



## 'Where the Mind is Without Fear'

Rabindranath Tagore

The original poem bears the title 'Prarthana' i.e. prayer. The poem is a prayer to a universal father-figure, presumably, God.

The poem was written by Rabindranath Tagore during the time when India was under the British Rule and people were eagerly waiting to get their freedom from the British Rule. This poem had given a lot of strength to the people who were struggling for India's independence. It is a prayer to the Almighty for a hassle free nation free from any kind of manipulative or corrupted powers.

The poet wishes to be awakened to a heaven where the mind can work fearlessly and the spirit can hold its head high, where one can acquire knowledge in all freedom of choice, where the big world of man is not fragmented or restricted to small mutually exclusive compartments, where everybody speaks his/her heart clear, where actions flow in the form of various streams moving from success to success, where petty conventions do not stagnate the course of judgment, where manhood is not pieced, where God himself leads us in all acts, all thoughts, and all sources of delight. We need a strong motivating slap by God to be elevated to that heaven.

Rabindranath Tagore sketches a moving picture of the nation; he would like India to be. In lines 1-2, the poet pledges to the Almighty that his country should be free from any fear of oppression or forced compulsion. He wants that everyone in his country should be free to hold their heads high in dignity. He dreams of a nation where knowledge or education would be free that is education should not be restricted to the upper class only but everybody should be free to acquire knowledge. There should not be any caste distinctions or gender distinction when it comes to education.

Where the mind is without fear and the head is held high  
Where knowledge is free  
Where the world has not been broken up into fragments  
By narrow domestic walls

Tagore, in his poem 'Where The Mind Is Without Fear' wishes for a world which is not 'fragmented' by prejudices based on caste, creed, color, religion or other baseless superstitions. Prejudices and superstitions should not divide the people in groups and break their unity (line 4). He wants a nation where people are truthful, not superficial and words should come out from the depth of their hearts (line 5). The sixth line of 'Where The Mind Is Without Fear' talks about the poet yearning for a country where people would strive without getting tired to reach perfection leaving behind prejudices and old traditions. In the next line, line 7, Tagore wants the power of reason to dominate the minds of his countrymen, he does not want the 'stream of reason' to be lost amongst outdated customs and traditions and only that can direct the mind towards selfless thoughts and everlasting action

Where words come out from the depth of truth  
Where tireless striving stretches its arms towards perfection  
Where the clear stream of reason has not lost its way  
Into the dreary desert sand of dead habit

In the final line of the poem, Tagore asks the 'Father', presumably God to awaken his country into such a heaven of freedom.

Where the mind is led forward by thee  
Into ever-widening thought and action  
Into that heaven of freedom, my Father, let my country awake.

The poem is patriotic in nature considering the independence and the happiness of the countrymen as the most important factor. If a country lacks such requirements, the countrymen can never be at peace.



Consequently, the society will be full of disharmony and social unjust. The poem sends a message that the society should be free from all social evils, only then it can lead to progress. Therefore, Tagore prays to God to create such an ideal society for his motherland. Make sure you go through the critical analysis of Where the Mind is Without Fear.

### **Tryst with Destiny** **Jawaharlal Nehru**

"**Tryst with Destiny**" was a speech made by Jawaharlal Nehru, the first Prime Minister of independent India, to the Indian Constituent Assembly in The Parliament, on the eve of India's Independence, towards midnight on 14 August 1947. It focuses on the aspects that transcend India's history. It is considered to be one of the greatest speeches of all time and to be a landmark oration that captures the essence of the triumphant culmination of the largely non-violent Indian independence struggle against the British Empire in India.

Jawaharlal Nehru was the first prime minister of India. He was a great statesman who is responsible for all the progress of India. As the prime minister of India, Nehru shaped the foreign policy of the country and gave support for the development of science and technology. Nehru was originally a lawyer but he was also an expert in most other subjects. The people of India respected his vast knowledge and called him 'Pundith Nehru'.

