

## **CHAPTER-VI**

### **ICE CANDY MAN: A SAGA OF PARTITION PAIN**

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**ICE-CANDY-MAN**

now filmed as

**1947**

a major motion picture by

Deepa Mehta

**Bapsi Sidhwa**



### **6.1 Birth and Parentage:-**

Bapsi Sidhwa was born in Karachi on 1938. She was grown up and educated in Lahore. She is Pakistani origin author. She writes in English and presently lived in America. She did her graduation from Kinnaird College, Lahore. She is a Parsi, a distinctive minority community. She is diasporic writer. She lived the time of bloody Partition of the Indian subcontinent in August 1947.

### **6.2 Her Works:-**

Firstly Bapsi Sidhwa wrote short articles. Then in 1980, she published her first novel 'The Crow Easter'. In 1982, she published another novel named 'The Bride' (The Pakistani Bride), followed the novel is 'Ice Candy Man' (published in the America, under the title of Cracking India) in 1991. Her work became very famous in the world. After in 1994, she has written a novel 'An American Brat'. In 1998 Indo-Canadian filmmaker Deepa Mehta adapted story of Ice Candy Man and produced film named '1947: Earth'.

### **6.3 Ideology about Partition:-**

Bapsi Sidhwa is a potent in voice among the modern feminist writers. She is not only Parsi woman writer but also wrote on the theme of partition. Sidhwa has been a witness to the communal violence and frenzy during 1947 partition. She also deals with Parsi milieu, the problems of Asian women and the theme of marriage. Her novel presents political overtone and also presents partition from Pakistan's point of view. His works take a looks on disaster of partition of Indian Sub-continent through the eyes of both Hindus and Muslim communities. His works highlights the issues of women's and children's painful suffering, easy victims in communal riots through the partition. Sidhwa exposes the issues of murdered, raped, exploited, enslaved, homelessness, blood flooded series in her works.

In an interview she comments,

“As a Parsee, I can see things objectively. I see the common people suffering while politicians on either side are having all the fun”.<sup>1</sup>

#### **6.4 A Saga of Pain in ICE CANDY MAN:-**

At the very opening of the novel, the novelist introduced the narrator Lenny, who is four year old, belongs to a very quite well family. They lived in a big house on Warris Road, a rich area of Lahore. The family has many servants, which suggest the family's status and richness. Lenny has a brother, Adi, who is one year and a month younger than her. Lenny's right leg is affected with polio. She is pampered by everyone everywhere. Because of her limp, her world is compressed and her movement is limited. Lenny has eighteen-year-old ayah (care taker), Shanta. Shanta takes her out to her godmother's and electric-aunt's houses on the opposite sides of Jail Road, to the Queen's Park, the zoo and other places from time to time. Lenny, however, loves visiting her godmother most.

Lenny has a very horrible dream about the Salvation Army. These Army men turned into German soldier and the Nazi violence committed large scale of human lives by fire. This dream was prepared Lenny to face such violence experiences in the future which are near. Then she has another bad dream about the slaughters of innocent children. This is a feeling of the future cruelty and violence when the country is partitioned later.

She dreams of herself being dismembered while her godmother's stroking her head. Filled with shock she exclaims,

*"Godmother sits by my bed smiling indulgently as men in uniforms quietly slice off a child's arm here, a leg there..... what's happening"<sup>2</sup>*

This terrifying dream about her dismemberment has portrait the picture of future partition of India. Lenny's horror dreams were symbolic. It has a lack of understanding to the bloodshed of Partition. But no one being concerned about what is happening in future.

Yet another in the bad dream that Lenny was in lion's belly. She has dreamed that the zoo lion breaking cage for become loose and sinking his sharp teeth into her stomach:

*"If he roars - which at night is rare - my daydream turn into quaking daymares ..... My stomach sinks all the way to the bottom of hell."<sup>3</sup>*

Here author portraits the picture of the hungry lion. Bapsi Sidhwa shows symbolic feature of foreshadows the lust for blood and the murderous cruelty with which people of different communities will treat one another at the time of Independence and Partition. With these personal nightmares of Lenny's, Sidhwa successfully sets the stage for the striking details of real violence in public life of Indian subcontinent.

The atmosphere in towns becomes changed. Whole city starts getting thrilling with political tension. The Ice-candy-man reads Urdu newspapers, the Urdu Digest and the headlines in the English daily. He gives Ayah and Lenny news of the world. *"The Germans,"* he says,

*"Ice-candy-man starts by giving us new of the world.  
..... a Hindu patriot who has defected to the  
Japanese side in Burma. .... And not go  
mouthing the got-pit of the English!"* <sup>4</sup>

After some time, at Lenny's home her father and there family friends talk on Gandhi, Nehru and Jinnah strategies of politics. They also talks of Subhash Chandra Bose looking for the Japanese help to freedom of India from the Angrez (British) Raj. They all describe Bose as a 'Hindu patriot'. They become agree; on he is a sign of the continuing widening of communal gap. Sometimes they also quote on Gandhi, Nehru or Jinnah.

Here the author Bapsi Sidhwa tries to explain the disinterested attitudes of the Parsis societies about political confusion of those times. They following the advice of their elders like Faredoonj the majority of the Parsis adopted a discreet politically unsophisticated profile. The community directed all their efforts towards achieving success in their personal lives. But within the next four years the Freedom Movement gathered such momentum that some Parsis like Dr. Manek Mody of the Ice-Candy-Man found it difficult to remain uninvolved.

