SARA COACHING INSTITUTE 14/41, Goods Shed Road, Human Rights Office Upstairs Madurai – 1
TRB- ENGLISH - UNIT – VII
9442738785 , 6379050379

Unit-VII INDIAN WRITING IN ENGLISH

Poetry: Detailed Study
1. Tagore : Gitanjali
2. Aurobindo : Thought the Paraclete

Non-Detailed Study:
3. Poems of Sarojini Naidu and Toru Dutt from the Golden Treasury of Indian Poetry.

Fiction
5. Mulk Raj Anand : Coolie
6. Raja Rao : Kantapura
7. R.K. Narayan : The English Teacher

Prose : Detailed Study:
9. Ananda Commarasamy Aurobindo: The Dance of Shiva (The Title Essay)

Non-Detailed Study:

Drama:Detailed Study:
11. Tagore : Muktha Dhara
12. Girish Karnad : Tughlaq

Non-Detailed Study:
13. Gurucharan Das : Larine Sahib

Commonwealth Literature

Poetry:Non-Detailed Study:
14. E.J. Pratt : The Dying Eagle
16. Wole Soyinka : The Telephone conversation
17. Abioseh Nicoll : The Meaning of Africa
18. A.D.Hope : Australia

Drama : Detailed Study

19. Wole Soyinka : The Lion and the Jewel

Non–Detailed Study

20. Douglas Stewart : Ned Kelly

Prose

21. Chinua Achebe : The Novelist as Teacher

Fiction

22. Chinua Achebe : Things Fall Apart
23. Alan Paten : Cry, the Beloved Country

SARA COACHING INSTITUTE
14/41, Goods Shed Road, Human Rights Office Upstairs Madurai – 1
TRB- ENGLISH - UNIT – VII
9442738785, 6379050379

1. Gitanjali – Tagore

Rabindranath Tagore

- Rabindranath Tagore (7 May 1861 – 7 August 1941) was a poet of India.
- His name is written as Rabindranath Thakur in Indian languages.
- He was born in the city of Kolkata (formerly called Calcutta), at 6 Dwarkanath Tagore Lane, Jorasanko Thakur Bari.
- He was the youngest of his parents' 14 children.
- His father was Debendranath Tagore; his mother was Sarada Devi.
- Tagore was a Bengali Brahman by birth. His nickname was "Rab" or "Rabi."
- Tagore wrote his first poem when he was only eight years old.
In 1877, when he was 16, Tagore published his first large poetry collection. Also at 16, he wrote his first short story and dramas.

He was also a philosopher and an artist.

He wrote many stories, novels, poems and dramas. He is also very well known for composing music. His writings greatly influenced Bengali culture during the late 19th century and early 20th century.

In 1913, he won the Nobel Prize in Literature.

He was the first Asian to win this prize.

Rabindranath Tagore was popularly known as "kabiguru".

His major works included Gitanjali (Song Offerings), a world-famous poetry book; Gora (Fair-Faced); Ghare-Baire (The Home and the World); and many other works of literature and art.

Tagore was also a cultural reformer,

Tagore died on 7 August 1941 ("Baishey Shrabon" in Bengali, 22nd Shrabon).

Rabindranath’s Gitanjali is originally written in Bengali language.

The English Gitanjali or Song Offerings is a collection of 103 English poems of Tagore’s own English translations.

The word Gitanjali is composed out of git+ anjali. Git means song, and anjali means offering, thus it’s meant as “Song offerings”.

The publication of the English version of Gitanjali paved Tagore a way to the world of English literature.
It was in 1912 he published the Gitanjali and in 1913 he was awarded the Nobel Prize by Swedish academy.

Rabindranath Tagore is primarily and pre-eminently a lyric poet.

KRS Iyengar says “He wrote the largest number of lyrics ever attended by any poet”.

Tagore composed about 2000 lyrics of incomparable beauty and sweetness.

Its lyrics are both rich in content and form and they are noticeable for the exquisite blending of the harmony of thoughts, feelings and melody of world.

1. Githanjali means songs offering and in the words of Dr. Radha Krishnan (former president of India) the poems of Githanjali are offerings of the finite to infinite.

2. In the words of T.S. Eliot it is great poetry which expresses in perfect language permanent human impulses.

3. The central theme of Githanjali is devotional.

4. "Thou hast made me endless, such is thy pleasure
This frail vessel thou emptiest again and again
and fillest it ever with fresh life" - Opening song

5. 'Pluck this little flower and take it delay not'

Tagore compares his life and soul to flowers

6. Into that heaven of freedom my father let my country away

- Lyric XXXV is political Lyric

7. Tagore wants knowledge should be free
8. O Thou last fulfilment of life, Death my death come and whisper to me

The poet wants Death to come to him

9. It was the publication of the English Githanjali inn 1913 that won for Tagore Nobel prize for literature

10. The odour of the flower bursting out of it's bondage symbolises freedom

11. The dawn of the morning symbolises the triumph of light over darkness of freedom over bondage

12. The ferryman symbolises 'God' or 'Death'

13. Sailing of the boat symbolises Journey of life

14. The birds and river symbolises freedom

15. The day is no more, the shadow is upon the earth: it is time that I go to the stream to fill my pitcher

Death is not the end of cessation of life. It is the renewal of life.

16. Tagore says that there is no rhythm or meter in the lyrics of Githanjali

A Collection of prose translations made by the author from the original Bengali, with an introduction by W. B. Yeats [and a portrait of the author by W. Rothenstein].

An introduction by poet W. B. Yeats was added to the second edition of Song Offerings. Yeats wrote, (this volume has) "stirred my blood as nothing has for years. . . ."

Song Offerings is often identified as the English rendering of Gitanjali (Bengali: Volume of poetry by poet Rabindranath Thakur composed between 1904 and 1910 and published in 1910.

*Song Offerings* anthologizes English translation of poems from ten previously published volumes of Tagore poetry.

The ten volumes, and the number of poems selected from each, are as follows
Gitanjali - 51 poems (out of 157 poems in Gitanjali)
Geetmalya - 17 poems
Naibadya - 16 poems
Kheya - 11 poems
Shishu - 3 poems
Chaitali - 1 poems
Smaran - 1 poems
Kalpana - 1 poems
Utsarga - 1 poems
Acholayatan - 1 poems

Gitanjali – poem 1

Stanza I
THOU hast made me endless ...........
..................... This frail vessel thou emptiest .......................
............................................ fresh life.
The 1st stanza starts mentioning the grace of God to human being. Tagore considers human body as a frail vessel, God intermittently repairs it’s damages and fills up it with fresh life. God is the all master of Human being, he take care of his subjects and solve all of their problems. In that way man is made endless with the pleasure from God.

Stanza II
This little flute of a reed thou hast carried over hills and dales ......
................................. new.
2nd stanza says God is a great flute player or a musician and the poet is considered to a flute. The breath payed through the flute comes as a melody and it is eternally new, it lasts forever. Tagore might have considered the poet as a flute and the poem comes out of his mouth as an eternal melody which is new forever.

Stanza III
At the immortal ..................
........................................
.....birth to utterance ineffable.
Poet reaches in unspeakable about the characteristic of God. Every touch from the God touches poet’s heart, this fills his heart with over joy and makes him in a state of pleasure extreme to be expressed.

**Stanza IV**  
Thy infinite gifts ............
 ........................................
and still thou pourest, ....
  .........................room to fill.
Tagore says God’s infinite gifts comes only to him, to his little hands. God will save me, protect me, bless me. I will be the same person even when the ages pass. My special room is my heart to store all your blessings. God continues to pour his blessings to rooms of his hearts, but still there is room to fill. God is omnipotent and omnipresent.

**Stanza 1 TRB**

HERE is thy footstool and there rest thy feet where live the poorest, and lowliest, and lost.

The beginning lines express poet’s admiration to the God. Tagore tells God is with the poorest and the lowliest and the lost people. Poet asks where are you, what is your role, now I’m going to offer my life and bend down on your footstool. Poet is living among the common people where he can see God.

Here, the poet may be trying to explain that we can find God through the poorest, lowliest and the lost people. God won’t leave them but definitely will help. Like a king rest his foots on a footstool, here poets tells God’s footstool is the poor men themselves, He rests his foots among them.

**Stanza 2**

------------------bow to thee,........
obeisance  --------------------- to the
depth where thy feet rest among …
  ........................................ lost

In the 2nd stanza Tagore how deep rooted the relationship of the God with the poorest people. When poet tries to bow down before the God, his obeisance cannot
reach down to the depth where God’s feet rest among the lost people. That much deeper is the God’s touch on the common people.

Stanza 3

Pride can never approach .................
.................. walkest in the clothes of the humble among..........................
........................................................................

People with ego can never reach to God. The God has worn the cloths of humbleness, and he walks among the poorest, and lowliest, and lost. Poets service is to offer his life to the God, poet is not ready to suffer as all the poets wish a peaceful life. Simply remove ego and get purified, then come to the God. He never loves egoist men.

Stanza 4

My heart can never find its way to where thou keepest company with the companionless .........................
........................................................................

Poet is on search, he can’t take rest in his life. He want God always with him otherwise his life will become meaningless.

In this last stanza poet feels so confused. He can’t find a way to reach the God, because God is with the poorest people. This make him fear, he feels without His presence he can’t lead a meaningful life.

**The major theme in Gitanjali is devotion to God.**

This paper focuses on the Indian philosophical aspects and the theme of devotion in Rabindranath Tagore's *Gitanjali*.

*Gitanjali* focuses on the all-pervading presence of God everywhere.

*Gitanjali* brings its readers into direct contact with the Infinite
2. **Aurobindo: Thought the Paraclete**

- Aurobindo Ghose was born on August 15, 1872 to Krishna Dhun Ghose, and his wife Swarnalotta Devi in Kolkata (Bengal Presidency), India.

- His father, who was an Assistant Surgeon in Rangapur, Bengal, was an ardent fan of the British culture so he encouraged his children to learn English and study in schools where his children would be exposed to Christianity.

  He was sent to Loreto House boarding school with his male siblings in Darjeeling, the hub of British Culture in India.

- Aurobindo’s inclinations to social reforms and evolutions can be attributed to his great-grandfather’s close involvement in the Brahmo Samaj religious reform Movement.

- At a tender age of seven he was sent to England and stayed there for fourteen years.

- He spent twelve years in Baroda serving as a teacher, secretary to the Maharaja of Gaekwad and also the Vice Principal of Baroda College thereby becoming more familiar with his mother tongue and Indian traditions.

- It was only after staying in India for twelve long years that Aurobindo could understand the harm that the British rule had done to the Indian civilization and he slowly and gradually started showing interest in politics.

- He started his journey in Pondicherry with a few followers, but that increased rapidly and ultimately led to the establishment of Sri Aurobindo Ashram in 1926.
After the establishment of the Ashram, he began using Sri before his name, meaning sacred in Sanskrit.

The foundation of the Ashram was laid with the help of Mirra Richard (a French national and the spiritual collaborator of Aurobindo Ghoseh) who came to Pondicherry in 1914.

Mirra Richard d took charge of the management of Ashram after he went into seclusion in 1926. She began to be known as ‘The Mother’ and was considered and equal to Aurobindo in spiritual wisdom and knowledge.

At the age of 28, Aurobindo Ghosee married Mrinalini, daughter of Bhupal Chandra Bose, a senior government official, in 1901.

Miranalini died in December 1918 during the influenza pandemic.

Sri Aurobindo passed away on December 5, 1950.

His philosophical as well political works were appreciated by the then Prime Minister Jawahararlal Nehru and the then President Rajendra Prasad.

Thought, the Paraclete is a mystic poem which opens up a vision or revelation of an ascent through spiritual planes.

It may lend itself to a descriptive interpretation or help the emergence of a general idea but what is really important in it is the vision, what one can apprehend through intuitive perception rather than through logical explanation.

If poetry has its origin in a spiritual experience, it has to be perceived only intuitively.

The title of the poem: ‘Paraclete’ means ‘one who intercedes on behalf of another, an advocate, a defender’
As Dr. Iyengar has observed, the central idea of the poem is the transformation of the self brought about as a result of the ascent of consciousness to the supramental level. This idea is suggested by the imagery and the music rather than explained in terms of logical argument. Dr. Iyengar identifies in the poem four separate “movements”. (Vide Dr. K.R. Srinivasa Iyengar Indian Writing in English pp. 167-68).

Notwithstanding the view that this poem calls for an intuitive perception rather than logical explanation, the poem does lend itself to analyses at various levels. For instance, a close attention to the imagery, its movement and the colour scheme in the poem will help one kind of response.

The title of the poem: ‘Paraclete’ means ‘one who intercedes on behalf of another, an advocate, a defender’.

It is the title given to the Holy Ghost in (John XIV, 16, XVI 7) The Bible meaning that it is the mediator between the human and the divine.

In Sri Aurobindonian metaphysics “thought” itself is such a mediator. Man is the ‘Mediator’ between Matter and Spirit and man is distinguished by his thought.

Thought: Thought in this poem has a very wide significance, for it stands not only for cognition but the faculty of perception which in Indian parlance is denoted by chit or consciousness.

According to Aurobindo, consciousness becomes the medium as well as the mediator for the yogic evolution leading to the higher levels of Consciousness and Being. Consciousness as explained by Aurobindo in his Life Divine progresses from Mind to Supermind passing through four stages or levels, namely Highermind, Illumined mind, Intuition and Overmind.

Archangel: Principal or chief angel.
Thought is described as leaving behind earth conscious-ness and flying into the vasts of God passing over the seas of life and skies of the mystic mind — like an archangel flying in a dream.

Green crests of the sea of life: the green colour symbolizes the vital forces and the light of emotions. The aspiring indi-vidual self struggles in the immensities of the spirit. Orange skies: Orange symbolizes a desire for a union with the divine, to have a touch with the higher consciousness. “The skies of the mystic mind” are therefore said to be orange in colour.

