Chapter 1.
Literary meaning of 'common man'.

The literary meaning of the term 'common' is not fixed, but variable. The term has its origin in the Latin 'communis', which may be split into: 'com' and 'munis'. 'Com' means 'together' and 'munis' 'serving', 'obliging'. 'Com' also means 'together with, altogether', and is the old form of Latin 'cum' which means 'combined with'. Thus the literary meaning of the term 'common', according to its Latin etymology, tends to signify something which is vulgar, of low degree, of little value and to imply the sense of something 'ordinary', and in this perspective common is one who is undistinguished. The general usage of the term connotes this. This sense corroborates also with Webster's treatment of the term. According to Webster, the term originates from ME 'comon', 'comun', and / or O^Fr. 'comun'. Grammatically it is a term applied to a verb that signifies both action and passion, and naturally a corollary may be developed that the term itself is complete both in practice and in theory. Again, the term 'commonality', according to Webster, means 'the plain people'. In Great Britain, all classes and conditions of people who are below the rank of nobility'. Thus the class is opposite to nobility. The term 'commoner', according to Webster, also means 'one of the plain or common people: one having no rank by birth or degree of nobility' and the essence of the term 'common' runs as follows:

'In Great Britain, the common people, or such as inherit or possess no honors or titles'.

Thus the term 'common' means something ordinary without
any worldly glamour and grandeur around it.

This is the lexical meaning of the term 'common'. Now, the special sense in which the term 'common man' is used within the perspective of the thesis is to be classified. A common man is not a customary figure in accordance with the general meaning of the term, or does not belong to a common rank. A common man is primarily free from class-complex, but is distinguished for singularity inherent in him. This singleness concerns his psychic make-up. A common man as an individual is sharply different from others, and is distinct for his individual attitude, performance and character. He himself forms a class, and manifests feelings and sentiments -- perpetual and perennial in existence and universal in appeal. The 'common man' is to intrinsic, elemental Many purges of all rank or class-consciousness.

There are definitely certain elementary qualities quite common to all common men and women. These qualities involve the question of origin, upbringing, social locus standi, modus vivendi etc. And it is obvious that there is more or less basic sameness in all commoners so far as these aspects of life are concerned. But one is different from the other in mental colour, temper, and also in other principles of mind.

Thus a Wordsworthian common man is a prototype, and is singularly distinct and individualistic. This individualism is not based on any historically conditioned term, nor on any preconceived phenomenon. This is quite original. But this originality and peculiarity do not spoil the naturalness, nor do they put into jeopardy the presentation of a class of a universal character. This originality is the fundamental quality which is to be reckoned with 'high seriousness' to point out the salient features of a commoner.
Wordsworthian commoners are of three types:

i) evolutionary,

ii) dialectical, and

iii) divine.

Wordsworth has studied every phenomenon of human life with his keen poetic insight and acumen, and has seen into the hearts of things and also into the problems of human life, and his common men and women are his means for expression of universal elements in human nature and in life. Wordsworth's common man of evolutionary type reflects a life wherein there is the necessity of a serene and integrated evolution of the conditions of life for the manifestation of human existence in its completeness and entirety. A commoner of dialectical type envisages the presence of a relation between life and world, and envisages the process of attainment of final salvation through a perpetual power of endurance and spiritual culture of life against the background of vast adversities in the world of reality, and lastly, one of divine type reconciles to life with all its totality and entirety with a spirit of submission to a supreme power, and inclines towards sympathy for destitute and humble people.

Thus a Wordsworthian common man may be regarded as a psychological phenomenon and exponent of his elemental philosophy, as the sum total of his intellectual and emotional excellence. More appropriately it can be called the torch of his humanism and of his mystical and spiritual love of man ——

men as they are men within themselves. (The Prelude, Book XIII, line 226.)