At a Jashan prayer meeting Parsi celebrates the British victory of the Second World War. Then Parsis of Lahore exchange their views freely on the political situation established in the country. A move from side to side proposes that they should march to jail and enjoy the services of free board and lodging meant for class prisoners. Col. Bharucha, a doctor becomes

President of the Parsi community in Lahore. He rebuffs such offer and warns against joining the struggle for power:

*"It is no longer just a struggle for Home Rule. It is a struggle for power. Who's going to rule once we get Swaraj? ..... you'll be mangled into chutney!"*<sup>5</sup>

One forced voice expresses his doubt of the major community:

*"Does it matter where they look or where they leap? enquires the impatient voice..... Why? Which mad dog bit the Sikh? Why are you against them?"*<sup>6</sup>

Col. Bharucha asks them not to develop spitefulness against any community. The Parsees of Lahore were not backing up any community. They would not like to take an active part in politics. Col. Bharuch says they will throw their lot with whoever rules Lahore:

*"Time stand for no one! ..... Time and tide wait for no man! ..... As long as we do not interfere we have nothing to fear!"*<sup>7</sup>

The novelist Bapsi Sidhwa narrates the long-establishment story of the Parsees community journey from Iran to India. An Indian prince sent a messenger to the Zoroastrian migrants. Prince symbolically flees Islamic development with a glass of milk. It signifies that the Indian people were a united and homogeneous mixture.

It should not be tampered with any response. The Parsees dropped a lump of sugar in the milk. It was saying that they would blend it easily and make the culture better and sweeter. It followed that they were settled at home in India because Parsees neither proselytized nor entered into politics. On the raises of question they should move to Bombay in case the Muslims rule Lahore; Col. Bharucha replies that they should remain where they are:

*"As long as we conduct our lives quietly, as long as we present no threat to anybody, we will prosper right here"*<sup>8</sup>

The author shows a pattern of communal amity among the three communities. As the act of the novel progresses forward, novelist reveals the village areas. Luckily the villages are unchanged with communal fever. The villagers live together in perfect harmony. Lenny firstly visits to Pir Pindo, a Muslim village forty miles east of Lahore. She has her first experience of

communal friendship in rural India. The Muslims of Pir Pindo and the Sikhs from the neighbouring village of Dera Tek Singh sit together and share their concern over the failing communal situation and the rash of conflict in the cities. When Lenny's family cook and a townsman Imam Din broaches the subject of Sikh and Muslim trouble, the villagers, both Sikh and Muslim, explode in protest. After the tumult subsides, the Sikh granthi, Jagjeet Singh, says,

*"Then there is this Hindu-Muslim trouble..... He continues, 'Ugly trouble.... It is spreading. Sikh Muslim trouble also.....How can we fight each other?'"<sup>9</sup>*

They were dependent on each other. Seconding the views of the Sikh granthi, the Muslim chaudhry of Pir Pindo tells Imam Din:

*"I'm alert to what's happening..... There is subtle change in his face; ..... As long as our Sikh brothers are with us, what have we to fear?"<sup>10</sup>*

According to sociologist, M. L. Darling,

*"A class of Hindu money-lenders had arisen in the Punjab which had enriched itself by exploiting the helpless peasantry".<sup>11</sup>*

Their affirmation of love for each other allays Imam Din's worries. He feels sure that communal frenzy will not affect the villages. In order to make him doubly sure, the Sikh granthi says,

*"I think you are right, brothers, the madness will not infect the village. .... we'll protect our Muslim brothers with our lives!"<sup>12</sup>*

The Chaudhry declares,

*"I am prepared to take an oath on the Holy Koran that every man in this village will guard his Sikh brothers with no regard for his own life!"<sup>13</sup>*

One gets the impression that the rural Punjab was an oasis of communal frenzy ever expanding its tentacles to clutch the two communities in the cities. The mullah easily broken leader voice says,

*"Brothers don't require oaths to fulfil their duty"<sup>14</sup>*

The villagers, despite buffetings from outside, put up a united effort to confront communal violence. The fortress of communal unity in the villages seems to be thick at the moment.

Lenny's parents are fond of entertaining guests. One evening they invite their Sikh neighbour Mr. Singh, Mr. Rogers the Inspector General of Police, and their families to dinner. The dinner party begins with Lenny's father making a joke about a British soldier. Mr. Singh lets out a loud laugh but the Rogers don't enjoy it. It is enough to show that the British hold on India is on the wane. With Lenny's father's saying that

*"there was no syphilis in India until the British came..."<sup>15</sup>*

The discussion veers round to politics. Mr. Singh asks Mr. Rogers to quit India. Mr. Rogers says that rivers of blood will start flowing the moment the British leave India as all Indians will fall at one another's throats. Mr. Singh accuses the British of following the 'divide and rule' policy and says,

*'You always set one up against the other ... You just give Home Rule and see. We will settle our differences and everything!'<sup>16</sup>*

Their heated argument takes a horrible turn when Mr. Rogers blurts out,

*'The Akalis are a bloody bunch of murdering fanatics!'<sup>17</sup>*

Mr. Singh picks up the split and tries to bash his eyes. Lenny's father snatches the split from his hand and asks Mr. Rogers to apologies to Mr. Singh. Then, he cracks some jokes to normalize the situation.

