1. The corpse of Toto, the dog, lay rotting in the sun.

2. Maya’s anguish on the pet’s death.

3. Maya finds herself going hysterical waiting for the sweeper.

4. Gautama’s arrival and his quick actions to see the body being carried away carefully by the Public Works Department.

5. The work is over and Gautama feels the need for tea.

6. Gautama rises immediately at a visitors arrival.
Syntagmatic Analysis

7. He forgets Maya and leaves her sad and alone with her thoughts.

8. Maya feels herself to be in a passionless world where even the healing passion of a fit of crying is not allowed.

II

1. Mourning the pet’s death leads Maya to despair, thinking about another sorrow, unremembered and perhaps not experienced.

2. Gautama knew little of Maya’s misery or of how to comfort her.

3. He could afford to give her an opal ring but never noticed the translucent skin of her finger.

4. Gautama never thought of her soft, willing body, or her lonely, wanting mind.

5. His cold distance was the cause of her loneliness in the house.

6. Maya like most of the childless women develops fanatic attachment for the pets.

7. Slight touch by Gautama fills her with tenderness and gratitude for him.
8. Description of the evening routine.

9. Imagery of snakes, moon and owl highlight Maya's fears.

10. Gautama finds the existence of majority of lives insignificant and uses the word 'disappearance' for death.

11. Maya finds the word too harsh and impossible as memories of a being always linger on.

12. Money, property are dirty, dreary things for which people fight whereas love or life are basic things, but for Gautama reality and idealism are the same, and life is a matter of reconciling and not distinguishing.

13. The distance between the stars is for Maya the long journey of the dead from one birth to another.

14. Maya's switching on the lights of the dining room make stars a failure.

III

1. The moon for Maya is not the gentle moon but a demonic creature that reminds of Kathakali ballets, the ballets of fate.

2. The childhood memory of the albino astrologer.
3. He is described as a 'sluggish white worm' who always stayed indoors in a dark room.

4. He saw something on her face and in the horoscope too. The stars, he said, do not lie.

5. His prophesy was of an unnatural death of one of the partners after four years of her marriage.

6. Now that they had been married for four years, Maya knew the time had come either for Gautama or for her.

7. Maya can not talk about this and can not sleep as she is too perturbed. Her mental state is half-way between dream and sleep. She does not see, she only perceives the tension between dream and reality.

IV

1. Description of the spring, the white cat, the brain-fever bird and the coo of the doves reflected as omens of ill-fortune, upsetting Maya violently.

2. Contrast of the spring in Lucknow, a far more idyllic one in her father's house where the world was like a toy specially made and painted for her.
Syntagmatic Analysis

3. The extra care and love given by her father which made the people say, he was spoiling her.

4. Maya describes her father like a ‘silver oak’ and feels his open love for her.

5. Maya’s and Gautama’s marriage was based on the friendship between Gautama and her father and their mutual respect for each other.

6. The tone in which Gautama now speaks about Maya’s father gives Maya the most scaring pain.

7. Maya’s desire to go to Travancore, Cochin, Mysore, and Malabar to see the Kathakali dances is out rightly rejected by Gautama as he finds it better to wait for a troupe to come to Delhi as it would be less expensive.

8. Disparity between an understanding father’s love and the pragmatic husband.

9. Nobody in Gautama’s family spoke of love but discussed the parliament, the cases of bribery and corruption.

10. Description of Gautama’s father, mother, brothers, sisters and their routine.
Syntagmatic Analysis

11. Maya wearing a bright coloured saree is the odd one out. There seems to be nobody around her whom she could show the ‘moon’ in the sky.

12. Maya’s longing to meet her father for help, help which Gautama fails to understand, he considers it meaningless.

13. Maya recollects her father’s words. ‘It is best to accept. It cannot be undone now, and it must be accepted as it is, you will find that to be the wisest course’.

V

1. There was a time when Maya’s world was filled with friends as solid as shadows were to her now, she longs to touch and feel them again.

