

CHAPTER-III

PINJAR: A SAGA OF PARTITION PAIN

CHAPTER III

PINJAR: A SAGA OF PARTITION PAIN

Conent:-

3.1 Birth and Parentage

3.2 Her Works

3.3 Ideology about Partition

3.4 A Saga of Pain in PINJAR

3.5 Summary

3.6 References

Amrita Pritam

Jnanpith laureate

WINNER OF INDIA'S MOST PRESTIGIOUS LITERARY AWARD



Pinjar

THE SKELETON
AND OTHER STORIES

tara press

3.1 Birth and Parentage:-

Amrita Pritam was the first prominent Panjabi woman novelist. She wrote novels and essays. She was famous for her short stories, autobiographies and poems. She wrote the poem on the division of Punjab. Her poem, "Aaj Aakhan Waris Shan Nu" becomes very popular. Many people or critics describe Amrita Pritam as the spirit of boldness. a rebel and a revolutionary who lived her life with utmost intensity. She had a splendid manipulate on Punjabi literature. She writes own autobiography which was translated into much language such as English, Urdu, Japanese, French, and Danish.

Amrita Pritam was born in Pakistan based Gujranwala in 1919 and dies in New Delhi in 2005. She has started her career as a romantic poet. Her work; 'Lok Peeth' (People's Anguish) frankly criticises the battle and torn economy after the Bengal famine of 1943. After independence in 1947, Amrita migrated to Delhi. She has started writing over the partition. Many of her writings have partition touch. Her novels very neatly describe the horrible conditions of the suffered peoples.

3.2 Her Works:-

As a famous and notable writer, her stories turned into films. Her novel Pinjar (The Skeleton, 1970) is filmed. She was the editor of 'Nagmani, a Punjabi monthly literary magazine. At the very outset she begins her writing from spiritual point of view. Amrita Pritam brings out autobiographies such as 'Black Rose' (Kala Gulab) in 1968, Revenue Stamp (Raseedi Tikkat) in 1976 and 'Aksharon ka Saaya' (Shadows of Words) in 2004. 'Sunehray' (Golden) 1955, can be considered her magnum opus. She is first Indian woman who received the Sahitya Akademi Award in 1956 for her work Sunehray. Her 'Kagaz te Canvas' (Paper and Canvas) (1981) received the Bhartiya Jnanapith Award in 1982.

She received the Padma Shri and Padma Vibhushana in 1969 and Sahitya Akademi comradeship in 2004. She got D.Litt. honorary degrees from many universities. She becomes a member of Rajya Sabha in 1986-92. In 2007, 'Amrita recited by Gulzar' is released by Gulzar.

Amrita Pritam's books to be filmed was Dharti Sagar te Sippiyan, as "Kadambar" (1965), followed by 'Unah Di Kahani', as Daaku (Dacoit) in 1976 was directed by Basu Bhattacharya.

Her novel 'Pinjar' (The Skeleton) 1970, is an award winning Hindi movie by Chandra Prakash Dwivedi. This film was full of humanism. The film presents the picture of the suffering of both communities of India and Pakistan.

3.3 Ideology about Partition:-

Amrita Pritam migrated to England during Partition of India. In Delhi, she lived independent. In that period, she faces many problems during the partition. She depicts her women's experiences of the partition. She also shows human psychology of the religious fantasy. She gave the word of women's painful condition during that time. She becomes a voice of all feminizes. She wills knockout the religious fantasy people through her own series of literature. She taught about women victims of partition directly through the literature. Amrita Pritam, who could judge the sufferings of the people and particularly of the women. She wrote about agony and pain of women. She also highlights the question of women kidnapping and rape. Her work is loudly spoken on element of hunger. During partition time, many women face the problem of safe and suffered in deprivation of love. According to social phenomenon, woman is a mirror which reflected the divine power of God. Women are an image of cosmic element. But human badly defiles this image with ugly and beastly designs. A woman is figure of a goddess. Such icon blesses us with worship and adored. But such illustration was pampered and caressed by us very harshly. According to Amrita Pritam, society thinks that woman is an eternal source of love and joy which inspire us for good future. Society also thinks that woman is a sign of feminine beauty but man always exploits her and serves for his own egocentric ends.

3.4 A Saga of Pain in PINJAR:-

Pinjar is a short novel written by Amrita Pritam originally in Punjabi. In 2009, Pinjar was translated by Khushwant Singh in English. The novel depicts the conditions and nature of the Indian society during the partition of India in

1947. Amrita Pritam has poured her own experiences in the Novel. She was beautifully portrait the women life in the partition period. The account is told from the character Pooro's viewpoint. This story is a unique glance of Indian partition. Pinjar represents harrowing situation of women. It is a tale of human mistakes which exploit mans misfortunes. A number of cases happen during partition where girl committed suicide without any fault of hers.

It is a narration of women dishonor situation where women throw away from her family if she molested by someone before marriage. If any mad person or a group of person forcefully broke the purity of girl then no one accepts her. The society also throws way her in the name of loosing virginity. There was no mercy in the social system. It is one way for women and there were no hope for rehabilitation. They still pain to be merged to them.

Pinjar is a heart touching story about how conflicts between families, communities and nations are so often brutally. The novel was related to the plight of women during the bloodiest time in recent Indian history that of partition and the period just preceding and following it. The novel describes the male dominating nature of the society during that period and how women were bound to accept the decisions. The Novel uses historical elements to set off a fictional tale that effectively demonstrates victim's reality. Novelist is depicts the picture of women victims with incidents that had actually taken place during Partition. Pinjar depicts a world of social reality which draws its meaning from the description of experienced reality. The story revolves around a Hindu girl who belongs to a family of money lenders. Through this character the author depicts how the women of the twentieth century were bound to accept their conditions calling it as their fate. The novel is successful in implanting the anguish and terror of the partition of India in the minds of the readers. The novel is quite interesting and creates the picture of India society. The various descriptions, for instant, traditional or religious hymns sung by the women during the birth of heroine's brother, the various arrangements made for heroine's marriage, giggling and teasing of heroine's friends, the mother's sorrow of losing her daughter, shows and create the sense of typical Indian society in the reader's mind.

The novel opens with the market view where Pooro is selling peas. The market was described as colourless gray. Pooro sat in the market and opened a case and pushed out the paddle of peas.

Pooro stared at blank wall facing her. Memories of the past days came crowding into her mind. She remembers her father's home that she belonged to a money lender's family. Pooro got memories of her parents, friends, brother, neighbour, sister as well as her fiancé. Pooro remember arrangement of own wedding with her fiancé Ramchand. That means all is well for Pooro. She memorizes the ceremony plan. The barber is slipped wedding bangles in Pooro's arm.

In Hindu culture,

*"The wedding bangles were the symbol of marital bliss. If one broke, it was a sign of disaster to come - perhaps of an early widowhood."*¹

Accidently some wedding bangles broke. Pooro become fear and pray for Ramchand live to a great age. At the same time partition hits the country. It was a painful period in the lives of many Indians. On the other hand, Pooro's family engaged in arrangement of Pooro's wedding and Pooro and her friend enjoy the wedding customs. One day Pooro was lost in her thoughts with her friends, suddenly Rashida stood in front of her way and watch her. Pritam writes:

*"Rashida eyes were glued on Pooro's still unformed breasts."*²

*"Pooro become tremble with fear and run past Rashida. She caught up with her friends on the outskirts of village. She was out of breath and terrified."*³

In this scene writer Amrita Pritam shows the fearful incident with Pooro which is symbol of male dominated culture. Pooro's friend make joke with her. She says:

*"You are lucky it want a bear! A tiger devours its victims. A bear is said to take a woman to his cave and behave towards her as if she were its wife."*⁴

Two days later Pooro went in field where Rashid was standing behind tree. Pooro sees Rashid. She shuddered at the prospect. Amrita Pritam describes:

*"Poro felt the blood drain from her legs."*⁵

In this scene writer sketch the picture of Rashid very aptly. Author describe Rashid as

*"a enormous gizzly bear, he stretch out his arms, his big claws draw her into an embrace, caress her neck, sharp nails, ready to drag into his cave, hairy, powerful form, glowing eyes."*⁶

On the other hand Poro's wedding day was coming near. Her parents are busy in to the arrangement of wedding of his lovely daughter. One evening, Poro's mother was giving her breast to her baby son while Poro busy with the cooking.

Suddenly Poro's mother's voice choked with emotion and she began to sob. She realized that Poro shall loose soon. According to Indian traditional culture, groom takes away his bride from her parents. Here the author shows soft corner and lovely emotional scene between mother and daughter. To listen mother's choked voice, Poro ran up and clapped her mother. Amrita Pritam rightly put in the following words:

*"Mother and daughter burst in tears."*⁷

After, the afternoon shadows, mother occurred that they had only one vegetable and Poro's fiance's family member come to help bride's parent to plan the arrangement of wedding. Mother asked Poro to get a handful of okra beans from the fields. But Poro fill unsafe that why she took one of her little sister with her. After taking beans, she turned back to home. At the same time, she hears horse-hoofs in full gallop. Before she got an idea, something hit her violently. After she realise that she felt a human arm entwine about her waist and lift her into the air.

