the words which are opposite in meaning to the following words:
- a) Good
- b) Unfaithful
- c) Cruelty
- d) Infidelity
- e) Old

6.10 REFERENCES/SUGGESTED READINGS

Hooda, Rana and Mohan (Eds). Literature and Language II. Hyderabad: Orient Blackswan, 2018.



Course Code: BA101	Author: Dr.NutanYadav
Lesson No:07	Literature and Language-II (ENG102)
Chapter-7 The Blind Dog R.K.Narayan	

Lesson Structure

7.1 Learning Objectives

7.2 Introduction

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7.8.1Language Activity

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7.1 LEARNING OBJECTIVES

After going through this lesson you will be able to-



- To develop reading, writing, speaking, and listening skills of the English language.
- Read, understand and enjoy the story
- To enrich the taste of literature.
- To develop a reading habit
- Know the difference between poetry and prose.

7.2 INTRODUCTION

‘The Blind dog’ is one of the most famous stories of R.K Narayan. This is the story of a dog and his loyalty to a blind beggar. This story tells us about human greed and cruelty to animals. But the most important message in the story is the loyalty of a dog to his master. The blind beggar treats the dog cruelly. A shopkeeper cut the cord which holds the dog and it becomes free. But after a few days, it returns to the beggar on his own accord.

7.3 MAIN BODY OF THE TEXT

"Blind Dog" is one of the most popular stories of R.K. Narayan from his collection 'Malgudi Days' that discusses the story of a dog and his loyalty towards his blind master who is a beggar.

The story begins with the everyday struggles of the blind man and Tiger (the dog). Tiger helps him in saving his food from others which the blind man appreciates. The blind man begins to tyrannize the dog and treat him merely as a working dog that is there only to serve him. The man gradually becomes greedy and makes Tiger work more and more to earn extra money. He begins to lend money to people on interest. With increasing greed, the blind man becomes cruel and he not only fails to acknowledge the hard work and efforts of the poor animal but also beats him often. Then, the tiger finally is set free by the Perfumer as he felt what the blind man was doing to him was devilish. The blind man repents his actions for mistreating him. The readers are given a shock when the tiger returns at the end despite all this mistreatment and humiliation which might be his affection towards him or the loyalty.



The theme of the story is 'human greed and ungratefulness' in contrast to the 'loyalty and free-will of animals.'

About the Author

R. K. Narayan (born 1906) is one of the best-known Indo-English writers. He created the imaginary town of Malgudi, where realistic characters in a typically Indian setting lived amid unpredictable events.

Rasipuram Krishnaswami Narayanswami, who preferred the shortened name R.K. Narayan, was born in Madras, India, on Oct. 10, 1906. His father, an educator, traveled frequently, and his mother was frail, so Narayan was raised in Madras by his grandmother and an uncle. His grandmother inspired in young Narayan a passion for language and people. He attended the Christian Mission School, where, he learned to love the Hindu gods simply because the Christian chaplain ridiculed them. Narayan graduated from Maharaja's College in Mysore in 1930. In 1934 he was married, but his wife, Rajam, died of typhoid in 1939. He had one daughter, Hema. He never remarried.

R. K. Narayan's short stories are as artistical as his novels, and in any general estimate of his writings, they cannot be ignored. One might go so far as to say that Narayan is essentially a short storyteller and the one element that stands out even in his novels is the story element. These stories belong to the Indian soil and are evocative of its culture. In the main, they represent South Indian life and clearly expressing Narayan's view of the world and those who live in it. The simple but captivating plot, sparkling characterization, strict economy of narration, and graceful simplicity of language are features of these short stories. They serve as a good foreword to the foreigner who wants to know the Indian way of life. Narayan perceives the balance of power in human relations in every aspect of man's life – social, political, and moral and the perception leads to his detached observation of the human scene. It is this quality more than any other that distinguishes Narayan from the other writers

About the story-



In *The Blind Dog* by R.K. Narayan, we have the theme of struggle, connection, greed, freedom, control, and loyalty. Taken from his *Malgudi Days* collection, the story is narrated in the third person by an unnamed narrator and after reading the story the reader realizes that Narayan may be exploring the theme of struggle.

