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COMPARATIVE STUDY OF SWIFT AND GHOSH

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4.1  Introduction

Comparative study is a field of education. It gives a detailed investigation, analysis of the subject and situation that deals with two or more than two scientific study of languages, the culture of society, and people of nations. It describes the behaving way of people, their customs, arts and human intellectual achievements. It gives the details of tradition, specific society, place and time. Amitav Ghosh and Graham Swift have many similar and dissimilar things in their descriptions of cultural history. Comparative study of cultural history of Swift and Ghosh has some peculiar traditions and customs in their descriptions.

4.2  Comparative Study of Swift and Ghosh

Swift describes East London pub. Swift takes people from his imagination and as well as history and tells their background and histories. But his characters have not unwelcome effect. Ghosh also takes his people from the history and as well as from his imagination. Both of them have coloured them with their brush of imagination. Swift and Ghosh have adopted narrative technique in their descriptions. They have used story telling technique. Swift describes cultural history of Southern London in his Last Orders, Waterland and Shuttlecock. Ghosh also describes cultural history of India and Egypt in In an Antique Land, The Shadow Lines, The Glass Palace and Sea of Poppies. Swift describes trades of butchery, undertaking, sluicing, and brewery. He describes some professions like teaching, insurance, motor business and archivist while Ghosh describes trades in Middle East, Mangalore, North Africa, Sothern Europe, and trades between Mediterranean and the Indian Ocean. There are descriptions of iron, pepper and cardamom in the markets of Cairo. There are trades of timbers in Burma, poppies trades in Bihar, Calcutta. He describes Jack Dodds as the chief character in the both way as dead and alive. He is presented from the beginning to the end of the novel. There is
emotional touch that touches each and every heart of other characters who participate in carrying away his ashes towards the end of Margate Pier. Margate is like a pilgrim’s place for Jack Dodds but it is in the sense of fulfilling his desire to live there which is not competed till his death. He can reach there but his boxed ashes are taken there by his friends and his so adopted son, Vince. It is his ashes that bring his family and friends together in their favourite Bermondsey pub. They ride on the car and there is a great description about him in the car before reaching at Margate. It is a journey to the South Coast town of Margate. All the characters like Ray, Vic, Lenny and Vince talk about the past events which are associated with Jack. In an Antique Land Ghosh describes Egyptian cultures and Abu-Ali’s family. There are the cultures of Lataifa and Nashawy villages. There is the description of Masr in the early years of the twelfth century when Ben Yiju comes to Masr. It is probably still a relatively serious, bureaucratic kind of place. At the time, the Fatimids who have long since begun a course of catastrophic decline are clinging to the last ruined of their power and their capital is still a ceremonial and administrative township. It is Fustat then that probably has something of the busy, market place character of al-Qahira today. There is cultural history of Fustat that has an unremarkable kind of appearance. There is archeological excavations have shown that its dwellings are, for the most part, made of the material that is still most in evidence in rural Egypt today, dried mud and straw that looks glamorous.

Graham Swift describes about the history teacher and as well as narrator, Tom Crick has to lose his post because there is no need of history and the second reason is that his wife has stolen a baby from Super market. There is deeply distressing experience and personal reasons, gives description of both to a class of London teenagers and, at the same time about himself. Tom describes his own personal story and his family history, at the same time the history of the Fens from which they survive. It is very hard to understand and complicated story established in regions of the east of England. He describes area of low and marshy. He is the narrator of the story. He is a middle-aged history teacher. He has to confront a personal time of severe difficulty and danger, He is about to be discharge because of shortage of work from his job. The second reason is that his wife has stolen a baby from the market. He has to face a class not only feeling tired
and impatient but also students who resist Tom’s accepted behaviour especially for
history. He tells history as it is his-story. This takes in the frame of the present, and the
year 1943, when Tom Crick is fifteen years old. Tom has stressful event to tell them
because they are related with him. Those events related with him of his time when he is
in the process of developing from child into an adult. It affects his present. The story of
Waterland moves slowly and rhythmically backwards and forwards. His descriptions of
Fens seem to be deliberately containing vivid and shocking. The story takes back readers
in the eighteenth century. The descriptions produce powerful feelings and strong and
clear images but shocking because they are stories of murder, action of killing Dick,
deliberate bringing to an end of Mary’s pregnancy, sexual intercourse between father and
daughter, between close relatives and insanity.

4.3 Points of Similarity

Both Swift and Amitav have described the bad impact of both the World War First
and Second. Economical conditions of people living in different countries made them
country to other country. People fight for their jobs and professions in
countries. Both of novelist have pointed out that there is great importance of history
in human’s life. History can not be neglected in any rate. Swift and Ghosh have also
pointed out that trade, business, religion, social and economical need make people
together. Boarders can be made between two different countries but it is impossible to
make in the hearts of people. Rivers have been part of human cultures in both of novelists
theme. Marriages, sex and earning sources are the other similar points in both of novelists
theme. There is historical background of the World War First and World War Second.
There is other description which is related with the sex and the life of the eel. Graham
Swift describes the past events of history where people of Fens try to recover possession
of land and describes about past event of River Ouse, and calmness of temperament of
people of Fens. Tom Crick is the secondary school teacher of history. He is Swift’s
leading character in Waterland.

Crick gives detailed descriptions how he is sent away, he tells his story, but as he
does so, he finds that he must also tell the stories of the fens and of his ancestors who
have been part of the land. During telling his story, their story, he questions why they
should tell stories to themselves and their children, how the stories they tell concern with
those found in written works that are regarded as having artistic merit and past events,
and what these stories tell them about themselves. There are descriptions of loneliness,
some incidents that can not be forgotten and so they disturb the present, act of dying,
making late development, illegal deliberate killing of Dick, the deliberate bringing to an
end of Mary’s pregnancy, and insanity, with sexual intercourse between father and
daughter. There is a force that drives sexuality, science, and story-telling. Swift raises the
problem of the sexual desires and excitement of the text in the context of explaining his
wife's curiosity as a fifteen year old back in that halcyon year, 1943. Waterland thinks
carefully about human unavoidable outcome of Tom and Mary’s life, state of being
obligation, and historical narrative by chasing secret ceremonies. It is also the story of
two families, of an entire region in England, of England from the industrial revolution to
the present, of technology and its effects, and it is, finally, a thought over stories. The
novel has as the leading character.

Tom Crick is a history teacher who is about to be fired because the study of past
events that happened in the past are not now as in the past, thought about for having
enough cultural value. He thinks deeply about history as a means of expression of the
events of his own life. He quickly experiences problems with the young students because
they have no interest in the past. Price also makes a second appealing attack on past
events and the study of past events. There is leaving of the main subject of the past events
that with actual history. Waterland takes recovery of land. There is man's battle against
water. It is courageous, completely illogical and ridiculous. The whole human project
especially describes the particular qualities of modern Western civilization's approach to
man, nature, and fate. Swift's novel presents both land reclamation and telling one's story
as game, even heroic, attempts to shape chaotic setting of human existence: reclamation:
marriage, nature, water, past time, memory, other literature. There is also description of
the French Revolution which Crick is supposed to be teaching. There is description of the
history of the drainage of the fens and its brewing industry. The narrator describes it with
the history but it is Tom’s individual past events. Graham Swift and Amitav Ghosh give
importance on individual cultural history in their novels. Jack Dodds and other characters have individual cultural history in *Last Orders*, Tom Crick and others have their own cultural history in *Waterland*, Prentis and his father have also individual cultural history in *Shuttlecock*. Abraham Ben Yiju, Bomma, Shaikh Musa and others have their own cultural history in *In An Antique Land*. There are cultural histories in the villages of Lataifa, Nashawy and Mangalore in *In An Antique Land*. Mayadevi, Tridib, Narrator and Grandmother have also cultural histories in *The Shadow Lines*. Ghosh speaks through one of his characters that everybody lives in story and stories are bound to be moving between realities and untruth. A small boy tells story who grows up to find himself bound by excessively harsh tight grasp of past events. Cultural history of Burma and the cultural histories of Queen Supayalat, Thebaw, and Rajkumar are described in *The Glass Palace*. Deeti, Kalua, Zachary and Ibis are also concerned with cultural history. Graham Swift and Amitav Ghosh describe the Second World War in his novels. Most of characters in *Last Orders* have fought in the Second World War. Jack Dodds and Ray Johnson become friends in the Army while they are fighting in the Second World War. Ray, Lenny, Jack, and Vic are veterans of World War II and drinking mates at the Coach and Horses, a London pub. The impact of the Second World War also described in *Last Orders*. They experience in World War II. Jack and Amy's daughter is born defective, that they legally take Vince and brings him up as their own baby when his parents are killed by a German bomb, that Vince has bent and fought against the family tie, and that the family tries hard under difficult circumstances. A group of men, friends since the Second World War, whose lives revolve around work, family, the racetrack, and their favourite pub. When Jack dies, the survivors take his ashes from London to a seaside town. They throw ashes in different directions of the seaside, they call his name while scattering ashes. Swift show cultural history of Southern London and fulfilling of wishes of a dead friend, Jack.