The human consciousness has its own limitations caught as it is in the mesh of ignorance and the mechanical laws of prakriti or nature.

Now this human consciousness makes an effort to make a mystic search for the higher realms of bliss. Since it cannot easily make it with the limitations of nature it makes an ascent by substituting super-nature for the old, ordinary nature.

……..Sleepless wide great glimmering, wings of mind……….. Drew its vague heart-yearning with voices sweet: This second movement delineates the next stage in the upward progress of con-sciousness, which moves on from the Higher Mind to the Overmind crossing the Illumined Mind and Intuition.

Sleepless wide… vanishing ends: These lines represent the first stage of this movement from the Higher mind to the Illumined Mind. The wings of wind, that is the soaring spiritual aspiration, carry the spirit which is on its quest, sleepless and restless’.

Gold-red: Signifies the radiance of the supernature in the physical.Space and Time’s mute vanishing ends: We have here the image of a wanderer who is relentlessly searching for the goal breaking even the vital limitations imposed by space and time.

The Higher Mind is “No longer of mingled light and ob-scurity of half-light but a large clarity of the Spirit.”
This is so because as at every other stage of progress, there is a corresponding illumination from above which is activising the next stage of the progress.

Now the limitations and obstacles posed by the lower nature on the scale of time and peace vanish.

The face lustered, pale-blue-lined summits of timeless being gleamed: The face of the soul is gleaming in the radiance like the face of a solitary hermit (Eremite) who dares to explore the unexplored and unchartered ways to enter the visionary realms.

The illumined mind is no longer a mind of higher thought but a mind illumined by spiritual light.

It is a realm in which “a play of lightnings of spiritual truth and power breaks from above into consciousness”

**Hippo griff:** A mythical animal, a fabulous monster consisting of horse with the head and wings of griffin: Like the uni-corn or salamander it is always solitary.

The word carries with it associations of brightness and splendour, for the sun who is the visible form of righteousness is believed to have taken the form of a horse to find his wife Samjna who had taken the shape of Asvini (mare) to escape him.

**Pale-blue** in the mystic colour-scheme symbolises the light of higher knowledge. When this stage is reached in the illu-mined mind the world below becomes a blurred picture seen in a pale, mingled light and half-light.

Seen from that vantage height, the world (Both physically and figuratively) becomes hazy and blurred or even dark. It seems like an abyss

When Consciousness soars to higher realms, the vital con-sciousness left below becomes dark and almost vanished.
MOVEMENT OF MIND

This shows the movement from the Illumined Mind to In-tuition.

The next stage is that from Intuition to Overmind.

When the power of the thought (symbolised by halflight) “fails”, the light of Intuition pushes the journeying mind further up and consciousness is drawn to the higher levels through “voices sweet”.

Even the vague aspirations or heart yearnings are now drawn upwards to the Illumined levels to the “sun-realms of supernal seeing” or the consciousness of the Divine.

Crimson-white mooned: Crimson-white signifies divine consciousness.

Pauseless bliss The descent of the Divine into the lower levels of consciousness is continuous.

The Supermind acts on the Illumined Mind

In the words of Aurobindo is “the edge of a delegated and modified Supermind” goes indirectly to mind

This is the third movement i.e. the journey of consciousness from Overmind to Supermind.

Thought, the Paraclete, impelled by a hunger for realization makes a daring at-temp to surprise the hitherto unexplored “white-fire-veiled” secrets of the “last Beyond”.

It is a stunning rapture for consciousness to enter this new supramental realm and to know the mysteries of that realm. White symbolises consciousness of the Divine.

Power-swept silences: An overwhelmingly silent swept by the winds of divine power.

eternally sunned: The high ethers contain or possess the eternal sun.
Now consciousness which has reached the highest realm, viz., the overmind region has to rend and pierce through the veil of white-fire which curtains off the mysteries and secrets of the supremenal realm.

The final realization or the attaining of the Supralmental Gnosis can come not by an upward movement alone—but only by a divine descent which again is perhaps speeded up by the chanung of the “flame-word” or mantra.

**Disappear : In the poem**

This suggests a kind of mystic merger.

It is only now that thought or consciousness is really self-lost (cf. 1.5) in the bliss of the final realization or Gnosis.

All the words like — left, lone, limitless, nude, im-mune — suggest and reinforce the idea of a total merger into or identification with the divine.

**Immune:** This word suggests again the nirguna (attributeless) stage which the soul has attained when it will no longer be subjected to the pulls of the prakriti or the phenomenal world.

### A BIRDS VIEWS

- Sir Aurobindo Ghose was born in 1872, calcutta (now Kolkuta), He was a Philosopher, Nationalist, Yogi and founder of Aurobindo ashram.
- His famous works are The Life Divine, The Synthesis of Yoga, Savitri, Agenda.
- Thought the Paraclete is written in 1934.
- He passed away in 1950, 5 December.
- First, Paraclete means பராளை வித்துவர் An Advocate, Helper simply a Holy Spirit
Poetry is a mantra of real
Mantra carries to god, one who practices
Thought as a Holy spirit
Holy spirits leads mind to upper stage

Types of Mind

- Body Mind - Envelope by Ignorance
- Psychic Mind - Spiritual (Divine)
- Super Mind - Subastra (= Sun)

The Four movements of mind

First Movement

- Human thought is invaded by invisible (self lost in the vast of God)

Second movement

- Thought Progress to
- Higher Mind to Illumined Mind
- Illumined Mind to Intuition [power of understanding]

Third Movement

- Thought raced beyond over mind and disappears in the region of Supermind

Fourth Movement

- Realization of infinite self [our ego is dead]

KEY WORDS

- Paraclete means HypoGrift, Hayagriva
- It enters to the region of Abyss [deep]
Abyss is enveloped by Twilight [ Sun, Moon ]

Imagination is a **soul of poetry**

### 4. **NISSIM EZEKIEL**

1. Ezekie was born in Bombay in 1924. His parents were jews
2. Ezekiel has so far published six collection of poems
   1. **A time to change**
      It was published by the fortune press. In poetry he says that poetry is more than a poem.
      
      A poem is an episode, completed
      In an hour or two but poetry
      Is something more

2. **Enterprise**
   One of the first lyrics of Ezekiel appeared in the unfinished man. In this poem he has written his own feelings and frustrations. He himself says that lyric was written for "personal theurapatic purposes"
   
   A number of people including the poet start on a pilgrimage. They begin with corage and determination, hope and self confidence
   
   He says,
   
   When finally we reached the place
   We hardly knew why we were here
   ..........
   
   Our deeds are neither great nor rare.

   The style is condensed and aphooristic for example "Home is where we have to earn our grace".

3. **Marriage**
   Ezekiel explores various facets of love and marriage in his love poetry. In Marriage, he vividly portrays the two stages of growth in a marriage. The first is of stage of love, joy, honeymoon, ecstasy and illusion. Which is invariably followed by frustratio and disillusionment.

   Urban theme
   
   The urban theme dominnates Ezekiel poem. He is a poet of the city Bombay.
   
   Barbaric city, sick with slums
Deprived of seasons, blessed with rains

The city referred in the above lines is Bombay.
Ezekiel says that the major themes of his poetry are "personal integration, love. The Indian contemporary scene, modern urban life, spiritual values".

Philosophy
Poverty and poetry, three
Companions shared my basement room,

- Ezekiel

Nissim Ezekiel (Talkar) (16 December 1924 – 9 January 2004) was an Indian Jewish poet, actor, playwright, editor and art critic. He was a foundational figure in postcolonial India's literary history, specifically for Indian Poetry in English. He was awarded the Sahitya Akademi Award in 1983 for his poetry collection, "Latter-Day Psalms", by the Sahitya Akademi, India's National Academy of Letters.
Ezekiel has been applauded for his subtle, restrained and well crafted diction, dealing with common and mundane (simple) themes.
After a prolonged battle with Alzheimer’s disease, Nissim Ezekiel died in Mumbai, on 9 January 2004 (aged 79) as doyen of Indian English poetry.

Poems
- The Couple
- Enterprise
- A Time to Change
- Island
- For Elkana
- The Professor
- Soap
- Marriage
- In the country cott
- The Paradise Flycatcher
- Night of The Scorpion
- Goodbye party for Miss Pushpa T.S.
- Entertainment
- “Background, Casually”
The Stubborn workman

This character comes from "A Time to Change," the first poem of the collection. The speaker describes the stubborn workman as someone who "breaks the stone, loosens / Soil, allows the seed to die in it, waits / Patiently for grapes or figs and even / Finds, on a lucky day, a metaphor"
He is an allegory for the poet himself, who must toil over the blank page and language in order to create something with meaning.

Homer
Homer is mentioned in "A Word for the Wind" from A Time to Change.
Homer is a poet from Ancient Greece. He was allegedly blind. He wrote two very famous works, the Iliad and the Odessey.

The Dying Man
In "Advice," found in A Time to Change, the speaker gives advice to another person, which turns out to be futile, since the man dies in the last two lines: "And then I watched him die and turned away, / Could not save him, merely had my way"

The Naked Man
In “Nakedness I” and “Nakedness II,” Ezekiel paints the picture of a man who is sitting on a bed naked and cannot recognize his own body.
The first poem is from the perspective of the man
the second poem is from the perspective of another person who is watching him.
Both poems communicate how it is impossible to truly know oneself through physical characteristics alone.

They also seem to suggest that ultimate, complete self-knowledge and peace with oneself is unattainable, as the naked man sadly laments: “But when my soul will you be bare, / And body naked, breathe no shame?”

Paul Verlaine
Paul Verlaine is mentioned in “My Cat” from Sixty Poems. He was a French poet from the mid-nineteenth century who famously wrote about a cat that was a metaphor for decadence and debauchery in “Cat and Lady.”

Charles Baudelaire
Like Verlaine, Charles Baudelaire is mentioned in “My Cat” from Sixty Poems. He is also a mid-nineteenth-century French poet who was known for his surrealist poetry. In his poem about a cat, “Le Chat,” the speaker meditates upon his cat and how it reminds him of his lover, who holds a similarly dangerous power. In this poem, the cat is a symbol for lust, bodily pleasure, and decadence.

Gustave Flaubert
Gustave Flaubert is quoted in “Agony in the Morning” from Sixty Poems. He is a mid-nineteenth-century novelist who is known for spearheading the movement for literary realism in France.

Paul Cézanne
Paul Cézanne was a mid-nineteenth-century modern painter who was known for repetitive, exploratory brushstrokes. He is credited with helping the Western art world transition from the artistic standards of the nineteenth century to the radically different innovations of the twentieth century. He is mentioned in the first part of “In India,” in which the speaker says that he has a Cézanne painting “slung around [his] neck.”

Dhanya
Dhanya appears in “The Truth About Dhanya” from “Poems Written in 1974.” He is an old, poor man, who works for the speaker’s family however he can. They support him minimally, leaving him sleeping in rags on the ground, giving him odd jobs when they can.

Miss Pushpa T.S.
Miss Pushpa T.S. appears in the poem “Goodbye Party for Miss Pushpa T.S.” from Hymns in Darkness. In the poem, her community gathers around her as she prepares to go abroad. She does not have any speaking lines in the poem, but she is characterized as “sweetness” externally and internally and someone who “is smiling and smiling / even for no reason / but simply because she is feeling”.

The speaker’s neighbor in “How the English Lessons Ended”
In “How the English Lessons Ended,” from *Hymns in Darkness*, the speaker describes her neighbor's daughter, who “wears a *burkha* when she leaves for school / a hundred yards away” (200). This girl’s parents ask the speaker of this poem to teach her English in order for her to find a husband. The girl becomes friends with the speaker’s daughter and “takes her home one day / and shows her pictures / in a certain kind of book” (201). The speaker’s daughter tells his wife, who then tells his mother, who tells the speaker. When the speaker’s neighbor returns for lessons, she knows that the speaker knows, and refuses to return. She is married a month later.

**Edna Lobo**

Edna Lobo is the student that “Advice to a Painter” from *Hymns of Darkness* is dedicated to. She was Ezekiel’s student in Goa. She now teaches at Saliago, which Ezekiel visits twice a year. Ezekiel gives her advice on how to be a good artist, including encouraging her creative spirit: “Do not be satisfied with the world / that God created. Create your own”

**The typist**

The typist in “Occasion” lives very far away and works for very little pay. His employer feels bad for his situation: “‘He works all day in a bank, / then comes to me / for another hundred rupees or so a month. / Three children, a mother to support, / invalid wife, how do these people live?’. Ezekiel’s ironic tone emerges in this poem, as the speaker and his friend feel very bad for the typist and yet seem unable to recognize their own privilege.

**R. Parthasarathy**

1. R.Parthasarathy was born in 1930
2. Parthasarathy edited poetry from leeds
3. Parthasarathy won ulka poetry prize in 1916
5. R.Parthasarathy wrote 'Rough Passage'.
6. Rough passage consists of Exile, Trial and Home coming
7. Parthasarathy's poetry shows the influence of A.K.Ramanujam
8. Rough passage was written between 1961 - 1975
10. Parthasarathy was born at Thirupparoiturai near Trichy in 1934.
11. Parthasarathy's major theme in Rough passage is the feeling of alination and loss of identity.
12. A family reunion took place after the death of the poets grand father in March 1959.
13. The poet Parthasarathy is pained at the condition of Tamil. Which has lost its pristine vigour and beauty of expression. If had marvellously flourished during the 4th Century when Valluvar composed "Thirukural".