*"She had lost consciousness, and when she came to her sense she found herself on a charpoy in a room with the door shut."*⁸

In that situation,

*"She dreamed, she was in a cave. A black bear was combing her hair with its claws. She shrank in size, while the bear grew bigger and bigger. The bear took her in its shaggy embrace...."*⁹

After Poro comes to one's sense and opened her eyes. Then she remembers the incident which was happened with her. She realized that she

was with Rashid. Rashid told her that she was kidnapped by him. Pooro clasped her feet and request Rashida:

"Rashida, have pity on me! Take me back to my people!"¹⁰

Rasida become angry and shouted on Pooro. Rashid picked Pooro up and took her in his powerful arm.

"Who will quench the fire in my heart?"¹¹

Pooro tried to free herself, but could not get out of his embrace. Here author try to show that the woman always become victim in male dominated culture. The woman is not physically strong like male. She always depends on male. Though woman is goddess in the Indian culture, but male dominated culture always hit the woman. They never show the respect for her sacrifice.

Here the author shows that, Pooro become helpless.

"The day were long - the nights endless"¹²

Aptly describe the long period was happened between today and the day of her kidnapping. The narrative begins in the exposition mode with Pooro, Author also describes the Pooro's condition through the sentence:

"By her own reckoning she had spent a full fortnight in the prison."¹³

Now Pooro was reminiscing about her child-age days. She remembers his parent home before she was abducted by Rashid who was put on oath by his uncles. The Shaikhs were taking revenge the abduction and humiliation of his aunt by the Sahukars, the family of money-lenders to which Pooro belonged. However she had been grateful because of Rashid. Rashid had said not a single harsh word to her and Pooro honour had remained clean. Pooro were requested Rashid to let her go back home. One day Rashida brought a silk dress and placed in front of Pooro. He told Pooro that tomorrow father (Maulvi) will be coming to perform our marriage:

"Tomorrow you have to wear this; a maulvi will be coming to perform our nikah. Be ready in time."¹⁴

Pooro again become shocked and cut the ground from under her feet. Pooro's all dreams of going to Ram Chand's house was cloaps in a second. Pooros dream of as a beautiful bride in a palanquin was shattered. Pooro request Rashid, Please do not do this. She warns Rashid if he forced her then she committed suicide. Pooro asked Rashida:

"Why did he do this with her?"¹⁵

Pooro continued

"Why his head of family and brother doing such thing? What was to happen has happened?" ¹⁶

Then after a Pooro's pause Rashid told her:

"Did you know that our families, the Shaikhs and the Sahukaras have been at loggerheads for many generations? You grandfather had advanced us Rs.500 /- on compound interest and taken our house as mortgage. We could not redeem the mortgage. ...their time. My grandfather made my uncles swear that they would avenge this insults. When we heard of the plans of your wedding, there was talk of settling old scores. They picked on me; they made me take an oath on the Koran that I would abduct the Sahukar's daughter before she was wed." ¹⁷

Rashida tell the whole story to Pooro. Here Amrita Pritam tries to convince reader mind. This incident or a story of Rashida makes sympathy with him. Author successfully changes the mind of reader. Amrita Pritam become too successful to make a soft corner for Rashida. After heard the story of her fate, she ask Rashida:

"If my uncle abducted your aunt, what fault was that of mine?" ¹⁸

Without any rest Rashida told that he raises the same question to his uncles. But his uncles and his brother gave an oath on the Koran (The Holy book of Muslims) and hence he abducts her. Rashid told her that he loved her. Rashid know that Pooro's engagement was done with Ramchand; though he was proposes to marry with Pooro. Then Pooro request Rashida,

"let see my mother once." ¹⁹

But Rashida try to explain Pooro that her family not accepts her. He says:

"Good woman, you have no place in that family anymore! If they let you in even once, not one of their Hindu friends or relatives will take a drop of water in their house. And you have been with me for fifteen days." ²⁰

This statement of Rashida shows the nasty aspect of Indian culture. He tries to explain Pooro that her family does not help her. Now she must stay

with him. Pooro again lost in her thought she remembers the arrangement of her wedding. Suddenly she nervously said,

*"My parents must have had a terrible time."*²¹

On the statement of Pooro, Rashida replied naively that

*"I suppose they cried out and beat their breasts in the same way as my grandfather and my uncles must have done when my aunt was taken."*²²

Rashida added with a cynical smile to Pooro and said:

*"The police have been searching for you but have reported that they could not find any clue. How could they? They have taken ..., they had better stay quiet."*²³

In this conversation, Pooro gets an idea that she had become a victim of corrupt system of Indian politics. Author Amrita Pritam shows the real picture of corrupted Indian politics. Author directly slaps the male dominated politics and the Indian system. Author also shows that the period of Indian partition has horrifying side. Lot of cases like killing, rape, loot happened during partition but not any one case recorded in the history of Indian subcontinent. Here author portrait bitterness in Rashida's voice which indicates the old fire of revenge was not extinct in Rashida's mind and heart. But on the other hand, Pooro become angry and her hate welled up on Rashida. Pooro felt that Rashida would plunder her birthright.

Pooro was caught in spite of the disheartening circumstances. She planned her escape and in the dark of the night, she ran out of Rashida's prison. That night she was used all strength for run and almost turned back to sure that Rashida was not following her. She was appeared the faces of her family in her eyes which gave the strength and right path of her parent's house. After she reaches in the village and fined the courtyard of her parent house. She rattled the chain and collapsed in house-yard. Pooro found her parents standing above. Pooro felt her parents, brother, and sister huge her in his arm. But no one helped her. In this scene Amrita Pritam showed that women were faced lot of incidences of the terror in the partition time. Author showed the correct picture of woman's suffering during partition.

Whenever Pooro reached her parent home, neighbours heard a sound of confusion. The neighbour came out and saw Pooro. The neighbour warned her father. If they accept or help Pooro then all Sikh community will throw in to ostracise. After dead silence Pooro heard father's voice,

*"Daughter, this fate was ordained for you, we are helpless. The shaikhs will descend on us and destroy everything we have."*²⁴

After taking some time Pooro requested that she would take away to Thailand with him. But Pooro's father tries to show reality of her life. He told her that now no one marries her! She has lost her religion and her birthright. If they try to help her, then all Hindu community will throw them into ostracise. Here Amrita shows the father's worried mind and responsibility of his family future.

*"Who will marry you now? You have lost your religion and your birthright. If we dare to help you, we will be wiped out without a trace of blood left behind to tell of our fate."*²⁵

The sequence of tragic incident started fastly with Pooro whenever she reaches at home. She become very confuses and collapses on hearing about herself. She started crying and requested everyone for help. But no one helped her. She understood that her family member can't accept her. Pooro had nothing more to lose now. Her only hope was self-death. Pooro says,

*"Then destroy me with your own hands."*²⁶

Here mother reply,

*"Daughter, it would have been better if you had died at birth! If the shaikhs find you here they will kill your father and your brothers. They will kill all of us."*²⁷

The scene symbolically highlights the gender issue. In this scene, author shows, woman second place in socitey. She also shows that woman has the limited authority to make a decision. Here author shows another evil aspect of woman with woman. Author shows that whenever woman crosses his boundaries, she becomes a black sheep. Her community as well as her family never accepts her again. She has no place in her family and the society. Every family member and society people hates her. In Hindu society, we see the instance about this situation.

In our ancient religious epic 'Ramayana', Ravan abduct Sita. After a long time Ramchandra release Sita from Ravan's prison. Society doubts about Sita's sexual purity. On the demand of subjects, Ramchandra sings a song about the "agnipariksha" (trial by fire) that proves Sita's chastity after her abduction by Ravan.

Such as, Pooro was kidnapped by Rashida. Her family rejected Pooro when she escapes from Rashida's prison. Pooro's family and society believe that she has been sexually molested and loose her religion. They not accept her and suggest her to go back. This incident break Pooro's wheel power of fight and she remembered Rashida's words:

*"You have no place in that home now."*²⁸

In the Indian society epic 'Ramayana' and 'Mahabhartar' shows an ideal principle of socitey. Several Hindu people follow the Lord Ram's philosophy in daily life. In the name of the Ram's ideology, Indian socitey not accept own girl child if she cross the lines of religion and family prestige.

On the other hand, suddenly Pooro remember her fiance Ramchand and think:

"Will Ramchand accept her?"

What was the difference between being engaged and being married?"

*Why had he not bothered to come to her help?"*²⁹

With confused mind Pooro get up and went out of the door. Her parent refuses her to accept. Her family member never tried to stop her. Now there was no hope. For her: escape in death.