Graham Swift describes Prentis’ individual history in *Shuttlecock*. *Shuttlecock* is the story of a man identified only as "Prentis". He is as a senior clerk in the "dead crimes" department of the London police concerned with collection of historical documents and records. He has made himself strict for his family members especially for his sons Martin
and Peter. He has a wife called Marian. Prentis's father is affected by an illness. It is some a sort of breakdown which makes him unable to speak due to shock or strong emotion and confines to a mental institution. Prentis takes frequent meeting with him and spends some time with him. Prentis is involved in three distinct conflicts. First of all, he tries to have control and power over his wife Marian. The second conflict is that he becomes cruel and oppressive as a ruler over his two sons. The third conflict is whether he gets his upper position of his boss, Quinn. Prentis thinks that his boss deliberately gives him such a case as it is impossible to him. Prentis finds his boss delighting to see it. At last, as the son of a World War II hero, Prentis suffers that he is lower than other. He thinks that his father has been a war hero. He thinks that his father is a handsome, successful, happily married, highly regarded and socially well-connected engineer. He thinks that his father has been active as a secret agent in France. He is in great illusion that his father has written his war experiences in his Shuttlecock. It is his spy code-name. Prentis is the narrator of a very unpleasant experience of his boss, his children and his father’s serious mental illness. He finds his files disappearing suddenly. Mr Quinn, his boss brings him under his control and he makes remarks in order to anger in a mysterious way. Prentis finds his family feeling disgusted.

Amitav Ghosh makes clear by giving detailed descriptions about labours that have formal agreement or contract as they are bound to work for their master. They want them because labours are very important for them to work. They work for their owner cheaply. Most of workers come from the northeastern part of the country like Nepal, Banaras, Ghazipur, and Bihar. Ghosh describes that many Chinese coolies come from Fujian and coastal Guangdong. He further describes that the Indian coolies come from deep inland. He makes clear that part of countryside of Bihar is almost has no cultural place or condition in which there no development or progress is occurring. It is poverty-stricken. It has been a place of valuable religion based on the teachings of Siddhartha, Gautama Buddha. It is the source of Buddhism. It has been a valuable place of a great quantity of ancient, fictional story dealing with the gods and heroes. Amitav Ghosh finds that opium is prepared as crops there. He looks for it by careful examination that opium has been the
most important medicinal substances for people. He describes that it is very important medicine yet it is produced in small crops in India. The importance of opium is fully understood by the British so they make people of Bihar to grow it more and more because they want to gain profit from it. It takes the strong desire and eager not only of the British for tea but also of the East India Company for gaining money by selling it. It becomes the main profitable trade for British. Ghosh describes that the poor farm labourers of low social status of Bihar become grateful to the East India Company and to the other private firms that suddenly develops the company’s a complete control on the trade comes to an end, the growing of opium is the means of great disturbance to the countryside ordinary life-giving harvest.

Amitav Ghosh describes the individual history of Rajkumar and other characters. He gives description of the story of Rajkumar who an Indian shop boy. He becomes an orphan in Mandalay. It is the time on the eve of the 1885 when the British attacks on Burma. He sees Dolly in the crowd and falls in love with her. She is a beautiful female servant to the Queen of Burma. There is the description of the rubber plantations of Malaysia. Amitav Ghosh describes the teak forests of Burma that is a hard wood used in shipbuilding and for making furniture, obtained from that tree native to India and Burma and south East Asia. He describes city streets of Rangoon and Singapore that are full of activity and movement. There is providing of evidence of the death of the Burmese state ruled by the king and queen, Thebaw and Supayalat. He describes the rise and fall of the British Empire. The royal family is involved deeply in a conflict and difficult situation in an event seen as wrong and unacceptable and that causes general outrage and the result the administrator commits suicide. Uma the collector’s wife becomes a great sufferer more over the absence of her dear friend Dolly than over her husband's death. She deliberately avoids the traditional life of an Indian widow and decides to go abroad. She becomes a respected leader of India's increasing rapidly independence movement. There are stories of Uma, Dolly, Rajkumar and their children, nieces, and nephews and their children's children, nieces, and nephews. There are the descriptions of period of rapid economic growth about the rubber of the industrial age to the front lines of World War Second. There is description of the conflict of India’s independence and the marked
change in appearance into Myanmar that is governed by the British with total power over Myanmar.

Amitav Ghosh describes the effect of war and soldiering and gives the detailed description of Hasan, Shaikh Musa’s son how he dies in military. The military service has been described by Graham Swift in *Last Orders*. Most of characters have been in army like Hasan in *In an Antique Land*. When the narrator goes back to Lataifa, a boy tells him a sad story of the death of Hasan. He is died just a few days ago when he reaches back Lataifa. He has bought a gift which he has bought in Cairo for Shaikh Musa but the difficulty is that how he should give him at critical time. Ahmed looks tired and he has a dark circles under his eyes. The narrator finds that Shaikh Musa is sitting in a corner. The room is dark. All windows are shut and lamp has not been lit. He rises to his feet with some difficulty while mumbling words of greeting. He is unshaven and stubble showing white against his dark skin. There is a great similarity in showing mourning of Indian culture and Egyptian culture. Shaikh Musa says:

“*He was ill when you saw him; you saw how he had that pain in his head that night. It got a little better so he went back to his camp. But then it took a turn for the worse and he had to go into the military hospital.*”

He further explains that Ahmed goes to see him and finds him right because doctors tell Ahmed that he is now well. He further says that when they reach here by hiring a truck from the next village, he is no more. They find that his officers and fellow soldiers are sitting up, staying awake and keep watching beside his body. The army gives them a car to bring the body back, and the officers and soldiers come so that they can attend his funeral. Swift has also described funeral culture of Jack Dodds in *Last Orders*. There ashes are taken by his friends and his adopted son Vince. Here death body of Hasan is taken by the family members of Shaikh Musa. Amitav Ghosh and Graham Swift have combined history in their personal history.

Ghosh describes Geniza documents. Goitein first starts working with the Geniza documents. His researches have led him to a large number of letters and other
manuscripts that refers to the trade between the Indian Ocean and the Mediterranean. Goitein studied Arabic and Islam under Joseph Horovitz, while continuing his Talmudic training with a private tutor. Goitein is considered one of the most famous Jewish orientalists to have published and made use of the Geniza documents. Goitein’s knowledge of Talmud later serves him well when he turned to the Geniza and to the study of medieval Jewish society. Ghosh describes that the language of the Geniza documents, for example has a strong flavour of North African Arabic since so many members of the community are from that region. Judeo-Arabic languages are a gathering of language relating to the member of a family of languages that includes Hebrew and Arabic people inhabiting much of the Middle east and North Africa dialects spoken by member of the people whose traditional religion is of the Jews, based on the Old Testament and the Talmud and who trace their origins to the ancient Hebrew people of Israel living in Arabic-speaking countries. Ghosh has paid particular attention on the war in Burma. He has expressed opinions of Indian officers in the British army. They have been filled with a feeling by means of their past events that are connected with permanent unit of army. There are some difficulties for them to understand. Arjun tells Hardy:

“Yaar, I sometimes think of all the wars my father and grandfather fought in-in France, Africa, Burma. Does anyone ever say-the Indians won this war or that one? It would have been same here. If there had been a victory the credit for it would not have been ours. By the same logic the blame for the defeat could not be ours either our”.  