But things in Lahore are going from bad to worse. The novelist pulls the Congress leadership to pieces because the leadership failed at arriving some compromise with the League. They refused to hear, or see that Jinnah had the backing of seventy million Indian Muslims. The impact of the struggle for power between the Congress party member and the Muslim League associate on the common man is rightly visualized by Sharbat Khan when he cautions Ayah:

*"These are bad times - Allah knows what's in store.  
..... The Congress - wallahs are after  
Jinnah's blood ..."<sup>18</sup>*

When Ayah remarks casually that Jinnah, Patel and Nehru are not fighting their fight, Sharbat Khan says that that

*"That may be true but they are stirring up trouble for us all"*<sup>19</sup>

Partition is shown as the result of irreconcilability of the unbending and rash leadership which failed to understand that the nasty nature of the differences would tell on the minds of ordinary people of India and reports to lost incidents of violence and fire-raising taking place in parts of the old city.

The friendly discussion in the Queen's Park takes on a communal colour. When the Government House gardener reveals that Lord Wavell has been sacked at the instance of Gandhi, Nehru and Patel, Masseur who is a Muslim calls them 'bastards' and says bitterly:

*"They didn't like the Muslim League's victory in the Punjab elections ..... who will favour the Hindus!"*<sup>20</sup>

Ice-candy-man remarks that this is not something unexpected and in a contemptuous tone asks the gardener,

*"... but aren't you Hindus expert at just this kind of thing? ..... and getting someone else to slaughter your goats?"*<sup>21</sup>

Most of the political heavyweights of the time - Gandhi, Nehru, Jinnah, Iqbal, Patel, Bose, Master Tara Singh, Lord Mountbatten - figure in Ice-Candy-Man in some context or the other but whereas the Hindu leaders have been presented in an unfavourable manner, the portrayal of Jinnah evokes respect and sympathy.

The murder, who has been listening to them in silence, suddenly snorts and says:

*"That non-violent violence-monger - your precious Gandhijee - first declares the Sikhs fanatics! ..... some kind of beast? Aren't they living with us now?"*<sup>22</sup>

Gandhi is recognized throughout the world but in Ice-Candy-Man he has been described as a problematic politician. Masseur says of him:

*'He's a politician..... It's his business to suit his tongue to the moment'*<sup>23</sup>.

Lenny views him as an "improbable toss-up between a clown and a demon" and is confused why he is so well-known. The butcher describes him as a "non-violent violence-monger" who indulges in doublespeak.

The Government House gardener tries to lessen their bitterness by holding the English responsible for the gap between the Muslims society and the Hindus society:

*"It is the English's mischief... They are past masters at intrigue. It suits them to have us all fight",<sup>24</sup>*

Not subscribing to the gardener's views, the butcher remarks:

*"Haven't the Hindus connived with the Angrez to ignore die Muslim League, ..... his handsome, smooth-shaven face almost expressionless."<sup>25</sup>*

The Sikh zoo attendant, Sher Singh, shifts uncomfortably and, looking as completely innocent of Master Tara Singh's doings as he can, frowns at the grassland.

Ayah stands up and says pertly that she'll stop coming to the park if they all talk of nothing but Hindu-Muslim business. To placate her Ice-candy-man says:

*"Such talk helps clear the air ... but for your sake, we won't bring it up again"<sup>26</sup>*

The air instead of getting clear becomes more vitiated and noisy. Everywhere there is some talk of India going to be broken. Constant references are being made to Nehru, Jinnah, Gandhi, Tara Singh, Iqbal, and Mountbatten! Lenny suddenly becomes alert of spiritual dissimilarities:

*"And I become aware of religious differences..... Imam Din and Yousaf, turning into religious zealots, warn Mother they will take Friday afternoons off for the Jumha prayers."<sup>27</sup>*

She notices a change in the behaviour of people around her. Ayah starts visiting temples. Yousaf and Imam Din turned into holy supporters and they take Friday daylight off for the Jumha prayers. The Sharmas and the Daulatrams exhibit their caste-marks. The caste and religious differences having come to the forefront, discriminating behaviour becomes clearer:

*"Crammed into a narrow religious slot they too are diminished. .... dehumanised by their lofty caste and caste-marks."<sup>28</sup>*

Seven years old Lenny senses a clever alter in the Queen's backyard. The people of different communities are sitting apart.

*"Only the group around Ayah remains unchanged. Hindu, Muslim, Sikh, Parsee are, as always, unified around her"*<sup>29</sup>

The most shocking thing is that even children are not being allowed to interact with one another. When Lenny goes to play with a bunch of Sikh children, Masseur follows her and drags her away. People have become so ghettoized that the Sikh women ask little Lenny what her religion is, and when she says she is Parsi, they express surprise at the discovery of a new religion. These incidents are just a case of what was happening on a large amount in Lahore town and other capitals of India before Partition.

Through Ice-candy-man posing as a Sufi saint and claiming to be 'Allah's telephone' Sidhwa conveys the message that in a society where different religions start vying with one another for superiority, genuine faith gives way to religious exhibitionism and people become so innocent that they take charlatans for holy men:

*"Suddenly he springs up. Thumping his noisy trident on the ground, performing a curious jumping dance, he shouts: 'Wall Allah! Wah Allah!' so loudly that several people who have been ...me that they believe they are in the presence of a holyman crazed by his love of God. And the madder the mystic, the greater his power"*<sup>30</sup>

As the time of Independence and Partition draws near, Lenny notices "a lot of hushed talk".