Whenever she escaped from Rashida's prison, she believed that she would start a new life with her parent again. She believed that her parent become very happy to see her again. But she collapsed when her family member not agree to accept her. Now she had no hope, nor any fear. She feels empty and cried. The author aptly described her condition to using the word or sentences like:

*"What more could anyone take from her than life? The thought dried up all her tears."*³⁰

But her fate did not allowed her to make a suicidie because when Pooro come out of the door then Rashida come running breathlessly towards her and she followed him without a word. After some day maulvi came and

performed Pooro's marriage ceremony with Rashida. One day Rashida told Pooro that her family member had left for Thailand. Rashida has no family without his cousin brothers and uncles. So he decided to leave his village for another. That's why he wanted to exchange some of his land with his distant cousin, Rahima and make his home there. Here Pooro cannot make any complaint. She follows the Rashid. Here Pritam describes:

"Pooro followed him as the blind follows a guide." ³¹

One day Rashida brought a stranger with him and make a tattoo on her arm. This tattoo was showing her new name, "Hamida", after her marriage with Rashida. He used dark green ink to draw the name. Here author shows that Muslim community used green colour to indicate their separate identity in the society. This green colour represents it among other world religious. Green colour is a holy colour for Muslim community. Rashida makes a tattoo on Pooro's hand because everyone began to call her by the name "Hamida". Here author depicts the scene of Pooro's conversion of religion. The scene shows the conflict between Hindu and Muslim religion. The scene was related to the plight of women during the bloodiest time in the partition. Many cases of woman are so often brutally and mindlessly played out on the bodies and identities of women in Partition time.

After the completion of tattoo, Pooro plays the role of Hamida in day and Pooro in night with her husband, 'Rashida'.

Pritam describes her as:

"In parent's home, everyone still called her Pooro. At other times she was Hamida. It was a double life. Hamida by day, Pooro by night." ³²

Here author shows ambivalent life of women during partition. Such incident happened with lot of women. Author was also a female that's why she knows the feeling of twofold life of women during partition. To show the women real condition Pritam used perfect word to describe:

"In reality, she was neither one or nor the other she was just a skeleton, without a shape or a name." ³³

The author shows that all women become a skeleton; a skeleton which has an outline sketch or a useless remnant. It was only a minimum number of body parts. This skeleton image has a growing in the partition time. The first

part of the novel is fully promoted with the policy of hatred and division between Hindu community and Muslim community.

In the second part, Rashida and Hamida live as a husband-wife with peacefully. After six months Rashida suggests to Hamida that she was a part of his life and family and soon she will become a mother of his child. Rashida suggests her that throws the mistress behaviour and tries to become or live happy. It was a time of Baisakh. All Hindu people celebrate the festival Baisakh. They sang a song and enjoy dancing.

After few months Hamida gave a birth to child. Rashida became very happy and became emotional. He went into the room and saw his child. Rashida was worried about his new born baby. Whenever he saw his baby, he became proud. Here author describes Rashida as;

*"Rashida was overcome with emotion. He had won over the Hindu girl. The gamble had paid off. Puro was no longer the girl. He had abducted and made his mistress - not a woman he had brought in as a housekeeper. She was Hamida, the mother of his son."*³⁴

Rashida was so happy to see his child. After some time later he asked Hamida about her condition. Here Hamida gave the reply with nothingness. The author shows that women lost everything after giving birth to child. Women lost their own identity as well as her parent and her family members. She completely changes after giving birth to child. She forgot everything. Here author used apt word to describe the women's condition. Whenever Rashida asked Hamida about her condition, she replies,

*"What more do you want of me? I have given you my person and I have given you a son. I have nothing more to give."*³⁵

After giving the birth to child Hamida earn Rashida's love. Hamida gave birth to child in the conflict of hate of Hindu and Muslim.

Here the story of Kammo started. Kammo was the village girl. Kammo's husband had deserted her for another woman. So Hamida brought her in own home. Hamida's own home appears like a heaven of refuge. Hamida earns the trust of Kammo and asked about her condition. Then Kammo told Hamida whole incident which happened with her. To listen the story Hamida was shocked. Kammo's father had taken another woman and moved to the city

after her mother died. Her father was abandoned Kammo. Here author aptly describe the Kammo's fate after her mother death. Author point out:

"Her father mistress refused to have anything to do with Kammo. So Kammo was abandoned by her father as well. People often say that when a person's mother dies, even a real father becomes a stepfather."³⁶

Now she lives with her old aunt. After helping Kammo, Hamida return back to her work. But Kammo's old aunt grumbles on her:

"They had the wretch to torture us!"³⁷

Author shows the Kammo's dreadful suffering during separation. Many women face horrific incident in that time. Amrita Pritam forcefully describe the gender problem during partition. To shows the horrible episode author, aptly sketch the Kammo's condition. Author quote as:

"..... the girl had been married two years earlier and had been ill since her weeding day. No one knew what it was that troubled the girl; her skin had become the colour of a spring onion; her face, yellow like a stick of turmeric. Some said that she was possessed by a spirit; others, that she had contracted some unknown disease."³⁸

Village people declare that Kammo was lost own mind. Now she becomes mad. This mad woman (Kammo) had been impregnated by a savage. It is a victim of heartless monster of a man. This incident aroused Hamida's pity. But it causes bad things with Hamida. Whenever the Muslim woman Hamida, brought up a Hindu child of Kammo, she was faced the hate from Hindu. Here narrator draws the picture of communal hate between Hindu and Muslims again. The author shows the narrowmindedness of Indian society. The society has not interested in that child. But they will interested in casteism of that innocent child.

The incident of partition of India rise communal discord. The Partition-riots were caused the records of cruelty and unbelievable the horror of the cataclysmal onset. The world in the novel emerged from a simple past into a violent complex. The novelist presents realistic images of the violence which causes effect on individual and on the society. In the time of partition particular-people's daughter, sisters and wives were abducted and were forcibly held by strangers in their houses.

One such woman was Taro, Ramchand's sister. She also becomes a victim of partition holocaust. Ramchand was Pooro's ex-fiance's sister and her brother's wife. One day Hamida hear that Ramchand's (ex-fiance) village's Hindu is passing by her own place. Hamida decides to visit the night camp. There Hamida meets Ramchand. Ramchand tells that Taro was missing whenever her family tries to reach refuge camp. Hamida decided to search Taro. Hamida agreed Rushida for help to search Taro.

Taro was Ramchand's sister and Ramchand was Pooro's ex-fiance's sister and her brother's wife. After some time Hamid find Taro. To see Taro, Hamida become shocked. As like other abducted girl, Taro faces the several problems. She wants to finish her life. She becomes very thin. Narrator shows the real harrassment of human with vitimized person during holocaust as:

*"Her bones stuck out of her flesh. But no one did anything about her."*³⁹

During partition period society neglects the abducted girl and treats as an animal. Abducted person was starving girl to death. Hamida reassured Taro. The conversation between Taro and Hamida show new feminine pain of women. Then Taro replied brusquely,

*"She will shed a few tears and then forget about me."*⁴⁰

Taro burst again,

*"When parents give away a daughter in marriage, they put a noose around her neck and hand the other end of the rope to the man of their choice."*⁴¹

Amrita Pritam shows another cruel drawback of Indian culture marriage system. Here narrator draws the unanswered question of every Indian women's mind.

Hamida asked Taro about her new look. But both are become friendly gesture and cry. But Hamida reassured Taro again and again. Then Taro clenched fists and told:

*"For two years I have had to sell my body for a mess of pottage and few rags. I am like a whore.....like a common prostitute....."*⁴²

Hamida get an idea of Taro's new look. She realize that Taro become a victim of gang rape. One by one every member of the family snatches his blood and bone. This partition makes complete disorder. This disorder

condition separate Taro from the rest of the family. Taro gets kidnapped sometime later by one Muslim boy. Hamida want to press the taro's feet. But she stops Hamida and reply:

"Don't touch me! I am unclean!

*Don't you see, I am a slut, a whore, a common tart...."*⁴³

Narrator shows the horrible picture through above quotation. During partition several women were badly suffered from mental depression. This event hurt and breaks the lines of madness of human. Majorly young girl was a target of an apostate. Narrator suggests that such experience badly hurt women during partition. Victimized women totally lost their consciousness and committed suicide. They feel like a skeleton.

The incident like abduction and gang rape destroy the wish of living. Author makes a comment on Indian society marriage ceremony. Pritam quote:

*"Once we give away a daughter our lips are sealed. It's up to her husband to treat her as he likes. It is a man's privilege."*⁴⁴

Taro also continued as:

*"Only my lips are sealed and my feet put in fetters."*⁴⁵

Taro also expresses her anger against God and society's marriage system and said:

*"There is no justice in the world; nor any God. He can do what he likes; there is no god to stop him. God's fetters were meant only for my feet."*⁴⁶

Taro becomes a prisoner in the Muslim family. She suffered from the torture. She continued mumbled:

*"This is a big fraud. I have been swindled.... I was never married... You are lying; the whole lot you are liars... Why do you hold me? Let me alone. Get away from me..."*⁴⁷

Here author shows Taro's boldness. Majorly women can't speak against painful event of life. But author want to suggest other women that everyone boldly speak on it. Author also tries to suggest us that never bend in front of horrible period.