India won Independence from England on the 15th August, 1947. At the very stroke of midnight in the clock, Nehru announced the happy news of the freedom of India to the entire world. During the colorful ceremony held at New Delhi, the flag of England was pulled down and the new tricolor national flag was hoisted. After that, Nehru delivered a historic speech which is known as "Tryst with Destiny".

Nehru began his speech by referring to the pledge made by Indians long years ago to win the freedom for the homeland. Freedom has finally come and the long suppressed soul of the nation is liberated. Nehru asks the people of India to dedicate themselves to the service of India and to the service of the whole mankind.

India emerged as a new nation in the early hours of 15th August, 1947. Behind this success lies the long and great sacrifice done by the freedom fighters of many generations. According to Nehru, the people in India will collect their courage from the principles of the past. The success celebrated on the 15th August is only an opportunity for great successes in future. He asks the people on India to accept this challenge and to serve the future generation of India.

Nehru reminds the people of India that freedom and power bring responsibility. Before 1947, India used to depend upon England for leadership and guidance. After 1947, India is her own master. The country has to take its own decisions, learn from mistakes and move forward. India has to grow into a mature and wise nation and be a model to other nations.

Nehru feels that all Indians should work hard for the development of their dear nation. Doing service to India means doing service to million of poor people who suffer all over the country. Nehru feels that the past is over and it is the future that has to be taken care of. It is for the future generations that we have to dedicate ourselves. Nehru urges the people to labor and to work hard to give reality to the dreams of the nation. Those dreams are not only for India but for the entire world. According to Nehru, all the countries in the world are closely connected. No one can live in isolation. Peace, freedom and prosperity are the common property of all humanity. Nehru warns the people that disaster in one part of the world can affect everyone else, because the world cannot be divided into small isolated pieces.



WILLIAM WORDSWORTH : THE SOLITARY REAPER

**The Solitary Reaper**

Behold her, single in the field,  
Yon solitary Highland Lass!  
Reaping and singing by herself;  
Stop here, or gently pass!  
Alone she cuts and binds the grain,  
And sings a melancholy strain;  
O listen! for the Vale profound  
Is overflowing with the sound.  
No Nightingale did ever chaunt  
More welcome notes to weary bands  
Of travellers in some shady haunt,  
Among Arabian sands:  
A voice so thrilling ne'er was heard  
In spring-time from the Cuckoo-bird,  
Breaking the silence of the seas  
Among the farthest Hebrides.  
Will no one tell me what she sings?--  
Perhaps the plaintive numbers flow  
For old, unhappy, far-off things,  
And battles long ago:  
Or is it some more humble lay,  
Familiar matter of to-day?  
Some natural sorrow, loss, or pain,  
That has been, and may be again?  
Whate'er the theme, the Maiden sang  
As if her song could have no ending;  
I saw her singing at her work,  
And o'er the sickle bending;--  
I listened, motionless and still;  
And, as I mounted up the hill,  
The music in my heart I bore,  
Long after it was heard no more.

**A Brief Background**

William Wordsworth is one of the most important English poets and a **founder of the Romantic Movement of English literature**, a style of writing that focuses on **emotion and imagination**. Wordsworth became known as a 'Lakeland Poet' because of the area where he lived, which is renowned for its beautiful, wild landscapes, charming pastures, and countless lakes. He was often called a 'nature poet' because of his emphasis on the connection between humans and the natural world. He became widely successful and was named poet laureate of England in 1843.

'The Solitary Reaper' was written on November 5, 1805 and published in 1807 in the collection *Poems, in Two Volumes*. This poem is unique because, while most of Wordsworth's work is based closely on his own experiences, 'The Solitary Reaper' is based on the experience of someone else: author and friend Thomas Wilkinson, as described in his *Tours to the British Mountains*.