Both the blind man and Tiger have difficulties in their everyday lives. Each day the blind man struggles to get enough money to live on while Tiger struggles with getting food and ends up getting into fights with other dogs just to survive. It is as though both the blind man and Tiger have something in common or something that connects both of them. It is also interesting that at first, the blind man appreciates Tiger's company and his diligence when it comes to people trying to steal from him. However, as time passes the reader soon realizes that the blind man is a tyrant when it comes to how he treats Tiger. Tiger for the blind man is not a pet or friend or a helping hand rather he is simply a working dog that is there to serve the blind man. Any type of life that Tiger had previously known is soon forgotten due to the tyranny of the blind man. If anything Tiger is there to serve the blind man just as a servant would serve their master.

It is also noticeable that the blind man starts to become greedy. He wishes to increase his daily income so he works Tiger more and more. He also starts to lend other people money while at the same time charging them interest. While some may pity the blind man because of the very fact he is blind others might suggest that the blind man is becoming greedy and taking advantage of Tiger's good-nature. The blind man knows he will make more money by walking along the streets with Tiger leading the way and there is a sense that the main priority for the blind man is no longer just survival but he is beginning to be driven by a desire for more money. Rather than treating Tiger with kindness and being grateful that Tiger is helping him. The blind man often beats Tiger which may suggest that the blind man is being cruel.

It may also be important that others notice how the blind man is treating Tiger by having others notice what is happening. Narayan may be using



their voices as a consensus to stop what is happening to Tiger. The cutting of the ribbon by the ribbon vendor may also be important as symbolically this action acts as a path to freedom for Tiger. He can live his life as he had previously lived it. It is also noticeable after Tiger has been set free how reliant the blind man was on Tiger. He is no longer able to walk along the streets and his income drops severely. It causes great anguish to the blind man. At no stage in the story does the reader suspect that the blind man is repentant about his treatment of Tiger. If anything he wants to beat Tiger should he end up finding him? This again suggests a servant and the master relationship between Tiger and the blind man. The relationship between Tiger and the blind man is one-sided. The blind man never realizes that he needs Tiger more than Tiger needs him.

The end of the story is also interesting as Narayan appears to be exploring the theme of loyalty. By returning to the blind man Tiger is showing his loyalty. Even though it is clear to the reader that nothing will change between Tiger and the blind man. Something noticeable by the fact that the blind man now has bought a chain to ensure that Tiger does not run away again. There is a sense that the blind man is in complete control of Tiger again. As to why Tiger has returned is difficult to say when as readers we are aware of how badly he has been treated by the blind man. However, Narayan may be suggesting that just as the blind man is blind so too is Tiger's loyalty. He is willing to forgive the blind man's actions towards him even though he has been unfairly treated. It is also possible that Tiger has sympathy for the blind man.

7.4 FURTHER BODY OF THE TEXT

Original Text

IT was not a very impressive or high-class dog; it was one of those commonplace dogs one sees everywhere, the color of white and dust, tail mutilated at a young age by God knows whom, born in the street, and bred on the leavings and garbage of the market-place. He had



spotty eyes and undistinguished carriage and needless pugnacity. Before he was two years old he had earned the scars of a hundred fights on his body. When he needed rest on hot afternoons he lay curled up under the culvert at the eastern gate of the market. In the evenings he set out on his daily rounds, loafed in the surrounding streets and lanes, engaged himself in skirmishes, picked up edibles on the roadside, and was back at the market gate by nightfall.

This life went on for three years. And then occurred a change in his life. A beggar, blind of both eyes, appeared at the market gate. An old woman led him up there early in the morning, seated him at the gate, and came up again at midday with some food, gathered his coins, and took him home at night.