1. Ezekiel was born in 1924 in
   A) Bombay   B) Madras   C) Delhi   D) Calcutta  Ans: A
2. Ezekiel went to England in 1948 and studied Philosophy under
   A) Bernarshaw   B) C.E.M.Joad   C) Galsworthy   D) W.B.Yeats  Ans: C
3. In all his poems Ezekiel leaves the impression of
   A) an urban   B) A rural poet   C) A pessimistic poet   D) A love poet  Ans: A
4. Which poem is not of Ezekiel?
   A) Island   B) God-bye party for Miss pushpa   C) The company and keep   D) Love poems for wife  Ans: D
5. Ramanujan was born in
   A) 1939   B) 1929   C) 1931   D) 1932  Ans: B
6. The wife of Ramanujan is
   A) An Indian Novelist   B) A scientist   C) A Doctor   D) A Renowned Teacher  Ans: A
7. Which poem does not belong to Ramanujam
   A) A river   B) In love   C) Vaikai   D) Saraswathi  Ans: C
8. Kamala das was born in
   A) Madras   B) South malabar   C) Bombay   D) Calcutta  Ans: B
9. Kamala Das was the daughter of famous Malayali poetess
   A) Ammati   B) Ishubai   C) Saraswathi Devi   D) Balamani Amma  Ans: D
10. My story is KamalaDas's famous
    A) poem   B) Autobiography   C) Drama   D) Essay  Ans: B
11. Kamala Das has written short stories under the Pseudonym
    A) Kutti   B) Madhavi   C) Madhavi kutti   D) None of these  Ans: C
13. Which theme dominates the poetry of Kamala Das?
A) Death B) Disease C) Love D) Patriotism
Ans : C

14. Which poem is not of Kamala Das
A) The Freak B) In love
C) My grand mother's house D) History Ans : D

A river is one of the Ramanujan's finest poems appeared in the striders in 1966. He says the river Vaikai flows in Madurai.
It dries in every summer.
'baring the sand - ribs
straw and women's hair
clogging the water gates'
'City of temples and poets
who sang of cities and temples'

A. K. Ramanujan

- Born 16 March 1929
- Mysore
- Died 13 July 1993 (aged 64)
- Chicago, Illinois, United States
- Language English, Kannada, Tamil
- Nationality Indian
- Education Doctorate in English Literature
- Alma mater University of Mysore, Deccan College, Indiana University
- Notable works The Striders; Second Sight
- Notable awards MacArthur Fellowship, Sahitya Akademi Award and Padma Shree

✓ Attipate Krishnaswami Ramanujan (16 March 1929 – 13 July 1993) also known as A. K. Ramanujan was an Indian poet and scholar of Indian literature who wrote in both English and Kannada. Ramanujan was a poet, scholar, a philologist, folklorist, translator, and playwright

✓ His academic research ranged across five languages: English, Kannada, Tamil, Telugu, and Sanskrit.
✓ Ramanujan's poems are remembered as enigmatic works of startling originality, sophistication and moving artistry.
✓ He was awarded the Sahitya Akademi Award posthumously in 1999 for his collection of poems, The Selected Poems.

✓ Ramanujan was born in Mysore City on 16 March 1929.
✓ His father, Attipat Asuri Krishnaswami, an astronomer and professor of mathematics at Mysore University, was known for his interest in English, Kannada and Sanskrit languages.
✓ His mother was a homemaker. Ramanujan also had a brother, A.K. Srinivasan who was a writer and a mathematician.
✓ Ramanujan was educated at Marimallappa's High School, Mysore, and at the Maharaja College of Mysore.
✓ He was educated in English at the University of Mysore and received his Ph.d in Linguistics from Indiana University.
✓ Ramanujan worked as a lecturer of English at Quilon and Belgaum; he later taught at The Maharaja Sayajirao University in Baroda for about eight years.
✓ 1962, he joined the University of Chicago as an assistant professor.
✓ He worked in the departments of South Asian Languages and Civilizations, Linguistics, and with the Committee on Social Thought.
✓ In 1976, the Government of India awarded him the Padma Shri and in 1983, he was given the MacArthur Prize Fellowship (Shulman, 1994).
✓ His poems such as the "Conventions of Despair" reflected his views on the cultures and conventions of the east and the west. He was awarded Sahitya Akademi Award in 1999 for his Collected Poems.
✓ Ramanujan died in Chicago, on 13 July 1993 as result of adverse reaction to anaesthesia during preparation for surgery.

Toru Dutt
✓ Toru Dutt (Bengali: (4 March 1856 – 31 August 1877) was a Bengali poet from the Indian subcontinent, who wrote in English and French, in what was then British India.

✓ She was born to father Govind Chandra Dutt and mother Kshetramoni of the Rambagan Dutt family.

✓ Toru was the youngest child after sister Aru and brother Abju. Romesh Chunder Dutt, writer and Indian civil servant, was their cousin.

✓ Their family became Christians in 1862. Her poetry comprises 'A Sheaf Gleaned in French Fields' consisting of her translations of French poetry into English and 'Ancient Ballads' and 'Legends of Hindustan' which compiles her translations and adaptations from Sanskrit literature.

✓ She had also written the poem 'A Sea of Foliage'.

✓

Sarojini Naidu

✓ Sarojini Naidu was an Indian independence activist and poet who earned the sobriquet of Nightingale of India. She was born in a Bengali Hindu family in Hyderabad.

✓ She was educated in Chennai, London and Cambridge.

✓ She married Dr. Govindarajulu Naidu and settled down in Hyderabad. She took part in the Indian nationalist movement, became a follower of Mahatma Gandhi and fought for the attainment of Swaraj or independence.

✓ She became the President of Indian National Congress and was later appointed as Governor of the United Provinces, now Uttar Pradesh.

✓ She was the first woman Governor of India which at that time had a dominion status under the British crown. Known as the 'Nightingale of India',

✓ She was also a noted poet.

✓ Her poetry includes children's poems, nature poems, patriotic poems and poems of love and death.

✓ The "The Song of Radha" is a fine poem by Sarojini Naidu. It consists of three stanzas. The three stanzas represents the Gopi of Mathura in three different situations.
In 1925, Naidu presided over the annual session of Indian National Congress at Cawnpore (now Kanpur).

In 1929, she presided over East African Indian Congress in South Africa. She was awarded the Kaisar-i-Hind Medal by the British government for her work during the plague epidemic in India.

In 1931, she participated in the second round-table conference with Gandhiji and Madan Mohan Malaviya.[5] She was jailed, along with Gandhi, Jawaharlal Nehru, Madan Mohan Malaviya, and others for participating in the Salt March, when the first Round Table Conference took place in London.

She played a leading role in the Civil Disobedience Movement and was jailed along with Gandhi and other leaders. In 1942, she was arrested during period of the "Quit India Movement.

Naidu died of cardiac arrest at 3:30 p.m. on 2 March 1949.

Aldous Huxley wrote "It has been our good fortune, while in Bombay, to meet Mrs. Sarojini Naidu.

Kamala Das

Kamlaa Das, one of the outstanding poets of India, writing in English and Malayalam, was born on March 31, 1934 in Malabar in Kerala.

Influenced by her uncle Nalapatta Narayan Menon, a prominent writer, she began writing poetry at an early age.

A trailblazer in the Indian English poetry, she is the first Indian woman writing in English who openly talks about the sexual desires and experiences of Indian women.

She abandoned the secure field of writing about teenage bloodless, unrequited love. According to her, poetry is “the April sun squeezed like an orange juice”, the heat permeates into the mind of reader.

Sensitivity is the strength of her poetry.

Writing under the pen name, ‘Madhavikutty’, she is one of the foremost short story writers in Malayalam.
She was nominated for the Nobel Prize in literature, along literary personalities such as Nadine Gordimer and Doris Lessing.

Her widely acclaimed stories include Pakshiyude Maranam, Neypayasam, Thanuppu, and Chandana Marangal.

Her first English poetry was ‘The Sirens’, published in 1964, followed by Summer In Calcutta.

She received many awards and accolades including Asian Poetry Prize, Kent award for English writing from Asian countries, Asan World Prize, Sahitya Academy award and Vayalar award.

She has ventured into the restricted and unclaimed territory and set a point of reference for her colleagues.

**Her major works include:**

- The Sirens
- Summer In Calcutta
- The Descendants
- The Old Playhouse And Other Poems
- My Story
- Alphabet of Lust
- The Anamalai Poems
- Padmavati The Harlot and Other Stories
- Only The Soul Knows How To Sing
- Yaa Allah
- Pakshiyude Manam
- Dayarikkurippukal
- Neermathalam Pootha Kalam
- Madhavikkuttiyude Unmakkadhakal

Born into a conservative Hindu family, Kamala Das converted to Islam at the age of 65.

---

**5. Coolie - 1936**

- **Mulk Raj Anand** (12 December 1905 – 28 September 2004) was an Indian writer in English, notable for his depiction of the lives of the poorer castes in traditional Indian society.
One of the pioneers of Indo-Anglian fiction, he, together with R. K. Narayan, Ahmad Ali and Raja Rao, was one of the first India-based writers in English to gain an international readership.

Anand is admired for his novels and short stories, which have acquired the status of classics of modern Indian English literature;

Coolie is a novel by Mulk Raj Anand first published in 1936. The novel reinforced Anand's position as one of India's leading English authors.

The book is highly critical of British rule in India and India's caste system.

The plot revolves around a 14-year-old boy, Munoo, and his plight due to poverty and exploitation aided by the social and political structures in place.

In 2004, a commemorative edition including this book was launched by Indian Prime Minister Manmohan Singh.

Coolie portrays the picaresque adventures of Munoo, a young boy forced to leave his hill village to fend for himself and discover the world.

His journey takes him far from home to towns and cities, to Bomboy and Simla, sweating as servant, factory-worker and rickshaw driver.

It is a fight for survival that illuminates, with raw immediacy, the grim fate of the masses in pre-Partition India.

Together with Untouchable, Coolie places Mulk Raj Anand among the twentieth century's finest Indian novelists writing in English.

**IMPORTANT POINTS**

- The novel explores the stresses and strains generated in Indian city as a result of the developing economic structure, expanding commerce and political change.
- ‘Coolie’ is picaresque in nature.
- Money is the great god and in novel after novel Anand repeats that there are two types of people – the rich and the poor. In the final analysis money decides both caste and class. It also decides one’s political affiliations.
- Munoo’s struggle for survival takes him through the cross-section of the whole country.
- Coolie is more like the Macrocosm that is Indian society.
‘Coolie’ has been variously described as an ‘epic of missery’, ‘the epic of modern India’, “the odyssey of Munoo’ and tragic drama

It is one of the great novels with hunger, starvation, sufferings and wretchedness, sickness, disease and degradation that hunger causes its theme

Babu Nathoo Rem is not bad at heart, but he is a hen-picked husband

Sham Nagar episode is the first act of exploitation

In Daulatpur ‘Happiness is an occassional episode in the general drama of pain’. Life becomes ugly and hellish because of Ganapat’s wicked behaviour

After pickle factory, he worked in the grain market first and vegetable market

Munoo warned by elephant driver – “The bigger a city is Crueler it is to the sons Adam… You have to pay even for the breath that you breathe”.

Jimmi Thomas – foreman in Sir. George cotton mills compared with Ganpat

Sir Reginald White – President of Sir George cotton Mills

Sir Reginald White instructs the mills to go on short time ordering no work for the fourth week in every month, cutting short the labourers

In Sham Nagar – exploited physically and psychologically order to get some relief from this fortune, unknowingly he enters into the cage of an exploitation based on politico-economics system in society at Daultapur

Bombay, where capitalism, industrialism and communalism are used to suck the blood from the veins of poor labor classpeople

His strenuous ten mile march with the un-sympathetic uncle from Bilaspur to sham nagar

‘Coolie’ what Edwin muir call a character novel

Sir Todar Mal “Dressed in a black alpaca rock – coat, tight white cotton pyjamas and a great heap white turban on his long black face”.

Lady Todar Mal who might also called ready fish – wife

Cat killer’s lane – one of the circles

STORY OF COOLIE
Coolie, by Mulk Raj Anand, was first published in 1936 and helped to establish Anand as one of the foremost Anglophone Indian writers of his day. Like much of his other work, this novel is concerned with the consequences of British Rule in India and with the rigid caste system that structured Indian society. “Coolie” is a term for an unskilled laborer, though it can also be used as a pejorative. Anand’s novel tells the story of Munoo, a young boy from the Kangra Hills in Bilaspur. He is an orphan who lives with his aunt and uncle; however, early in the novel they reveal they can no longer support Munoo and insist that he get a job. This is the beginning of a journey that will take Munoo to Bombay and beyond, but it also marks the end of his childhood.

With his Uncle, Munoo travels to a nearby town where he finds a job as a servant to a bank clerk, Babu Nathoo Ram. Munoo is mistreated by his master’s wife but he admires his master’s younger brother, Prem Chand, who is a doctor. Babu Nathoo Ram himself is something of a caricature; a typical example of a Middle Class Anglophile who has internalized the values of the colonizer and firmly believes in the supremacy of white people. A great fuss is made when the aptly named Mr. English visits the bank where Babu Nathoo Ram works, but Anand uses this episode to undercut the apparent superiority of the English. When Prem Chand enquires about the best place in Britain to further his medical training, it is revealed that Mr. English is uneducated and doesn’t know.

After accidentally injuring Sheila, Babu Nathoo Ram’s daughter, Munoo is beaten and decides to run away. He makes it as far as Daultapur, where he is taken in by Prabha, who runs a pickle factory. Prabha and his wife are kind to Munoo, although the work is hard. Throughout the novel, Anand points to the way the lower classes are exploited by those above them, with Munoo being the ultimate example of this
exploitation. Here, he shows how Prabha must appease his neighbor, the Public Prosecutor Sir Todar Mal, with free pickles and jam to prevent him having the factory shut down because the smoke irritates him. Ultimately, however, it is Prabha’s own business partner, Ganpat, who cheats him and leaves him bankrupt, suggesting a lack of class consciousness or solidarity.

When Prabha loses the factory, Munoo is left to fend for himself once again. He meets an elephant driver who is travelling to Bombay with a circus and decides to join them. At first, Munoo is delighted with Bombay, but he soon realizes that, even here, “coolies” must sleep on the streets. He finds work at Sir George White’s cotton mill where he meets Ratan, a man he comes to idolize. Ratan is a wrestler and a member of the worker’s union, a man who has chosen to fight his masters and reject the exploitative conditions in which he labors. The optimistic possibility symbolized by Ratan is short lived for Munoo, however, as a riot breaks out during a workers’ strike and he becomes lost.