The poem, like most of Wordsworth's poetry, is distinguished by its straightforward use of language and meter as well as its natural theme and imagery. It reflects Wordsworth's belief in the importance of the natural world, the power of memory and the human mind, and his first principle of poetry: that poetry should be written to provide pleasure through a rhythmic and powerful expression of emotion



and leave readers with 'a spontaneous overflow of powerful feelings' long after it is read. Let's take a look at the text of the poem and then discuss what it might mean.

### **Summary**

Wordsworth came across a lovely maiden at work in the fields all alone during his tour of Scotland. Her lovely song and presence in a foreign language of some local dialect had a deep impression and moved the poet to compose these verses. The poem expresses emotion that is aroused by girl's song. This sweet and melodious song is full of romantic passion and appears to maintain his reflective mood till the end. This shows Wordsworth's love for nature and the natural objects. The lovely singer appeared to be a part of beauty of nature representing its sweetness, joy and mystery. Her song captivated the poet ears as well as the imagination. The poet felt from the tone that the song was melancholy. The song was more charming than the song of nightingale or a cuckoo bird. There was thrill in it although the words did not convey any meaning because the poet did not know the dialect. The poet wished that he might know the contents of the songs to intensify its impact. The poem does not give a definite meaning to the song of the girl. The meaning is as unknown to the reader as it is to the poet as he asks, will no one tell me what she sings? The poet describes feelings of beauty charm and mystery in the poem. An imagination reader enjoys the same intoxication as was experienced by the poet. However, it seems that Nature impresses the poet not only where he is in direct contact with that but also in moments when he recollects its beauties. The song of the girl leaves no unloosing impression on his mind. He listens to it motionless and heard no more making the poem romantic in nature and a thing of beauty to enjoy forever.

### **Line/Stanza Wise Explanation**

#### **Lines 1-4**

##### **Explanation**

In these lines the poet tells us about a young girl of Scotland. He tells us to look at the girl who is reaping grain and also singing a sweet song. He advises the passerby to stop short and listen to her song or pass very silently by here, so that she is not disturbed.

#### **Lines 5-8**

The poet says that the highland girls cut and bind the grain in sheaves. She is also singing a sad song. She is very busy in her song as well as her work. The poet once again advises to listen to her song. He says that the whole deep valley is echoing with her sweet song. The whole dale is listening to her sweet voice. We should also listen to her song and enjoy it.

#### **Lines 9-12**

In the given lines the poet compares the sweet voice of the girl to that of a nightingale. Nightingale is considered as sweet-voice bird. The poet says no night angle has so far sings melodious a song as the girl sings when some group of tired travelers reaches a shady place, in the Arabian deserts the night angel welcome the caravan with its sweet song it's obvious that commonly there is no night angle in the deserts. But if there is some oasis it is but natural that a night angle is found there. So when a fired caravan reaches any ceases or shrubby area the night angle welcomes it. The poet says that the voice of the singing girl is rather sweeter than they of a night angle

#### **Lines 13-16**

These lines show a comparison between the song of the girl and the song of the cuckoo. He says that such sweet voice was heard from the cuckoo even in the spring season. The song of cuckoo is always very sweet but the voiced of the girl, who was singing, was sweeter than the cuckoo's. The voice of the girl was so sweet that it broke the silence of the seas and of the far off Islands on north western coast of Scotland. These islands are never distributed by any storm but the voice of the girl into the silence of this group of Islands. This was because of the praise worthy song of the girl which even affected the seas.





### Lines 17-20

In these lines the poet tells us about the language of the song. He does not understand the alien language of the song. He says will no one tell him the meaning of the song of the girl. He says that perhaps the girl is singing some sad of the past. He guesses the language and the meaning of the song. Perhaps the girl is singing some unhappy song or singing about events that have taken place in the past perhaps she is singing about battles which have been fought in the far off past.

### Lines 21-24

These lines are expression of the un understandable language of the song. The poet again guesses at the theme. Perhaps she is singing a simple song on some ordinary matter of the age. Perhaps she is singing simple sorrow of loss or of some misery. May be she is singing for the lower who has lilted her. Probably the incident of loss or pain has taken place and it may be experienced again in future.