The twisting experiences create conflict in their minds. They know that they are members of the British rulers and they are ruled by the British. They get the experience and knowledge of the Second World War. Hardy says that he has a strange feeling. He explains his feeling by saying that it is unusual and surprising to be sitting on one side of a battle line. It is also a great surprising to that they have to fight and knowing at the same time that it is not really their fight. Ghosh describes the distressed mentality of soldiers and their conditions. Hardy says that it is a very strange to be sitting in a trench, holding a gun and asking themselves who is this weapon really aimed at. Hardy asks Arjun about
the meaning for them to be in the army. He says that they keep their lives at the risk in army for someone else. He finds a great disconnection between his hand and heart. Heart does not allow to fire and fight for other country but being so compelled, he has to fight though his heart does not allow him to do so. His hands have to operate guns and fight. He finds two persons within his body. The same thing can be seen in *Last Orders* where most of characters have been in the army especially in the Second World War. Ghosh and Swift have included trading, farming and soldiering issues in their novels which are connected with history and its culture. Vince himself declares that he joins army because Jack Dodds wants him to handle butchery trade. He does not want to join this trade so he runs away and joins army. Ray also describes how he is saved by Jack while fighting alongside Jack Dodds in the war.

In *Shuttlecock*, Swift describes Dad’s capture by the German secret police under Nazi rule. He imprisoned for eight days in the Chateau Martine. The headquarters of German secret police under Nazi rule are near the village of Combe-les-Dames. His father succeeds in avoiding, his flight through the forests of the Doubs valley. Swift describes his awakening after a desperate night in hiding to discover, through the trees, not Germans, but advancing Americans, and his declaring himself to a Seventh Army lieutenant. Swift describes that for with the German retreat through the eastern valleys the war enters a quite new, if thankfully, brief-lived phase. Up to then they have lived in a world, superficially at least, at peace, disturbs and breaks happening regularly by incidents of violence, often savage it is true, but localized and in the majority of cases directly influenced by themselves. With the waves of German troops, the tide of indiscriminate large-scale war which has not been known for years rolls into the corner of France. Not merely war on a large scale but war with all the desperation and last-reserve venom of an army in defeat. It is a period of burning villages, of corpses lining the streets and hanging so as to swing freely from trees, of extremely wicked and cruel of all kinds. Whole areas of countryside which up till the time has seemed for them inviolable and friendly landmarks suddenly becomes ravaged spoiled purity, burnt and rotting flesh. Everywhere is the smell of blood, killing of a large number of people. Prentis tries to find some clue to what happened in the Chateau Martine, he also tries to find some hints of his
experience beyond words. He finds his father is tortured, forced, perhaps, beyond the point of endurance. He himself asks question why he wants to know all these things. He answers himself for it that he wants to know all these things because he wants to know what his father is really like.

Prentis thinks that his father has used the imagination in a creative or inventive way. He has also used literary way, more based on theory or guesswork rather than knowledge. There is occasional brief passage of reflection of emotion and breaks the active and energetic adventure in the flow of narration. There is the philosophic note in the final chapters of Shuttlecock. There is the theme of war-in-peace and peace-in-war. He finds that his dad’s words seem quieter, sadder, and even clearly expressive. They are not at all the tone of the man who quickly sizing the situation stuck the knife into the guard’s back at Caen. Caen is a group of people living together and sharing possession and responsibilities in northwestern France. Caen is known for its historical buildings built during the reign of William the Conqueror. He was buried there, and for the Battle for Caen. There happens heavy fighting that takes place in and around Caen during the Battle of Normandy in 1944. It destroys much of the town. As the city of William the Conqueror, the city has a long and complex history. In the Second World War there is main place of the Battle of Normandy. The city has kept safe from harm the memory by building a memorial for peace. There is he description of destructive retreating armies. Swift describes that all day long the columns poured through Dole and Auxonne and on in the direction of Besancon and Vesoul. Besancon is located on the Doubs River in eastern France. It is the capital of Doubs Department. Prior to 58 BC, when it is taken by Julius Caesar, It is the chief town of the Sequani Gauls. During the period of Austro-Spanish domination, from 1477 to 1674, Besancon becomes rich, successful and takes the place of Dole as the virtual capital of the region of Franche-Comté. Dole is a town located in the department of Jura.

Amitav Ghosh describes the culture of Egypt by telling the story of livelihood in army. Nabeel and Isma’il go to Iraq. They have to go to Cairo to make the arrangements. It is several years then since ha has last heard from Nabeel. He and the narrator correspond regularly for a while after his departure. The narrator has to change his
address in New Delhi and he has gone off to do his allotted period of service in the army. One way or another correspondence have been disturbed and never continued after an interruption. The narrator assumes that he and Isma’il have become employees of the agriculture Ministry, just they have always intended to, the narrator remembers that he met them that night at Ustaz Sabry’s house. They are still students at an agricultural training college in Damanhour. They have only a short while to go and once in possession of their degrees they would each be entitled to a job in the agriculture Ministry. They have to serve their compulsory recruitment for military service in the army first, and then there would be a long wait while the Ministry tries to find places for them because no easy matter since it has to deal effectively with difficulty since thousands of new graduates every year. Still they are very sure in their minds that the occurring at the end of the process. Security is well worth the wait, and they have bot decided long before that they send their papers in to the Ministry as soon as they have served their time in the army. Ghosh describes his other experience of army. He says that Musa has hung it beside his own picture taken when he is a young man serving his compulsory recruitment for military service in the army. They are very alike, father and son, both in uniform, Shaikh Musa in a peaked up and Hasan in combat loose-fitting clothing of a sort worn by soldiers.

Ghosh discusses a cultural history about dead person of India. The question that Indians burn their dead is remarkable. It shows Indian culture. The narrator tells that some people burn their dead. A woman asks why Indian people burn their dead. She further asks if they know it is wrong. She remarks that people of India can not cheat the Day of Judgment by burning their dead. She also asks if it is true that Indians worship cows, and they also beat cow. She requests the narrator to try to civilize Indian people, and to tell them to stop praying to cows and burning their dead. Ghosh describes the culture of Egypt by welcoming the guest who has gone to Egypt to do his research. The narrator says that they welcome him warmly so he feels like in his home because there is a long tradition of friendship between India and Egypt. He says that their country is very similar, for India and Egypt is largely an agricultural nation, and the majorities of its
people live in villages as the Egyptian fellaheen, and plough their land with cattle. He says that their country are poor, for they have both been looted by imperialists, and now they are both trying, in very similar ways, to cope with poverty and all the other problems that has been handed down to them by their troubled histories. It is a difficult task and their two countries have always supported each other in the past. The narrator gives example of Mahatma Gandhi. He describes it by saying that Mahatma Gandhi goes to Egypt to consult Sa’ad Zaghloul Pasha. He is the leader of Egyptian nationalist movement. He further says that Nehru and Nasser create a close relationship. No Egyptian can ever forget the support that his country has received from India during the Suez crisis of 1956, when Egypt has ben subjected to an unprovoked attack by the British and the French. Like Mahatma Gandhi Zaghloul is also a self-taught weaver who spins his own woolen yarn and weaves it on not a highly or fully developed machine for weaving cloth. The second thing is the question of believing in the ghost and supernatural power. The question of supernatural power like witches Martha in Waterland described by Swift. There are many hints of witchcrafts given by both of writers Amitav Ghosh and Graham Swift given in their books. Swift describes Martha Clay is Bill Clay’s wife. She lives in a cottage on the far side of Wash Fen Mere. Not the black-necked Canadas. Not the Grey-lags, Pink-foots or White-fronts, winging their way from the Arctic driven by migratory urges no less mysterious than those of their watery fellow-wanderer, Anguilla anguilla. There is goose-feather. It is the month of August and time is evening. It is winter season in 1943. Mary and Tom go to the cottage of Martha for abortion. She does her work but Mary gives an involuntary gasp and clutches herself. Mary groans and moves slowly downwards to her knees.