On the other hand Hamida reassured Taro. But she arise a question on Allah's witness. She said:

*"If Allah was a witness to my wedding, then Allah perjured himself. I was never wed... never..."*⁴⁸

Taro shows the sorrows and troubles of his life. To see the Taro's troubles Hamida remember own story of a haven or refuge. But Hamida become helpless because Rashida is the father of her son. These truths forcefully forget that Rashida had abducted and wronged her. Some time Hamida want to run away with her son from her husband and wished to settle down in her village Sakkar. But she become slavish because her son huge Rashida as the father. To show the mindless narrator quote:

"Her son Javed was almost two year old. He could run about on his own. He was the apple of his father's eye. Rashida loved his son's childish prattle and the endearing way he clung to his legs and called him 'Abba!'"⁴⁹

Here author shows another fetter of women life. In the Indian society women has a symbol of Goddess. But majorly women become target of victim of violence. Women pay a lot of price of shocking event of brutality.

The story moves with the mad women suffering. Narrator draws a mad women character who becomes a victim of division. Amrita Pritam appropriately describes the horrible picture of Partition. She also snatches the naked truth of human bestiality in separation. To shows the incident Amrita Pritam point out as:

"Suddenly a woman came running down the street, screaming like one possessed by the devil. People picked up their children and bolted the doors of their houses. The women wore only a salwar, which covered her from waist to ankles; her belly and breasts were bare.....The mad women's hysterical laughter and ghoulish shrieks were heard in Sakkar for long time. She had come to stay there."⁵⁰

Novelist shows that several people suffered from the madness and becomes a victim of panel. Such people lost mind control and wonder here and there in search of food and land:

"She wandered about the lanes. She ate whatever she could find in the fields. Sometimes a village woman would give her a couple of chapatis which she would devour ravenously."⁵¹

A villager woman tries to hide his nakedness but they all become unsuccessful. Novelist represents the real truth of political foolishness and its effect on society. To advocate writer quote:

*"Many gave her their old shirts to cover her naked bosom. She would pluck off the buttons and tear up the shirt.....and another would drape her breasts with a discarded shirt. And the process would start all over again."*⁵²

Though mad women lost her mind control but villager assumes a part of the village. For her, villager found an empty shed in the outskirts of the village. Villager did arrangement of food, water and cloth for her and she spends her time in it. But one day elders of village took the mad woman and left her in the dark at some distance from Sakkar.

*"Out of sight, out of mind!"*⁵³

They assured one another.

*"Let some other village take care of her now."*⁵⁴

But next day she was come back and villagers become shocked to see her condition. People of Sakkar asked each other:

*"What sort of a man could have done this to her?"*⁵⁵

The villager of Sakkar clenched their teeth in anger:

*"He must be savage beast to put a mad woman in this condition."*⁵⁶

To see the condition of mad woman Hamida become shock and many unanswered question rises in her mind:

*"She is neither young nor attractive; she is just a lump of flesh without a mind to go with it... a living skeleton...a lunatic skeleton... a skeleton picked to its bones by kites and vultures."*⁵⁷

Through this quote Amrita represent the terrible picture of holocaust of partition. To show the dark side of panel writer continues with:

*"The mad woman's belly grew bigger day by day."*⁵⁸

Author shows that every person faces the partition. On one was longer from that violence. The society crosses the all civilized culture principle. Such episode boldly highlights the devils nature of the human. During the partition, there were on mercy, only anger and hate rises between Hindu and Muslim community. Both community did not believe each other and started to hurt each other. They were blames others and gang rape rises in large number. The incident like kidnapping was started again in the village.

One day Hamida saw that mad women dead on the block of stone which was under the tree. But before dead, mad women give a birth of baby.

*"She picked up courage and tiptoed towards the recumbent figure. It was the mad woman. She was dead as a block of stone, and between her legs was a new-born baby, still attached to its mother by the umbilical cord."*⁵⁹

To see this Hamida become speechless and her throat become full of agonised. Here novelist shows that mad woman faced the heart bitten end. The partition presents the wretched nature of society. No one help mad woman during her delivery. But her child was alive. To represent the horrible incident writer quote:

".....death was clearly stamped on her face.

But death had not claimed her child,
whose heart beat with all the vigour of the primeval life-force."⁶⁰

Through this quote author depict that many women faced such problem during violence. Lots of them become dead during childbirth. Number of woman suffered from the painful events in the dividation. Society becomes senseless in the separtion. To listen the Hamida's terrific voice and her fear Rashida came out from the house and felt the mad woman's pulse. Rashida clear that mad woman was dead. Here author sharp the scene with the quote:

*"The child was sucking mad women's left thumb."*⁶¹

Hunger is another painful issue during that time. Through this comment writer tries to show that hunger has wretched face. Hunger breaks everybody. During the partition event many people was faced the problem of food and water. Narrator suitably describes it through this scene.

Hamida covered the body of mad woman with old cloth and wrapped the baby in her dupatta. The news of mad woman death spread rapidly in the village. The elders of village buried the mad woman's corpse. The baby of mad woman was safe in Hamida's hand. In that evening, Hamida was thinking about mad woman's condition and her painful death. Hamida asked herself:

*"What wretch could have lusted after
the charred body of the mad woman----"*⁶²

Pritam raises the many unanswered question during partition. She also marks the question on humanity. She snatches the naked truth behind the cultured socitey where woman were treated as Goddess. Author represents the shameless humanity and slaps the society's impotence. The scene shows a society's disgraced nature. Author continues with the Hamida's thinking as:

"Did she consent to the act or was she raped?"

Did the man realise what he was perpetrating on a lunatic woman?

*Did he know what would happen to the seed he had planted in the vagrant's
womb?*

*The poor woman was not even aware of the fact that she was going to give
birth to a baby. How did she suffer the pains of labour?*

Did no midwife feel compassion for her?"⁶³

Through this quote author asked the significant question to society and government. Author shows that human madness reaches on high during the historical panel. This historical event broke the all lines of bloodshed and wretchedness of civilization. To support the question author said:

*"Her shrieks must have been lost in the loneliness of the dark night;
she must have wrestled with the gusts of wind and writhed in agony on the
cold, hard ground! But nature's laws are immutable.*

The child ignored its mother's agony and came out into the world.

And its mother perished in the final process of giving it birth."⁶⁴

In all this process Hamida become a mother of that child. Author quote:

"The child was exactly like Javed."⁶⁵

Rashida also love that new baby. He kissed baby's forehead. Now little baby becomes a part of her family and Rashida's family increased. Hamida also treat baby as her own child. To advocate the statement Pritam quote:

*"Three days later Hamida's breasts filled with milk. She offered them to child
of the mad woman of Sakkar as if he were her own son."⁶⁶*

Through this statement author shows the feminine and matriarchal element. But a gossip about mad woman spread slowly around the village which increase the tension and hate about Muslim. Villager talk in a subdued voice on it:

*"The mad woman was a Hindu. The Muslims have grabbed a Hindu child.
Under the very noses of the Hindus, they have converted a Hindu child into a
Muslim...."⁶⁷*

Such type of a gossip was spread by some religious fanatic people who create anger against Muslim people. A Hindu villager's mob loudly speaks and enters the Rashida's house. The people shouted about mad woman and her child. To protect the child Hamida hide that baby. To show the

protective nature, author beautifully gives an instance and shows the tension between them as:

*"As a cat takes its kittens from one place to another, Hamida clasped the foundling to her bosom and took him from the front courtyard to the rooms at the back of the house. Even within the seclusion of her walls."*⁶⁸

The Hindu villager crowd was wanted to discuss the matter of that mad woman and her child. One by one asked the question and make comment also. Author appropriately draws the picture of madness of society and stupid issue of conflict. Author aptly present Indian orthodox tendencies behind it as: A Hindu villager loudly asked,

*"Are we sure that the mad woman was a Hindu?"*⁶⁹

Suddenly another person reply,

*"She was the daughter of a rich merchant of Lala-Musa. Her husband's second wife mixed some sort of poison in her food which made her lose her mind."*⁷⁰

One explained,

*"I told that her people put her in chains and did their best to keep her at home; but it was in her Kismet to be a tramp."*⁷¹

Abruptly a man continues,

*"I saw the sacred 'Om' tattooed on her left arm."*⁷²

Through this statement Amrita Pritam shows a dark religionism of that time. Author symbolically shows that religious fanatic thoughts increase the tension between communities. Such attitude badly heat up human being. Author tries to show that a new born baby who lost her mother can't far away from such holocaust. The new baby is a subject of partition also. Such unhuman behaviour breaks the lines of madness. In this account, Pritam draw a picture of molestation. This partition also forgets the principle of Hindu civilization that is 'Kindness', 'Forgiveness' and 'Peacefulness'. Everyone crushed into the division.

A man continues,

"Friends, what perfidy is this?"

