The simultaneous Partition and Independence of India was one of the most traumatic experiences of the twentieth century which forever destroyed syncretism and a vibrant, plural culture and society in the country. However, in the interests of nation building, this trauma and bloodletting has been officially elided by the newly formed Indian nation-state, which concentrated on the attainment of Independence. The same applied to historiography, which dealt with the *high politics* of Independence and left the common man and the violence he experienced out of its ambit. Revisionist and feminist historians, in their attempt to set matters right, have turned to oral accounts to gain a better understanding of the violence. Nonetheless, since history cannot effectively convey affect, historians have recommended reading Partition Literature alongside history to gain a better understanding of the event. It, thus, reinforces the point that the two are inter-linked. The novels chosen for study not only show how literature and history are entwined but also deal with the various experiences of the subaltern during Partition.

In an attempt to understand this violence, four novels in English have been chosen. They are Khushwant Singh’s *Train to Pakistan*, Chaman Nahal’s *Azadi*, Bapsi Sidhwa’s *Ice-Candy-Man*, and Shauna Singh Baldwin’s *What the Body Remembers*. This study focuses on various aspects of the Partition experience. It outlines the main political developments that led to the vivisection of the country; analyses the causes of the rise of communalism and how syncretism had to bow down to its forces; the bodily and psychological violence men and women faced; and the exodus, dislocation and resettlement of the migrants after Mountbatten’s historic 3 June, 1947 announcement. It also deals with the role memory, history and literature play that invokes Partition in the most unexpected of times and places even sixty-six years after independence, leading to a rent in the secular fabric of the country. A study of these novels can perhaps prevent us from repeating the mistakes of the past and also reinforce secular values.