In The Glass Palace, Ghosh describes army and predicament of soldiers. There is a village named Kotana. It is near Kurukshetra. It is not so far from Delhi. Amitav Ghosh and Graham Swift have described several actual names of place, incidents and persons in their novels. Kurukshetra has been famous for Pandavas and Kauravas for fighting in Mahabharata. There is a distinctive feature of Kotana and there is a piece of the world in every house of Kotana. In on there is a hookah from Egypt and in another a box from China. Kishan Singh tells Arjun that for generations every Jat family in Kotana has sent
its sons to serve in the army of the English sarkar since the time of Kishan Singh’s great-grandfather and since open rebellion against authority especially by soldiers against their officers. Kishan Singh tells a story of his village. He says when he is a boy, the old men of the village uses to tell them a story. It is about rebel. When the uprising ends and the British re-enters Delhi it comes to be known that a great spectacle is to be held in the city. From Kotana a group of elders is appointed to take tasks to hand over to go. They set off at dawn and walk with hundreds of others towards the southern small rear gate of the old capital. When they are still far away they see that the sky above the city is black with birds.

The wind carries an odour that grows stronger as they approach the city. The road is straight, the ground level and they can see a long way into the distance. A puzzling sight lies ahead. The road seems to be lined by troops of very tall men. It is as though an army of giants has turned out to stand guard over the crowd. On approaching closer, they see that those are not giants, but men-rebel soldiers whose bodies have been pierced on sharpened strong stick or post. The pointed posts are arranged in straight lines and leads all the way to the city. There is strong and unpleasant smell. When they return to Kotana the elders gather the villagers together. The say that they have seen the face of defeat and it shall never be theirs. From that day on, the families of Kotana decide that they would send their sons to the army of the English sarkar. Arjun suspects that they send their sons to army because of fear. Kishan Singh makes it clear that all fear is not the same. He asks Arjun what fear keeps them hiding there. He asks Arjun if it is fear of the Japanese, or it is a fear of the British or it is the fear of themselves because they do not know who to fear more. He further says that a man may fear the shadow of a gun just as much as the gun itself. Ghosh describe the conditions of Indian soldiers and their panic for fighting that can not be called theirs whether they win or lose it. Hardy tells Arjun that captain Mohun Singh is going to take a step to break with the Britishers. He tells him that he is going to form an independent unit and its name would be the Indian National Army. All the 14th Punjab officers are with him. They are Kumar, Masood, many others. They also invite them to join.
In *Sea of Poppies*, Amitav Ghosh describes about the war. Mr Burnham says that no one dislikes war more than he. He says that he greatly hates it. But it can not be denied that there are times when war is not merely just and necessary, but also shows concern and kindness towards others. In China that time has gone. Mr Doughty says that there is no other source of help in difficult situation. Indeed humanity demands it. They need only thick of the poor Indian peasant. There may be problems for peasants if opium can not be sold in China. Justice Kendalbushe gravely tells that in the missions are agreed that a war is necessary if China is to be opened up to Gods word. Captain Chillingworth says that he is sure it will do a great deal of good for some of them. Captain Chillingworth says that he is sure it will do a great deal of good for some of them. But he doubts that he will be of that number or that many Chinamen will. The truth is that men do what their power permits them to do. He says that they are no different from the Pharaohs or the Mongols: the difference is only that when they kill people they feel compelled to pretend that it is for some higher cause. It is pretence of virtue. He promises them that he will never be forgiven by history.

### 4.4 Points of Dissimilarity

Swift and Ghosh have many dissimilar points in their novels. Historical backgrounds of both novelists are different. Swift has pointed out London and British culture while Ghosh has pointed out Indian, Egyptian and Burmese culture in his novels. The Shadow Lines, the narrator narrates some historical year. The narrator says that every word he writes about those events of 1964 is the product of a struggle with silence. It is struggle he is destined to lose and have already lost for even after all these years. The enemy of the silence is speech, but there can be no speech without words without meanings, so it follows, and it is impossible to stop in the manner of a form of reasoning in which a conclusion is drawn from two propositions, that when they try to speak of events of which they do not know the meaning, they must lose themselves in the silence that lies in the gap between words and the world. The narrator says that he grows up believing in the truth of the general rule about how to behave or what to think and that are available to him. He believes in the reality of space. He believes that distance separates
that it is relating to man’s physical rather than spiritual substance. He believes that in the reality of nations and borders. He believes that across the border there exists another reality. The only relationship his vocabulary permits between those separate realities is war or friendship. There is no room in it for other thing. And things which do not fit his vocabulary are merely pushed over the age into the marked difference between people opinions. The narrator tells his personal history about his grandmother and grandfather. He describes when his father is about six years old; both his grandmother’s parents die within a few months of each other. His grandmother returns to Dhaka only twice after that and then only to make sure that the rooms she and Mayadevi have inherited are still not damaged. On both occasions she decides to go across and talk to her uncle and aunt but the house is full of painful memories then and both times she runs away back to Mandalay after spending hardly a day in Dhaka. In 1935, the narrator’s grandmother catches a chill while watching and directing the activity of the construction of a tunnel somewhere in the Arakan Hills. He dies of pneumonia before they can bring him back to Mandalay.

The narrator gives more detail about his grandmother’s personal history. He says that his grandmother is thirty-two when he dies. She has no savings and she has never worked in her life, but that merely made her all the more firmed in purpose to see her son through school and college. She has been awarded a bachelor’s degree in history by Dhaka University and result is that a sympathetic railway official manages to arrange a job for her in a school in Calcutta. The school is to work in for the next twenty-seven years. She has no time to go back to Dhaka in the next few years. In 1947 in the time of partition Dhaka becomes the capital of East Pakistan. Amitav Ghosh has also described past events that are recorded in history like Graham Swift. He further describes that she has never had any news of Jethamoshai and her aunt again. She lives in Calcutta in a one-room tenement in Bhowanipore. She would often think back on Dhaka. There is an old house, her parents, Jethamoshai, her childhood and all the things people think about when they know that the best parts of their lives are already over.
Amitav Ghosh and Graham Swift have described supernatural elements. There is a description of supernatural element in *In an Antique Land*. Zaghloul asks the narrator if Indians have ghosts as they have in their country. Ustaz Sabry believes that the ghosts are just products of people’s own imagination. People imagine those things everywhere; in India just as in Egypt. There are people who think they see ghosts and in England and Europe too there are people who point to certain houses and those houses are haunted, the ghost of Lord So and So walks there at night. But all those things are purely imaginary no such beings exist. Ustaz Sabry tells the narrator that his father saw a female ghost once, an ‘afrita’, at the night as he was walking past the graveyard. He never went that way at night again, and just the other day his neighbour’s wife saw a ghost running down the road near the canal, wrapped in a blanket. He tells the narrator that it is Fathy, the Sparrow’s ghost. Like Indians, all over the world, people are fearful of ghost. When they become fearful, they start chanting mantras and prayers. He says that at once two of the men sitting next to him suddenly move back in horror and begin to whisper the Fatiha and other protective prayers. Fatiha is the first or opening sura of the Quran which is the central prayer of Islam and is used on all special occasions as well as during the five daily prayers. He adds that the Sparrow is knocked off and killed at the mowlid. People say that his ghost has come back to haunt them because his kinsmen are too weak to start a feud or to get the murderer’s lineage to pay the proper blood-money. The elders of the killer’s family should have gone to the elders of the Sparrow’s family. They get an idea of reading the Quran.

Ustaz Sabry explains that whenever there is an accidental death the talk turns to ghosts and jinns. He further adds that a few years ago the whole village is gripped by a panic when a boy falls off a roof and dies, during the Nashawy mowlid. There is also a culture that people of Egypt are conscious about their conditions and do not want to show their poor conditions other people. When the narrator asks Zaghloul to make him a couple of scarves to take back as mementoes, Zaghloul tells narrator that narrator wants to use his cloth to show his people that the fellaheen of Egypt are backward and primitive.
Amitav Ghosh describes the cultural history of the families of Nashawy. He gives the account of Imam Ibrahim belongs to one of the two founding families of Nashawy. He says that its ancestry is called Abu-Kanka. The other family is the Badawy. They are the first two families which came and settle in the area. They have not been there very long, for Nashawy is not an old village by Egyptian standards; in fact, only a few generations ago the land around it has been a part of the great desert to the west. It is only after the Mahmudiya Canal is completed in 1820, linking Cairo and Alexandria that the idea is brought under the plough. But even then it is a wilderness for a long time, without people or settlements.