The dog was sleeping nearby. He was stirred by the smell of food. He got up, came out of his shelter, and stood before the blind man, wagging his tail and gazing expectantly at the bowl, as he was eating his sparse meal. The blind man swept his arms about and asked: "Who is there?" At which the dog went up and licked his hand. The blind man stroked its coat gently tail to ear and said: "What a beauty you are. Come with me" He threw a handful of food which the dog ate gratefully. It was perhaps an auspicious moment for starting a friendship. They met every day there, and the dog cut off much of its rambling to sit up beside the blind man and watch him receive alms morning to evening. In course of time observing him, the dog understood that the passers-by must give a coin, and whoever went away without dropping a coin was chased by the dog; he tugged the edge of their clothes by his teeth and pulled them back to the old man at the gate and let go only after something was dropped in his bowl.

Among those who frequented this place was a village urchin, who had the mischief of a devil in him. He liked to tease the blind man by calling him names and by trying to pick up the coins in his bowl. The blind man helplessly shouted and cried and whirled his staff. On Thursdays this boy appeared at the gate, carrying on his head a



basket loaded with cucumber or plantain. Every Thursday afternoon it was a crisis in the blind man's life. A seller of bright colored but doubtful perfumes with his wares mounted on a wheeled platform, a man who spread out cheap story-books on a gunny sack, another man who carried colored ribbons on an elaborate frame these were the people who usually gathered under the same arch, On a Thursday when the young man appeared at the Eastern gate one of them remarked, "Blind fellow! Here comes your scourge"

"Oh, God is this Thursday?" he wailed. He swept his arms about and called: "Dog, dog, come here, where are you?" He made the peculiar noise that brought the dog to his side. He stroked his head and muttered: "Don't let that little rascal"

At this very moment, the boy came up with a leer on his face.

"Blind man! Still pretending you have no eyes. If you are blind, you should not know this either" He stopped, his hand moving towards the bowl. The dog sprang on him and snapped his jaws on his wrist. The boy extricated his hand and ran for his life. The dog bounded up behind him and chased him out of the market.

"See the mongrel's affection for this old fellow!" marveled the perfume-vendor.

One evening at the usual time the old woman failed to turn up, and the blind man waited at the gate, worrying as the evening grew into the night. As he sat fretting there, a neighbor came up and said: "Sami, don't wait for the old woman. She will not come again. She died this afternoon"

The blind man lost the only home he had, and the only person who cared for him in this world. The ribbon-vendor suggested: "Here, take this white tape" He held a length of the white cord which he had been selling" I will give this to you free of cost. Tie it to the dog and let him lead you about if he is so fond of you"



Life for the dog took a new turn now. He came to take the place of the old woman. He lost his freedom completely. His world came to be circumscribed by the limits of the white cord which the ribbon-vendor had spared. He had to forget wholesale all his old life all his old haunts. He simply had to stay on forever at the end of that string. When he saw other dogs, friends, or foes, instinctively he sprang up, tugging the string, and this invariably earned him a kick from his master. "Rascal, want to tumble me down, have sense" In a few days the dog learned to discipline his instinct and impulse. He ceased to take notice of other dogs, even if they came up and growled at his side. He lost his orbit of movement and contact with his fellow-creatures.

To the extent of this loss his master gained. He moved about as he had never moved in his life. All-day he was on his legs, led by the dog. With the staff in one hand and the dog-lead in the other, he moved out of his home a corner in a country veranda a few yards off the market: he had moved in there after the old woman's death. He started early in the day. He found that he could treble his income by moving about instead of staying in one place. He moved down the country street, and wherever he heard people's voices he stopped and held out his hands for alms. Shops, schools, hospitals, hotels he left nothing out. He gave a tug when he wanted the dog to stop, and shouted like a bullock-driver when he wanted him to move on. The dog protected his feet from going into pits, or stumping against steps or stones, and took him up inch by inch on safe ground and steps. For this sight, people gave coins and helped him. Children gathered around him and gave him things to eat. A dog is essentially an active creature who punctuates his hectic rounds with well-defined periods of rest. But now this dog (henceforth to be known as Tiger) had lost all rest. He had rest only when the old man sat down somewhere. At night the old man slept with the cord turned around his finger.