*"In bazaars, restaurants and littered alleys men huddle round bicycles or squat against walls in whispering groups"*<sup>31</sup>

The atmosphere of fear, suspicion and distrust takes its toll on general health especially that of children. Cousin, Rosy, Peter and even Papoo start wasting away. Their mothers get terribly worried and start force-feeding their children though they are all past that age. The concern of Papoo's mother is altogether different. Chasing Papoo with a broom, Muccho shouts,

*"Hai, my fate! If that accursed slut dies on me, how will I show my face to Jemadar Tota Ram?"*<sup>32</sup>

More than a year has passed since Lenny's visit to Ranna's village, Pir Pindo. As the tension in the cities is likely to infect the villages, Imam Din decides to pay his relatives another visit. Lenny also goes with him.

On Baisakhi day, she along with the male members of Imam Din's family goes to the Sikh village, Dera Tek Singh. When they arrive at the village, the festival is already in full swing. While grown-ups are singing and dancing, the children are riding the round-about and enjoying dainty dishes. Amidst these joyful celebrations, Ranna notices the presence of strangers, and senses distrust and fear:

*"And despite the gaiety and distractions, .....  
his smile becomes strained and his laughter strident."<sup>33</sup>*

Ranna's father, Dost Mohammad, has also noticed the presence of the blue-turbaned strangers with staves and long kirpans. In the afternoon, when he visits the Sikh granthi, Jagjeet Singh, he comes to learn from him that they are Akalis. Jagjeet Singh himself is annoyed at their presence in his village but he is helpless. Moving closer to Dost Mohammad, he reveals to him in a serious voice their disturbing designs:

*"The Akalis swarm around it like angry hornets in their blue turbans..... Trouble makers. You'll have to look out till this evil blows over."<sup>34</sup>*

The fortress of communal goodwill that seemed impenetrable only a year ago, has now been breached by the Akalis. A fortnight later, the Sikh villagers, despite their goodwill, fail to protect their Muslim brothers from the looting bands of the Akalis who pounce on Pir Pindo and other Muslim villages to massacre the males, and rape the girls and women.

On seeing them the Brahmin's face expressed the whole breadth of unhelpful feeling,

*"terror, passion and pain expected of a violed virgin."<sup>35</sup>*

because they could not bear the presence of an exile, an untouchables.

*"Our shadow has violated his virtue ..... its contents behind a bush and throws away the leaf."<sup>36</sup>*

On seeing the leaf-bowl thrown away by the Brahmin, Yousuf's face was tired of joy, bleak, angry.

He looks hatefully at his long-standing friend, Sher Singh, as if he is the culprit. A few days later, Sher Singh flees from Lahore as one of his sisters is raped and her husband is killed in fight with their previous tenants and some goons including Ice-candy-man. This is the height of communalism. Friends have turned into foes. Only a few months before, Ice-candy-man had helped his friend Sher Singh in getting his tenants turned out from his house. At that time he had said:

*"Oye, you donkey. So what if you're a Sikh? .....  
Now he has us in his shoes. Ayah has an animated look on her  
rapt face." <sup>37</sup>*

As the sun of the British Empire begins to set on the Indian subcontinent, the lumpen become more active and risky. The Inspector General of Police, Mr. Rogers, is slaughtered and his dead body is discovered in a channel. Ayah's admirers meet less and less at the park and more frequently at the wrestler's restaurant. The change in their place of meeting is symptomatic of peace giving way to opposition. The tentative border between India and Pakistan will soon turn into a vast wrestling-pit. The talk of Partition is very much in the air. Masseur hopes that Lahore will go to Pakistan if the Punjab is divided. The Government House gardener, however, thinks that Lahore will not be given to Pakistan as Hindus have invested too much of money there. The Sikh zoo attendant, Sher Singh, shouts,

*"And what about us? ..... than the Hindus  
and Muslims put together!"<sup>38</sup>*

The novel shows the continuing emergence of the pattern of communal confusion. Masseur advises Sher Singh that it will be better for his community to join one country, preferably Pakistan, rather than live in both India and Pakistan because in latter event, they won't have much clout in either place. Sher Singh gets angry like the lion in his name and roars out,

*"You don't worry about our clout! ..... You'll feel  
our clout all right when the time comes!"<sup>39</sup>*

The butcher and Sher Singh exchange some angry words. The restaurant-owning wrestler intervenes and makes a dreadful declaration:

*"Once the line of division is drawn in the Punjab, all Muslims to  
the east of it will have their balls cut off!"<sup>40</sup>*

They all get surprised for a while. In a bid to restore normalcy, Masseur says:

*"his face unusually dark with a rush of blood. ....  
the Sikh faith came about to create Hindu-Muslim harmony." 41*

And then by way of a postscript he adds:

*"In any case there are no differences among friends ... We will stand by each other." 42*

This is something similar to what Chaudhry of Pir Pindo and the Sikh granthi of Dera Tek Singh declared. But in times of communal trouble friendship becomes secondary to faith. Ayah's anonymous friends - Masseur, Ice-candy-man, the restaurant owning wrestler, the Fallettis Hotel cook - have suddenly become conscious of their religious identity.