Ghosh gives full detail of the origin of the village and its culture. He says one day, two young men have begun a journey to westwards from a village in the interior, looking for land a good new place to settle. One of those men is Bedouin origin. His ancestors have once wandered as far at a distance as Libya and Tunisia, but in time, tiring of the wandering life, they have abandoned the desert for the sown. They have settled in the Delta where for many generations their descendants worked on the land as fellaheen, until all that remains to remind them of their Bedouin past is the name of their lineage al-Badawy. The other young settlers is from a lineage of barbers and healers, a family called Abu-Kanka whose members are well known throughout the region for their zeal in religious matters and for their skill in the arts of healing. It is The Abu-Kanka youth who sets out on that westward journey had a fine reputation, despite his tender years: the entire world knows him to be a model of goodness and piety, as well as a skilled and knowledgeable healer. Graham Swift also describes sluice in Waterland. Tom Crick’s family lives in a lock-keeper’s cottage by the River Leem which flows out of Norfolk into the Great Ouse. Rivers have been cultures of the origins of human beings. It does not matter whether they belong to people of India, Europe and Egypt. Tom Crick’s father keeps the lock on the River Leem, two miles from where it empties into the Ouse. For the river in front of their cottage divided into two channels, the nearer containing the navigation lock, the further the sluice, with, in between, a solidly built brick-faced pier, a tiny island, on which stood the cabin housing the sluice engine. In 1820 it is a grand-nephew of Jacob-William who is a foreman of a gang employs in digging the southern
end of the Eau Brink Cut, a new, deep channel to carry the waters of the lower Ouse by the shortest route to King’s Lynn. Francis Crick is another grand-nephew of Jacob is entrusted with the operation of the new stream pump on Stott’s Drain, near the village of Hockwell.

Ghosh also describes past events that has been occurred in the ancestry of Nashawy. He says that two Young men have begun a journey from their native village and after a long and difficult journey they reach the area around Nashawy. There is nothing there then, no houses or canals or fields, but the Abu-Kanaka youth has declared that he can feel his heart that the land has Baraka and they have decided to settle there. The young Badawy man acquires some land and begins to raise plants grown for foods. As the years passes more and more of his kinsmen comes out from their native village and they too buy land and build houses in Nashawy. Before long the village is so full of Badawy families that they come to be known as the outstanding ancestry of the village, the ‘asl al-balad’. Thereafter people of many other ancestries settle in Nashawy but right until the Revolution of 1952 it is the Badawy who own most of the land and it is always a Badawy who is the chief official, the ‘omda of the village’. The Egyptian Revolution of 1952 is also known as the July 23 Revolution, begins on July 23, 1952. Then on January 25, 1952, British troops attacked the Egyptian police barracks in Ismailia when the police refused to surrender. The attack killed fifty Egyptian police officers and one hundred wounded. This event caused Egypt to give free expression to feelings in a sudden and in fury. The very next day on January 26, 1952, also known as Black Saturday, the people of Egypt burned Cairo targeting British interests such as Shepherd's Hotel, BOAC offices, and the British Turf Club. There is a sudden violent seizure of power from government with the help of military. There are a group of young army officers who named themselves "The Free Officers Movement". The People of Egypt were living under oppression by the selfish king and heartless British military. The revolution is initially aimed at overthrowing King Farouk I. In whatever way the movement has more political ambitions and soon moved to abolish the constitutional monarchy and establish a republic.
The success of the revolution inspired numerous Arab and African countries to remove pro-Western and specifically in favour of or supporting Empire of Britain, its people, culture, and Empire of France in favour of or supporting France, its people, culture, etc. monarchies and rulers. In the similar way Graham Swift describes The French Revolution in *Waterland*. Tom Crick describes that it was a time of great state of disturbance, confusion, and uncertainty. It began in 1789 and ended in 1799. During this time, the Monarchy and the entire social estate system were overthrown. People were tired of being treated like slaves, and wanted fundamental changes in their system of governance. Louis XVI, who was the King of France during this time, was weak and indecisive. He let others make decisions for him as well. He also had a wife, Marie Antoinette, who was obsessed with spending money. Together, they put the country into further debt. They spent money which did not belong to them, but to the country. The people of France revolted. After the revolution, many new reforms were created. This was an age of enlightenment for a once oppressed people of France. The new modern, France was finally formed, inspired by the American Revolution. Hence both of the writers have described two revolutions in their respective novels.

Ghosh and Swift have discussed ships in their novels. Ibis is described in *Sea of Poppies* and Rosa-II is described in *Waterland*. Deeti is on the board and she is saved from her opium-addicted husband's funeral pyre. There is a bankrupt raja declared to be guilty of criminal offence of fraud, and a second mate, Zachary, who is the son of a freed American slave. As they set trip in a sailing ship with a captain, the captain would rather smoke opium, a disaffected crew, the passengers mix language, cultures, and identities looking for a new start on life. The Opium Wars, however, aren't the only storm on the horizon for the Ibis. The story of *Sea of Poppies* is set just before the Opium Wars. It is an old slaving-ship called The Ibis. Its destiny is a excited, confused and disorderly voyage across the Indian Ocean. Its crew is very different people. There are persons who work as members of the crew of the ship and persons who hide themselves on ship to travel secretly or without paying, coolies and persons who are declared to be guilty of criminal offence by the judges. In time, among the vast number of people come to regard
the Ibis as their ancestor. It is accepted that it is the river itself that has granted Deeti the vision. It is the image of Ibis has been transported in the direction opposite to that in which river flows. In the second week of March 1838, for that is when the Ibis drops anchor off Ganga-Sagar Island where the holy river emerges from a confined space into a wide, open area into the Bay of Bengal. It is there, while the Ibis waits to take on a pilot to guide her to Calcutta that Zachary Reid has his first look at India. The Ibis is a sailing ship with two masts of old-fashioned appearance, neither lean, nor flush-decked. A flush deck refers to when the upper deck of a vessel extends unbroken from stem to stern.

There is no raised forecastle or lowered quarterdeck. Ships of this type is referred to as flush deckers although this is often taken as referring to a series of United States Navy destroyers originating from World War I and typified by the Wickes class. For aircraft carriers it means that no "island" superstructure is fitted. She has a short quarter-deck, a risen front part of ship below the deck with a the front part of the ship below the deck between the bows, and a deckhouse amidships that served as a narrow kitchen in the ship and cabin for the ship’s officer in charge of equipment and the crew and stewards. With her things lying untidy main deck and her breadth at her widest point, the Ibis is sometimes taken for a rigged like a schooner, fore and towards the stern of sailing ship with three masts by old sailors. In a time of colonial disturbances or great changes, fate has thrown together a truly various kinds cast of Indians and Westerners, from Raja who is declared in law as not having the money to pay his debts to a widowed villager, from persons showing passionate support for English opium trader to persons with one white and one black parents American freedman. As their old family ties are washed away they, like their historical persons that correspond to another, come to regard themselves as ship-brothers. There is a line of hereditary rulers born. Those stretch across continents, races and generations. The huge search of this historical unusual, exciting and daring experience stretches across the growing thickly and strongly poppy fields of the Ganges, the rolling high seas, and the introduced from less important street of China. It is Zachary’s first experience as a sailor.