We have our eyes wide open and they throw dust into them."

*"Shame on us all! We have let them convert a Hindu boy into a Muslim, as if it were the most natural thing in the world."*⁷³

Here a man increases the hate about Muslim family on the subject of conversion. Another man noisily neglected the issue. But with aggressive attitude other man says:

*"The issue is between our faith and theirs. If we let this matter go unchallenged today, tomorrow they will want all of us to become Muslim. Don't you see how uppish their behaviour has become?"*⁷⁴

Such state of any religious fanatic person increases the tension of mob and inspired them for violence. Author aptly shows that how the atmosphere of the societies become change and how the climate of hate and anger boost human. Such incident rises the temperature in the Rashida's room and mod demand for that baby. Here author shows the aggressiveness of mob through following statement:

*"We will take back the boy;
we'll see who will dare to stay our hand."*⁷⁵

The crowd was wagered the price tag of the baby's caretaker.

*"It won't be much trouble bringing him up. We can raise a subscription and pay the water-carrier's women to look after him."*⁷⁶

Through this sentence author shows that the angry crowd has no mercy. They want to be successful at any cost. The group has no sympathy and become blind. The gang of villager uses the rash words with Rashida and enlarges the hate atmosphere against Muslim family again and again in the meeting. Thereafter, Rashida warned Hamida and suggest that hand over the baby. But Hamida neglect Rashida's advice. Everytime Rashida brought up the matter and Hamida become gloomy. Hamida had look after the baby since six month as his own son like Javed. Here author open a mind of woman and her feminine attitude towards baby again. She also brought some statement to show it. Hamida raises question as:

*"Why have the Hindu not thought of taking the babe on the first day? Why had they let swallow palmful of cumin-seed and turn the blood in her veins to milk in her breasts? Why had they made her wash the child's soiled garments till her hands become hard and calloused? Why? Why? Why?"*⁷⁷

Here, Pritam aptly draws the picture of feminine approach. She also raises the doubt and tries to explain the cause of communal hate. Pritam symbolically ask the question which was unanswered. Through the statement, author

shows a dark truth of separation which increases the problems. Author slap governance policy of recovery and restoration indirectly.

One day villager sends a message of meeting to Rashida. Hamida become frightened and think about Rashida's honor. To show the Hamida's psychological condition, author state as:

"Would they be nasty to Rashida?

Would they insult him?"⁷⁸

The statement shows the fearful atmosphere during panel. Every family or everyone was suffered from the terrific events. A group of Hindus asked Rashida about the babe.

"Well, what do you intend doing?

Are you or are you not going to return the boy to us?"⁷⁹

The Hindu gravely asked Rashida. To see the villager's angry mood Rashida replied:

"What right has I to give or keep a life?

That only Allah, whose gift it is, can decide."⁸⁰

He continue,

"Allah out of His infinite mercy picked on me to save the life of the child; if it had been a couple of hours later, the boy might have been devoured by a tom-cat or a pie-dog. Allah had decreed a long life for him.."⁸¹

Here author tries to suggest us that we have no right to destroy God's gift. We all are same. Rashida tries to change the thinking of villagers. Rashida open the truth in front of villagers. But group of Hindu villager's ignore him and shouted again:

".....If God decess a long span of life, no earthly power can cut it short. But you are no doubt aware that his mother was a Hindu woman. We cannot tolerate the thing away of a Hindu child?"⁸²

Here author depicts the typical religious tendency of Indian maniac person. Through this statement Amrita Pritam depicts the policy of pressure. In that period a group of religious fanatic people put pressure on other religious person and bother them in the name of religion. Author shows a naked dark truth of human. The statement explores the real picture of realism of society during partition time. A group of Hindu people ignore Rashida. But Rashida

tries to change the mind of people and raises question on their tendency. On the snapped one Hindu person Rashida powerfully state:

"If you had taken over the child on the very first day and brought him up, I would not have said a word. When we him up he was a handful of bones. My wife has nourished him with infinite care for six months and saved his life. And now you are suddenly concerned about his future. Friends, beware of the wrath of Allah! It is for Him to decree that will bring up the child, you or I. Do you think I will get out of it?"⁸³

The speech shows Rashida's sincere attitude about child and his future. He shows the mirror of truth to Hindu villager. The child was a part of his family that why Rashida take an aggressive approach in the meeting. Here author make question of governs policy of recovery and restoration which rises the problem in society. Author also indirectly says that there were no needs of resettlement during separation. In the same way, narrator supports those families who adopt the new born baby of another religion. Author also indirectly says that we must follow humanitarian guiding principle. There were no needs of religious focus. On the Rashida's attitude Hindu villager shouted:

"We don't want this business to get out of hand."⁸⁴

Hindu continues,

"The child is not related either to you or to any of us. This is however a matter of religion and one should not stand in its way."⁸⁵

The villager think that Rashida want an amount against child. The villager also thinks that the Muslim family ignores the Hindu and tries to destroy the religious peace of village. Villagers warn Rashida that he and his family survive from big problem.

"Why put your life in jeopardy? If somebody takes it into his head to do you harm, don't you say we did not warn you! You should realise what is best for you and give us the child of your own free will. If you want to be reimbursed for the expense you have incurred, we will pay you."⁸⁶

The villagers blow the pressure on Rashida to hand over the child. The villagers also try to change the mind of Rashida with scare. Villagers think that a big amount can change the mind of Muslim family and child give up to Hindu. So villagers offer an amount of baby to Rashida and warn him. But

Rashida refuses an amount and put both hand on own ear. Rashida exclaimed with pain:

"Allah, have mercy on me!"⁸⁷

To see the villagers vigorous nature about little child Rashida become unhappy and request God's for mercy on him. Hindu villager order Rashida:

"We have the water-carrier's woman here. Some of us will accompany you to your house and bring away the child. We will purify him and re-convert him to Hinduism."⁸⁸

Here the statement shows Indian Hinduism outlook. In the name of Hinduism, villagers want to re-convert baby in the Hindu. Villagers think that the baby molested by the Muslim family. The baby becomes polluted. That's why Hindu villagers want to purify and re-convert the baby in to Hindu religion. But Rashida again beg and pray for child;

"Have compassion for the child and let him stay where he is. My wife is looking after him as if she had born him in her womb."⁸⁹

Throught the statement author shows kindheart husband and father. Though, Rashida was a Muslim person but his heart beat for Hindu baby also. He request villagers but they refuses Rashida. The villagers send a group of people with water-carrier women to Rashida's house. To shows the apt circumstances author describe Hamida as:

"Hamida stood on the threshold, with her eyes fixed on the lane. She saw Rashida's dejected look and the people with him. Her heart sank. It reminded her of the day when she had been snatched away from her mother, separated from her father and estranged from her own brothers and sisters. The foundling had become a part of her own flesh and blood. Hamida ran indoors, picked up the child and clasped him to her bosom."⁹⁰

Her author shows a beautiful picture of kindhearted mother who were worried for the child. The child has like as a part of her own flesh and blood. Hamida reminded heartbeating incident of her kidnapping day and become frightened again to see such situation again. Here narrator tries to show that the incident like snatching, kidnapping, separation badly hurt our life style. Such issue shows human's demon nature. Such incident badly hurt social peace and increases heat between two socitey. In this statement author describe the maternity approach which symbolically shows the historical

partition. The story continues with entry of water-carrier woman hasitated to take the child from Hamida's clasp.

"The water-carrier's wife took the foundling from Hamida's arms. The boy's hands clutched Hamida's dupatta and pulled it off her head. The water-carrier's wife forced open the child's hand to release the dupatta. The child felt the rough touch of unfamiliar hands and began to cry."⁸¹

In this statement narrator shows heartbeating scene of separation. The child and Hamida was panel by the Hindus. The rough touch causes into baby's cry. Hamida's heart sank to hear baby's cry. The baby realizes the panel from his mother and clutched Hamida's duppatta. To support the situation narrator describe as:

"Hamida sank to the ground. She heard the boy's crying recede further and further down the lane. Milk continued to ooze from her breasts and wet her shirt."⁸²

Such quote builds the feeling of pain in our mind. The author appropriately shows the terrifying vision of partition. On the other hand, such scene constructs hollowness of humanity. Everyone loves own child and keep them safe but the violet atmosphere hurt the relation between families. Through this view, Pritam was portrait the paternity feelings during dividation of India. The incident badly hurt Hamida's family. Little Javed asked about his brother:

"Abba, where have they taken my little brother? Abba, when will my brother come home?"⁸³

The little Javed asked Rashida about child but Rashida can't answer. The little Javed was worried also for child. That night no food was cooked in the Rashida's home. Here Hamida remember Kammo and think:

"Why did she have to pick up flowers which others had plucked and cast aside? What inner compulsion made her water withered buds and tries to revive them?"⁸⁴

Here narrator shows a typical Indian thinking which assult humanity. The memories of mad woman and her child raise the question in Hamida's mind. Hamida tries to understand the causes behind of that painful event. Hamida tries to find out the answer of her question. After few days, villager talks about the child. Everyone talk on the fate of child that is:

"The boy is on the brink of death; he throws up every drop of milk that goes down his throat."⁸⁵

To hear the villagers talk Hamida beat her head and weep tears in the memory of child. Amrita Pritam was beautifully portrays the picture of Indian woman Hamida. The narrator quotes as:

"Hamida beat her head against the wall and shed bitter tears. Her breasts were bursting with milk and the boy had been weaned away from her. What an abyss yawned between her aching breasts and the child's hungry lips!"⁶⁶

Through the statement writer shows the feminine approach. Writer aptly shows the woman feeling of motherhood. Here author describe partition theme symbolically. Such event shows a terrifying vision of partition. The statement indicates that mother and children can't live without each other. The statement symbolically shows that there were no future of the newly created state Pakistan and India. That's why narrator tries to show us the mirror of violence and its adverse effect on society. The story continues with the villagers comment about child fate and his illness. The villagers talk as:

"If the child dies, our village will surely fall under a curse."⁹⁶

Here novelist shows that the future of child is in danger. The process of panel causes bad effect on the society. Author indirectly shows that village surround with the issues of partition. The atmosphere of village was polluted with the child conversion issue. The process of conversion badly hurt child and the baby become ill. To show the situation, Pritam quote as:

"The child was in a state of coma."⁸⁷

Here author shows that government lost consciousness. They were become senseless. In such condition baby become dead and partition took place at that time also. The conditions of whole subcontinent become polluted. The hate rises on the top of religious fanatic person and issues like kidnapping, loots, rapes, conversion happen in large number. The villagers become migrants and stay in the refugee camp.

On the other hand Hamida's brother Trilok investigation pointed on Rashida. Here narrator draws the summer season when farmer harvest his crop. The farmer cut his crop and dries it in the summer heat. As like other farmer Rashida and his family member cut the crop from his countryside and

dried up in it. In the hate, Trilok set fire in the Rashida's crop at night. Hamida asked Rashida about flames shot up. Then Rashida told Hamida as:

*"I am told that a young stranger came to village. He kept himself aloof. Some villagers suspect that..... that he was your brother."*⁹⁸

Here author shows another nature of violence and hate which hurt entire family. The statement shows the psychological disorder of human. Here author shows origin of hate which increases madness in the society. Such incident badly hurt Rashida and Hamida. Both are fell silent. Hamida felt dizzy and recall his brother. Hamida think as:

*"Would she be able to recognise him, if he suddenly turned up? The thought of his abducted sister must have grought him back. She forgot about the conflagration. Out of the ashes of the burnt stacks of wheat she culled warmth for her brother. Did he set the stracks on fire? Did he want to settle his score with Rashida's family and avenge thr insult to his sister? He was young; impetuous blood coursed in his veins."*⁹⁹

Here author snatches the picture of Hamida's memories and second thoughts in her mind. The sun set on the fire in the summer season and the process of dividation largely spread in the region. Here the change shows us the historical partition event. Author aptly describes it as:

*"Just as a peeled orange falls apart into many segments, the Hindus, Muslims and Sikhs of punjab broke away from each other. As clouds of dust float over the roads, rumours of "incidents" began to float over the countryside. It was said that men were being slaughtered in hundreds; rows of houses were being burnt down; neighbours were slitting each other's throats. No one's life or property was safe."*¹⁰⁰

Author continues with Hamisa's view as:

*"With her own eyes, Himida saw men collecting steel weapons and having their edges sharpened. She heard of families lying in stores of hatchets and axes."*¹⁰¹

Through the statement write shows the holocaust of violence during partition time. Peaceful climate become violent nature. Some people lost everything in this violence. On the other hand, some were celebrate the freedom and own governance. Amrita Pritam appropriately caughts the social

behaviour of human during partition. She aptly describes the social atmosphere as:

*"We will be free; we will have our own government," everyone was saying. "We will not let a trace of Hindu blood remain in our country," they said openly in the market place.*¹⁰²

The quote highlights the opposite behaviour of the society. The event of partition shows twofold expression of society. Hamida hear the noise of people in the market and asked herself:

*"Can such things be true?","Where will all these millions of people go to?"*¹⁰³

Here an author raises the very important question. The writer indirectly shows the real problem of panel. Hamida's village and Ramchand's village atmosphere change rapidly. Both villages surrounded with the violence. The peaceful atmosphere converts into the tension and disbelief. To advocate the situation author quote as:

*"It is mass hysteria. It's a storm that will blow over in a day or two."*¹⁰⁴
Author shows that the partition event was convert in the people thinking. Both community suffer under tension and become fearful. The scary incidents stir up a quarrel between them. The rumour things circulate the evil thinking in the society and set the fire largely. To show the apt situation author describe as:
*"But people continued to talk evil; nothing they said made sense to Hamida. She heard wild stories of what was happening in the cities. The streets ran with blood and were said to be cluttered with human corpses, with no one to bury or cremate them, the stink from purifying flesh hung in the air spreading pestilence. In some cities, barricades were put up to divide the Muslim zones from the Hindu. News came of battered conveys of Muslims coming across the frontiner. Many had died in India; many had fallen by wayside; and many others had succumbed to their wounds after their journey was over."*¹⁰⁵

Author continue as:

*"Hamida's ears burned with rage when she heard of the abduction of Hindu girls by Muslim girls by Muslims and Muslim girls by Hindus. Some had been forced into marriage, some murdered, and some stripped and paraded naked in the streets."*¹⁰⁶

Through the above passage Amrita Pritam appropriately shows the real truth during partition. Author shows the naked truth of panel. Such event always

hides the dark reality of the evilness of human madness. Writer suitably shows the social terror during dividation. Through the above paragraph novelist beautifully draw the picture of sapration. The picture shows human stupidity of partition. To advocate the sence Amrita Pritam qoute as:

"Thus passed August 15 of the year 1947".¹⁰⁷

Through this sentence author were shows that the process of partition takes a long time. During this process, both side people were suffered from the painful experiences. Through this story author tries to shows the pre-partition time of subcontinent. This pre-partition story shows that how the process of partition creates a victims and tension between societies. The story shows that how peaceful atmosphere become polluted step by step and increases tenson, hate, anger in the society.

The second part was started with the sence of Hamida's village. The Villagers celebrate the independece time to beating the drums of joy. Now Hamida and villagers become a union part of separate Muslim nation. To show the joy of people author describe as:

"In Hamida's village they beat brums of joy and hung out green flags with the crescent moonand star. Every day, with the Muslims foregathered at the mosque, the faces of Hindus turned pale, as if they had been smeared with turmeric."¹⁰⁸

She continues as:

"The Hindus in the villages next to theirs began to flee. They left their cows tethered; their buffaloes lowed piteously. Their homes and fields became the haunt of ghosts. They fled during the night, but some were discovered and killed before they could get very far; others were found murdered many miles away."¹⁰⁹

She also continues as:

"The Hindus moved into one home for safety. They hoarded grain and provisions in the courtyard and no man or woman stirred out. They were like animals in a cage. Only the Muslim roamed about free. They broke into the homes of the Hindus and occupied them."¹¹⁰

Author properly describes the villager's joy of independence. The village people celebrate separate nation of Muslim. The Muslim people were fluttering the national flag on the street. Muslim people pray the prayer in the

mosque for bright future. The Muslim community became happy because they were become a part of newly born nation Pakistan.

On the other hand, Hindu people become depressed by the panel. They were fill grieve because the event of panel throw out them from their house. The Hindu people lost their home, wealth, own cattle like cows and buffaloes. Hindu people faces become colourless. They were filling homeless and victimized. Their properties like home and yields become a ground of battle. Their crops were destroyed by the Muslim people. In the same way, Muslim people title the Hindus properties. The Muslims forcefully drive away Hindu people from their ownership. Such un-imagined incidents badly hurt Hindus. Author tries to shows the sad incident of partition. Amrita Pritam advocate such incident as:

"One morning they decided to assault the house in which the Hindus had sought refuge. They poured kerosene oil over the windows and doors and put burning faggots to them. The flames shot up in the sky. The trapped men and women began to scream....."