While wandering the streets, he is run over by Mrs. Mainwaring’s car. As compensation, she hires him as a servant and takes him to Simla. Mrs. Mainwaring offers insight into another dimension of Indian society. She has English, as well as Indian, ancestry, and longs to be accepted by English society. As a result she travelled to England and married a young English soldier. Her desire to be recognized as English can also be read as a desire to be recognized as white, with all of the privileges that accompany whiteness in colonial India, privileges that Munoo will never enjoy. Despite the kindness that Mrs. Mainwaring shows him, Munoo contracts tuberculosis and dies, aged just fifteen.
Coolie is a devastating account of the poverty and exploitation faced, not just by Munoo, but thousands like him. Anand shows how the racial and class hierarchies imposed by British colonialism have intersected, or overlaid, the existing caste system to make life impossible for “coolies”. Munoo has no real control over his life; over the work he does or where he lives or how he is treated. As he moves from one place to another in search of a job or a home, he moves from one tragedy to another. In his travels and through the various people he meets and is employed by, he is exposed to the multiplicity of life in India which is made vivid by Anand’s prose. If the novel’s portrait of Munoo’s life raises difficult questions about Indian society, Munoo’s death raises the question of whether there can be any future for a “coolie” if nothing changes.

Coolie - MulkRaj Anand

1. Munoo had been grazing cattle on the bank of beas
2. Who is Gujri? Aunt of Munoo
3. Who seized Munoo’s father’s land (five acres)? Jaisingh's father
4. In which class Munoo is studying in when the novel opens? Vth standard
5. What is the relationship between Munoo and Dyaram?
   Munoo is DyaRam's Nephew
6. Who brought Munoo for the service of Babu Ram- Nato? Dyaram
7. Who was Bibji? Baburam Nto's wife
8. The salary Munoo got at Babu Natho's house is 3 Rupees
9. Mr. England is Chief cashier of imperial Bank
10. Who is called as Chota Babu?
    Dr. Premchand, brother of Nathuram Natho
11. Munoo escaped from Shain nagar (Nathuram Natho's house) to Daulatpur
12. Who gave shelter to Munoo at daulatpur?
Seth Prabh Dyal

13. What is the native village of Munoo? Bilaspur

14. Who is 'goat face' in this novel? Ganpath

15. Where is Prabha's pickle factory? Cat Killer's lane

16. Why did Munoo decide to go to Bombay? Because, he could earn more money

17. It is an Island, of course it is an island.
Munoo refers the Island to the city Mumbai Bombay

18. Who helped Munoo to go Bombay? Elephat driver

19. The first thing Munoo wanted to buy in Bombay is
   A) toys    B) boots    C) Books    D) fruits   Ans : B

20. Who was Lakshmi? Wife of Hari

21. Where can we meet Hari?
   A) Bombay    B) Sham nagar    C) Simla    D) Bilaspur   Ans : A

22. Munoo's father died when
   A) He was born    B) he was 2 years old    C) he was thirteen years old
   Ans : A

23. Who is a wrestler among the following
   A) Munoo    B) Ratan    C) Hari    D) Ganpath   Ans : B

24. Ratan was ............ by birth
   A) Goldsmith    B) Coppersmith    C) farmer   Ans : B

25. Who told first that Munoo is suffering from consumption? Mohan

26. Rickshaw is the only wheeled vehicle that is allowed in Simla

27. In Simla Munoo worked as a rickshaw puller

28. When the novel opens, Munoo is 14 years old

29. When he dies he is 16 years old
30. Who looked after Munoo when he suffered from consumption? Mohan
31. In which episode Anand introduced poverty in a large scale? Bombay episode
32. The character who comes till the end of the novel is
   A) Munoo   B) Ratan   C) Lakshmi   D) Hari  Ans: A
33. In Bombay Munoo worked in
   A) Sugar Mill   B) Vegetable Market   C) Textile mill  Ans: C

6. Kantha Pura (1938)
   Raja Rao

   - Raja Rao was born on November 8, 1908 in Hassan, in the princely state of Mysore (now in Karnataka in South India), into a Smartha Brahmin family of the Hoysala Karnataka caste.
   - He was the eldest of 9 siblings, having seven sisters and a brother named Yogeshwara Ananda.
   - His father, H.V. Krishnaswamy, taught Kannada, the native language of Karnataka, at Nizam College in Hyderabad.
   - His mother, Gauramma, was a homemaker who died when Raja Rao was 4 years old.
   - In 1965, he married Katherine Jones, an American stage actress. They had one son, Christopher Rama.
   - In 1986, after his divorce from Katherine, Rao married his third wife, Susan Vaught, whom he met when she was a student at the University of Texas in the 1970s.
   - In 1988 he received the prestigious International Neustadt Prize for Literature.
   - In 1998 he published Gandhi's biography Great Indian Way: A Life of Mahatma Gandhi.
Rao died of heart failure on 8 July 2006, at his home in Austin, Texas, at the age of 97.

**Fiction: Novels**

- Kanthapura (1938)
- The Serpent and the Rope (1960)
- *The Cat and Shakespeare: A Tale of India* (1965)
- Comrade Kirillov (1976)
- *The Chessmaster and His Moves* (1988)

**Fiction: Short story collections**

- *The Cow of the Barricades* (1947)
- *The Policeman and the Rose* (1978)

**Non-fiction**

- *Changing India: An Anthology* (1939)
- *Tomorrow* (1943–44)
- *Whither India?* (1948)

**Anthologies**


**Awards**

- 1964: Sahitya Akademi Award
- 1969: Padma Bhushan, India's third highest civilian award
- 1988: Neustadt International Prize for Literature
- 2007: Padma Vibhushan, India's second highest civilian award
Achakka
The story’s narrator is a woman from the village of Kanthapura. She reveals little about herself, but she is an elder and brahmin who is very familiar with everyone in her village.

Moorthy
The book’s central protagonist and the leader of the Kanthapura villagers’ Gandhian resistance movement, Moorthy is a “quiet, generous, serene, deferent” young brahmin who rejects the hierarchical caste system in favor of social equality.

Rangamma
A widow in Kanthapura who becomes the Gandhian movement’s secondary leader, after her close confidant Moorthy. She comes from a wealthy city family and becomes Waterfall Venkamma’s sister-in-law, living in her husband’s large house.

Ratna
Kamalamma’s daughter, a young girl whose husband died soon after she married him at the age of ten. After Ratna becomes a widow, her mother ostracizes her, and the rest of the village treats her

Bhatta
A powerful and shrewd businessman who amasses land and power in Kanthapura. While he acts friendly and appears generous to the villagers who borrow money from him, he actually charges them very high interest rates.

Get the entire Kanthapura
"My students can't get enough of your charts and their results have gone through the roof." -Graham S.

Mahatma Gandhi
The most important leader of the Indian independence movement, most famous for his belief in Satyagraha, or nonviolent resistance. He also advocated wearing only khadi (domestically produced Indian cloth) and undertook numerous marches and…
Patel Rangè Gowda
Kanthapura’s patel, or government representative, village headman, and landholder. Achakka likens the hot-tempered and powerful (but lazy) patel to a tiger, noting that in Kanthapura “nothing can be done without Rangè Gowda.” Everyone in

The Swami
The regional Hindu religious leader based in the city of Mysore who supports the brahmins’ campaign against Moorthy’s Gandhian movement. The colonial government gives him 1200 acres of land to defend the rigid caste system

Rachanna
A coolie who joins the Gandhians early in the book and eventually becomes one of the group’s most important leaders after the maistri kicks him off the Skeffington Coffee Estate and he moves into Kanthapura…

Rachi
Pariah Rachanna’s wife, who ultimately burns down the village of Kanthapura. She welcomes Moorthy into Rachanna’s house when he comes to discuss the Village Congress with a group of pariah women. But Moorthy is afraid…

Waterfall Venkamma
A bitter and loquacious brahmin woman in the village, Venkamma is the Gandhian campaign’s most vocal and open critic. She hates Rangamma, her widowed sister-in-law who lives in her brother’s old house, as well

Dorè
A young brahmin man from the village who went to the city for University, adopted city ways, and is widely called “the University Graduate” even though he did not even make it to his second

Narsamma
Moorthy’s pious, elderly mother who steadfastly opposes his anti-caste positions and wants him to marry the daughter of a wealthy brahmin family. She is furious when Moorthy rejects marriage proposals and kicks him out of… (read full character analysis)
Badè Khan

A Muslim police officer who moves to the Skeffington Coffee Estate to keep an eye on Kanthapura after Moorthy hires the Harikatha-man Jayaramachar to talk about Mahatma Gandhi’s movement

Sahib

The original head of the Skeffington Coffee Estate, the Sahib is a cruel and violent profiteer who exemplifies colonial greed in India. He employs the maistri to terrorize the coolies, preventing them from resisting

New Sahib

The Sahib’s nephew, who takes control of the Skeffington Estate after his uncle’s death. While the new Sahib treats some of the coolies at the estate less cruelly than his uncle, he also systematically coerces

Maistri

The Sahib’s right-hand man, the maistri directly oversees the coolies as they work on the Skeffington Coffee Estate. He recruits workers from distraught villages and convinces them to work at the estate

Kenchamma

Kanthapura’s patron goddess, Kenchamma supposedly battled a demon on the red Kenchamma Hill near town “ages, ages ago” and has protected Kanthapura’s people ever since. The villagers frequently pray to her for help, perform ceremonies

Sankar

Sankar is the Secretary of the Congress Committee in the city of Karwar, which is not so far from Kanthapura. A Gandhian and a lawyer (or “advocate”), Sankar holds rallies on Moorthy’s behalf

Minor Characters

The Police Inspector
The commander of the police forces who orders attacks against the villagers and arrests various members of Moorthy’s Gandhian movement. The Police Inspector embodies the merciless, repressive violence of English colonialism.

Lingayya
One of the potters and a trumpet player, Lingayya is a dedicated Gandhian and follower of Moorthy who gets arrested after jumping the fence to cut down trees at Boranna’s toddy grove, and then is never seen again.

Ramakrishnayya
A learned, elder brahmin in the village who explains ancient Hindu texts to the others and often serves as the voice of reason during the conflict between Moorthy’s Gandhians and the traditional brahmins who support the caste system (including Bhatta, Venkamma, Rangappa, and Lakshamma).

Jayaramachar
A famed Harikatha-man whom Moorthy pays to come to Kanthapura in the first chapter. He speaks about Indians’ oppression under colonialism and Gandhi’s promise to liberate the people of India.

Nanjamma
A village woman who joins Rangamma’s group of Volunteers. Achakka calls her “Nose-scratching Nanjamma” and seems to consider her clumsy and unintelligent at times.

Subba Chetty
A merchant in Kanthapura who takes advantage of the constant flow of goods passing through the town and remains loyal to Bhatta and the other pro-government brahmins. Chetty frames a man named Rahman Khan for attempted murder by paying a woman named Dasi to seduce and provoke him.

Satamma
A village woman and Suryanarayana’s wife, Satamma at first fears caste mixture but eventually joins Rangamma’s group of Volunteer women to resist the colonial government. (Not to be confused with the widowed Satamma mentioned by Achakka at the beginning of the book.)

Temple Rangappa
The village’s priest and effective religious leader, Rangappa leads prayers and ceremonies (such as the procession in Section 12) and remains loyal to the colonial government. His wife is Lakshamma, and he is loyal to Bhatta, who pays him to oppose the Gandhians.

**Patwari Nanjundia**
A wealthy and prominent brahmin in the village who supports Bhatta and the colonial government instead of joining the Gandhian movement.

**Temple Lakshamma**
A Kanthapura brahmin and wife to Priest Rangappa who opposes the Gandhians.

**Betel Lakshamma**
A woman who meets Moorthy on the side of the road and asks him to free her from the revenue collector.

**Seenu**
A villager, a close friend of Moorthy’s since childhood, and the fifth leader of the Village Congress. He is usually responsible for calling the Volunteers to congregate by ringing a bell or blowing a conch.

**Pariah Siddayya**
An old and experienced coolie at the Skeffington Estate who guides the new coolies through their early days before joining the Gandhian rebellion.

**Potter Siddayya**
The elder potter who agrees to join Moorthy’s Congress in Section 8.

**Madanna**
A coolie at the Skeffington Estate whose child dies of fever when Madanna is too afraid to use the Sahib’s pills. He later leaves the Estate and joins the Kanthapura villagers’ rebellion.

**Advocate Ranganna**
A Karwar lawyer who tries to convince Moorthy to fight his first imprisonment and later helps lead in the rallies for Moorthy’s freedom.

**Temple Ranganna**
A brahmin in the village.

**Boranna**
Owner of the toddy grove that the Kanthapura villagers picket and eventually shut down.

**Rama Chetty**
A merchant and Subba Chetty’s brother.

**Chinnamma**
A village brahmin and Bhatta’s wife, Chinnamma debates the implications of Moorthy’s caste-mixing with the other brahmin women.

**Vasudev**
A brahmin clerk at the Skeffington Estate who helps teach the coolies to read and becomes a prominent member of the Gandhian movement.

**Sidda**
A relatively well-off pariah who joins Moorthy’s Gandhian movement.

**Coffee-Planter Ramayya**
A wealthy man who visits Kanthapura in his expensive car at the beginning of the book. He tries to marry his daughter to Moorthy, who refuses.

**Potter Ramayya**
One of Kanthapura’s Gandhian Volunteers, who at times sneaks out of the village to help protestors in other cities.

**Weaver Ramayya**
The Elder weaver who agrees to join Moorthy’s Congress in Section 8.

**Coolie Ramayya**
One of the coolies who is tasked with walking the maistri’s bicycle through the mountains back up to the Skeffington Estate.