Ghosh describes the lives and condition of people including captain. He describes how people have to suffer on the board of the Ibis. There are Chinese, East Africans,
Arabs, Malays, Bengali, Goans, Tamils and Arakanese are travelling in the Ibis. The Ibis is carrying a cargo of cotton, to provide money to pay the costs of the journey; after overflowing of water, the large quantity of things are wet thoroughly and have to be thrown from the ship. The Ibis has to change its way because of bad weather of Patagonia. It is a broad, high, level region of South America in southern Argentina and Chile extending from the Río Colorado to the Straits of Magellan and from the Andes to the Atlantic Ocean. The Ibis has to pass across the Pacific around Java Head. It is Cape on extreme W end of Java at entrance to Sunda Strait from the Indian Ocean but it has to take the way of the Cape of Good Hope. It is a point of land in southwestern South Africa and as well as a province of western South Africa. The Ibis has to face bad weather there for a fortnight in the state of inactivity.

The crew has half-rations so they have to eat soft-bodied larva of fly and other insects that are found in decaying hard biscuit or bread made with only flour and water. It is also called sea biscuit, sea bread, and ship biscuit and rotten beef and it results in dysentery. Three men die and two black crewmen are in chains because they refuse to eat that food. Zachary is the only member of the crew to put in a bid when the dead man’s effects are auctioned and he becomes owner of an instrument that is used for measuring the angular distances between objects, used in navigation and surveying and also becomes owner of a trunk-load of clothes. The reputation of the Ibis is so damaged that not a single American or European, not even the worst sailor is ready to sign on to take risk on her decks. Only sailors from South Asia or other countries east of the Cape of Good Hope, employed on European ships become ready to venture on her decks. Ghosh describes that when two cultures come together, people have to change and accept their languages, dresses, and tradition as happens on the Ibis. Zachary has to learn to say ‘resum’ instead of ‘rations’ and he has to wrap his tongue around words like ‘dal’, ‘masala’ and ‘achar’. He has to get used to ‘malum’ instead of mate and so many things. Deeti and Kalua does a formal agreement and contract as for working as servants on the Ibis. The Ibis is made fast by attaching to the anchor. Zachary and Serang Ali pay the crew their remaining money by opening the account books. Many lascars disappear in the gullies of Kidderpore with their copper and silver coins carefully hidden in the folds of
their clothing. Some of them come back but a few of them never come back because
some of them are cheated and robbed. Jodu is also added on the Ibis. Serang does not
allow Jodu to meet other lascars. He does not want to take Jodu on the Ibis. Jodu knows
that he is held in contempt by ocean-going lascars. He has to work as a topas, the lowliest
of lascars, sweater, and to scrub piss-dales, clean heads, wash utensils, to clean decks.
Serang Ali is so cruel with Jodu so he makes his jharu half cut so that he has to be close
to tatti and he comes to know what the man has eaten before doing tatti. Serang Ali
comes sometimes stealthily to him and kicks Jodu from behind. During his first weeks on
the Ibis, Serang does not allow him to go below for any reason other than to clean the
heads even at night; he has to sleep on deck. Deeti and Kalua know that their best chance
of escape lies in travelling downriver on the Ganga.

Deeti and Kalua have hope that they will reach Patna or Calcutta. They know that
ten days journey on road is dangerous for them. They know the news of fleeing have
spread by that time. They know that they can not expect mercy even from their own kin.
Kalua has no other option than continuing heir journey on his temporary raft for as long
as it is able to bear their weight. They are fortunate because they have enough driftwood
on the riverbank to support the bamboos and there are plenty of rushes from which to
make lengths of rope. After seeing the Ibis, Deeti thinks that it is then that she
understands why the image of the vessel has been revealed to her that day when she is
involved herself deeply in an activity and interest in the Ganga. It is because her new self,
her new life, has been conceiving and developing in the mind all this while in the belly of
the creature, the vessel that is the Mother-Father of new family, a great wooden mai-bap,
an adoptive ancestor and parent of dynasties yet to come, there she is, the Ibis. Deeti
finds a woman sitting near her; she uncovers her veil from her face suddenly. She reaches
out to take the stranger’s hand in her own. She also unveils herself and tells her that there
is no need of wearing veil because they all are women. Deeti does not hesitate while
speaking Bhojpuri. Deeti asks her where she is going, she answers in impure Hindustani
language that she is also going where Deeti’s destination. Deeti is not so bold as to ask
the girl directly about her identity so she chooses indirect way revealing her name and
those of others. She calls the names of other girls- Munia, Heeru, Sarju, Ratna, and
Dookhanee. The girl replies that her name is Putleshwari. She also tells her that people call her ‘Pugli’ lovingly. She adds that Baboo Nob Kissin, gomusta is her uncle. Pugli says that she is going to the Island of Mareech like them. Deeti says that she is not girmiitiya so why she is going there. Ghosh indirectly describes the cultural history of Girmiitiya. It refers to Indian did formal agreement or contract such as they formally binding as apprentice to work for their masters and they went there to live permanently in Fiji, they came under an ‘agreement’ to work on Plantations in Fiji became a Crown Colony. By the time emigration ended in 1916. The agreement specified the terms and conditions of employment in Fiji. Indenture would begin on the day of arrival in Fiji, with migrants expected to do work relating to cultivation or manufacture for nine hours each week day and five hours on Saturday, Sunday being free. Most of girmiitiyas recalled indenture as a harsh and causing to suffer loss of dignity and respected experience, they labeled it ‘narak’. Adult males would receive a daily wage of one shilling for completed work and women nine pennies, while pay for work done by children would be at the freedom to decide what should be done on that particular situation of the supervisor.

Amitav Ghosh describes that there is hide and seek on the Ibis. He says that when Jodu sees Paulette, he rises on his feet to wave her. Seeing him, Paulette is scared and nearly in the falling position into the water. She has worn ghungta so she is able to hide her original identity. Indian culture can be seen on her feet because she has hidden herself as an Indian woman among them. She has coated her feet with bright vermillion alta, her hands and arms are covered with complicated, hennaed designs that leaves very little of her skin visible and under the cover of her veil, the line of her jaw is obscured by large, decoration of hanging bunch of earrings. She also tries to balance her cloth-wrapped belongings on her waist, in such a fashion as to give her the gait of an elderly woman who is walking without lifting her feet completely from the ground alone under the weight of a crushing burden. She has disguised herself so perfectly that even Jodu is unable to recognize her who knows her well. Paulette comes to know that it is Munia for whom Jodu is waving his hands and she thinks for a moment that Jodu has recognized her and that is the reason why he is waving his hands to see her. Many of maistries and
silahdars show and guide the migrants with their lathis. Ghosh describes that those women travelling on the Ibis are treated as if they were untouchable. They are ill-treated like slaves. Deeti suddenly hears abusing sounds uttering by someone. She thinks that it is a familiar voice. Her feet freeze to see the man because he is none but Bhyro Singh. She feels as if her feet become suddenly motionless with fear and she falls at her husband’s feet. It is Kalua who saves her pressing his body against the floor of the ship. Deeti is frightened to see Bhyro Singh and starts praying God. She thinks that Bhyro Singh is not interested in low-caste people and the reason is that he can not recognize Kalua because he belongs to chamar community and Bhyro Singh is Rajput. This has been the culture of India that people who belong to higher community used to think that they are distinguished type of people. They may be impure if they touch or see them but here this custom saves Kalua otherwise he is recognized by Bhyro Singh. When Bhyro Singh asks Kalua’s name, Deeti is frightened about his true name. Kalua hesitates for a moment then answers him that his name is Madhu.