### Lines 25-28

These lines also show that the poet did not know the theme of the song. He says whatever theme she sang irrespective of that it seems that the song of the young girl would not come to an end. The poet says that he saw the girl busy at her work and also singing while reaping with a sickle in bent motion.

### Lines 29-32

These are the concluding lines of the poem. The poet says that first he listened to her song standing still and motionless. But as he mounted up the hill of Scotland the tune of the song was so sweet that it struck the heart of the poet. He was sop impressed that he carried the melody of the song with him long after the song was ended by the girl. Actually, the poet of nature was profoundly impressed by this natural scene. He remembered this song forties natural melodious effect.



## PORTRAIT OF A LADY

By: Khushwant Singh

The story is an insight of Khushwant Singh of his grandmother through his own eyes. Khushwant Singh remembers his grandmother as an everlastingly old person. She was an extremely religious person. He finds it difficult to conceptualise that once she too was young and pretty like other women. The stories about her childhood games were like fairytales to him. She was short, fat and somewhat hunched in stature. Her silvery white hair used to spread out on her wrinkled face.

Khushwant Singh remembers her limping around the house in spotless white clothes with one hand resting on her waist to balance her stoop and the other busy in telling the beads of her rosary. Her lips constantly moved inaudibly in prayers. Perhaps she was not beautiful in a temporal sense but she looked extremely beautiful with the peacefulness, serenity and the contentment her face exhibited.

Khushwant's relationship with his grandmother experienced several switches when he was a small boy. In the first stage Khushwant lived in a village with her as his parents were looking for the chance to settle down in the city. In village grandmother took care of all the needs of the child. She was quite dynamic and active. She woke him up in the morning, got him ready for the school, coated his wooden slate, prepared his breakfast and accompanied him to the school. They fed street dogs with stale chapatias on their way to school which was a great fun for them. She helped him in his lessons also. It was her realm and she was the queen of her realm. In this period she was the exclusive undisputed custodian, mentor and architect of the child Khushwant.

The critical point came in their relationship when they came to city to stay with Khushwant's parents. In city Khushwant joined an English School and started to go to school in a bus. Here the role of his grandmother in his bringing up was cut back a little bit. Now she could not go with him to the school. In spite of her immense interest in his studies, she could not help him in his lessons as he was learning English, laws of gravity, Archimedes' principle and many more such things which she could not understand and this made her distressed. She found herself at loss. Another thing which disquieted her much was that the kids were not learning about God and scriptures in the school instead they were given music lessons which was not an respectable thing in her belief. To her music was not meant for gentlemen. It was intended for beggars and prostitutes only. She highly disdained the music lessons. She was dismayed and withdrew herself to some level. Perhaps she realised that in the reforming of the child her role was finished and this very thought affected her most.

After finishing school Khushwant went to university. He was given a separate room. The common nexus of their friendship was ruptured. His grandmother confined herself to a self imposed reclusiveness. She spent most of her time in reciting prayers and by sitting beside her spinning wheel. She rarely talked to anyone. The only diversion for her was in the afternoon when she relaxed for a while to feed the sparrows. A kind hearted person, in village she used to feed street dogs, here in city she concentrated on birds and they too became very friendly with her. This was the stage when she found herself altogether sequestered and aloof but she weathered this closing off with grace and self-respect.

Khushwant's grandmother was a firm person. Whatever she experienced in her heart she always held back herself from showing her emotions. He recollects that when he went abroad for further studies his grandmother was there to see him off on railway station quite calm busy telling the beads of her rosary and reciting prayers as ever. When he came back after five years he found her more and more religious and more and more self-possessed. She spent even more time in prayers and spinning the wheel. Feeding the birds was her only happy pursuit. But just the day before her death for the first time she broke this routine and abandoned her prayers. That day she sang the songs of the home coming of the warriors on a withered drum along with the ladies of neighborhood in order to celebrate her grandson's return from abroad.