The village looked deserted. The only non-muslims left in it were the three charred corpses in the street. In two days, the crows and pie-dogs had torn away the flesh. Only the skeletons remained in front of the burnt-down house."¹¹

Throught this paragraph author describe the dark historical partition of India. The paragraph also highlight problem of the society during that time. Such bad incident changes the meaning of the humanity. Here author has no word to describe the holocaust of partition. This section fully describes the meaning of term skeleton and flesh. To shows the madness of human author quote as:

"That was not all".¹¹²

To promote the sentence, writer draw horrible event of girl as:

"One day Hamida saw a band of a dozen or more goondas pushing a young girl before them. She had not a stitch of clothing on her person. The goondas beat drums and danced about the naked girl. Hamida could not find out where they came from or where they were going."¹¹³

In this scene author shows that gynocentric attitude of society during panel. The passage was full of sexual inequality issue. Through this passage author

shows that endless suffering of women. Such incident was shocking us. Writer describes it as:

*"It was a sin to be alive in a world so full of evil, through Hamida. It was a crime to be born a girl."*¹⁴

Through the quote, author raises the unanswered question of womenhood. The passage was support the issue of equality also. Here author was slapped society indirectly. The story begins with the discovered a young girl hiding in their sugarcane field. After dark, Hamida brought the girl at home. The girl tale the truth of his condition as:

*"She was from a refugee encampment in the neighbouring village and like the others, was waiting her turn to be evacuated to India. The camp was guarded by Pakistani soliders. After sunset, bands of goodas stole in, picked out women they liked and took them for the night; they were returned to the encampment in the morning. The girl had been forced to spend the preceding nine nights with different men. She escaped from the clutches of her ravishers, lost her way, and when daylight came hid her in the sugarcane field."*¹⁵

This article was full of unbelievable and shocking experience. The course was snaches the dark and naked truth of the governors and his empolyees. The track shows the alived aspect of madness and shamefullness of human. Such horrible incident was cracked the all bounders of evilness. The statement shows the women's painful suffering and violent nature of society. The paragraph shows the mental and physical harshment of woman during separation. This segment was full of issue of mass rape. Such incident was badly hurt woman. Through these quote writer shows that women become a boneless flesh for the society. To listen the story of that girl, Hamida feel shame and anger against society. Author shows apt situation of Hamida's numb and unanswered question as:

*"Could the earth soaked with human blood produce golden corn? Could maize remain fragrant if its roots were fed with stinking corpses? Would women whose sisters had been dishonoured bear sons for the despoilers?"*¹⁶

Here author raises the some important question for society which was unanswered still. Throughtout this question, author shows that woman was not a symbole of entertainment subject. Woman was sister of someone,

daughter of someone, mother of someone. It means women play all roles and has an important place in the society. Then why she was sacrificed every time? Why she was pay for other's fault? Here author asked the society, though they want sister, mother, and daughter, then why they molest women? Author snatches the society's an opportunist face through this question. The story of that girl shows the nude truth of the religious fanatic behaviour of the human. Author asked the question on religious values also.

In the next paragraph, novelist aptly sketches the picture of refugees which was passed near Hamida's village. Novelist describes it as:

"The following evening a convoy of refugees passed through Chatto. The men were on foot, the women and children on bullock-carts along with the baggage. A few police constables marched at the front and the rear. The refugees looked crestfallen; misfortune had settled on their faces like a layer of dust. It was getting dark, so the convoy halted outside Chatto for the night."¹⁷

In this scene, author not only draws the picture of refugees but also try to show their emotion, feeling and painful suffering. Author appropriately illustrates the picture of refugee. The people become homeless and have no identity. This people lost their wealth, properties and valuable goods also. Some of them lost their relatives and daughter, sister also. They were faced lot of problems to become alive. They have no food. They become victims of historical partition event.

The refugee comes from the direction of Ramchand village. This time Ramchand family and villager goes under the refugee camp. Hamida wants to see Ramchand just once for the last time. Author portrays it as:

"The refugees bartered their trinkets and jewellery to buy food and grain. Some people from Chatto went out to settle rates and then, under the very eyes of the constables, sold their maize and barley for their weight in gold and silver."¹⁸

Here novelist shows another kind of struggle of the refugee. The refugee was brought the food and grain against gold and silver. Neighbour villagers were sale life goods against jewellery. Throughout this, author examines the hunger of migrant people and become a voice of them. The novelist shows the lusty nature of other people in the immigrant suffering of

victim. On another side Hamida try to help the hidden girl to reach in the refugee camp. So She was visited the night camp. There she meets Ramchand and asks about his mother and father. Then Hamida know about wedding of his brother and sister with Ramchand family. Hamida want to see his brother's wife but Ramchand put the picture of all incident of missing of her brother's wife Lajo. Hamida introduce the girl and leave this girl in Ramchand custody. At that night Hamida inform Rashida about her brother's wife situation. But violence spread everywhere in the village. The poisoned situations are surrounding in Hindus and Muslims. Hamida begs Rashida to help her from rescue Lajo. Hamida reminds Rashida that if he indeed has a heart, he will save Lajo. Hamida realized that it is not too late because a ceremony of convert not done yet.

At the last, Rashida make plan to find out Lajo. Hamida become sales women of grain and search Lajo's prisoner house. At the end, Hamida found Lajo's house where she was a prisoner. Hamida plans for Lajo's rescue. Rashida helped Hamida to fulfill the rescue plan. Rashida faced many problems to fulfill the plan.

On day at the evening, Lajo finishes her work and gives alcohol to "Amma" (her mother-in-law) and her husband. After sometime all family members of the Muslim get sleep and at that time Lajo escapes from them with the help of Hamida. Here author depict the many qualities of woman are brought out like motivation and courage to rise above all the problems.

Then Hamida hand over Lajo to Ramchand in the refugee camp. The refugee camp where full of Hindus and Muslims who found themselves in situations similar to Pooro's and Lajo's were finally allowed freedom and guarantees of safety. In the refugee camp Pooro meets her brother. Pooro's brother Trilok become happy that Pooro finally returned. On the other hand, Ramchand was ready to accept her even now. Pooro is welcomed lovingly by Ramchand. Pooro became surprised to hear Trilok's word. Then Pooro decides that she is where she belongs - with Rashida. Pooro wants to help all though Lajo who wants to return. Pooro's dedication for helping her save Lajo and for that Pooro finds she can finally return his love Rashida.

Here author shows that women strive for happiness in other's life.

3.5 Summary:-

Amrita Pritam's Novel Pinjar (the skeleton) explores the problem faced by women during the time of partition of India. She depicts the riots, rape cases, abduction of young women of opposite religious community. She successfully shows the women were used just as a symbol of sex for the pleasure of men Amrita Pritam knows the sensitivity of subject that why she has handled it with carefully. This novel has not blamed any one community or any country at that time. The story dramatically captured the trouble and despair of women as victim of situations. Hamida is victim of men's evilness. She represents those women who are kidnapped, raped and then rejected by their families. Such women are relegated to rehabilitation centers where they are subjected to all kinds of inhuman treatment. The story moves on an emotional ride with twists. The writer has written this story with courage, passion and full devotion. This work shows us, that Amrita Pritam was herself one of the eye-witness of the partition of India. The author clearly shows the gendered premises of traditional myths. The narrator also depicts the picture of the male-centred society and its ethical codes of conduct. Amrita Pritam suggests these codes have needed to be questioned and redefined in the context of the lives of contemporary Indian women. Indian women always suffer from gender problem and still it is present to a large extent. Women always faced narrow factors in her life which was interaction with the ideologies of caste, class and religion circumscribes. For them the socially permissible range of experiences and determines their response to all that transpires. Pinjar is a loaded comment on the threat that communalism has posted for women in the past, especially during the days of the post-Partition riots when violence became the order of the day and there was harsh damage caused by the erection of geographical and emotional barriers between the two communities the Hindus and the Muslims. Both communities had hitherto lived together in peace. Pinjar depicts the violence between the two communities. Pinjar shows this partition triggered off violence, bloodshed and displacement of people from their homes. This partition also portrays women were the worst sufferers and were victimized in different ways. Many women were become widowed or lost their children. Many of them were abducted and raped, and slattered.

The recorded history of the Partition of India focuses on the discord and conflict. The trauma of Partition experienced by women and the consequent scars left in their lives were completely ignored. The surviving victims were either handicapped by their illiteracy or too shocked to recount the horrifying experiences they underwent. Amrita Pritam tried to Portrays the pathetic and falling standard of our human spirit in her novel.

Amrita Pritam's novel Pinjar shows a haunting saga of woman during partition. Narrator pours her own experiences of living through the partition in the novel. The story is told a unique look into the harrowing situation of women at that time. Pinjar is a novel which shows the intentional and emotional struggles element of woman. The novel shed light over revenge and betrayal in two families. The novel shows excellent picture of 40s and 50s era of Punjabi culture. The novel brings out the multitude of misfortunes that could strike a girl for no fault of hers. She is objectified as the vessel of family honors. She is a vessel that had to be thrown away if it broke. There was no mercy in the ossified social system, no hope for rehabilitation. The entire book is full of staccato bursts of dialogue interspersed by agonized scrambling of the characters to come to terms with their lives.

The writer puts a living soul into each of her character. The character Pooro and Lajjo is a fine example of it. The book shows that the history or religion playing havoc around women's existence. Pinjar is an amazing chronicle of women's life and times during the India-Pakistan partition. Pinjar is an account of conflicts between families, communities and nations which often brutally and mindlessly played out on the bodies and identities of women. The story of the novel shows that partition is a crucial moment. As witness of partition, she shows woman's cries of pain during division. She also shows that the politics of hate badly hurt society. She also point out that political hate was turned into a graveyard and houses being swept in flames during that time. Pinjar reflects on Punjab's cultural history and regional identity of women. Pinjar shows the painful reality of partition and dwells on sectarian identities of women. The novel shows that newly drawn boundaries were destroyed the rhythm and dreams of life.