"I can't take chances with you," he said. A great desire to earn more money than ever before seized his master, so that he felt any resting a waste of opportunity, and the dog had to be continuously on his feet. Sometimes his legs refused to move. But if he slowed down even slightly his master goaded him on fiercely with his staff. The dog whined and groaned under this thrust. "Don't whine, you rascal. Don't I give you your food? You want to loaf, do you?" swore the blind man. The dog lumbered up and down and round and round the market-place on slow steps, tied down to the blind tyrant. Long after the traffic at the market ceased, you could hear the night stabbed by the far-off wail of the tired dog. It lost its original appearance. As months rolled on, bones stuck up at his haunches, and ribs were relieved through his fading coat.

The ribbon-seller, the novel-vendor, and the perfumer observed it one evening, when business was slack, and held a conference among them: "It rends my heart to see that poor dog slaving. Can't we do something?" The ribbon-seller remarked: "That rascal has started lending money for interest I heard it from that fruit-seller He is earning more than he needs. He has become a very devil for money"

At this point the perfumer's eyes caught the scissors dangling from the ribbon-rack. "Give it here," he said and moved on with the scissors in hand.

The blind man was passing in front of the Eastern gate. The dog was straining the lead. There was a piece of bone lying on the way and the dog was straining to pick it up. The lead became taut and hurt the blind man's hand, and he tugged the string and kicked till the dog howled. It howled, but could not pass the bone lightly; it tried to make another dash for it. The blind man was heaping curses on it. The perfumer stepped up, applied the scissors, and snipped the cord. The dog bounced off and picked up the bone. The blind man stopped dead where he stood, with the other half of the string dangling in his hand. "Tiger! Tiger! Where are you?" he cried. The perfumer moved away



quietly, muttering: "You heartless devil! You will never get at him again! He has his freedom!" The dog went off at top speed. He nosed about the ditches happily, hurled himself on other dogs, and ran round and round the fountain in the market-square barking, his eyes sparkling with joy. He returned to his favorite haunts and hung about the butcher's shop, tea-stall, and the bakery.

The ribbon-vendor and his two friends stood at the market gate and enjoyed the sight immensely as the blind man struggled to find his way about. He stood rooted to the spot waving his stick; he felt as if he were hanging in mid-air. He was wailing. "Oh, where is my dog? Where is my dog? Won't someone give him back to me? I will murder it when I get at it again!" He groped about, tried to cross the road, came near being run over by a dozen vehicles at different points, tumbled and struggled and gasped." He'd deserve it if he was run over, this heartless blackguard" they said, observing him. However, the old man struggled through and with the help of someone found his way back to his corner in the country veranda and sank on his gunnysack bed, half faint with the strain of his journey.

He was not seen for ten days, fifteen days, and twenty days. Nor was the dog seen anywhere. They commented among themselves. "The dog must be loafing over the whole earth, free and happy. The beggar is perhaps gone forever" Hardly was this sentence uttered when they heard the familiar tap-tap of the blind man's staff. They saw him again coming up the pavement led by the dog.

"Look! Look!" they cried. "He has again got at it and tied it up." The ribbon-seller could not contain him. He ran up and said: "Where have you been all these days?"

"Know what happened!" cried the blind man. "This dog ran away. I should have died in a day or two, confined to my corner, no food, not an anna to earn imprisoned in my corner. I should have perished if it continued for another day. But this thing returned."



"When? When?"

"Last night. At midnight as I slept in the bed, he came and licked my face. I felt like murdering him. I gave him a blow which he will never forget again," said the blind man." I forgave him, after all, a dog! He loafed as long as he could pick up some rubbish to eat on the road, but real hunger has driven him back to me, but he will not leave me again. See! I have got this" and he shook the lead: it was a steel chain this time.