2. Thinking of her friend Leila who was the type of a person who required a cross and could not walk without it.

3. Drops the idea of visiting her because of the memory of Leila resigned and talking about her suffering as written in her ‘fate’.

4. The idea of visiting Porn is rejected as she remembers Porn’s smile of condescension that a pregnant women can sometimes have for the others not in their condition.
Syntagmatic Analysis

5. Feels friendless, just thinking of the albino magician.

6. Gautama analyses the catalysis of her unrest as being too involved.

7. He finds nothing constructive in her misery.

8. He wants her to compare her life with that of others and see if it is as depressing.

VI

1. Description of a party.

2. Maya finds relaxation at such a party impossible when most of the members were meeting for the first time and yet they were interested in others personal affairs.

3. The futile conversation.

4. The effect of all this is portrayed through the host’s child, the youngest generation also seem to be a victim of the same fatal disease that will perish all.
Syntagmatic Analysis

5. The sensitive being of Maya does not reconcile with the atmosphere of the party.

6. The deep impact of the word “fate” causally mentioned.

7. Lack of intelligence and discretion in the dancing girls.

8. This reminds her of the trainer of the bear whose dance she had seen in her childhood.

VII

1. Maya finds pleasure in Gautama’s helplessness in practical matters and his dependence on Maya.

2. Maya longs to be with him but finds him fast asleep, unaware of her.

3. Maya’s association with the posy that is lifeless by the end of the evening. She finds it tainted with fatality.

4. The long years, the protection of her father – all this fails to free her from the trap of the albino.

5. Images of Peacocks who while living are aware of death and dying they are in love with life.
Syntagmatic Analysis

6. ‘Lover, I die’, the words of Peacock become Maya’s words after the astrologer enters her life.

7. Old Delhi now becoming a rocky wasteland.

8. During the day Maya forced herself to believing it was nothing more than a nightmare.

9. At night the moon, the silence, the past memories were so vivid and clear to make her convince it was all too real.

10. Maya finds no rest, it is as if she is only waiting for death. She begins to love life and look for a saviour in her father or brother or husband.

VIII

1. Maya’s psychology, her analysis of herself in the mirror.

2. Her father’s gifts seemed to have lost their glory which they once had.

3. The smiling dancing Shiva reminds her of her father’s lovely Urdu couplet which brings before her eyes the culture elderly aristocrats who were like her kind patrons.

4. Turning to the window she heard Gautama laughing ‘The stagnant dregs of a sentimentalism available only to the decadent’.
Syntagmatic Analysis

5. Inspite of this she longs to join Gautama and spend each possible moment close to him but their worlds seemed to have separated. His world was scented, coloured and warm whereas hers was her private hell in which death was certain.

6. The next thought is that it is she who is destined to die and writhe.

7. Longs to live with Gautama in the world around him but finds her love false and calls her destiny-annihilation.

8. Maya who desired the physical union now calls it a communion.

9. Observes her own face, finds it innocent and fleshy, whereas a refined, intellectual face would have been able to capture Gautama.

10. Hatred for herself coming up as a new emotion.

11. The thought of murder as a result of relentless and fatal competition between herself and Gautama.

IX

1. Maya finds herself moving further from all wisdom and going insane.

2. On the other hand, she knows she is in full possession of senses and can recall every thing without any delirium.
Syntagmatic Analysis

3. In depression Maya longs for Gautama intensely but feels no bond between them as he never felt the pull whereas she thought of him deeply.

4. Gautama listening to her for a while, calls her a neurotic and attributes this to her childhood.

5. Confrontation of Maya and Gautama on her childhood.

6. Gautama blames Maya’s father for having taught her that all that is important is to possess.

7. She has not learnt of the realities of common human existence, which are not love and romance.

8. Gautama and his family are all egoists working for fame, name, money and all the other evil things.

9. Gautama finds Maya to be less of an egoist than him, so expects greater detachment.

10. He tries to explain to her the cycle of Manifest to the Unmanifest, and from the Unmanifest to the Manifest again.

11. Occidental view of the theory of re-incarnation.
1. Maya hot with fever finds it dangerous to sleep.

2. Images of rats, the whirling god reveals himself as an aged monkey, the snakes that coil, an alarm for Maya to be careful.