The novel Pinjar shows that the politics of religious conversion and incident of reconversion of child and women during panel. Through the novel,

author shows an account of personal experience of partition. The novel also shows that religious identity became a brutal blueprint of nationalism. The novel visualizes the holocaust of partition. The novel shows the element of abduction, violence, loot, forceful marriage, rape and murder. The novel shows that thousands of Sikh, Muslim and Hindu women were refused from many families to take back. The novel shows the dark side of society during separation. The novel also shows that rescued woman chose to stay with their abductors and new families. The novel shows that the massacre and ensuing mass flight of Hindu and Sikhs. The novel explored theme of partition of Punjab. Pinjar is about the bad position woman occupied in Indian society. Through the novel, author discusses the question about status of women in the society. The work Pinjar represents an ill-fated partition era of female. Through the Pooro's character, author shows a complete woman that means being daughter, sister, wife and mother. The novel story brings light upon the problem of idea of cultural community and identity and partition victims. Pinjar is an account of alternative voice of woman during the time of partition of India. The author uses a symbol of gender and sexual element to show the woman's problem.

The novel shows the sorrow and compassion of woman of both sides. Author aptly draws the woman dilemma and frustration in the novel. The story is fully devotional. Pinjar novel symbolize how the national's status was brutally hurt humanity during partition. The story also represent the canvas of manipulate partition and consolidate political power. The author aptly represent that woman were become a victim of mistreatment. Amrita Pritam portrays the pathetic element in the novel. She also portrays falling standard element of human. The story shows the character of gender variation and the gender treatment at that time. The story explores the shameful and sensational subject aptly. Author draws the problem faced which was by women during separation. The story of novel was present nasty aspect of woman's experiences. Through the story author tries to show that realism is another goal of that time.

The novel depicts the picture of homeless of human during partition, where millions of families were displaced. The partition resulting with innumerable women were kidnapped and raped. The novel also shows the

Hindu-Muslim relations and their ancestral enmity issue. The novel shows that communal hatred was largely and deeply rooted in the minds of Hindu and Muslim. The novel vividly captured the trouble and misery death of woman. The scene of mad woman pregnant and her child-death show a dark side of partition. The novel also shows the conversion incidents of Pooro's and mad woman child which badly explore the issue of identity. Pinjar represent social principle of honor causes killing incident of woman. The author shows senseless society and unexpected result of partition. Pinjar represent the social behavior of people during departure in 1947.

The departure shows clashes, loots and abusive nature of people. Pinjar represent the social abuse during 1947. Pinjar reflects the nasty aspect of un-human behavior. It shows the dark shadows of violence as well as silence behind panel. Pinjar is a tragic love story which the agony and hunger. It also presents pain of women and deprivation of love. Pinjar ruthlessly exposed man's false sense of superiority of gender. Through in the novel, narrator portrait women as goddess who was source of joy, love and inspiration, but actually suffer with the stress and become a victim of lusty minded people. Author shows that female has attractive body which was always exploits by selfish society. Author shows the features of selfish and mentally sick society aptly. Pinjar aptly discuss the status of women during partition. It is reflection of new identity and traumatic time of women life. Narrator powerfully presents the account of mixture of women's agency and senseless violence of division. Pinjar represent the actual experience and women's life after rape or abduction. The novelist shows motivating factors behind the dark silence of partition. The novel shows that abducted women were lost purity and nationhood which become a very big question during separation. Amrita Pritam also highlight the problem of recovery operation during these times. Pinjar also point out the feature of sacrifice, kindness and generosity. Narrators show suffering and the painful transformation issue in the novel.

The elements like colonization and communalism shows the relation with Punjab state and Punjabi women. Writer represents the partition fact with the help of history, politics and aesthetic issue. Pinjar shows the character of global partition and universal memory of women through fiction. Pinjar is a

collection of past, present and future holocaust of women's status. Pinjar aptly capture partition memory alive and drafted in complex theme. The novel speaks on the relationship between genocide and colonialism. It represents displacement trauma and painful communal violence's of partition history. Pinjar is a voice of polluted issues which shows different form of many women as contemporaries. It is not a creative imagination but a true historical record of events as they took place during those days. It was a fine example of helpless, miserable woman who suffered from the days of the partition. It was portrait the aspects of violent boundaries and creation of two new nations.

3.6 References:-

- 1) Pritam, Amrita (2009), Pinjar, New Delhi: Tara Press, ISBN 9788183860970, P. 7
- 2) Ibid, P. 8.
- 3) Ibid, P. 8.
- 4) Ibid, P. 8.
- 5) Ibid, P. 9.
- 6) Ibid, P. 9.
- 7) Ibid, P. 11.
- 8) Ibid, P. 12.
- 9) Ibid, P. 13.
- 10) Ibid, P. 15.
- 11) Ibid, P. 15.
- 12) Ibid, P. 15.
- 13) Ibid, P. 16.
- 14) Ibid, P. 16.
- 15) Ibid, P. 16.
- 16) Ibid, P. 16.
- 17) Ibid, P. 17.
- 18) Ibid, P. 18.
- 19) Ibid, P. 18.
- 20) Ibid, P. 18.
- 21) Ibid, P. 19.
- 22) Ibid, P. 19.
- 23) Ibid, P. 20.
- 24) Ibid, P. 22.
- 25) Ibid, P. 22.
- 26) Ibid, P. 22.
- 27) Ibid, P. 22.
- 28) Ibid, P. 22.
- 29) Ibid, P. 22-23.
- 30) Ibid, P. 23.
- 31) Ibid, P. 24.
- 32) Ibid, P. 25.

- 33) Ibid, P. 25.
- 34) Ibid, P. 32-33.
- 35) Ibid, P. 33.
- 36) Ibid, P. 38.
- 37) Ibid, P. 38.
- 38) Ibid, P. 42.
- 39) Ibid, P. 42.
- 40) Ibid, P. 43.
- 41) Ibid, P. 43-44.
- 42) Ibid, P. 45.
- 43) Ibid, P. 46.
- 44) Ibid, P. 46.
- 45) Ibid, P. 46.
- 46) Ibid, P. 46.
- 47) Ibid, P. 47.
- 48) Ibid, P. 48.
- 49) Ibid, P. 49.
- 50) Ibid, P. 49-50.
- 51) Ibid, P. 50.
- 52) Ibid, P. 50-51.
- 53) Ibid, P. 52.
- 54) Ibid, P. 52.
- 55) Ibid, P. 52.
- 56) Ibid, P. 52.
- 57) Ibid, P. 52.
- 58) Ibid, P. 52.
- 59) Ibid, P. 53.
- 60) Ibid, P. 53.
- 61) Ibid, P. 53.
- 62) Ibid, P. 54.
- 63) Ibid, P. 54-55.
- 64) Ibid, P. 55.
- 65) Ibid, P. 55.
- 66) Ibid, P. 56.

- 67) Ibid, P. 56-57.
- 68) Ibid, P. 57.
- 69) Ibid, P. 57.
- 70) Ibid, P. 57.
- 71) Ibid, P. 57.
- 72) Ibid, P. 57.
- 73) Ibid, P. 58.
- 74) Ibid, P. 58.
- 75) Ibid, P. 58.
- 76) Ibid, P. 58.
- 77) Ibid, P. 60-61.
- 78) Ibid, P. 61.
- 79) Ibid, P. 61.
- 80) Ibid, P. 62.
- 81) Ibid, P. 62.
- 82) Ibid, P. 62.
- 83) Ibid, P. 62-63.
- 84) Ibid, P. 63.
- 85) Ibid, P. 63.
- 86) Ibid, P. 63.
- 87) Ibid, P. 63.
- 88) Ibid, P. 64.
- 89) Ibid, P. 64.
- 90) Ibid, P. 64-65.
- 91) Ibid, P. 65.
- 92) Ibid, P. 65.
- 93) Ibid, P. 66
- 94) Ibid, P. 66.
- 95) Ibid, P. 66.
- 96) Ibid, P. 67.
- 97) Ibid, P. 68.
- 98) Ibid, P. 80.
- 99) Ibid, P. 81.
- 100) Ibid, P. 82.

- 101) Ibid, P. 82.
- 102) Ibid, P. 83.
- 103) Ibid, P. 83.
- 104) Ibid, P. 83.
- 105) Ibid, P. 83.
- 106) Ibid, P. 83-84.
- 107) Ibid, P. 84.
- 108) Ibid, P. 84.
- 109) Ibid, P. 84.
- 110) Ibid, P. 84.
- 111) Ibid, P. 85.
- 112) Ibid, P. 85.
- 113) Ibid, P. 85-86.
- 114) Ibid, P. 86.
- 115) Ibid, P. 86.
- 116) Ibid, P. 86-87.
- 117) Ibid, P. 87.
- 118) Ibid, P. 87-88.