Once again there was the dead, despairing look in the dog's eyes. "Go on, you fool," cried the blind man, shouting like an ox-driver. He tugged the chain, poked with the stick, and the dog moved away on slow steps. They stood listening to the tap-tap going away.

"Death alone can help that dog," cried the ribbon-seller, looking after it with a sigh. "What can we do with a creature who returns to his doom with such a free heart?"

7.5 CHECK YOUR PROGRESS

Answer the following questions in a word, a phrase, and one or two sentences.

1. How did the dog go to the blind man?
2. What did the perfumer do with the scissors?

Answers-

1. The dog was attracted by the smell of food the blind man was eating. He went up to the blind man and stood there, wagging his tail.
2. He snipped the cord which the blind man had tied to the dog.

Answer the following questions in 75-100 words

1. What happened to the dog once it became the blind man's companion?
2. How did the friendship between the dog and the blind man begin?



3. How did the dog guard the blind man from the village urchin?
4. Write a character-sketch of the blind man.
5. What is your opinion about the dog's behavior?

Answers-

1. It was a street dog and would go about the streets and lanes around the market-place. He fed himself on the leavings and other edibles on the roadside. But when he became the blind man's companion, he cut off much of his rambling. He would sit beside the blind man all day and watch him receive alms. An old woman would bring food for the blind man at midday. The blind man would throw a handful of food for the dog, and the dog would eat it gratefully.
2. The blind man would beg at the city gate all day. At midday, an old lady would bring food for the beggar. One day, the dog was resting close by. He was stirred by the smell of food. He went and stood by the blind man, wagging his tail. The blind man asked, "Who is there?" the dog started licking the blind man's hand. The blind man stroked its coat gently tail to ear and threw a handful of food which the dog ate gracefully. Thus the friendship between the two began.
3. The village urchin came every Thursday and teased the blind man by abusing him. He would also try to pick up coins from the blind man's bowl. On Thursday, someone told the blind man that the boy was coming. The blind man called out to the dog. At once, the dog sprang on the boy and snapped his jaws on the boy's wrist. The boy extricated his hand and ran for his life. The dog bounded up behind him and chased him out of the market.
4. We can say that the blind man is blind not only in his eyes but in his soul also. His greed for money makes him dead in his soul. He makes the dog his prisoner and uses him as a slave. The poor animal has to lead him about all day. Seized with the desire to earn more and more money, the blind man allows him no rest. And if the dog slows down,



he beats him mercilessly. We can say that the blind man is a thoroughly detestable fellow.

5. In this story, it is the beggar, not the dog, who is blind; yet the writer has titled his story, 'The Blind Dog'. And he has done this very rightly. We can't blame the dog when he loses his freedom for the first time. But having experienced all the pain and suffering of confinement, he willingly walks into captivity at the end of the story. What can we do with such a creature? Death alone can help him.

Comprehensive passage

Read the passage carefully and answer the following questions

One evening at the usual time the old woman failed to turn up, and the blind man waited at the gate, worrying as the evening grew into the night. As he sat fretting there, a neighbor came up and said: "Sami, don't wait for the old woman. She will not come again. She died this afternoon"

The blind man lost the only home he had, and the only person who cared for him in this world. The ribbon-vendor suggested: "Here, take this white tape "He held a length of the white cord which he had been selling" I will give this to you free of cost. Tie it to the dog and let him lead you about if he is so fond of you"

Life for the dog took a new turn now. He came to take the place of the old woman. He lost his freedom completely. His world came to be circumscribed by the limits of the white cord which the ribbon-vendor had spared. He had to forget wholesale all his old life all his old haunts. He simply had to stay on forever at the end of that string. When he saw other dogs, friends, or foes, instinctively he sprang up, tugging the string, and this invariably earned him a kick from his master. "Rascal, want to tumble me down, have sense" In a few days the dog learned to discipline his instinct and impulse. He ceased to take notice of other dogs, even if they came up and growled at his



side. He lost his orbit of movement and contact with his fellow-creatures.