It is in this atmosphere charged with communal passions that the Akali leader, Master Tara Singh, visits Lahore. Addressing a mammoth rally outside the Assembly Chambers, he shouts:

*"We will see how the Muslim swine get Pakistan!  
..... Raj karega Khalsa, aki rahi na koi" 43*

His address is greeted with shouting of slogans,

*"Pakistan Murdabad! Death to Pakistan! Sat Siri Akaal! Bolay se nihaal" 44*

The harsh speech can only invite more resentment, hatred and anger from the majority community. Having overheard the speech, the enraged Muslims made a battle cry. The Muslims in turn shout:

*"So? We'll play Holi-with-their blood! Ho-o-o-li with their blo-o-o-d!" 45*

So, they at holi make a bonfire of the exposed localities of the old walled city and instead of splattering everybody with coloured water and coloured powders, splash one another with blood. Savagery is let loose everywhere.

From the roof of Ice-candy-man's residence in Bhatti Gate, Lenny watches Lahori Gate, Delhi Gate, Mochi Darwaza and Gowalmandi in flames. She looks down and finds English soldiers chased by a crowd of Sikhs,

*"their wild long hair and beards rampant, large fevered eyes glowing in fanatic faces ..... her screamless mouth agape she is staring straight up at me" 46*

Bestiality has annihilated their individuality and they have become one creature with

*"too many stony hearts, too many sightless eyes, deaf ears, mindless brains and tons of entwined entrails ..."*<sup>47</sup>

And then gradually move forward gang of Muslim goondas appears. They are shouting slogans such as

*"Allah-o-Akbar! Yaaa Ali and 'Pakistan Zindabad!"*<sup>48</sup>

They knock down a Banya and tie his legs to two jeeps pushed back to back. As the jeeps move, his body is ripped asunder. Ayah, covering Lenny's eyes with her hands, collapses on the floor and pulls Lenny down with her but the muscles in the face of Ice-candy-man get tight with a strange high spirits. When Shalmi, a Hindu locality covering about four square miles, is set burning, the Muslim men and women on the roof slap each other's hand, laugh and hug one another. Charred limbs and burnt bodies are falling from the roof-tops but for Ice-candy-man it is nothing but a 'tamasha'. This shows how the communal hatred has unsentimental the hearts of people.

The scenes of violence have a spiteful influence on children. When Lenny reaches home, she picks out a big, bloated celluloid doll and pulls its legs apart. As they come off easily, she does not feel satisfied. She takes another doll with

*"a sturdy, well-stuffed cloth body and a substantial feel"*<sup>49</sup>

She pulls its bloody legs separately. The animal body part knees and thighs bend abnormally but the cover in the centre stays together. She holds one leg out to Adi and asks him to pull it. She and Adi pull the doll's legs in opposite directions until it suddenly splits making a wrenching sound.

Holding the doll's spilled insides in her hands, Lenny collapses on the bed sobbing. Infuriated by her pointless cruelty, Adi asks her,

*"Why were you so cruel if you couldn't stand it?"*<sup>50</sup>

Poor Adi does not know that his sister has only re-enacted the scene she witnessed earlier in the street.

Violent rumours add fuel to the flame of communal frenzy. While Masseur, Hari, Sher Singh and the Government House gardener sitting on Shankar's neglected verandah at the back of Lenny's house, are listening to

the news on the radio, Ice-candy-man comes breathless after a frantic cycle journey and announces:

*"A train from Gurdaspur has just come in. Everyone in it is dead. Butchered. ...women among the dead! Only two gunny-bags full of women's breasts!"<sup>51</sup>*

India is divided and a new nation, Pakistan, comes into reality. As Lahore has been dealt to Pakistan, it is no longer a safe place for the Hindus and Sikhs. Most of them, especially the rich, have already fled and of those who have stayed behind, a few are determined to ride out the storm while others are preparing for a showdown. Both sides' people are getting their knives, axes, choppers, staves, daggers and scythes sharpened. The knife sharpener Sharbat Khan tells Ayah,

*'I never knew there were so many daggers and knives in Lahore!'<sup>52</sup>*

But now things have gone confused. Ice-candy-man confesses to the Government House gardener:

*"Ice-candy-man raising his voice and flaring into an insolent display of wrath ..... I want to kill someone for each of the breasts they cut off the Muslim women ... The penises!"<sup>53</sup>*

The Government House gardener feels completely disappointed and disillusioned. He goes to Delhi where he has already sent his family. The Fallettis Hotel cook also runs away from Lahore. Hari gets his bodhi shaved, becomes a Muslim and acquires a new name, Himat Ali. Mod becomes David Masih as he and his family converts to Christianity. Thus, of all Lenny's friends and connections it is only Ayah who is a Hindu and still living in Lahore.

She, too, wants to go to her relatives in Amritsar but Masseur whom she loves, doesn't let her go saying,

*"I feel a stab of jealousy. .... I don't know why you don't marry me!"<sup>54</sup>*

But one day Masseur is murdered most probably by Ice-candy-man and his mutilated body is discovered in a gunny-sack by Hari - alias Himat Ali and Lenny. Ayah is terribly shocked at the news of his death. She stops receiving visitors. She now trusts no one and with Lenny visits all those places

she and Masseur used to trouble. Ice-candy-man follows them everywhere without their being aware of it.