**Postman Subbayya**
The postman who delivers Rangamma’s Blue paper. Not to be confused with the potter also named Subbayya.

**Chandrayya**
A potter who is taken during a protest and beaten in jail by the government.

**Kamalamma**
One of the five potters, sister to Rangamma, and mother to Ratna.

**Beadle Timmayya**
A priest in the village who helps shelter coolies kicked off the Skeffington Estate in Section Six.

Pariah Timmayya
A pariah who grumbles at the wealthier villages in Section 12.

Postman Suryanarayana
An influential villager with a large house, and the son of Venkatalakshamma.

Venkatalakshamma
An elderly villager and mother to Suryanarayana who complains that Jayaramachar’s discourse is about Gandhi rather than Hindu religious stories.

Advocate Seenappa
Bhatta’s preferred lawyer. Bhatta arranges to have Venkamma’s daughter married to Advocate Seenappa.

Advocate Seetharamu
A lawyer who informs the Gandhians about the Swami’s intentions, refers them to Sankar, and later gets arrested and worked nearly to death in the British prison.

Seetharam
A brahmin and coolie who refuses to let the new Sahib rape his daughter. The new Sahib promptly murders Seetharam.

Beadle Chenna
A priest in town.

Coolie Chenna
A seven-year-old boy whom the Sahib scares and then offers a peppermint in order to teach the rest of the coolies a lesson.

Dasappa
Runs a khadi-shop in the city of Karwar. Not to be confused with “Chennayya’s Dasappa,” the coolie who dies by snakebite.

Puttamma
A villager and Gandhian whom one of the policeman tries to rape in the bushes outside Kanthapura.

Sastri
A poet who performs for the brahmins.
**Front-House Suranna**
A landowner who escorts Bhatta to the river, where Bhatta gives out loans.

**Timmamma**
An older woman who lives in Kanthapura. She cuts the umbilical cord of Radhamma's baby, when Radhamma gives birth to it while running from the police.

**Radhamma**
A pregnant woman. She gives birth early, at seven months, while being chased by the police.

**Ramanna**
An elder brahmin who holds an esteemed position in the town. He is sometimes referred to as the Second Brahmin. He eventually joins with the Ghandhians and is brutally beaten by the police.

**Sadhu Narayan**
A holy man who "had renounced hair and home" and spent his time meditating on the banks of the Vedavathy River.

1. Why is Moorthy totally changed as a 'Gandhiman'?  
   Moorthy listens to Gandhi's address and is totally changed
2. Why doe Moorthy give up his college education?  
   Moorthy gives up his college education because it is rooted in foreign culture.
3. Who is Mini - Gandhi?  
   Moorthy is Mini Gandhi
4. Why undertook the Dandhi March?  
   Gandhiji undertook the Dandhi March
5. Between whom Gandhi - Irwin pacct was made?  
   Gandhi and Lord Irwin
6. Gandhi - Irwin pact was signed on the 5th of March 1931.
7. Gandhi went to England to attend the second Round table conference in 1931.
8. Bade khan is a police man
9. Ratna is a widowed daughter of Kamalamma
10. Narasamma is Moorthy's mother
11. Who is the true Gandhian in spirit and action?
   Santar is true Gandhian in Spirit and action
12. 'I have found no better Gandhist?
   Who said these words?
   Sankar said these words
13. Nanjamma compared a character to 'The Sahyaddri Mountain who is he?
   Nanjamma compared Mahatma Gandhi to 'The Sahyadri Mountain'.
14. Whom did Raja Rao meet in the ashram at Pondicherry in 1939?
   Raja Rao met Sri Aurobindo in his Ashram at Pondicherry in 1939
15. Who is the female counterpart of the Gandhian fighter Moorthy?
   Rangamma is the female counterpart of the Gandhian fighter Moorthy
16. Who is the most enlightened of Moorthy's followers?
   Rangamma
17. Why does Moorthy give up his education?
   At Gandhi's behest, Moorthy gives up his education because it is oriented towards the west.
18. Why did Moorthy burn his foreign books and western clothes and return to Kanthapura?
   Moorthy burns his foreign books and western clothes and return to Kanthapura with the determination to spread the Gandhian Philosophy
19. Who is puppeted by the wil swamy of the city?
   Bhatta is puppeted by the wil swamy of the city
20. Who threatens to excommunicate Moorthy and his mother?
Bhatta threatens to excommunicate Moorthy and his mother

21. Who visits the pariah Rachanna's cottage and sips the milk offered by his wife?
   Moorthy visits the pariah Rachanna's cottage and sips the milk offered by his wife.

22. How does Moorthy's Mother die?
   When Bhatta gets Moorthy excommunicated, Moorthy's mother is shocked and dies broken hearted.

23. Who is the pariah leader? Rachanna

24. Why is Rachanna expelled from the estate?
   Rachanna is expelled from the estate for his vociferous action against the authorities of the Skeffington coffee estate.

25. Who is the most enlightened of Moorthy's followers? Rangamma

26. Whose house becomes the nerve - centre of congress activities?
   Rangamma's house

27. Who plays an important role in mobilising the women folk for the congress activities? Rangamma

28. Who is visibly touched by the sufferings of Moorthy's supporters at the hands of the police? Bhatta

29. Who is the most valiant of Moorthy's supporters?
   The pariah Rachanna

30. During the "Dont - play - taxes" campaign, whose grand son is killed in cold blood? Rachanna's grandson

31. Who is a redoubtable champion of the downtrodden in Kanthapura? Range Gowda

32. What is Range Gowda?
   As a patel Range Gowda is empowered to collect taxes

33. Who calls Moorthy a little Gandhi? Range Gowda
34. Whom does Moorthy reappoints patel in his parallel government?
   Range Gowda

35. Why does Range Gowda visit Kanthapura after all the riot dies down?
   Range Gowda visits Kanthapura to dig out his hidden Jewels after all the riot dies down

36. What is Kanthapura?
   Kanthapura is an imaginary village, like the Malgudi of R.K.Narayan's Creation.

37. What does Raja Rao say about Kanthapura in the opening section of the novel?
   In the opening section of the novel, Raja Rao says that Kanthapura is in the province of Kara, high up the steep mountains that face the cool Arabian sea

38. Who wants to marry off her seven years old grand daughter Sita to Moorthy?
   Nanjamma

39. Who is Chinna? Chinna is a concubine in Kanthapura

40. By whom is the Sankara vijaya read out and interpreted? Ramakrishnayya

41. By whom are the women led in the absence of Moorthy and Rangamma?
   Ratna

42. What does skeffington own? Coffee estate

43. Which is the month of lights in Kanthapura?
   Karthik is the month of lights in Kanthapura

44. Who is the narrator of the story?
   Achatta is the narrator of the story

45. "The Hunter sahib" is the white

46. Who said that English is not a foreign language in India?
   Raja Rao in preface to Kanthapura
BIRDS VIEW

- Gandhi invisible god, moorthy is the visible avatar
- The characters sharply divided into 2 camps; the rulers on the one hand and the Satyagrahis (Sympathisis) on other hand
- Raja Rao has put the story into the mouth of and grandmother – although the feminine touches and mannerism
- Bhatta, the symbol of usury and false orthodoxy and low cunning
- Range Gowda, the symbol of sense
- In kantha pura, there is a Brahmin street, a potters quarter, a weaver’s quarter, a sudea quarter, a quarter
- Skeffington coffee estate, the symbol of impact of industrialization on the traditional community at kantha pura

Nick Names

- Waterfalls - Venkamma
- Nose Scratching - Nanjamma
- Front – House - Akkamma
- Temple - Rangappa
- Coffee – Planter - Ramayya
- Patwari - Nanjindia
- Gold – Bangle - Somanna
- Cardamom field - Rama Chandra
- Cornee – House - Moorthy

- Apart from moorthy, the leading spirits of gandhian revolution at Kanthapura are Rangamma, Range Gowda, Girl Ratna
- Kanthapura is a veritable Grammar of Gandhian myth
- The heroic struggle of the people of kanthapura is these a milestone in India’s march towards independence
- Kenchamma the goddess of the Hill, Himavathy, the address of the river is also a living presence. She is a child of Kenchamma
- Rangamma is nominated by the men on the congress committee, the reason Moorthy gives is “We need a woman in the committee for the congress is for the weak and lowly”
- Moorthy visits the pariah quarters and low that they will spin at least a loo yards of yarn everyday
- At the end of the story, when Range Gowda tells Achakka “There is neither man our mosquito in Kanthapura”
- Ratna is in grave danger of being raped by a policeman but she kicks and bites him protects her honour until she is helped and rescued
- Narsamma – mother to Moorthy – 11 children in her family, but she loves and pays more attention to Moorthy, because five of her 11 children have died and of the remaining six, Moorthy the only son
- Village settings – cool Arablan sea – agriculture consists crops – rair cardmon, coffee, rice, sugar can etc.
- Forest – add to the romantic tone – teak, jack, sandal and sall
- Village 420 house– not all were big like postmaster suryanarayan’s double storyed house by the Temple corner – then three were theya house people.
- Venkamma – woman of a petty, Jealous nature – she against moorthy because he refused to marry her second daughter
- Towards end of the novel men are arrested and women flee to Kashipura for safety
- Mahatma Gandhi’s statement that “Satisfaction lies the effort, not in the attainment”.
- River bank is the regular meeting place of the village women, they gather there every morning
Rangamma forms a special groups of the women volunteers and name it ‘Sevika Sanfha’

7. The English Teacher - 1945
   R. K. Narayan.

✓ Rasipuram Krishnaswami Iyer Narayanaswami (10 October 1906 – 13 May 2001] was an Indian writer known for his works set in the fictional South Indian town of Malgudi.
✓ He was a leading author of early Indian literature in English along with Mulk Raj Anand and Raja Rao.
✓ Narayan's mentor and friend Graham Greene was instrumental in getting publishers for Narayan’s first four books including the semi-autobiographical trilogy of Swami and Friends, The Bachelor of Arts and The English Teacher.
✓ The fictional town of Malgudi was first introduced in Swami and Friends. Narayan’s The Financial Expert was hailed as one of the most original works of 1951 and Sahitya Akademi Award winner The Guide was adapted for film (winning a Filmfare Award for Best Film) and for Broadway.
✓ Narayan highlights the social context and everyday life of his characters.
✓ He has been compared to William Faulkner who also created a similar fictional town and likewise explored with humour and compassion the energy of ordinary life. Narayan's short stories have been compared with those of Guy de Maupassant because of his ability to compress a narrative.
In a career that spanned over sixty years Narayan received many awards and honours including the AC Benson Medal from the Royal Society of Literature, the Padma Vibhushan and the Padma Bhushan, India's second and third highest civilian awards.[2] He was also nominated to the Rajya Sabha, the upper house of India's parliament.

The English Teacher is a 1945 novel written by R. K. Narayan. It is a part of a series of novels and collections of short stories set in "Malgudi".

The English Teacher was preceded by Swami and Friends (1935), The Bachelor of Arts (1937) and Malgudi Days (1943) and followed by Mr. Sampath – The Printer of Malgudi.

This novel, dedicated to Narayan's wife Rajam is not only autobiographical but also poignant in its intensity of feeling.

The story is a series of experiences in the life of Krishna, an English teacher, and his quest for inner peace and self-development

- Krishna is a fictional character in the fictional city of Malgudi but he goes through the same experience
- He calls his wife Susila and the child is Leela instead of Hema
- The English Teacher is an autobiographical novel and Narayan can Justifiably claim as Dickens claimed of David copperfield
- William Walsh call ‘The English Teacher’ a ‘Personal Tragedy’
- The novel dedicated Narayan’s wife Rajam is not only autobiographical but also poignant in its intensity of feeling.
- It was published in the united states under the title “Grateful of life and Death” in 1955
- The most momentous event in Narayan’s life occurred in 1933 when he went to Coimbatore and fell headlong in love with a girl drawing water from a street tap. It was lucky for him that the girl was not already married and belonged not only to the Brahmin caste but the Iyer sub caste. Contrary to custom, negotiations were set in
motion from the boy’s side but, also when horoscopes were scrutinized they did not match. Narayan was not going to be put off by this. The services of another astrologer were requisitioned, and he overseded that the plant were not malefic and that the marriage would prove successful within five years Narayan lost his wife in the tragic manner set forth in The English Teacher and the first astrologer was proved right

- There is perpetual smile in her eyes and she exudes the fragrance of jasmine. Krishna decides to call her Jasmine hereafter and name there house jasmine. From the room in the hostel he moves to a corner house in Sarayu street
- Month pass, the child completes three years, and there is a proposal to buy or build a house of their own. On Sunday morning, husband and wife decide to explore lawley extension for a house or a site.
- They leave the child in the care of the maid servant and begin the day’s odyssey market road: stray students salute their English Teacher: tiffin at Ananada Bhavan: Walk along the sarayu
- Susila looks resplendent wear favourite indigo saree. She looks indeed a phantom of delight to a bewitched Krishna.
- Drive in a Jukta to lawley extension: inspecting vacant houses for sale. Susila bite a fly in the infected lavalory
- visit to the temple and burning incense before the image of God Srinivasa
- The same evening takes ill, it proves to be typhoid. - Susila’s parents arrive, but there is still no truce to the husband’s baffling fears and hopes
- See – saw in the temperature chart goes on, there is then a sudden change for the worse, and the end comes at last
- The body is laid on the ground, it is taken across Nallappa’s grove to the ceremonid ground.
- The experiments in psychic communication with Susila with the help of a medium introduce a whimsical or fantastical element into a story
- She remains confined for her bed for the next 4 days
1. The English teacher is R.K.Narayan's autobiography
2. William walls calls The English teacher 'a personal Tragedy'
3. Krishna was hero of the novel
4. What was the salary of Krishna? One hundred Rupees
5. Where did Krishna work as an English teacher? Alber mission college
6. What was the name of principal? Mr.Brown
7. Who was Dr.Menon? Menon was Asst. Professor of Philosophy
8. Where did Krishna live? Malgudi
9. Where was Alber mission situated? Malgudi
10. Gajapathy is Head of the English Department
11. Singaram is a poem in the Hostel of Albert Mission college
12. The most important theme in the novel is love
13. Susila is Krishna's wife
14. Leel was daughter of Krishna and Susila
15. Susila died of typhoid
16. The word which created the controversy among the teachers is "honour". The principal got angry, because the students wrote the word honour as honor.