Deeti sighs heavily after hearing his answer. Deeti tells him that Bhyro Singh is her husband’s uncle. He is the man who has arranged her marriage. It is he who has sent people out to look for them. If they come to be known, they will be killed. Ghosh describes that from Calcutta to Diamond Harbour, some twenty miles to south, the Ibis is to be pulled by the Forbes. It is one of several steam-tugs that have recently been put into commission the Hooghly River. The Ibis is tied with steam-tug. A tremor runs through the sailing ship that has two or more masts as if she were waking suddenly to life. Ghosh describes the cultures of prayers from different people from different countries are different but aims are the same whether they are Muslims or Hindus. They remember their Gods when they find themselves in difficulties. Mamdoo-tindal and others pray-B’ism’illah ar-rahman ar-rahim, hamdu’l’illah al-rabb al-alamin. In the name of God, the Compassionate, the Merciful, Praise to the Lord of all Creation. Neel also utters Gayatri Mantra: Om bhur bhuvaḥ swaḥ tat savitur vareṇyam. O giver of life, remover of pain and sorrow. Gosh describes that every person calls God when he finds in misery. The Ibis is moored at Hooghly point because there is the soft light from the sky and the sun is below the horizon. They have to pass night. Girmitiyas are not allowed to come on the deck till
darkness grown. Day light may tempt them to leave the deck. Past experience has taught them that in every group of indentured migrants there are always a few who are desperate or suicidal enough to throw themselves into the water. Migrants sing songs that there boat is in no fix position so they have only mercy of God. The captain is annoyed to hear such songs and he says hat even doomsday can not prevent them from singing the songs. The ship has to be dependent on weather and winds so it takes three days to reach downriver from Calcutta to the Bay Bengal. The Ganga-Sagar is between the river’s mouths where it becomes affected by tides. It is the last of the holy waterway’s many pilgrimages. The former Halder zemindary lay about halfway between Calcutta and Ganga-Sagar and Neel knows that the Ibis would pass his estate towards the end of the second day. It is a journey that he has made so often that he can feel the zemindary’s approach in the river’s bends and turns. He is filled with sharp reflection some of them as bright and sharp as bits of broken glass when he hears crying out the name Raskhali. He remembers the palace and its row of evenly spaced columns supporting the roof of verandas; the terrace where he has taught Raj Rattan to fly kites; the avenue of palash trees his father has planted; the window of h bedroom to which he has taken Elokeshi. Ghosh describes personal history of many characters on the Ibis and they are Kalua, Deeti, Neel and Ah Fatt. Neel comes to accept that Canton is to his own city as Calcutta is to the villages around it. It is a place of fearful splendor and unbearable state of being extremely dirty and unpleasant as generous with its pleasures as it is unforgiving in the imposition of hardship.

The Ibis has been a home like place for Deeti and others. Deeti tries to arrange a marriage proposal of Ecka Nack for Heeru. He is a leader of the group of hillsmen who has joined the migrants at Shibganj. Since it is a very sensitive matter, she has to be careful in picking time and place. Deeti asks Heeru if she will marry, she accepts the proposal. Deeti is like bhabhi has to perform her duty. She has organized the wedding. It is a withered piece of turmeric, from Sarju’s bundle that gives the bride’s side a means of saving face. Deeti thinks about religious ceremony of frame for marriage. Candle serves the purpose. Ghosh describes cultural history of songs sung in Indian ceremony in
marriages. Wedding begins in the morning. The hold is divided in two, one part being designated the groom’s and the other being allotted to the bride. Everybody chooses a side and Kalua is picked to be the head of the bridal family. There is Tilak ceremony on the Ibis. There is the engagement solemnly sealed with a reddening of foreheads. There is Ahir singers in the side groom’s team. They sing that her breasts are ready to be her lover’s toys. When Bhyro Singh abuses Kalua, He asks Bhyro Sigh what he has done to him. Bhyro Singh is enraged and says that it is enough what he is. Subedar is killed by Kalua when he starts lashing him.

Graham Swift also describes Rosa II in Waterland as Ghosh has described the Ibis in Sea of poppies. Rosa II is the humblest ship that has unpleasant smell of romance. Stanley Booth is a dredger skipper and master of the Rosa II. In the autumn of 1941, he needs a good dredger’s mate. Someone to share his skipper’s burdens, someone to take away the weight of twenty-five years’ Ouse dredging so there is no love left for his trade. Stan Booth has employed over twenty. But they also go off, then to fight the other war where the enemy at least is human.

Swift and Ghosh have described the cultural history of the Ibis and the Rosa II. Both of them are attached with human life. They show human development and their cultures. Swift describes that Stan booth is only too glad to pay a man who is hired to do menial work for fixed regular payment. He offers certain sums in advance so that his young helper can buy the second-hand Velocette motor-cycle which bear him to his labours much more promptly than the means at first employed milk lorry to Newhithe, early bus to Staithe Ferry. Stan Booth is happy. His young apprentice is happy because he enjoys his labours. Ghosh also describes happy moments on the Ibis and Swift shows same happy moments on the Rosa II. Only difference is in field of happiness. The Rosa II is the dredger of sand, mud that carried by flowing water and is left at the mouth of river where Dick Crick works and dies, is a reclainer of land, performing the work of staying even, not attractive or exciting but completely necessary for the works of scooping up from the depths this without deep regret or guilt for wrong that has been done basic characteristics that time leaves behind The student of history has the same task, he has to
keep scooping up the waste material or debris of time in the attempt, if not to get ahead,
at least not to leave things worse than they were. In his last confused, drunken hours on
the dredger Dick unconsciously acts out that is very important:

“He’s here. Here knows his place. He knows his station. He keeps the ladder turning, the buckets scooping. The noise of the churning drowns the fleeting aerial clamour of global strife. He hears no bombers. And this smell of silt is the smell of sanctuary, is the smell of amnesia. He’s here, he’s now. Not there and then. No past, no future. He’s the mate of the Rosa II.”

Swift describes that the water is moving with a continuous sound like a thunder. It is shaking rapidly and forcefully. Beneath the Rosa the giant end of the bucket ladder is biting. Dad calls Dick but he is not ready to come. They stretch out their necks to see to view Rosa’s deck. Dick moves hurriedly with short quick steps on the Rosa. He turns and makes sudden unsteady movements to the front part of the ship below the deck, to the very pointed front part of the Rosa. He climbs in an awkward and laborious way on to the rail; stands, shoeless, upon it. He considers that he is unworthy of other’s consideration and respect. He is just near a tall machine used for moving or lifting heavy weights, on the ship and near vertical poles. It is stretched to full height. For a moment he sits, seems to hold himself steady in a particular position, balances unsteadily on the rail, the dull glow of the western sky behind him. After a while he jumps and goes quickly under the water. He suddenly feels less confident in water and is gone. Stan Booth digs in an oar to bring the small open sailing boat around. Everyone keeps watching, waiting for the head, making a quick, short movement up and down. They are watching yet they can not trust on their eyes because he has been a good swimmer earlier. But if anyone wants to die even he is expert of it can not be prevented him from dying. He is the boy who sits crammed beside his father in the back end of the small open sailing boat and now he has been silent because he knows though he does not say; he will never say: a secret he and Mary will share for ever. There is the way of arranging his hair in which it
is tied up on the top of his head of style that is cut the same length all the way around. There is no cry to rescue him and Ouse flows to the sea.

Crick’s father takes the pole with flat, used for rowing or steering boat from the fatigued Stan Booth. They look at quickly in order to find relevant information and clean the water later, by the light of dawn, the laid-bare banks, the slimy movable platform on which a coffin or corpse is placed before burial of the road bridge. They move back the boat through water using oars against the movement of water in the river, tie up to the Rosa and go on ship but there is no sign of Dick. Booth stops at last working of the bucket-ladder engine. There are some attachment and emotional tendency for inanimate things in every culture. Swift and Ghosh have shown the same tendency with the Ibis and the Rosa II. There are reminiscences of people on the both of the ships. Some of them are good and some of them are bad.

Swift and Ghosh are dissimilar in many ways in the matter of descriptions of cultural history. Swift has described cultural history of south London. There are descriptions of Bermondsey to Margate in Last orders. It is an area in London on the south bank of the river Thames; and is a part of the London Borough of Southwark. Bermondsey is a parish in the metropolitan area of London, England. Margate is a seaside town of district Thanet and Shire County is Kent, and region is South East, England. He covers the cultural history of the River Great Ouse. It is a river in the east of England that is described in Waterland. He also describes London archive in Shuttlecock while Amitav Ghosh describes cultural history of Lataifa and Nashawy in Egypt. He covers Calcutta, Mangalore, Delhi, Bihar, London, and Dhaka in his novels. Swift gives importance on cultural history in developing human societies and their growth of people of London and the way of thinking, doing and the way of behaving and following their cultures. He describes First World War and the Second World War.