Kashmir has always been a bone of conflict subject between India and Pakistan. Sidhwa thinks that the English have shown favour to Nehru by giving way him Kashmir:

*"For now the tide is turned - and the Hindus are being favoured over the Muslims by the remnants of the Raj. .... while Jinnah futilely protests: 'Statesmen cannot eat their words!'"<sup>55</sup>*

Statesmen do.

*"They grant Nehru Gurdaspur and Pathankot, without which Muslim Kashmir cannot be secured." <sup>56</sup>*

Nehru has got this special treatment because he is young and handsome, and more significantly, he is a favourite of both Lord and Lady Mountbatten's.

On the other hand, Jinnah has not been given even his rightful due because he is an old, sick, scholarly man who, rather than currying favour with some individual, believes in law and legal means.

Bapsi Sidhwa laments the way Jinnah is still being treated by British and Indian scholars. She observes:

*"And today, forty years later, in films of Gandhi's and Mountbatten's lives, in books by British and Indian scholars, Jinnah, who for a decade was known as 'Ambassador of Hindu-Muslim Unity', is caricatured, and portrayed as a monster." <sup>57</sup>*

In support of Jinnah, Sidhwa puts in a quote from Sarojini Naidu, An eminent Indian poet and freedom fighter:

*"... the calm hauteur of his accustomed reserve masks, for those who know him, a naive and eager humanity, an intuition quick and tender as a woman's, a humour gay and winning as a child's - pre-eminently rational and practical, discreet and dispassionate in his estimate and acceptance of life, the obvious sanity and serenity of his worldly wisdom effectually disguise a shy and splendid idealism which is of the very essence of the man." <sup>58</sup>*

Ice-candy-man joins the looting ruffians out to steal goods and turn out the vacant houses, and also to clean out the traces of Hindu and Sikh presence in Lahore. One day they zero in on Lenny's house, mistaking it for a Hindu house. Imam Din the cook shouts at them:

*'The Sethis are Parsee. I serve them. Sethi is a Parsee name too, you ignorant bastards!'*<sup>59</sup>

They inquired about Hari and Moti but they are dissatisfied to learn that Hari has become a Muslim and Moti, a Christian.

And then someone asks about Ayah. Imam Din lays to them that she has gone Lahore the previous day. They ask him to take an oath before Allah and Imam Din says,

*"Allah-ki-kasam, she's gone"*<sup>60</sup>

During such troubled times people like Imam Din and the medico Yakoob, who escorted his friend Roshan Singh's sisters and the whole family to a convoy, are a few rays of hope.

Suddenly Ice-candy-man appears on the scene, cajoles Lenny into telling the truth about Ayah's whereabouts and gets her forcibly carried off. Sidhwa through Lenny's eyes relates the scene of Ayah's abduction:

*"The men drag her in grotesque strides to the cart and their harsh hands, ..... propping her body upright, their lips stretched in triumphant grimaces."*<sup>61</sup>

She is gang-raped and then taken to Hira Mandi, the red-light area of Lahore. There she is made to serve as dancing-girl-cum-prostitute. Let alone countless merchants, coolies, drunks, pedlars, and goondas, she is sexually exploited even by Imam Din, Cousin's cook, the Butcher and Ice-candy-man whom she always counted among her friends. At the end of three months Ice-candy-man marries her. She has now a new name, Mumtaz.

Sidhwa describes the mass murder of Muslims in Pir Pindo as Ranna saw it:

*"Ranna saw his uncles beheaded. His older brothers, his cousins. .... Ranna fell just inside the door on a tangled pile of unrecognisable bodies. Someone fell on him, drenching him in blood."*<sup>62</sup>

The novelist clearly shows how religion was pressed into the service of communalism. Everyone began to lose his personal identity. What followed partition was the uncontrolled ventilation of the pent up rancour.

While the Muslims of Pir Pindo that fell on the Indian side of the border were subjected to mass slaughter and rape by the looting gangs of the Akalis, the Hindus and the Sikhs of Lahor undergo a similar traumatic experience.

*"...While the old city in Lahore crammed behind its dilapidated Moghul gates, burned, thirty miles away Amritsar also burned."*<sup>63</sup>

On his way to Pakistan from India, Ranna saw babies' snatched from their mothers, cracked against the walls and their crying mothers were cruelly raped and killed. He passed through the inferno of the trials and evils of refugees. The fate of Hindus who were forced to flee to India was not different; some were transformed to Islam and Christianity.

When Lenny's godmother comes to learn about Ayah's presence in the Hira Mandi, she swings into action to get her rescued. First she calls Ice-candy-man to her house and then she herself visits Ayah. She tries to console and comfort her. She says:

*"That was fated, daughter. It can't be undone.  
..... to make way for fresh joy and new  
sorrow. That's the way of life."*<sup>64</sup>

Ayah has made up her mind to go to her family whether they accept her or not. She tells Godmother that she will not live with Ice-candy-man and entreats her to get her away from him. Within a fortnight Godmother gets her liberated from the Hira Mandi and brought to the Recovered Women's Camp. Ice-candy-man with his partners comes to take Ayah away but gets thrashed rigorously by the large number of Sikh guard. After a few days Ayah is taken to her people in Amritsar. The love-lorn Ice-candy-man turns into a mad fakir and follows her across the border.