9. A HANDFUL OF RICE
   Kamala Markandaya

Nectar in a Sieve (1955) was a miniature epic about India's poor
- Kamala Markandaya (01 January 1924 – 16 May 2004) was a pseudonym used by Kamala Purnaiya Taylor, an Indian novelist and journalist.
- A native of Mysore, India, Markandaya was a graduate of Madras University, and afterwards published several short stories in Indian newspapers.
- After India declared its independence, Markandaya moved to Britain, though she still labeled herself an Indian expatriate long afterwards.
- Kamala Markandaya, whose Nectar in a Sieve (1955) was a miniature epic about India's poor, returns to the earlier concerns of that book in A Handful of Rice. Ravi is a village son who has left his desolate, destitute home for the promise of the city.
- There he falls into the company of similarly rootless young men, presided over by the wily city boy, Damodar, who appears fitfully through the book as a
seducer to criminal and get-rich-quick schemes which Damodar is clever enough to survive and thrive by.

- By a chance misdeed, Ravi becomes acquainted with the tailor Apu and his family; Apu's daughter Nalini wins his heart and brings him from the streets into the already crowded household, first as Apu's apprentice, then his son-in-law.
- The author recreates the life of the respectable poor with moving fidelity as they face the problems of food, illness, unemployment. When Apu dies, the still rebellious but worn Ravi, now a father of three and head of the household, cannot keep his customers.
- After the death of his son, he reverts to the street, but Damodar now discards him as unfit for dangerous enterprises, and he ends storming the rice supplies with the mob.
- A portrait in poverty, which is part of the history of our times. It is less compelling than the earlier book as a novel while managing the same concerned compassion.

**BOOKS**

- Nectar in a Sieve (1954), a Book of-the-Month Club Main Selection and smash hit in the United States. In 1955, the American Library Association named it a remarkable book. That novel was trailed by nine others: Some Inner Fury (1955), A Silence of Desire (1960), Possession (1963), A Handful of Rice (1966), The Coffer Dams (1969), The Nowhere Man (1972), Two Virgins (1973), The Golden Honeycomb (1977) and Pleasure City (1982). Her two most well known novels, Nectar in a Sieve and a Handful of Rice, were educated in several American courses, both in the government funded schools and the colleges. From the 1960’s onwards it was a typical sight to find Markand

- A handful of Rice – 1996 – **Fifth novel** - It contains 40 Chapter
- Ravi, like Telemachus finds Apu who has been looking for son, he takes to him.
- “A Handful of Rice” is a realistic exploration of the problems in the city in which rural poverty hunger is only a take off – point’.
 Ravi unusual forced sexual intercourse with Jayamma in the absence of his wife in Chapter 36
 A Handful of Rice deals with urban life with its struggle for survival. It set in metropolis of India, Madras city,
 Ravi promises Memasahib to prepare the gown in time, but he fails to keep the words. He tells the death of his father-in-law.
 “The dress had been wanted for Saturday reception” – Mema sahib
 In fact, life in a city like Madras gives one of the impression of being in a Jungle,
 Ravi represents himself as the East-its faith. Its spiritual values, its humanity
 Madras is symbolized by Westernization Damodar is product of the West
 The fashionable shop named EVE dealing in ladies garments
 Nalini is one of the symbolic partial of the novelist whose love strengths Ravi’s spiritual values.
 Raju dies in meningitis
 The sisters, Nalini and Thangam are the salt of the earth
 Ravi has learnt that “Life was battle in which the weak always went under could to keep on top was a food”
 “Ravi looks back to village from where he has come and remembers” – all lived between bouts of genteel and acute poverty the kind in which the weakest went to the wall, the old ones and the babies dying TB, dysentery, the falling fever, recurrent fever
 Ravi and Mema Sahib, the novelist brings out the drawback of the East and the west.
10. AUTOBIOGRAPHY

Jawaharlal Nehru

✓ Pandit Jawaharlal Nehru (14 November 1889 – 27 May 1964) was an Indian independence activist, and subsequently, the first Prime Minister of India and a central figure in Indian politics before and after independence.

✓ He emerged as an eminent leader of the Indian independence movement under the tutelage of Mahatma Gandhi and served India as Prime Minister.
Minister from its establishment as an independent nation in 1947 until his death in 1964.
✓ He has been described by the Amar Chitra Katha as the architect of India.
✓ He was also known as Pandit Nehru due to his roots with the Kashmiri Pandit community while Indian children knew him as Chacha Nehru (Hindi, lit., "Uncle Nehru")

- He wrote an autobiography within hectic writing spree of 9 months (June 1934 to February 1935)
- It was published in 1936 with a dedication to his wife “kamala, who is no more”
- Before Nehru’s autobiography, Gandhi’s autobiography “The story of my experiments with truth” published in 1927 became world classic.
- Naturally readers began a comparison between the two biographies, one the Gandhian testament and the other testament of youth.
- Gandhian testament was written in simple style but Nehru’s autobiography bears the benchmark of a sophisticated Indian educated abroad with an impressive array of vocabulary.
- In the epilogue of the autobiography Nehru highlights his thoughts on his 45th birthday on February 14, 1935.
- Nehru belongs to Kashmir descendants of Raj Kaul, an eminent Sanskrit and Persian scholar whose fame spread to the court of Faruksiar. Kaul was summoned to Delhi and the family migrated in the year 1716.
- The emperor gifted Kaul with a Jagir situated on a canal. Since the Nehru (meaning canal) became attached to the family name in course of years Kaul was dropped and the family became Nehru.
Nehru’s great grandfather Laxmi Narayana Nehru served as first Vakil of the emperor.

His grandfather Gangadhar Nehru was the Kotwal of Delhi before the great revolt of 1857.

In the uprising the Nehru lost all their possession and moved to Agra. Motilal Nehru was born in 6th May 1861, exactly on this day Rabindranath Tagore too was born. After his apprenticeship Motilal Nehru moved to Allahabad.

Nehru was born in Allahabad on 14th November 1889. When he was 10 years old brought to ‘Ananda Bhavan’. Till 14 he didn’t go to school. Teachers came home. Ferdinand T. Brook, a 20 years old tutor taught him at home.

He, an avowed Theosophist who influenced the eleven years old Nehru’s mind, in reading. He developed a taste for reading especially children’s literature and other literary giants.

Lewis Carroll’s Book
Rudyard Kipling’s The Jungle Book
Stories: Mark Twain, Sherlock Holmes
Madame Blavatsky: Theosophy
Hindu scriptures
Pythagoras
Upanishads

He met Gandhi for the first time in 1916 at the time of Lucknow congress. In 1916 he married Kamala in Delhi on Vasanta Panchami.

In 1917 November 19 Indira Priyadarshini was born, he addressed her as ‘Indu’.

In 1905 he sailed for England to study at Harrow. In 1907 moved over to Cambridge Trinity College. He displayed the intellectual level of learned discussions on Nietzsche, Shaw, Lowes Dickinson, Havelock Ellis, Otto Feininger, Oscar Wilde, Walter Pater and Meredith.

His autobiography deals with the history of the freedom struggle.
In his boyhood, he was stealing one of the fountain pens from his father’s table and he didn’t confess.

His life contains numerous experiences of prison life, his voluminous memories ranging from India to England to Europe; Russia is a great journey with rich learning experiences.

Having sacrificed his youth by going to prison during the freedom struggle, the loneliness of life in a goal away from loved once.

He was first imprisoned for 3 months in 1921 in connection with the non cooperation movement. He was isolated, insulted and humiliated. He imprisonment a new type of convict was registered those who participated in non cooperation movement.

He was lover of nature longed for the sunrise and sunset to see the greenery and hear the birds but in prison none of it was possible. He remembers the animals in the prison monkey, squirrels, dogs, scorpion, lizards and snakes.

In 1920, Nehru and his wife had to dependent upon his father for financial. He had given up legal practice to join the freedom movement. He found himself with little money but never grudged travelling in 3rd class compartments wearing khadi clothes.

He told about Bhagat Singh as a symbol of love for the motherland. To vindicate Lala Lajapat Rai’s assault and death, huge protest and demonstration was held.

He gave numerous speeches and was praised and addressed as “Bharat Bhusan, Jewel of India, Tyagamurthi, and O Embodiment of sacrifice.”

He was arrested and sent back to Naini prison on 1st January 1931. Kamala was also arrested and joined her comrades in prison for 26 days.

During 1931 to 1933 published “Glimpses of World History”, 1947 to 1964 he was Prime Minister of India.
Kamala died in February 28, 1936 due to T.B at the age of 37 in Germany.

In AICC meeting Gandhi was strongly opposed by Motilal who did not regard Gandhi as a saint or Mahatma but instead regarded as a strong unbending man something of a rock.

In Geneva he met Raja Mahendra Pratap, Don Quixote, Shymaji, and Krishna Varma.

In Paris he met Madame Cama, Moulvi Obeidulla.

In Almora that Nehru wrote his last lines of his autobiography and added a post script.

On May 27, 1964 he passed away.

Kamala Markandaya (1924-May 16, 2004) was pen name

by Kamala Purnaiya Taylor

11. Muktha (Dhara) – 1922

- Tagore

Tagore’s experience with drama began when he was 16 years old. He wrote his fist play Valmiki Pratiba at the age of 20.

From his 26th to 36th year he wrote many great plays, including king and queen, sacrifice

He also wrote the verse dramas karna and kunti, sati between 1905 to 1919, he wrote prose plays, including. Post office, the king of the dark chamber.

Autumn Festival Raja and Atonement. Muktha Dhara and Natir puja and Chandalika (1933) were written in the same period. It was written in 1922.

It is otherwise entitled the water fall. It also translated as Freed current water

Characters: Important

1. Ranajit - He was a king of Uttarakut and the over lord of Shiv-Tarai.

2. Abhijit (or) Uuvaraja (or) Crown Prience - Adopted son of Ranajit (Hero)

3. Sanjaya - Junior prince (or) Rajakumar (By Birth)
4. Bibhuti - Villain, royal Engineer. He was Blacksmith but was made Sathiriya try Royal order.
5. Viswajitha - He was a uncle of Ranajit, and king of Mohangarh, admirer of Abhijit.
6. Dhananjaya - He was a Sanyasi, the spiritual leader of the Shiv – Tarai people.
   Symbol - He preaches and practices. non-violence. He is compared to Gandhiji.

**Minor:**
1. Amba - The old woman who cost her only son in de construction of dam.
2. Ganesh - Shiv – Tarai negative leader of the people.
3. Vijayapal - The commander of King’s army.
4. Uddhav - Captain of the Guard
5. Bateek - Old man

**Act – I:**

The play opens in Uttarakut. There is a road leading to the temple of Bhairava a big dam is constructed near the temple across the from mountain stream, Muktha Dhara.

READ MORE ……

**12. Tughlaq – (Historical Play)**

- Grish karnad

- He was born in 1938.
- He acted as visiting professor at Chicako University.
- He wrote for plays but three are only published such as I Yayati (1961) story taken from Mahabarathi the play with the message of the Gracefulness of old age and complexity of the young age.
- **Second Tughlaq – 1962,** originally W. Milten in Canada written by himself.
- He is also the translator from Canada to English.
- He followed some conventions of the company natak,
III Hayavadana sword of Tippu Sultan – 1970 translated in English.
- He took the theme from Katha Sarit sagaria, Sanskrit story collection.
- He based his work on Thomas Mann’s, German novelist, work Transposed Heads, Devathatta, Kapila and Padmini, Nagamandala – IV.
- All the plays are based on mythologies and histories.

Introductions:
- Tughlaq assumes the title of Muhammed Bin Tughlaq, in 1325 in Delhi.
- His real name was Junakhan (or) Ulugh Khan.
- He came to power after murdering his father.
- He had for brothers.
- But he had no opposition.
- His plans we Revenue reforms,
- Increase i in taxes in Doab,
- Transfer of capital from Delhi to Daulatabad,
- The centre of his emperor.,
- Introduction of token currency,
- Judicial reforms.

Characters:

1. Tughlaq
2. His step dead mother
3. Aziz (Vishnu Prasad, a Brahmin)
4. Aazam - Aziz’s Friend
Scene – I:

The play opens in the chief court of justice in Delhi in 1327 after two years of Tughlaq’s coming to power. There was dispute between Government and Vishnu Prasad, a Brahmin (originally Azia). The Government company fiscal Vishnu’s a piece of land. The chief justice gave the order in favour of a Vishnu. He orders that Tughlaq must return the land to Vishnu

READ

A BIRDS VIEW

- This is the first and most significance plays in the post independence period to have engaged with the sultanate period in Indian history.
- This period brought an end to the golden age of classical Hinduism and introduced Islam as a dominant force.
- The play represents the hopes and disappointments in the political life of the Nehruvian era in Indian politics. It voices the disillusionment of the people of karnad’s generation with Nehru’s idealism.
The play is comment of the political scenario of the two decades after independence, under Nehru’s leadership. Nehru’s vulnerability to failure inspite of over aching ambition and an uncompromising intellect is paralleled with that of Tughlaq.

Karnad’s 2nd attempt tuglaq is certainly a historical play. This play was originally written in kannada (1964) and translated into English (1976) by Alque Padamse.

It was first staged at Bhulabhai Auditorium at Mumbai in august 1970 with great success.

In opening scene tuglaq accept the Kazi’s judgment graciously in which he is held guilty of misappropriating the land of Hindu, Vishnu Prasad.