3. Desert, a symbol of loneliness.

4. Lizards, their toes, their club like tongues, their hiss, their eyes that hypnotize, their cold bellies remind of albinos.

5. Even the moonlight seems dangerous.

6. The morning light too struck Maya like a white hot block of heavy metal.

7. Maya waiting for her father’s letter to know about his summer plans.

8. Maya feels herself to be sitting in a tomb.

9. Memory of summer time at her father’s house.

X

1. Maya receives a letter from her brother Arjuna who is in New York.
Syntagmatic Analysis

2. Description of Arjuna’s behaviour in his father’s house, his sudden departures and arrivals.

3. Arjuna’s final disappearance was taken with a sad naturalness and his father felt ashamed holding his letter as if holding a cage from which the bird had escaped.

4. Contrast between Maya and Arjuna was like a partridge and a wild, young hawk.

5. Maya dreams of her dead mother and tells Gautama it was a grey dream.

6. Maya tries to analyze why the memories of Arjuna were those of distance between them and why had it been so easy to forget him.

7. Details of Arjuna’s letter.

8. Maya surprised at the way he addressed her ‘Dear Maya, Dear Sister dear small stupid silly sweet sister’.

9. Memory of Arjuna’s voice that had the strength of a river which no dam could halt.

10. Arjuna’s words seemed to be from Gautama’s cynical tongue, and not from her father’s son’s.
Syntagmatic Analysis

11. Maya’s thoughts run back to the time when their father had to ask him if what he had was not enough for him.

12. Arjuna mentions in his letter that he works hard and finds meaning in it.

13. He makes a reference to the absurd fuss over a horoscope and her tantrums that followed it.

XII

1. Gautama’s surprise to see a letter from Arjuna about whom Maya had never talked about.

2. Maya shouts when Gautama calls her father and brother ordinary human beings, and feels amused at their variant natures.

3. Gautama comments, human beings are all the same, but it is impossible for Maya to see them in a detached light, objectively.

4. Maya wonders if she or the world around her is insane.

5. With running fever Maya desires the coolness of Gautama’s hand. Her father’s hand did not really touch her, it was only the image of an upset child in the mirror.

Syntagmatic Analysis

7. Commenting on Maya’s relationship with her father as father-obsession breaks a storm loose in Maya and she strikes out at his absurd reflection in the tall mirror with such a great force making the world tilted upside down, insanely to the extent that Gautama too fell on his face beside her.

8. Gautama, as far as he could think, thought Maya had high temperature.

9. Maya recalled her father’s image in the mirror when she could see his two images where he looked doubly impressive and doubly unreal.

10. Even at that moment she could hear the peacock screeching in the jungle outside.

11. Maya has a desire to find Arjuna from the African jungle but at the same time, heard the Kathakali drums.

12. Even when the fever ebbed, as days ebb, as night and sea ebb, Maya could hear the owls whispering softly.

XIII

1. Gautama who can not keep secrets, questions Maya if she had replied Arjuna’s letter.
2. Finding Maya facing the difficulty of writing back, he had no hesitation asking about the horoscope he had written about.

3. This question once again made the sound of the drums beating creep in Maya's mind.

4. Maya knew Gautama was blind, he could not and did not care to see, to hear the drums, which was, in a way, good for Maya.

5. This leads Maya to fierce headaches and the scalp throbbing like a drum, as the sound of the drums never ceased.

6. In her sane life, Maya wondered if such drums existed, but all along there were times when she was no longer sane.

7. Gautama's offer to go away for a holiday with her father is meaningless as she can imagine nothing except the desert without an oasis.

8. The word, father, touched her and she called for Arjuna to find him but Arjuna sent a message saying that father was not to be found.

9. This fear brought back the thought of the astrologer.
Syntagmatic Analysis

10. Eventually the letter came from her father in a small pale green letter telling about his programme for the summer and his wish that Maya and Gautama join him.