It is not only Ayah who receives help from Lenny's family. They help everyone who is in suffering. Lenny's mother employs as a fallen woman. Hamida and Electric-aunt smuggle the rationed petrol not only for their Hindu and Sikh friends fleeing Lahore but also for the convoys to send kidnapped woman to their families across the border. Godmother gets Imam Din's great grandson, Ranna, admitted to the Convent of Jesus and Mary as a boarder.

She is an old woman but she still donates blood to save the lives of the wounded. The Parsis emerged at the end of the novel as the Messiah of the Hindus, Muslims and Sikhs. They were bogged down in a jungle of communal hatred and violence. In fact it is the strength of help that makes the Parsis both honored and safe. Bapsi Sidhwa's Parsi perspective makes her account of Partition largely free from religious unfairness that other writers like Amrita Pritam and Manohar Malgonkar display, but she has a different prejudice outstanding to her Pakistani nationality.

In *Ice-Candy-Man*, author tries to balance the account of Partition riots by showing both Muslims and Sikhs indulging in violence, yet the Muslim violence pale beside the Sikhs'. *Ice-candy-man* presents account of the two gunny-bags full of women's breasts in the train from Gurdaspur is noteworthy.

Thus, *Ice-Candy-Man* presents a Pakistani version of Partition. Sidhwa's Parsi faith keeps her out of the religious embarrassment of Partition but as regards nationality. She is absolutely a Pakistani and it biases her in favour of Pakistan.

*Ice-Candy-Man* presents a feminine view of Partition. The storyteller of the work of fiction is a little Parsi girl, Lenny. Because of her lameness caused by polio, her world is very small but it is full of colour and variety. Her eighteen-year-old, voluptuous and coquettish Ayah, who is always with her, has friends and admirers of all races and faiths. Ayah keeps them united but as the communal tension mounts, the group disintegrates. They get polarized along communal defenses. Riots start and the most horrible victims are women. They are kidnapped and raped. *Ice-candy-man* abducted Ayah and forces her into a life of prostitution. She is shocked to find her own friends and links enjoyable their lust on her body. Finally *Ice-candy-man* forces her to forcefully hug Islam and marries her but she has not even a scrap of love for him. When Lenny's godmother visits her, she entreats her to get her away from him. Godmother rescues her and gets her sent to her family in Amritsar.

Hamida is another victim of men's massacre. She represents those women who are kidnapped and raped, and then rejected by their families, are relegated to psychoanalysis centers where they are subjected to all kinds of inhuman treatment.

Hamida is a bit lucky in the sense that she gets employed as a nursemaid by Lenny's mother. Lenny's mother, godmother and electric-aunt do all, they can help for the riot-victims.

Sidhwa's portrayal of men as perpetrators of dreadful fury and women as sufferers and saviours conforms to her feminine perspective on Partition. Thus Ice-Candy-Man presents a fictional account of Partition from three perspectives - Parsi, Pakistani and feminine as well as therein lays the distinctiveness of this novel. Though it is a piece of fiction, it

*"conveys the human suffering of Partition far more effectively than a dozen history books" <sup>65</sup>*

### **6.5 Summary:-**

Bapsi Sidhwa's Ice-Candy Man evokes the trauma of acts of loots, fire-raising, abduction, damages and rape committed by all the communities on either side people, women and children. The novel presents false religiosity shaped confusion in the lives of all. It also exposes the hollowness of communal peace embedded in the collective awareness of the rural areas. Bapsi Sidhwa examines the unstoppable judgment of separation. Sidhwa's has portrayal picture of men as perpetrators of dreadful outrage. She depicts that women's become victims and survives from serious conduction and faces many problems during Partition. Ice-Candy-Man presents a fictional account of Partition from three perspectives - Parsees, Pakistani and feminine. This saga of pain art lays the uniqueness of this novel. However the novel studied the minority complex and a mixture of doubt. Ice Candy Man presents fear and disbelief in the minds of people. Novelist present British policy, divide and rule. It is also a study of difference between Parsees, who evolved a strategy to co-exist with the Muslims, Hindu and Sikhs. Perhaps Sidhwa's painful drown awareness of the women was crowded into the origin of the Ayah's story. Ayah abducted and forces her into the life of prostitution. The novel represents a realistic picture of experience.

Bapsi Sidhwa's awareness of the ever burning issue of partition seems to lie at the base of her motivation to write Ice Candy Man. Her narrative of the event challenges and questions official history retrieving from silence the horror and loss experienced by men and, particularly, women, by showing the

impact political decisions concerning the independence of the Indian sub-continent had on ordinary people's identity in terms of religion / community and citizenship / nationality and in stressing one's position in terms of gender. In the novel, Sidhwa expresses the urgency of wording the tragedy and the difficulty of doing so. Her feeble voice has to struggle against the numberless voices of official discourses which make people's suffering speechless, secret and the mysteries.

Bapsi Sidhwa does not stop at the word men gendered and customarily inclusive of humanity in it's entirety; she clearly states that humanity is not made up of neuter beings but of men and women. Allotting a visible place to women in her statement is tantamount to a declaration that her tale of partition is gender conscious.

Ice Candy Man has been aptly follows the growth of Lenny. The child Lenny always surrounded with servants. These servants belong to different religions and communities. They are Parsees, Hindus, Muslims, Sikhs and English. Lenny's passage from the bliss of childhood to the awareness of pleasures and pains of the adult world is heavily marked by partition. To her, partition does not mean the scheming of politicians, it is rather what Lenny was used to taking for granted, suddenly takes shape and while before she looked on people for what they are partition forces her to see them for what they represent; it is the refugees coming and going, the fires in Lahore, the killings, the abduction of her beloved Ayah. Partition is ingrained within the very texture of the novel; it has a crucial role in Lenny's learning about sexuality, community and nation and in shaping the awareness of her identity, of others and of the world.