Tuglaq loves chess, rose garden and enjoy the poems of Sadi, he reads much Greek and he is very much aware of Greeks. He is also well versed with the poetry of Rumi.

----------------------------------------

CONT……

 The king betrays his courtiers, Nobleman:
**Tuglaq behaved in a treacherous** manner. He had his father Ghiyas ud din and brother Muhammed Khan killed where praying for his indomitable desire to rule.

The saint, sheik imam ud din comes to Delhi to take the sultan to task for his anti Islamic behavior. He arranges public meeting which is attended only by the sultan and Sheik. They have been waiting for half an hour but not a soul turns to listen to the Sheik.

According to Tuglaq’s plan, his soldiers go for door to door prohibiting people from attending the saint’s speech.

Tuglaq persuaded Sheik to be peace to Ain ul Mulk who rebels and is ready to march to Delhi with an army of 30000 warriors.

Ain Ul Mulk is Tuglaq’s childhood friend and the governor of Avadh. But he rebels when he is transferred to Decan. So he challenged the Tuglaq openly. But Tuglaq wants to utilize Sheik religious status to pacify Ain Ul Mulk and crush both of them simultaneously.

Tuglaq and the saint look alike. At the plains of Kanuj the enemy misconceives the saint to be tuglaq but tuglaq’s soldiers who are hiding behind the hills, begin the battle.

The enemy passes arrows into Sheik’s body. His body looks like “a gory human porcupine.” It is a tuglaq’s craftiness is evident as 2 birds are betrayed with one stone.
. He is isolation and tries to get the forbidden sleep the call for the prayer is heard. After the prayer, he gets up confused from his deep sleep.

13. Gurucharan Das : Larine Sahib

Born 3 October 1943 (age 75) – living Author
Lyallpur, British India
Occupation Author, Commentator, Public Intellectual.
Gurcharan Das turned to the third aim of life in Kama: The Riddle of Desire, and discovered that if dharma is 'our duty to others', kama is a 'duty to ourselves'.

Gurcharan Das is also general editor of a fifteen-volume series

Characters:
1. Henry Hardinge - Indian Governor General
2. Frederick Currie - The Foreign Secretary
3. H.M. Elliot - Secretary to the Governor general’s counsel.
5. Sher Singh - The Guardian of Dalip Singh
6. Dalip Singh - Maharaja of Punjab (Boy king)
7. Baba - Dalip’s old servant
8. Rani Jindan Kaur - Queen of Punjab, Dalip Mom
9. Sardar Lal Singh - Wazir (CM)
10. Sardar Tej Singh - Commander in Chief of the Khalsa army (Sikh)
11. Herbert Edwardes
12. Captain James Abbot
13. Harry Lumsden Maharaja - The young men, assistant
   Lawrence
   Ranjit Singh - Rather of Dalip Singh

There are three acts ................

The play opens with the Quotation from the book the necessary Hell written by Michael Edwardes. The Quotation praises Henry Lawrence. In Act I, Henry Hardinge is holding a meeting with Currie and Elliot. It is 20th March, 1846, a month after the battle of Sobron, known as first Sikh war.
Lawrence dressed as Ranjith Singita. He says, “Punjab is mine
Kohinoor” mind
Where is my Rani?”

Lahur says, “I will take off lion’s chogah (dress)
It is grown coohot for me”.

COMMON WEALTH LITERATURE

19. The Lion and The Jewel – 1964
- Wole Soyinka

✓ He was born in Nigeria in 1934.
✓ He was the son of headmaster.
✓ His childhood experience and recorded in his autobiography Ake - the years of childhood.
✓ He was educated in Ibadan and England.
✓ In 1960, he formed theatre company, Masques.
✓ In this company he staged his major play, A dance of the forest.
✓ In 1959, he staged the Lion and the Jewel.
✓ He was arrested for political activity and also for his works.
✓ He was awarded Nobel prize in 1986.
✓ He was first African got it.
✓ Politically he was in exsile in Ghana.
✓ He dedicated his nobel prize acceptance the speech to Nelson Mandela.

Plays:
1. Keffi’s birthday Treat – 1954
2. A dance of the forest – 1960
3. The strong breed – 1965
4. Kongi’s harvest - 1964
5. The Road - 1965
6. Mad men and specialists - 1970
7. Death and King’s horse men - 1975
9. King Bababu
10. Etiki Revu wetin

The play is set in the village of Ileyinle in Nigeria. The play is classified into 3 sections, Morning, Noon and Night.

Characters:

1. Bala Baroka (62 years old) - The village chief
2. Sadiku - First wife
3. Alilatu - The favourite wife
4. Lakunle (23 years old) - The school master – western educator
5. Sidi - The village girl
6. Wrestler
7. Photographer ‘B’ – Symbol of African tradition

Morning

…………………………………………ULD affect her spine.

He says, it is unwomanly to carry, “Spiders only carry wad”.

He blames her dress, with shows her bare shoulders. Her dress may invite sexual comments from people. But she is angry with him for his talk. She says that the people call him mad man of Ilujinle. He Quotes “Bible Sentence”, casting pearls before the swine. It means the pigs do not know the value of a jewel. He calls her savage. She is angry. Lakunle blames her as jealous. He says that her jealousy is due to her small brain. She demands her pail. He explains that his observation about women’s brain is about her. The scientists discovered the truth of small brain, so are could the weaker sex. But she replies that the village woman who
pounds the yam or planting the millet, with the child in the back are not weak. Lakunle says that machines will do the work. She does not believe him.

He says that he will change the village from just Ilujinle. Sidi calls his thoughts as a result of madness. Lakunle says that the changes are now in Lagos Balgry and other small towns.

Sidi congratulates for his performance. She invites him to find the stranger.

Noon

Sidi looks at the picture in magazine. Lagos brings the firewood for sidi. Then Sadiku, senior wife meets her. She is an old woman.

Sadiku enters and tells him about Sidi’s response. He opens magazines and looks at the pictures. He confesses that he lost his manhood a week ago. His father at the age of 67 begot twins.

Night

Sidi stands in school looking at her photos. Sadiku enters and sets the naked figure of Baroka before the tree. Sidi laughs at the sight. Sadiku war her. She asks sidi to join in the dance when Lagos comes, dancing stops.

Lagos understands the event. He is still ready to take her as his wife. He tells her to keep it a secret but sidi rejects Lagos. She wants to marry Baroka. Finally, Sidi praises Baroka dancing and singing. Sidi goes to Baroka’s palace.

Baroka - Symbol of African tradition
Lakunle - Symbol of Modern education
Sidi - Represents the oscillating mind by tradition and modernity.

“Flash Black” technique is used by Soyinka to show the poem
“Flash Black” is showed by “Lakunle”,
“Stood upon the scales and was proved away”

Lakunle Quotes the St. Mathew (Bible)
He prayed the Nigerian God –
Sangu - God of lightening to strike him.

- Douglas Stewart (Radio Play)

- Douglas Stewart (6 May 1913 – 14 February 1985) was a major twentieth century Australian poet, as well as short story writer, essayist and literary editor.
- He published 13 collections of poetry, 5 verse plays, including the well-known Fire on the Snow, many short stories and critical essays, and biographies of Norman Lindsay and Kenneth Slessor.
- He also edited several poetry anthologies.
- His greatest contribution to Australian literature came from his 20 years as literary editor of The Bulletin, his 10 years as a publishing editor with Angus & Robertson, and his lifetime support of Australian writers- Geoffrey Serle, literary critic, has described Stewart as "the greatest all-rounder of modern Australian literature"

In the same year, he wrote his next verse planed Kelley.
In 1942, he wrote the romantic comedy, the Golden love

Plays:
1. The fire on the snow (1941)
2. Ned Kelley (1943)
3. The Golden lover (1944)
4. The shipwreck (1947)
5. Fishers Ghost (1960)
6. Mrs. Jones
7. Barken, Constable
8. Curnow - 1 school master
9. Gribble, 1 parson
10. Reardon - Gang man (Railway)
Play: Ned Kelley,

- Ned Kelley, the play is based the local Australian legend of Kelley gang.
- Ned Kelley is the notorious Australian outlaw known as Bush rangers.
- Kelley was a gang leader.
- He started crimes by stealing horses and cattle.
- They lived in Australian outback or bush.
- They, travelled on horses to rob.
- Ned Kelley was born in 1855.
- His son of a criminal, transported Ireland.
- First he was wanted for horse stealing in 1877 (22 years).
- He escaped New South Wales.
- There he joins brother Dan. He, then formed the Gang.

ACT – I

The play begins in Feb 18, 1879.

Then they would attack the people. They close Glenrowan as a spot, to carry out the plan. Dan and Joe Warin Ned Kelley that it is a dangerous plan. After some time, Joe is happy to join Ned Kelley. Their First plan is to kill Aaron. Joe takes Dan with hi. Ned Kelley and Heart go to Glenrowan to remove the rails.

ACT – III

Aaron, his wife Rita, his mother Mrs. Barry and Irish policeman are in the hut. After some time, Aaron with gone out The three policeman are sleeping in only bedroom. Rita is worried about her hubby.

Joe stuffs his ear with song. Dan and Heart are waiting for the train. Joe is again singing. The school master, Curnow is begging ‘K’ gang to allow him to go. He says that he should take his sick wife home. Ned Kelley is show mercy on him But Joe is suspicious. Joe is drunken.
Ned Kelley permits Curnow and his wife to go. Bracken, the constable asks the police to attack Ned Kelley.

The train’s whistle sound is heard policemen surround the bar. Ned Kelley goes out alone for the encounter.

- But Joe is unwilling but he is shot dead peeping out of the window.
- Heart want to become approval.
- Dan threatens to shot him.

Ned Kelley is dressed in metal armour but he is shot dead. Heart and Dan are forgotten.

21. The Novelist as a Teacher

Chinua Achebe

- **Chinua Achebe** was born on November 15, 1930, in Ogidi in Eastern Nigeria.
- His family belonged to the Igbo tribe, and he was the fifth of six children. ...
- He was educated at a government college in Umuahia, Nigeria, and graduated from the University College at Ibadan, Nigeria, in 1954.

1. Chinna Achebe's essay the novelist as a teacher is an exploration of the role of the writer in general and of the African writer in particular

2. Achebe says there is much difference between the European writer and his African counterpart.

3. He says that it is a writer's responsibility to fulfill the tasks that society imposes on him.

4. A writer is not a parasite, living on the society around him.

5. A writer should be a teacher, guiding people who are floundering and floundering in the dark.

6. The lady teacher asks Achebe to present in his novel such young men as would resist parental pressure.

7. The lady teacher disliked Achebe's novel 'No longer at case, because the young man in this novel yields to his father's wish and turns his back on his former beloved.

8. Maypole dancer - Ancient Africans dance

9. 'Negritude' is a movement initiated by Achebe to revive ancient African culture.
10. Achebe's readers are mostly students and teachers.
11. The majority of Achebe's readers are in Africa.
12. As a teacher Achebe wants to teach the greatness of African culture.
13. Harmattan is the dusty wind of Africa
14. Achebe says that Africans are not just equal, to the westners, but superior to them.
15. Achebe says that change is the law of life
16. Most of the readers of Achebe's fiction are high school and college students and lady teachers
17. The novelist as a teacher is a note worthy attempt by the author to depend his career as a writer as a noble profession.
18. Achebe concludes that the novelist is first and foremost a teacher.

**Chinua Achebe- Post Colonial Novel**

He was born in 1930 in Nigeria. He was a child of protestant missionary. His native village is Ogidi. His native culture is Igbo. He attended the college 4m 1944-1947. His Christian name is Albert Achebe. But he original abandoned it. In 1958, he published “**Things Fall Apart**” as response to Joseph Conrad’s (Polland Heat of Darkness – He Black’s Criticism) In 1967 he edited the Nigerian journal, Okike. The novel contains 24 chapters.

The title is taken from W.B. Yeats’s the **SECOND COMING**.

‘Turning, Turning Widening gyre (round & Round)

**Things Fall Apart** the centre cannot hold

The Falcon cannot hear the Falconer’

(Its about the downfall of western civilization)

**Characters:**

1. Okonkwo - Leader in the village of Umuofia
2. Onoka - His Dad
3. Nwoye - His eldest Son (First wife)
4. Eninma - The only child of okonkwo’s that wife.
5. Ekwefi - His that wife (She had 10 children)
6. Ikemefuna - The adopted child of Okonkwo
7. Mr. Brown - I white missionary (comparmis) (who spreads the white)
8. Rev. James Smith - He replaced Mr. Brown (Strict man)
10. The District Comissional
11. Obeierika - Okonkwo’s close friend.
12. Enoch - He was a Christian convert 4m.
13. Ezeudu - Oldest man in African
14. Chielo - Priestess to the woddess of the oracle Agbala. She is a widow with two children.
15. Akunna - The caste leader of Omiaofia
18. Yuanwa - Medicine man who treat Ezinma
19. Maduka - Son of Obierika
20. Obiageli - Okonkwo’s First wife’s daughter.
21. Ogiugo - Okonkwo’s III wife’s daughter.

According to obierib the dead body of the man who commits suicide is not bury by his relatives. O is hanging himself. The Deputy Commissioner asks his man to bring the body down. He plans to write a book about pacification. (Euphenuism for suppression) of the African. He would devote atleast one paragraph for O

- The title of the novel echoes W.B. Yeats poem “The Second Coming.”
- The novel presents the disintegration of the 19th century traditional world of the Ibos. Dealing with the weakness and strength of the Ibo traditional society.

---

SARA COACHING INSTITUTE 9442738785, 6379050379
ENGLISH STUDY MATERIALS- UNIT VII

79
Achebe states, “Amalinze cat was a wily craftsman, but Okonkwo was a slippery as a fish in water.”

In Things Fall Apart man’s wealth measured by the Yams and cowries he possessed. Children, wives and land were all symbols of wealth.