Next morning she became ill. The doctor said it was a mild fever and would disappear she could anticipate that her end was approaching. She was disconcerted that she neglected her prayers just before the final exit from the world. She did not want to waste any more time talking to anybody. She lay peacefully in bed praying and telling the beads till her lips stopped moving and rosary fell from her lifeless fingers.

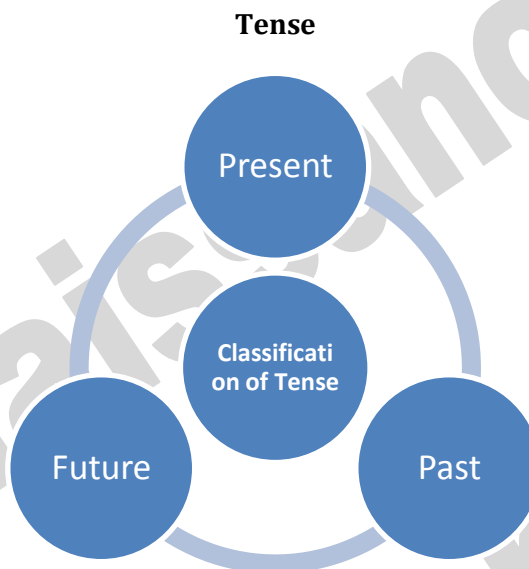
Thousands of sparrows flew in to mourn her death and sat dispersed around her body in complete silence. They even disregarded the breadcrumbs thrown for them by Khushwant's mother. They only flew away after the corpse was carried away for final ritual

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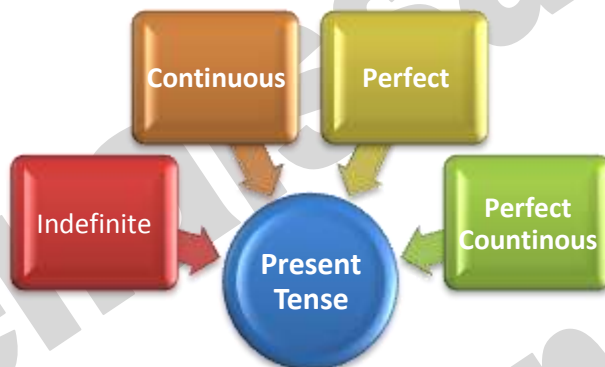


## TENSES

Tenses denote time of action. Time can be divided into three parts: Present Past and Future.



### Present Tense



#### Present Tense Simple Present Tense:

##### The Simple Present

The Simple Present is a tense that expresses action in the present time, habitual actions, or general truths.

**Example:** The sun rises in the east.

##### Present Continuous:

It describes an incomplete ongoing present action that is in the middle of happening, but will finish at some point. This tense is formed by using the auxiliary verb be (am/is/are) with the present participle verb form ending in "ing".

**Example:** The boys are playing cricket.

##### Present Perfect Tense:

It signifies that an action started in the past and continued to present time, in which it is completed. This tense is formed by using the auxiliary verb have (have/has) with the past participle form of the verb.





**Example:** I have finished my work.

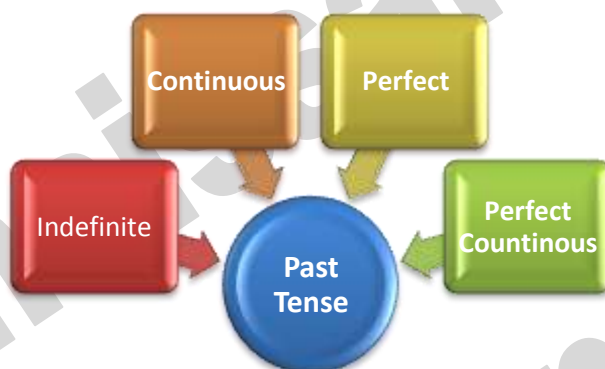
**Note:** Present perfect is never used with adverbs of past time.