The novel represent the adult voice although replaces the child. This narration contributes to give a more public dimension to the violence of partition. Narrator adopted the complex narrative technique in the novel to shows the painful voice of women. The multilayered narration makes a novel where the author's personal history, memory and imagination are closely and inextricably interwoven. The author represents the logical framework which built up the specific historical context of the place where she lives during partition. Author present Lenny's growing up, her understanding of the world, of the people around her, as well as the construction of her own identity.

Lenny also realizes how far the events of high politics can tragically shape the life of ordinary people and when gender consciousness and the consciousness of the partitioned country merge. Lenny's perspective creates an ironical distance, which allows the readers to see the absurdity and sadness of what is happening among people who call themselves friends. The author aptly shows that the bodies, eyes, legs, fingers and toes even the sound of voices are for more revealing than words.

What strikes Lenny more than the alarming news of riots, fires, killings and looting in Delhi, Old Lahore and in the whole Punjab that sneak into her consciousness, is the behavior of her parents, relatives and servants of the household, which becomes mysterious to her eyes. She notices an usual and abundant whispering, the obsession the adults develop in feeding the children; objects and actions never seen before appear and disappear inexplicably and become the focus of the children's speculations. A crucial circumstance in which Lenny experiences the changing pattern of communal relations is represented by her visits to Pir Pindo, Iman Dis Muslim village, and to the neighboring Sikh village of Dera Tek Singh. During her first stay a group of Sikhs from Dera Tek Singh have come to see their Muslim friend sitting between Dost Mohammad, the Mullah and Jagjeet Singh. Lenny is a witness to their conversation about the unbelievable communal tension that has overtaken several towns.

The author described his opinion in the novel symbolically. The author makes a comment about the relationship among believers of disparate faiths before the division of the country. In the second visit to the village Dera Tek Singh Lenny saw a totally different atmosphere. The peaceful atmosphere became polluted. The confidence and optimism are replaced by sadness, resignation, anxiety, fear and suspicion. Bapsi Sidhwa aptly shows the tension and anger of people. Lenny is aware of the chill in the look of the people belonging to different communities. The unusual and threatening presence of a group of armed Akalis destroy peaceful atmosphere. The madness of partition events and news about riots in Punjab and neighbor state spread in the countryside and its effects will soon take shape of hate. The Muslim group was attacked on the village Pir Pindo and badly hurt the Hindu people.

In Lahore to the growing savagery of communal gatherings is recorded and conveyed by the direct and unswerving eyes of the narrator. The communal processions come under the scrutiny of Lenny's acute sense when they reach Warris Road. At the beginning they do not sound very threatening: the demonstrators are a few tattered youths - mostly street urchins - who soon disperse to pick the fruit from the trees on the road; their banners are nothing but rags. The different groups were shouting opposite slogans on the streets. The account of facts seems to suggest that the ensuing disaster. This episode shows the element of mass frenzy. The slogans become louder and louder, more and more unfriendly and threatening. These scenes depict the picture of the threshold of humanity is crossed and fury is unleashed.

The turning point is marked by the explosion of violence on the day of Holi. A group of Muslim peoples were attacked on Hindu and Sikh people. Blood was taking the place of innocent water and the joyful crowd turns into a slaughtering incident. On the other side, Lenny and Ayah have been taken by Ice Candy Man. They were seeing the fury of the rabble, the ruthless killing, and the explosions blowing up buildings, human limbs and the fires burning Lahore. While Lahore burns and people's hopes of lives are lost and broken shows that the country is being partitioned by politicians without detachment and pushes people into pain. Such an incident was mounting tension and increases in the violence in the country which badly affects Lenny's innocent mind. On the other hand, Lenny comes most closely in touch with the swelling hostilities among communities is that of the circle of Ayah's admirers. The developments of Lenny's are changing with the circle of Ayah's admirers. She realizes that the event of breaking land can affect the life of the people around her. She also learns from an exchange between Ayah and Sharbat Khan. This scene critically makes a comment on the policy of exchange or policy of recovery of Indian politicians and British rulers which was based on religion and ethnic identities. In the next episode Ayah becomes a victim from her admirers attempt the group rape on her. The scene shows the aggressiveness of Muslim people and elements like uneasiness, nervousness and seductiveness during communal frenzy. The news of more and more bloody massacres causes the ultimate splitting up of Ayah's circle, overpowered by fear and

suspicion. On the other hand, Sikh general of the Gurudwara does not motivate for fight against communal violence.

The novels were present evilness of everyday during panel. The Ice Candy Man depicts the issues of women's molestation, loots, murders, harasser of women's, abduction and many more. Ice Candy Man symbolically present that politicians systematically destroy the peaceful atmosphere. The politicians have shown the means of the title Ice Candy Man. The politicians were the ones who coldly and manipulatively destroyed so many lives. The novel was exploring the role politicians played in the bloody birth of Pakistan and the new India.

The novels of partition do not remember the British policy and British. The study expose that thought British break the Hindu-Muslim feuds to their advantage. They did not create the hate between the communities. It was already present in Indian culture from ancestral age.

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