For Okonkwo, ‘yam’ stands for masculinity. Respect and success are based on only mably activities and accomplishment; whereas domestic chores like taking care of children and hens are left to the women folks.

The action of the novel climaxes with an explosion of gunfire, and ‘all was silent.’

Reverend Smith views Africans as “heathens.”

Okonkwo fame is compared to ‘bush fire in the harmattan.’ Okonkwo’s father, Unoka was a man incapable of thinking about tomorrow.

Unoka owed two hundred cowries to Okoye. The killing of Mbaino, wife of Ogbuefi udo of Umofia by their neighboring village aroused anger amongst the villagers.

‘Yam’ feast symbolizes the harvest and prosperity of the Ibo people.

Ekwefi names her children as Onwunbiko means death I implore you,

Ozoemena ‘may it happen again’

Oneowa ‘death may please himself’.

The profussed purpose of Mr. Brown and Reverend Mr. Smith to bring in the civilization of the western world to the so called ‘dark continent’ for their own good has an ulterior motive of bringing it under the British rule.

**Points**

1. Things fall apart has been divided into 3 parts.

2. Okonkwo was a wealthy and respected warrior of unofia clan, a lower Nigerian tribe.
3. This clan was part of consortium of nine connected villages including Okonkwo's village Iguedo

4. In his youth Okonkwo brought honor to his village by beating Amalinze, the cat in wrestling contest

5. Unoka was father of Okonkwo

6. Unoka was a skilled flute player

7. Okonkwo was ashamed of his father because he was in debt.

8. Mbaino is neighbouring clan of umuofia

9. Kola is served on most social occasions in this culture. It is also one ingredient after which coca cola is named.

10. In Igbo land, a person without title is called Agbala (which also means women)

11. Yam festival celebrated for 2 days. This festival is an occasion for giving thanks to Ani, the earth goddess.

12. Ezeudu is oldest member umuofia.

13. Okonkwo exiles himself voluntarily with his family to the nearby village of Mbanta. He has to spend seven years here.

14. The reason for his exile is killing of 16 years old boy.

15. The Iron horse is the cycle which the white used for travelling

16. The title 'Things fall apart' is taken from W.B.Yeat's poem. The second coming

17. Okonkwo has three wives and eleven children

18. Okonkwo hangs himself because he does not want to be hanged by the District commissioner for having killed his messenger

19. Ikemefuna - The young boy who is taken away from mbaino as compensation and is made to stay with oknkwo. Later he is murdered by Okonkwo.

   - Allen Patern

At the age of 22 became a teacher at the white schools.
He travelled all over the world to study reformatory schools.
In one such trip after second world war, he wrote cry, the beloved country.
It was published in 1948.
It was translated in 20 languages.
The novel depicts the South African racial policy of apartheid (Racial discrimination).
His other novels are To late the phalarope, (1953), Ah, But urland is beautiful (1981).

**Historical Background**

- Cry, the beloved country is set in South Africa in 1940’s.
- Before the Britishers, South Africa was populated by African tribal groups, San.
- But later Dutch people came in 1600’s.
- They colonized the country.
- They were called **Boers** (Dutch people).
- The English people came in 1795. So, the power struggle went on in **Anglo-Boer** war cities 1902.
- In 1910, Britishers established the union of South Africa.
- They introduced **Apartheid**.
- In 1913, Black South Africans, were permitted to own a small land.
- Apartheid was introduced in 1948.
- This policy was removed in 1994 by Nelson Mandela.
- In 1994, The first free election was conducted.

**Characters:**

1. **Stephen Kumalo** (Black group) - Hero, he is Zeeul priest in the village of NdotsheniHe is a belierrer in God. South Africa village in Natel (Dt)

2. **James Jarvis** - He is a second hero, white land owner.
3. Theophilus (Leader of the Negroes) - Msimangu - Stephen’s guide in Johannesburg. He is a young minister in mission house in (church priest) Sophia Town.

4. Absalom Kumalo - The son of Stephen Kumalo. He is a criminal and murdered author Jarvis.

5. John Kumalo - Brother of Stephen Kumalo he was a carpenter. Later became the successful businessman. He was the powerful black politician.


7. Mrs. Kumalo - She is the wife of Stephen Kumalo.

8. Geartrude Kumalo - Stephen Kumalo’s sister. She was 25 years younger to his brother. She lives in Johannesburg. She was women of weak nature.

9. Gertrude’s Son - He consoles Kumalo during his troubles.

10. Mrs. Lithebe - The woman with whom Kumalo’s stays in Johannesburg. She is an Msutu women. She lives in Sophia town she is God Christian.

11. The young man - He tries to reform Absalom.

12. Rather Vincent - He is an Anglican priest 4m England who stays at the Sophia town mission.

13. Absalom’s girl Friend - She is 16 years old girl. She became pregnant thru Absalom. She is innocent but sexually experienced.

14. Margret Jarvis - Wifes of James Jaru’s. She is physically weak. She could not accept the death of her son.

15. John Harrison - The brother of Mary Jarvis.


17. Mr. Harrison - Father of John Harreson.

18. Arthur Son - He is a child. In later

19. Napolean Letsitsi - He is an agricultural expert hired by James Jarvis to teach farming techniques to the village people, Ndotsheni (place of village). He is well educated middle class black man.

20. Mathew Kumalo - John Kumalo’s son

21. Johannes Pafury - He is a robber leader.

22. Mr. Carmichael - Lawyer of Absalom.
The novel with 3 parts and 36 chapters.

- The novel opens in remote village of Ndotsheni, Natal province of eastern South Africa.
- The Rev. Stephen Kumalo gets a letter from the follow minister, Theophilus Msimangu. Msimangu writes to him to come to Johannesburg, a city in South Africa.
- According to the letter, Stephen he must come to help his sister Gertrude, who was fallen ill.
- Stephen Kumalo makes the difficulty and expensive journey to Johannesburg.
- Stephen Kumalo with the great gope of helping his sister and of finding his son, Absalom. Absalom escaped to Johannesburg from Ndotshani and he never returned.
- J.G., Stephen Kumalo is welcomed by Theophilus Msimangu the priest, who sent the letter.
- S.K. is given comfortable lodging by Mrs. Lithebe, the Christian woman.
- Her duty is to help others.
- Stephen Kumalo meets G.K. she is now prostitute and liquor seller.
- S.K. asks her to come back to Ndotshani with her young son.
- Both Stephen Kumalo and Theophilus Msimangu begin the searching of for Absalom in the interior parts of John Kumalo brother of Stephen Kumalo.
- He was become a successful businessman and a black politician.
- John Kumalo takes from to the factory where A’s and his son Mathew Kumalo worked together.
- They get the clues. Stephen Kumalo travels from place to place. He begins to with the racial and economic divisions. Stephen Kumalo finds that his son spent in the reformatory. He made the 16 year old girl pregnant.

Meanwhile, the newspapers announced the murder of Arthur Jarvis, the famous white crusader for racial justice. He was murdered in his home by a group of burglars. His wife is Marry. Jarvis and he with got a son. Stephen and Theophilus
Msimangu go to the local police station. The police is searching A’sm. Based on suspicion, A’sm is arrested for Arthur Jarvis, murder. A’sm confessed his crime. But he claims that the accept two more persons are involved, including Mathew. Stephen Kumalo gets a lawyer Mr. Carmichael to argue from A’sm John Kumalo also arranges a lawyer for his son Mathew Kumalo’s defence. A’sm girl friend meets him in the jail. She is shocked as to the news of murder. A’sm proposes to marry ever.

In Ndotsheni, James Jarvis father of Arthur Jarvis runs the great estate. He hopes for rain the local police bring him the news of his son’s death. He leaves immediately to Johnnesburg with his wife. She is weeping. In Johannesberg, James Jarvis is reading the articles and speeches of on social inequality. He changes his white prejudice James Jarvis meets Stephen Kumalo for the first time by accident in Johannesberg, Stephen Kumalo feels sorry for the death of Arthur Jarvis.

– Johannes burg is famous for Gold. In Ndotshani, the children dies due to the lack of milk.
Biblical reference word - by the believed John Kumalo – Werupted prophet Ablasoms – Kamic his son.

A BIRDS VIEW : Cry the beloved country

Mrs.Lithebe a good woman of their church who speaks Zulu. Kumalo takes lodging there for 3 shillings a week. He is buying new and sober dress for Gertrude from his post office book money.

The two men (Absalom and Mathew Kumalo) go to the Doorfontein and find that Absalom is no longer working there. Informed by a fellow workman Dhamimi.

A white priest brings a copy of the Evening star in which there appears a new item. Murder in parkworld. Well known city engineer shot dead. Assailants though to be a native.
At 1.30 p.m, a native followed by two accomplices entered Arthur’s house by the kitchen.

Two policemen, a captain named Van Jaarsveld and another Binnendyle, come in a car and as directed by Jarvis’s wife, they climb the hill and meet Jarvis on the way and inform him that his son is dead.

Mr and Mrs. Jarvis are received at the airport by John Harison. They drove in the car to the police laboratories to see the dead body.

John Harison tells Jarvis that at the time of death, Arthur had been writing an article, “the truth about native crime.”

Arthur’s study room is full of books and books on different subjects on South Africa and religion, Russia, crime and criminal as well a Shakespearean plays. They are also portraits of Christ crucified Abraham Lincoln, Vergelegon and the Willows by the river.

James Jarvis reads an article called ‘private essay on the evolution of a South Africa.’

Absalom wants his child to be named as Peter. He tells his father to take his post office book that has 4 pounds and also parcel which he left at Joseph Bhengu’s house at Germiston for the sake of his prospective son. New fold is discovered in South Africa at a place called Oldendaalsrust in the province of Orange Free State. People speculate that a 2nd Johannesburg.

Mathew Kumalo and Johannes Pofuri are set free, Absalom confesses that he shot at Arthur out of fear and sentences him to death by hanging.

Kumalo, Msimangu and Father Vincent go to the prison and the marriage of Absalom and the young girl at the prison chapel by Father Vincent.

Kumalo accompanied by the small boy (Gertrude’s son) but not Gertrude, and the young girl to Ndotsheni in Natal changing four trains.
Jarvis’ grandson wants to learn the tribes’ native language Zulu. So he approaches Kumalo.

Napoleon Letsitsi meets Kumalo with his papers. He is send by Jarvis to teach farming method to local people. He stays Kumalo’s house.

Held confirmation ceremony in chapel. Bishop asks Kumalo to spend some other place to his place for peace. He received letter from Jarvis about his wife’s death. He replied to his letter.

Village people wreath to Jarvis wife. Kumalo called Napoleon as second Napoleon Bonarpat. Jarvis helped black people even though they scolded him as ‘white dog.’


Kumalo starts climbing thinks of his own. He confesses his irregularities and thanks god for his unending mercy and blessings.

He prays for Msimangu the young white man Mrs.Lithebe, Father Vinvent and Mr.Carmichael all those people who helped him at Johannesburg.

He recollects how people were happy about his return. Then he thinks of restoration of Ndotsheni and the valley and wonders why his son killed Jarvis’ son.

His heart is filled with pity for all suffering people like Gertrude, the black people at shanty town and Alexandra and above all his own son Absalom.

He prays god to save South Africa. Again fell asleep. By the time he wakes up it 4’oclock the morning.

Again he grieves for his own eats some cakes and drinks coffee.
It is dawn symbolizing hope, new life and emancipation of the people of South Africa

**Important Extra Points**

**Cry the beloved country**

- **Mrs. Lithebe** a good woman of their church who speaks Zulu. Kumalo takes lodging there for 3 shillings a week. He is buying new and sober dress for Gertrude from his post office book money.
- The two men (Absalom and Mathew Kumalo) go to the Doornfontein and find that Absalom is no longer working there. Informed by a fellow workman Dhamimi.
- A white priest brings a copy of the Evening star in which there appears a new item. Murder in parkworld. Well known city engineer shot dead. Assailants though to be a native.
- At 1.30 p.m, a native followed by two accomplices entered Arthur’s house by the kitchen.

**DYING EAGLE**

E. J. Pratt (1883 - 1964)

**E. J. Pratt**

- Edwin John Dove Pratt, (February 4, 1882 – April 26, 1964), who published as E. J. Pratt, was "the leading Canadian poet of his time.
- He was a Canadian poet from Newfoundland who lived most of his life in Toronto, Ontario.
From Fire at Murdering Hut
By Judith Wright (1915-2000)

- Judith Wright, born in the early 20th century, was a well-known Australian poet, short-story writer and conversationalist.
- She was also a highly acclaimed critic of Australian poetry.
- Apart from this, Wright was an uncompromising campaigner for Aboriginal land rights.

Judith Arundell Wright (31 May 1915 – 25 June 2000) was an Australian poet, environmentalist and campaigner for Wole Soyinka's: "Telephone Conversation" -1962

Wole Soyinka's poetry has often been described as a powerful and serious agent to social change. His themes are primarily concerned with the promotion of human rights and African politics.

"Telephone Conversation" reveal a lyrical understanding of the rhythms and resonances of language balanced with humor and a deeply felt compassion for the human condition.

------------------------------------------ CONT…….
SARA COACHING INSTITUTE
14/41, Goods Shed Road,
Human Rights Office, Madurai
9442738785, 6379050379
NEW CLASSES & ADMISSION
ON
TRB – PG
POLYTECHNIC LECTURER
(ENGLISH, PHYSICS, CHEMISTRY)
NEET-2019-2020
TNPSC – GROUP I, II, IV
PG- TRB - English
10,000* Question Answer Fee: 3000 / 5000
 tamil & தமிழ் / Regular / Postal

RRB, TNPSC, TET (50,000* Posts)
TRB - Polytechnic, AEEO / BEO
Test Batch PG TRB (All Subject)

SARA
9442738785
6379050379

MADUARI - ADMISSION - POLYTECHNIC, BLOCK EDU OFFICER(BEO), TNPSC, TRB, CTET