### Present Perfect Continuous:

It describes an action that began in the past and continued up to present time, in which it is (or most of it) is completed. This tense is formed by using the auxiliary verb have (have/has) together with the auxiliary verb been and the present participle form of the verb ending with "ing".

**Example:** They have been doing the work since Eight o'clock.

### Past Tense



### Simple Past Tense

It is an action or situation that was finished in the absolute past and has no connection with the present. Most past Simple verbs end in "ed" (regular verbs).

**Example:** I learnt French in Delhi.

**Past Continuous** It describes action which went on during a stretch of time in the past and finished. This tense is formed by using the verb be (was/were) with the present participle form of the verb ending in "ing".

**Example:** when I met him, he was reading a novel.

### Past Perfect Tense:

It describes an action completed in the past before a certain point in time or an action which happened in the very distant past. This tense is formed by using the auxiliary verb have (had) with the Past participle form of the verb.

**Example:** you had studied English before you moved to New York.

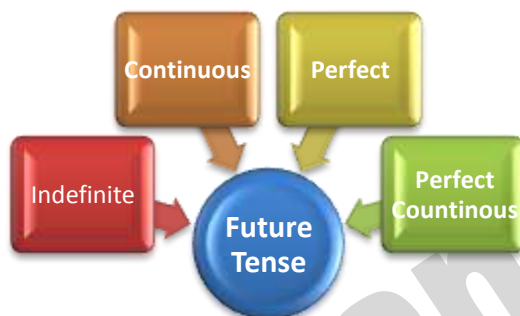
### Past Perfect Continuous:

It describes an action that began before a certain point in the past and continued up to that time in past. This tense is formed by using the auxiliary verb have (had) together with the auxiliary verb been and the present participle form of the verb ending with "ing".

**Example:** She had been working at that company for three years when it went out of business:



Future Tense



Simple Future Tense:

It describes an action or situation that has still to take place. This tense is usually formed by using the auxiliary verb will with the base form of the verb.

Example: I will call you when I arrive.

Future Continuous:

It describes an ongoing action that will be in process around a point of time in the future. This tense is usually formed by using the auxiliary verb will together with the auxiliary verb be and the present participle form of the verb ending in "ing".

Example: He will be waiting for her when she arrives home tonight.

Future Perfect Tense:

It describes that a future action will be completed before a point in time or before another action in the future. This tense is formed by using the auxiliary verb will together with the auxiliary verb be and the past participle form of the verb.

Example: BY next November, I will have received my promotion.

Future Perfect

It describes an along future action that will continuous and will be completed before point in time or before another action in the future. This tense is formed by using the auxiliary verb will, the auxiliary verb have (have), and the auxiliary verb been together with the present participle form of the verb ending in "ing".

Example: They will have been talking for ever an hour by the time Madam arrives.

Tense	Simple	Continuous	Perfect	Perfect Continuous
<b>Present</b>	Form: S + V in the Present He + reads + a book	Form: S + am/is/are + ing form He + is + reading a book	Form: S + has/have + P.P He +has + reads + a book	Form: S + has/have + been + ing form He + has + been + reading + a book
<b>Past</b>	Form: S + V in the Past He + reads + a book	Form: S + was/were + ing form He + was + reading + a book	Form: S + had + P.P He +had + read + a book	Form: S + had+ been + ing form He + had + been + reading + a book
<b>Future</b>	Form: S + will/shall + verb root He + will +read + a book	Form: S + will/shall + be + ing form root He + will + be + reading + a book	Form: S + will/shall + have + P.P He +will + have + read + a book	Form: S + will/shall + have been + ing form He + will + have + been + reading + a book



**renaissance**

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**B.Com (Hons.) 1<sup>st</sup> Year**

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##### Explanation

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These are the concluding lines of the poem. The poet says that first he listened to her song standing still and motionless. But as he mounted up the hill of Scotland the tune of the song was so sweet that it struck the heart of the poet. He was sop impressed that he carried the melody of the song with him long after the song was ended by the girl. Actually, the poet of nature was profoundly impressed by this natural scene. He remembered this song forties natural melodious effect.