Questions-

1. Why did the old man fail to turn up that evening?
2. When and how did the blind man lose the only home he had?
3. How did the ribbon-vendor help the blind man?
4. Whose place did the dog take in the blind man's life? How?
5. How did the dog's life become limited and circumscribed?
6. What earned the dog the blind man's kick and abuses?
7. How did the dog lose contact with his fellow-creatures?
8. From the passage, do you think the dog enjoyed his new role and life? Why?

Answers-

1. She had died in the afternoon.
2. When the old woman died, the blind man lost the only home he had. He had none else in the world to take care of him.
3. He gave the blind man a length of white tape to tie the dog with it. The dog could then lead the blind man about.
4. The dog took the place of the old woman who had been taking care of the blind man and leading him about.
5. He had to stay on forever at the end of the tape tied around his neck.
6. The dog would spring upon seeing the other dogs and then the blind man would shower kicks and abuses on him.
7. The dog learned to discipline his instinct and impulse. He ceased to take notice of the other dog.
8. No, the dog had lost his freedom and there was no question of his enjoying his new role and life.

7.6 KEYWORDS

Transcribe the following words-

- High
- Born



- Curl
- Gate
- Change
- Smell
- Arms
- Beauty
- Pick
- Blind
- Stop
- Bowl
- Sprang
- Snap
- Life
- Chase
- Old
- Fellow
- Income
- Active
- Cord
- Refuse
- Poor
- Hurt
- Round
- Perish

7.7 SUMMARY

In The Blind Dog by R.K. Narayan, we have the theme of struggle, connection, greed, freedom, control, and loyalty. Taken from his Malgudi Days collection, the story is narrated in the third person by an unnamed narrator and after reading the story the reader realizes that Narayan may be exploring the theme of struggle.



Both the blind man and Tiger have difficulties in their everyday lives. Each day the blind man struggles to get enough money to live on while Tiger struggles with getting food and ends up getting into fights with other dogs just to survive. It is as though both the blind man and Tiger have something in common or something that connects both of them. It is also interesting that at first, the blind man appreciates Tiger's company and his diligence when it comes to people trying to steal from him. However, as time passes the reader soon realizes that the blind man is a tyrant when it comes to how he treats Tiger. Tiger for the blind man is not a pet or friend or a helping hand rather he is simply a working dog that is there to serve the blind man. Any type of life that Tiger had previously known is soon forgotten due to the tyranny of the blind man. If anything Tiger is there to serve the blind man just as a servant would serve their master.

It is also noticeable that the blind man starts to become greedy. He wishes to increase his daily income so he works Tiger more and more. He also starts to lend other people money while at the same time charging them interest. While some may pity the blind man because of the very fact he is blind others might suggest that the blind man is becoming greedy and taking advantage of Tiger's good-nature. The blind man knows he will make more money by walking along the streets with Tiger leading the way and there is a sense that the main priority for the blind man is no longer just survival but he is beginning to be driven by a desire for more money. Rather than treating Tiger with kindness and being grateful that Tiger is helping him. The blind man often beats Tiger which may suggest that the blind man is being cruel.

It may also be important that others notice how the blind man is treating Tiger by having others notice what is happening. Narayan may be using their voices as a consensus to stop what is happening to Tiger. The cutting of the ribbon by the ribbon vendor may also be important as symbolically this action acts as a path to freedom for Tiger. He can live his life as he had previously lived it. It is also noticeable after Tiger has been set free how reliant the blind man was on Tiger. He is no longer able to walk along the



streets and his income drops severely. It causes great anguish to the blind man. At no stage in the story does the reader suspect that the blind man is repentant about his treatment of Tiger. If anything he wants to beat Tiger should he end up finding him? This again suggests a servant and the master relationship between Tiger and the blind man. The relationship between Tiger and the blind man is one-sided. The blind man never realizes that he needs Tiger more than Tiger needs him.