XIV

1. Description of the platform and Maya’s anguish on seeing the laboratory monkies in the cages, thirsty and hungry.

2. Arrival of Gautama’s mother and his sister.

3. Maya’s intuition that somebody should look for her father as he might have come too.

4. Maya’s identification with the monkies make her talk to them telling them she would follow them along the endless metal tracks, across the desert, through the forests, towards destiny.

5. Gautama’s mother’s attempt to take Maya outdoors as she feels the best way to feel ill is to stay in bed.

6. She feels Maya needs human company.

7. After the long shopping day, Maya finds her a pillar of life and living, an anchor, much more so than her son.
Syntagmatic Analysis

8. Gautama’s refuses to take up Nila’s divorce case. His mother is against the very concept of divorce as it leaves the children fatherless.

9. Maya insists on their staying with her for a longer time as the thought of being alone gazing at the shadowy ceiling and the revolving fan was like a nightmare for her.

XV

1. A sudden thought that it might be Gautama’s life that was threatened.

2. Observing Gautama closely at his study, Maya is doubtful if even death could disturb him.

3. Analysing her own face in the mirror, Maya concluded his and her face displayed deep absorption in lives, they were not the faces of those who died or murdered but of those who lived.

4. Maya was amazed at the word, murder.

5. Gautama finds death a new trend in Maya.

6. Gautama’s unexpected and sudden question about Arjuna’s reference to the horoscope and the strange fuss that was created by her.
Syntagmatic Analysis

7. For the first time, Maya could not look into his face as it reflected her own fear. She requests him not to drive her, not to question her.

8. Maya, her name itself, means nothing but illusion, dream.

9. She seems to remember only a few things now.

10. Maya wishes to see the seas with her father, to visit Arjuna, and above all, her old home.

XVI

1. Gautama grew aware of the drums, and the word, madness.

2. "Madness?" Maya screamed and leaped up at him, to strike, or stab him.

3. Maya thinking about death.

4. Maya imagines death, will it be fire or a flood, will there be blood and screams.

5. The past, present, future seem to be intermingled with truth and untruth at the same time.

6. There was evil all around. There was a growing restlessness that could explode any time.
7. It was waiting to mark the beginning of the end. The beginning had begun long ago, now what had to appear was the final vision of the final moment.

8. The dust storm further aggravates Maya’s condition. She feels such storms could sweep the world when the time came for annihilation.

9. Gautama’s behaviour helps Maya to justify her unspoken decision.

10. Remembrance of her beloved pet makes her feel Gautama to be like a disembodied spirit.

11. Gautama’s world, however safe, was very drab and no longer offered her security.

12. Details of Gautama’s bath and Maya’s imagination.

XVII

1. Maya’s achievement by convincing Gautama go to the roof and the sight of the bronze Shiva which was not frozen or immobile in this pose of eternal creative movement.

2. Maya’s association, identity with the cat, the guilty conscious.

3. Maya not too sure about the duration of time they strolled up and down.
4. Maya’s pity for Gautama who was so intense and yet had never lived and never could.

5. Moon’s pure surface absolute white, pure, soft, chaste casting its reflection upon the vast night like mother’s tender love.

6. Gautama’s last mistake when he moved between her and the worshipped moon.

7. *Maya thrust her arms towards him and past him, saw him falling to the very bottom.

**XVIII**

1. Three days later, in Lucknow’s house, after a month of vacancy, arrival of the daughter of the house.

2. The mother and Nila waiting for Maya’s father’s return.

3. Cable sent to her brother too.

4. Maya’s behaviour, delightedly opening cupboards, pulling out drawers and shrill cries of pleasure like a being that is haunted.
5. Nila unable to accept the conviction by the way they were greeted by Maya with radiating smile and brilliant eyes, serving tea, sweets and her describing. “So, then I pushed him hard, and he fell”.

6. The sounds of Maya that had remained in the distance, suddenly sound very close.

7. The old lady followed the bright frantic one, met for an instance, and both disappeared into the darkness.