## PORTRAIT OF A LADY

By: Khushwant Singh

The story is an insight of Khushwant Singh of his grandmother through his own eyes. Khushwant Singh remembers his grandmother as an everlastingly old person. She was an extremely religious person. He finds it difficult to conceptualise that once she too was young and pretty like other women. The stories about her childhood games were like fairytales to him. She was short, fat and somewhat hunched in stature. Her silvery white hair used to spread out on her wrinkled face.

Khushwant Singh remembers her limping around the house in spotless white clothes with one hand resting on her waist to balance her stoop and the other busy in telling the beads of her rosary. Her lips constantly moved inaudibly in prayers. Perhaps she was not beautiful in a temporal sense but she looked extremely beautiful with the peacefulness, serenity and the contentment her face exhibited.

Khushwant's relationship with his grandmother experienced several switches when he was a small boy. In the first stage Khushwant lived in a village with her as his parents were looking for the chance to settle down in the city. In village grandmother took care of all the needs of the child. She was quite dynamic and active. She woke him up in the morning, got him ready for the school, coated his wooden slate, prepared his breakfast and accompanied him to the school. They fed street dogs with stale chapaties on their way to school which was a great fun for them. She helped him in his lessons also. It was her realm and she was the queen of her realm. In this period she was the exclusive undisputed custodian, mentor and architect of the child Khushwant.

The critical point came in their relationship when they came to city to stay with Khushwant's parents. In city Khushwant joined an English School and started to go to school in a bus. Here the role of his grandmother in his bringing up was cut back a little bit. Now she could not go with him to the school. In spite of her immense interest in his studies, she could not help him in his lessons as he was learning English, laws of gravity, Archimedes' principle and many more such things which she could not understand and this made her distressed. She found herself at loss. Another thing which disquieted her much was that the kids were not learning about God and scriptures in the school instead they were given music lessons which was not an respectable thing in her belief. To her music was not meant for gentlemen. It was intended for beggars and prostitutes only. She highly disdained the music lessons. She was dismayed and withdrew herself to some level. Perhaps she realised that in the reforming of the child her role was finished and this very thought affected her most.

After finishing school Khushwant went to university. He was given a separate room. The common nexus of their friendship was ruptured. His grandmother confined herself to a self imposed reclusiveness. She spent most of her time in reciting prayers and by sitting beside her spinning wheel. She rarely talked to anyone. The only diversion for her was in the afternoon when she relaxed for a while to feed the sparrows. A kind hearted person, in village she used to feed street dogs, here in city she concentrated on birds and they too became very friendly with her. This was the stage when she found herself altogether sequestered and aloof but she weathered this closing off with grace and self-respect.

Khushwant's grandmother was a firm person. Whatever she experienced in her heart she always held back herself from showing her emotions. He recollects that when he went abroad for further studies his grandmother was there to see him off on railway station quite calm busy telling the beads of her rosary and reciting prayers as ever. When he came back after five years he found her more and more religious and more and more self-possessed. She spent even more time in prayers and spinning the wheel. Feeding the birds was her only happy pursuit. But just the day before her death for the first time she broke this routine and abandoned her prayers. That day she sang the songs of the home coming of the warriors on a withered drum along with the ladies of neighborhood in order to celebrate her grandson's return from abroad.



Next morning she became ill. The doctor said it was a mild fever and would disappear she could anticipate that her end was approaching. She was disconcerted that she neglected her prayers just before the final exit from the world. She did not want to waste any more time talking to anybody. She lay peacefully in bed praying and telling the beads till her lips stopped moving and rosary fell from her lifeless fingers.

Thousands of sparrows flew in to mourn her death and sat dispersed around her body in complete silence. They even disregarded the breadcrumbs thrown for them by Khushwant's mother. They only flew away after the corpse was carried away for final ritual

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