The end of the story is also interesting as Narayan appears to be exploring the theme of loyalty. By returning to the blind man Tiger is showing his loyalty. Even though it is clear to the reader that nothing will change between Tiger and the blind man. Something noticeable by the fact that the blind man now has bought a chain to ensure that Tiger does not run away again. There is a sense that the blind man is in complete control of Tiger again. As to why Tiger has returned is difficult to say when as readers we are aware of how badly he has been treated by the blind man. However, Narayan may be suggesting that just as the blind man is blind so too is Tiger's loyalty. He is willing to forgive the blind man's actions towards him even though he has been unfairly treated. It is also possible that Tiger has sympathy for the blind man.

7.8 SELF ASSESSMENT QUESTIONS (SAQ'S)

Provide the antonyms of the following words taken from the story

Word	Antonym
High	Low
Back	Front
Appear	Disappear
Free	Captive
Sense	Nonsense
Friendship	Enmity
Cheap	Dear/ Expensive



Income	Expenditure
Whole	Partial

Provide the synonyms of the following words taken from the story

Word	Synonym
Earn	Gain/ Acquire
Grateful	Thankful
Urchin	Brat
Tease	Annoy
Leer	Smile
Freedom	Independence
Active	Lively
Tyrant	Dictator/ Oppressor
Observe	Watch
Hurt	Injure

Find one-word equivalents of the following

Flesh-eating animals	Carnivores
Cud- chewing animals	Ruminants
Reptiles living in the water	Crocodiles
Original inhabitants of a country	Natives
Things of the same nature	Homogenous
Something that cannot be repaired	Irreparable
A dumb show	Mime
One who leads the others	Leader

7.9 ANSWERS TO YOUR PROGRESS

7.9.1 Language Activity

**Punctuation**

During verbal communication, from time to time, we drop our tone, sometimes we raise or lower our tones, sometimes we whisper shout. In writing, this function is performed by punctuation. Correct punctuation gives logic and meaning to words and sentences.

The following are the punctuation marks-

Capital letters

The full stop(.)

The comma (,)

Single Inverted Commas (‘ ’)

Double Inverted Commas (“ ”)

Dashes (--)

The hyphen (-)

Semi colon(;)

Colon (:)

Question mark(?)

Parentheses()

The exclamation mark (!)

Ellipses (.....)

Capital Letters-

- Capital letters are generally used in the beginning of sentences.

Example- Urvi is the best player of the team.

- They are used to start a sentence within inverted commas.

Example- Shakespeare says, 'To be or not to be.....'

- Capital letters are used in the names of people, month, weeks, days, festivals etc.



Example- Wednesday, Christmas, Karnataka, John, etc

Full Stop-

- Full stops are used at the end of complete sentences.

Example- He is a good boy.

- It is used in abbreviations

Example- Urvi is an I.A.S. officer.

Comma-

- It is used to separate a series of words. It suggests a pause in the writing.

Example- Yuvraj can do that; Dhoni, never.

- They are used between the words that do not belong together.

Example- the shirts are blue, and brown. (It means blue, and brown, separately.)

- It is used to separate two or more nouns in apposition.

Example- Hari, my cousin, is going to New Zealand tomorrow.

- It is used to address people.

Example- Madam, kindly pass the salt, please.

- It separates the coordinate clause in a compound sentence.

Example- I came, I saw, I conquered.

Double Inverted Commas

- They are used to quote the exact words of a person or from a text.

Example- It is said, "To err is human"

Dash-

- It is used in place of a colon or parenthesis in a sentence. It is used to emphasise the idea anticipated in the sentence.

Example- Finally, the students got what they long desired- a computer.

**Single Inverted Commas-**

- They are used to indicate quoted material within a quotation.

Example- The trainer warned, “Are you not aware? ‘Out of sight is out of mind.’”

Hyphen-

- They are used to join two or more words in a compound word.

Example- My mother-in-law is coming to visit us.

- It is used with adjectival compounds of nouns and past participles.

Example- It left him a heart-broken boy.

Semi Colon

- It is used to replace commas in a long sentence. It is also used to separate clauses.