Ghosh describes trades and development of people of Egypt and India. Ghosh describes Hindu, Islam and Christian cultures in his novels while Swift describes the Christian cultures in his novels. Ghosh describes Indian cultures in mocking way especially culture of worshipping of cows and in the matter circumcision in In An Antique
Land while Swift describes cultures in serious way especially cremation in Last Orders. The elimination of history as a subject is also a shocking thing in Waterland. Swift describes urban cultures in most of his novels while Ghosh describes rural and urban cultures in his most of novels. Swift describes Atkinson and Crick family in Waterland. Tom describes the life of his grandfather, Earnest Richard Atkinson, who makes utterly good and a exceptional variety of beer usually sold in bottles and starts living a private life and has little contact with other people after being not successful in winning a parliamentary seat. After a discussion about the importance of history with Price who is not agree on Crick’s opinion, the narrative returns to 1911 and Atkinson's extraordinary type of beer. In the special event that people organize in order to performing celebration. There is the ceremony at which a crown is formally placed on the head of a new king George V, the whole town seems to be under the influence of alcohol. But there is a fire at the New Atkinson Company where beer is made, and catches fire and turns to ashes. In The Shadow Lines, Ghosh describes communal riots of Dhaka where Muslim mobs attack on May and Tridib tries to save her because of his love toward her and the result is that he is killed there. Swift describes that Tom who tells his students about the meeting he has with Mary on July 26, 1943. He says that the day that Freddie Parris discovered dead in the Leem. It is then that Crick learns from Mary that she has seen his brother Dick Crick pushing a drunken Freddie Parr into the river. She tells Tom that she has told Dick that is pregnant, with Freddie's child. She says that it is not true, and she states confidently to Tom that the child is in fact his; Dick's penis is so long that he can not enter in it.

Ghosh describes his cultural history beyond the border of country and within the border country while Swift does not cross the border of his country. Abraham Ben and his beloved slave Bomma take the favourable time and situation for doing their business. Tridib lives in Calcutta and a few of time in London. The Datta Chaudharis and the Prices families in London are linked by the friendship between their belonging separately to each of more people, patriarchs-Justice Dattachaudhari and Alan Tresawsen. There are the stories of homecoming and homelessness in Ghosh’s novels. Rajkumar has come from India and reaches Burma with a bright plan to make money by starting new business
and he has a strong desire for success. He becomes a successful teak merchant with the help of Saya John. Neel Raha is Rajkumar’s elder son who dies when he tries to take his father’s place in the family business because a bomb falls and the result is that the elephant is frightened and he is pressed when timber falls on him. Neel Ratan Halder is a wealthy Raja whose line of hereditary rulers has been ruling the zemindary of Rakshali for centuries. He has sell off his estates in order to pay for the debt he has brought his trade of opium upon himself with China at the height of the opium trade. But his business is not good condition because of Chinese authorities that force to stop from flourishing the business.

Swift also describes homelessness and homecoming but from his own country. In *Last Orders*, Jack Dodds, Ray, Lenny, Vic and Vince go for participate in the army but at last they have to come to their home and start a new business there. Henry Crick is Tom’s father and he is a lockkeeper in the fens but his son Tom Crick is a teacher in London but he comes back home when he is eliminated from the school. Life has been a journey from city to native places. Desires have no limit and so journey is necessary like birth and death. In *Shuttlecock*, Prentis is a senior clerk in London police archives. Ghosh describes riots of 1964 in Dhaka, in *The Shadow Lines* while Swift describes French Revolution of 1789in *Waterland*. Ghosh says that there are no reliable estimates about the people killed in the riots of 1964. The number can stretch from several hundred to several thousand. It is evident from the newspapers that once the riots start responsible opinion in both India and East Pakistan react with an identical sense of horror and extremely strong reaction of anger. The university communities of both Dhaka and Calcutta peace marches and newspapers on both sides of the border do some fine, and showing kindness towards people by making sure that they do not suffer more than is necessary pieces of reporting. As always, there are too many to be counted cases of Muslims in East Pakistan giving shelter to Hindus, often at the cost of their own lives and equally in India, of Hindus sheltering Muslims. Ghosh describes the incident when the two governments, they trade a series of curiously equal accusations. He further describes that on 7 January a spokesman of the External Affair Ministry in New Delhi declares that the situation of lawlessness in East Pakistan is an inevitable result of that there are the act of encouraging people for
doing violent, illegal and unpleasant statements made by Pakistani leaders and the Pakistani press.

After a few days later the Indian High Commissioner in Pakistan is summoned to the External Affairs Ministry and informs of the Pakistani government’s view that the communal incidents done by the members of community in East Pakistan are being emphasized the importance by the Indian press in order to distract the people’s attention from the severe and dangerous occurrence in Kashmir. In spite of all these things, they exchange congratulatory note between the ministries as they inspect again their respective successes in suppressing the breakdown of peaceful behaviour. Both Presidents of the both countries seriously consider issuing a joint appeal for communal state of peaceful existence and agreement. By the end of January 1964 the situation in which group of people behave in a violent way in public place as a protect has disappeared gradually from the pages of the newspapers, and also disappeared from the collective imagination of responsible opinion, disappeared suddenly without leaving a trace in the histories and bookshelves. They have dropped out of memory into the large hole in the top of volcano of silence.

Swift describes the French Revolution in *Waterland*. There is the death of Louis XVI, the period which included the assembly of the State General, the fall of the Bastille. In 1789, when France’s ancient legislative body, the Estates-General, meets again after a break and it becomes clear and obvious that the elevated level in rank or important classes state that they are unwilling to give and to lose their special right and advantage for people since they have done something wrong in the interest of saving the country, the feeling of being annoyed and impatient because they can not do or achieve what they want are about the French middle class arrive at its point at which most of persons become angry and situation become violent. The French Revolution is in this way a battle to succeed in reaching a particular goal and status, standard by making effort for a long time state of being equal and get rid of their cruelty unfairness because they are not ready to give them the same freedom, rights as they had. It concerns far more deeply rooted and it is true and right at all times and in all places than the most urgent economic conflict and confusion.
France has a particular situation at the time. It may seem on the surface that the most urgent results of the French Revolution are not worth considering, for the next leader after the Revolution is Napoleon. He forces a rule that has total power over the country to be accepted; completely empty the sovereign democracy of the Revolution, despite the fact that Revolution wins the public a number of other success in the battle, both it can be clearly seen to exist and it can not be clearly seen to exist. No French ruler after the Revolution be brave enough to give back the possessions and rights that have been obtained during the Revolution, so citizens who have bought church land are permitted to keep it. There was a new tax system stayed in the same place completely lacking in the influence of special rights and advantages of rich and powerful people, so that every man gives his share according to personal wealth. So the further matter, the collapse of church and there are contracts that had dominant social system in medieval Europe in which the nobility held lands from the Crown in exchange for military service, and lower orders of society held lands from and worked for the nobles freed people from one tenth of what people produced or earned in a year, formerly taken as a tax to support the Church and clergy and other brought fees upon themselves.

It means everything was not well: French industry struggled for years after the Revolution to regain a secure position in such an extreme in a way that had a sudden, serious or violent effect on different environment. In general, in whatever way, the French people were aware about the noticeable effect which they experienced over their government, and that setting free, feeling with urge was unlikely ever one more time to be better than. Other European governments and rulers, in whatever way, were not showing pleasure with the French after the overthrow of the ruling power in favour of new system. They were aware about their own people of their country experienced the power that the French public had and were able to use, and, consequently those governments were never again be capable to be sensible in certain to remain safe in their governing in the time following 1799. Despite the fact that there had been additional inner the overthrow of the government in favour of a new system in European countries, some were as very large and extreme complex as the French Revolution that gave power
citizens to all places and caused in a great move that was quickly and suddenly in the direction of the end of cruel treatment in every part of Europe.

Swift and Ghosh have described some similar and some dissimilar features of cultural history in their novels. They describe all these things from middle ages to modern age including First World War and the Second World War. There are the cultural system of worshipping cows and Sati Pratha, cremation, trades in brewery, opium and of other business. They have narrated some historical events like French Revolution and the riot of 1964 in Dhaka. All these things have been part of cultural history in their description.
REFERENCES