Example- The manager admires his aptitude; but hates his behavior.

Colon-

- It is used to join examples and enumeration.

Example- the various parts of speech are: Noun, Pronoun, Adjective, Adverb, Preposition, Conjunction, etc.

Question Mark/ Sign of Interrogation

- It is used after a question. It should not be put in brackets after any word.

Example- Will you sit here?

Parentheses-

- It is used to set off additional information or ideas related to the idea expressed in a sentence.

Example- The corrupt officer (and this is how he is known throughout the locality) has finally been suspended.

Exclamation Mark



- It is used to express a sudden strong emotion or a desire.

Example- Hurrah! We have won the match.

Ellipsis-

- It is indicated by using three spaced dots. It is used to indicate the missing of a quotation.

Example- The General roared... We shall not give up.

Exercise

Punctuate the following sentences appropriately

- 1 Houses that are built on the top of the hills need no coolers compared to house which is built on plains
- 2 Sandeep said why do you call me people from the villages are sure to come
- 3 Anu angrily retorted do you think bringing up children is only my responsibility
- 4 Maggie is intelligent bold and beautiful
- 5 Omprakash is not only a great player of chess but is good at tennis as well
- 6 Come here little boy
- 7 Mr. Ahmed's efforts went in vain
- 8 My brother in law is an advocate
- 9 Sapna kept her in good humor Vikram had made her angry and upset
- 10 Any boy who carries out such a task will be large-hearted

Answers-

- 1 Houses that are built on the top of the hills need no coolers, compared to house which is built on plains.
- 2 Sandeep said, "Why do you call me? People from the villages are sure to come."
- 3 Anu angrily retorted, "Do you think bringing up children is only my responsibility?"
- 4 Maggie is intelligent, bold, and beautiful.



- 5 Omprakash is not only a great player of chess but is good at tennis as well.
- 6 Come here, little boy.
- 7 Mr. Ahmed's efforts went in vain.
- 8 My brother-in-law is an advocate.
- 9 Sapna kept her in good humor. Vikram had made her angry and upset.
- 10 Any boy who carries out such a task will be large-hearted.

Punctuate the following paragraph appropriately.

Then he told me that it is not a good habit to take gifts for they are always accompanied by some purpose and are dangerous that way it is like touching a snake and getting the poison, in turn, this one lesson always stands out in my mind even now when I am in my seventies that one good incident taught me a valuable lesson for my entire life

Answer-

Then he told me that it is not a good habit to take gifts, for they are always accompanied by some purpose and are dangerous that way. It is like touching a snake and getting the poison in turn. This one lesson always stands out in my mind even now when I am in my seventies. That one good incident taught me a valuable lesson for my entire life.

7.9.2 Extended Composition

Write an essay of around 200 words on a visit to a historical monument.

During the last spring holidays, I went to Agra. There I visited the Taj. It is built outside the city on the bank of the Yamuna. The Taj was built by Shah Jahan in the sweet memory of his beloved wife, Mumtaz Mahal. It was built about three hundred years ago. But so far, the time has not in any way dimmed its glory or beauty. It is made of pure white marble. It took twenty thousand workmen twenty years to build it. It cost about three crores of rupees. It is a fitting memorial to conjugal love.

The Taj is a large and beautiful building. It stands on a raised platform. In the middle of the platform, there is a splendid white dome. At its four



corners, there are four safety towers. Underneath the white dome is the marble tombs of Mumtaz Mahal and Shah Jahan. These tombs are inlaid with precious stones. The Taj looks like a fairy dressed in white. It looks beautiful against the blue sky. But in the moonlight, the Taj is like a dream in marble. No words can describe its beauty. It is one of the wonders of the world. Visitors from foreign countries who come to India make it a point to see the Taj. It is a superb piece of architecture. I stayed there for about two hours. All this time, I was lost in admiration and wonder. Then I left the place most unwillingly. Its memory is still fresh in my mind. A thing of beauty is a joy forever.

7.10 REFERENCES/ SUGGESTED READINGS

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